

THE EVANGELIST,

A MONTHLY PERIODICAL;

DEVOTED TO THE

TRUE GOSPEL OF CHRIST:

AND DESIGNED TO

DISCUSS AND DEFINE THE FACTS, PRINCIPLES, DUTIES
AND PRIVILEGES OF CHRISTIANITY,

AND SHOW THE

PERFECT ADAPTATION OF THE GOSPEL

TO THE

NATURE AND WANTS OF MAN IN HIS PRESENT STATE.

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PREFACE.

Our former volume, like this one, devoted to the defence and diffusion of the True Gospel of God, contains six discourses; one on the Primitive Gospel, one on Eternal Life, another on the Confession, another on the False Theory of Hume, one on the Covenants, and one on the Great National Baptism of Israel. If these humble contributions to the good cause in which we are all engaged have availed to its furtherance in any degree whatever, blessed be our Great Master. He wills not that we should be "sullen lamps" burning only to enlighten ourselves, but conspicuous suns illuminating and animating all around. Piety of mind, benevolence of purpose, and positive usefulness, must all be conjoined in the character of the Christian. Whitfield is said to have preached eighteen thousand sermons from the time of his ordination till his death. And Dr. Cotton Mather deemed himself happy in the hope that during the first year of his ministry he had been the means, in God's hands, of thirty conversions. Berridge is said to have been visited in one year by almost a thousand persons seriously impressed, and under the joint ministry of himself and his fellow-laborers, four thousand were awakened to a concern for their souls in the same time. I could name some of our own laborers who have attained to great eminence among us by their piety and usefulness, but their modesty is as commendable as their usefulness is admirable, and I would not offend them by inserting their names in a preface.

We are extremely anxious that the Evangelist for 1840 should excel all that has preceded it, in every thing that can commend it to the heart or exalt it in the estimation of the excellent persons for whom it is designed, and for these purposes we hope during the present year to vouchsafe a very superior regard to the Editorial Department, and to furnish a series of Essays on most important topics, one of which we shall style "Perfection." We will, in volume eight, then examine the Scriptures relative to this doctrine, and endeavor to develop the will of God in regard to our Perfection.

The whole doctrine of Christ, as it respects time, consists of Conversion and Perfection; but whether we are subjects of the former merely, or aspirants after the dignity of the latter also, we ought ever to have before our eye the fact that the end of both is to fit us for Eternity; O Eternity! how perfectly unknown to mortals notwithstanding all that ancient sages have said concerning thee. They have styled thee a circle whose centre is every where and circumference no where ; but this absurdity only demonstrates the still greater absurdity of every attempt to define thee; for thou art no circle; thou art undefined and undefinable still, without body and without parts, shadowing forth by thy interminable profundity the equally incomprehensible God to whom thou owest thy existence. Should we attempt to measure time by extension, and thee by time, and employ the axis of the Universe, and the Universe itself, and all material atoms in it, and the years which would be necessary to number them, squared and cubed and thrown into ages, and these ages multiplied into years, and these years into months, and these into weeks, and these into days, and these into minutes and seconds multiplied again by every ray of light that has lighted up all worlds since time began, we would not even then have measured the least of thy parts, for thou art without parts!

Now if Conversion is intended to fit sinners for Perfection, and Perfection itself is intended to fit the Saints for Eternal Life, and Eternal Life is so immeasurably great as to be wholly incomprehensible even by the greatest minds, how ought we, who profess to have been the subjects of Conversion to follow after Perfection! and to clothe ourselves with the graces and divine virtues of which it is shown in Scripture to consist!

We are all on the stream of time, hastening downward to the ocean of eternity: our life is a dream, a shadow, a vapor that passes away; the scene will close over us forthwith. *Exeunt omnes* is inscribed on the life of all: Dust thou art and unto dust shalt thou return. Let us go on to perfection then; may we this year make great attainments. The blessing of God be upon the Brethren henceforth and for ever.

W. SCOTT.

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PERFECTION.

No. 1.

THE PROPOSITION.

God, the Creator of all things, being eternal, infinite, and incomprehensible and having in himself all power, wisdom, goodness, justice, and truth; being always, from eternity and to eternity, the same in grace, majesty, and blessedness—the most glorious, most holy, most lovely, and most adorable of all beings, it was highly befitting his divine nature, when granting a religion to his fallen creature man, that he should demand of him a return to *perfection*. "Be you, therefore perfect, even as your Father which is in heaven is perfect." *Matt.* v. 48. "Walk ye before me and be you perfect." *Gen.*

Moreover, heaven being what all good men think it is, the place of the seat and throne of God—the home of Seraphim and of the redeemed of all ages and nations—it was most congruous that the true religion should purpose to transfer us thither only after having made us perfect, "whom, says St. Paul, we announce, admonishing every man, and teaching every man, with all wisdom, that we may present every man *perfect* in Christ." *Col.* i. 28.

Finally, the worship of the everlasting God, constituting, of necessity, the chief employment of all who have the happiness to inherit that blessed abode: this is another reason why a religion coming from God should teach *perfection*. "And I saw and beheld a great multitude which no man could number,— and all the messengers stood round about the throne and about the elders, and the four living creatures, and they fell down on their faces before the throne, and worshipped God, saying Amen : the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, be to our God forever and ever: Amen. *Rev.* vii. 9-12. Ought not perfection to distinguish the man who enters here?

Perfection, therefore, is a principal doctrine of the Christian religion; and in this view of it we have a strongly presumptive

proof that the Christian system is of divine origin; for although a false religion might teach perfection, which by the way is not the case, Idolatry and Mohammadanism omitting it, yet we cannot imagine how a religion coming from God to man, in his present lapsed and preternatural condition, should fail to inculcate it as a chief doctrine. Hence the holy Oracles and all the sacred ministrations of the church are given and ordained "for the perfecting of the Saints"—"that the man of God may be perfect, thoroughly furnished unto all good works." *2 Tim.* iii. 17.

As the Statuary looking upon the unformed mass sees first the figure about to awake into" a verisimilitude of breathing humanity under the genius of art, so the author of Christianity, it will be allowed, saw perfectly the tendency of his own system, the means and ends in which are so admirably suited to each other that he might as rationally believe the Venus de Medicis all living and divine as it is to have leapt from the rude quarry by the senseless hand of the laborer, as that they should have been ordained and arranged by any but consummate intelligence. Now a series of means operating in an enlightened manner towards a reasonable end indicates both the existence and agency of a rational agent, and this agent may be either human or divine: But the perfection of which we trust is, as will hereafter be evinced, wholly superhuman in its organization, and is, therefore, not of man but of God. We argue for Christian perfection, whatever that may be.

W. SCOTT.

PERFECTION.

No. 2.

The presence of God in the Soul is like the presence of God in Heaven—full of glory and joy. Our life is divine only as we dwell in his presence and walk with him—the invisible God. Our religious character resolves itself into our mental devotion in the first instance, which will be characterized for poverty or fulness according to the nature of our faith. If there be breaks and chasms in our faith, our devotion will neither be full, nor uniform, but partial and meager; and wholly unlike that permanent and superabounding love of God which we witness in our great exemplar—the Lord Jesus Christ. We ought to keep a vigilant eye upon our faith, and endeavor to penetrate into its nature and inmost character; we ought to dissect it often, and, if possible, ascertain with all accuracy its true value. If it be of the genuine stamp, it will throw over the Soul an unction of divine holiness; and approve itself an inestimable principle, by keeping us continually in the divine presence. In a word, it will enable us to walk with God. I am led to make these reflec-

tions upon the subject of our perfection before God from having observed in some people great want of a uniform devotion. They did not seem, like Christ, "to set the Lord always before their face;" they did not, like him, seem to "see the Lord always at their right hand." Their religion was fitful and impulsive, reasoning and unprofitable rumination oft times usurping the place and functions of a living faith; their walk and behaviour were mixed, and without decision.

Paul has said that without faith it is impossible to please God; now it is owing to the uniformity and strength with which this principle operates on the mind that one profession of our holy religion differs from another. The faith of some is feeble and fugitive; it is difficult to fix it. That of others is fixed, strong, and permanent in its influences upon the Soul. It is not impatient of the divine presence but desirous of it, and cries out with David, "As the heart panteth for the water brooks, so panteth my soul after the living God! O when shall I come and appear before God." But if there be no mental devotion without faith, there is no strengthening of our faith but by attending to it. The feebleness and fitfulness by which it may be characterized and diseased can be medicated, and cured only by the hand and ministrations of an enlightened and judicious vigilance. When the divine presence beams upon our Souls both pardon and peace; when we feel eternal life streaming through our spirit like a river, and a very present God hallowing every duty, both sacred and secular, our faith is truly valuable to ourselves, and our nature shall be at once exalted and refined by it. It was a faith of this practical and holy nature, doubtless, that won for Enoch a translation to heaven, of whom it is said "Enoch walked with God, and was not found, for God had translated him."— The same principle operating in Elijah so fitted him for heaven that the Most High sent down for him his own chariot, and by it bore him aloft to the place of his sacred abode. "The chariot of Israel and the horseman thereof." O what a vacuity of soul discovers itself in many professors! Their joys seem to be wholly pitched upon the things of time and the successful management of the business life! God is seldom in their thoughts; they take no heed to their steps, the formation of their character and the perfection of their own nature, interest them not at all. They profess, they do not possess the faith. God is not glorified in by them as their great inheritance; they are men of the earth not of heaven. How very different with those who attend to the cultivation of that good and godly principle of faith that dwells in them; realizing by it the divine presence, contemplating the divine nature, admiring his glorious works and ways in nature and religion, they adore and burn with the fervor of angels. But I must stop here. In my next I shall endeavour to give this subject of perfection greater form and regularity. Till then let my reader aspire

after all fulness of mental devotion—a rich and glorious condition and habit of Soul.

DISCIPLINE.

No. 1.

Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou has gained thy brother, &c. Matth. 18 c. 15 v.

There are few matters that more immediately interest the welfare of the Churches and the comfort and purity of our families, than what is usually styled discipline. If this is attended to as the law of Christ directs, the Church, our families, and we ourselves will live in peace generally; if it is neglected, the Church will be denied with quarrels; these quarrels will find their way into our houses and defile both us and our children. We have after long experience, after witnessing many quarrels, after settling some of them occasionally to the satisfaction of one party, sometimes of another, sometimes of both, and sometimes of neither, after being much blamed, much praised, loved, hated, coaxed, threatened, flattered and insulted a thousand times, for we live in the Church not to be pleased but to please, we have finally come to the conclusion that there is no more useful being in the Church of God than a good, judicious disciplinarian.

If one person injure another, he, the offending party, if he redress not the wrong which he has done, will be ashamed to see the party offended. This shame will generate fear, fear begets aversion, aversion hatred, hatred engenders a spirit of murder, and as no murderer has eternal life in him, murder leads to damnation. 'Whosoever, says John, hateth his brother is a murderer, and you know that no murderer has eternal life in him.' Hence the necessity in the Christian Kingdom for laws regulating offence. Here, also, do we meet with a class of laws in the Christian Code responding to this necessity. If offence leads to shame, and shame to fear, and this to aversion, and hatred, and murder, and damnation, how exceedingly defective would have been the Christian Code had there been found in it no laws to meet offence and to stop it! But wise and ample provision has been made for this evil, by the proper authority—our Lord Jesus Christ.

We have got a few thoughts on this subject, and for the better remembering of them we shall throw them under certain heads, as follows, and submit them by the Evangelist. 1st. We shall consider the responsibility of the parties. 2d. We shall next notice the end to be accomplished by the discipline ordained of our Lord Jesus; and 3d we shall consider the means appointed in order to attain this end. 1st. Of the responsibility of the parties. The following

proposition can be sustained by scripture, namely: Both parties, the offender and the offended, are held responsible for a private interview. I say an interview—this matter is not to be done by proxy—it is the principle, not a substitute; the offender or offended, in *propria persona*, and not a person sent who is made responsible—"Go and tell him his fault;" not send and tell him his fault. You are then in such a case, brother, not to violate the law of Christ and dishonor your brother by making him an instrument of unrighteousness and sending him to do for you what Christ has bound you to go and do for yourself. But you may say "my brother should come to me." You must read the law, and do as you are bid, otherwise you are a sinner. The scripture says not "Your brother shall come to you, but that you shall go to him; "Go and tell him his fault." The following is no uncommon language with such people, "If the brother is offended let him come to me;" again, "My brother has offended and should come and apologize." Neither of these views of the law is correct.

But again, the interview for which the parties are made responsible is to be perfectly private. "Go and tell him his fault between thee and him alone." You must not take either your brother's enemy, or your own friend with you: Neither friend, nor foe, is to be present, but the offender and the offended alone. You say, "I am afraid to trust myself alone, because I know it will eventuate only in denial and perhaps guilty recrimination." Remember that if you would have your brother hear you, Christ has made provision for this by telling you that if you both agree on earth touching any thing that you shall ask, it shall be done for you, by his Father who is in Heaven. But if you have nothing in your eye but the reclamation and salvation of your brother, how is it possible that you should be afraid to see him? You have then some other matter in your view; you want to excel—to put your brother down, or cause him to submit, and you are afraid of his temper and cannot brook a defeat. Your pride is up and you fear to have it wounded. Suppress it my friend, suppress it, and obey Christ. "Go and tell your brother his fault between thee and him alone." "Tell him his fault," not his failings. What has he done against you? What is his offence? Tell him this—not what is his known or acknowledged failings, whether many or few, but his offence; his fault is the matter in question; tell him this. Some persons when they yield to the commanded interview are so anxious to enumerate all the failings of the opposite party, and to array them before their eyes with such minuteness and particularity that they forget, altogether, the purpose for which the confab obtains. They go for one purpose and attend to another. This is a miserable way of doing, which leads only to more contention. Limit, my brother, your talk to the subject for which Christ

has commanded this interview; tell your brother the fault you have against him, between you and him alone. Observe also, you must tell him his fault, the whole of his fault, and nothing but his fault: there must be no mental reservation, no keeping back a part in order to entertain a grudge at your brother for the one half of that which should be settled in whole. It is sometimes paid, in such cases, by those who have their own gratification at heart, more than the recovery of the opposite party, "I have not told you the one half—I have a great deal more than this, but I will not tell it you now." Such a person is surely not aware of the end, or purpose, for which the Disciplinary Code has been given by Christ.

But again : "If thy brother trespass against thee, tell him his fault," &c. Always be sure that your brother has trespassed against you : beware of imaginary faults: beware of making a man falter for a word. We learn from the prophets that this is highly displeasing to the Heavenly Father. There is a strong argument found in the constitution of man why we should not put our brother to fault lightly. To be at fault is more likely to make us fear, than to love the person offended: but fear is nearly allied to aversion, and this to hatred, this to murder, and this to damnation. Hence a wise and prudent, or a benevolent person, will, as seldom as possible, put any one to fault. Slight offences are best settled when the offended party, by strength of undemanding and force of moral superiority, can overlook and forgive them upon the spot. If you forgive every one his offences, your Heavenly Father, will also, forgive you," is the doctrine of our Lord Jesus. Revenge dwells in little minds. "There was one who did Sir Matthew Hale a great injury, who coming afterwards to him for advice in the settlement of his estate, he gave it very frankly to him, but would accept no fee for it; and therefore showed that he could forgive as a Christian, and that he had the soul of a gentleman in him, not to take money of one who had wronged him so much, his answer was, "he thanked God he had learnt to forget injuries." Some people say "I can forgive it, but I cannot forget it." A certain man writes in his journal "that some persons never would have had a share in his prayers but because they had injured him." Remember, then, reader, that you should be perfectly assured that your brother is guilty of a well defined, not an imaginary offence, when you go to tell him his fault. Behold the Redeemer upon the Cross, "Father forgive them for they know not what they do!" SENEX.

DISCIPLINE.

No. 2.

Our preceding essay we made preliminary to what we will say in this in the way of demonstrating our proposition, which

the reader will doubtless remember to be, that the Christian religion, in all cases of personal offence, holds both parties, the offender and the offended, responsible for a private interview in order to a settlement. Here follows then my proof for the responsibility of the offended.

Moreover, if thy brother offend, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, take, &c. *Matthew* xviii. 15, 16. All the most important words and terms in this law evince that the offended party is made responsible. Can we doubt the significance of the word "go"? Can we fail to apprehend the import of the expression "tell him his fault?" or challenge the perfect intelligibility of the language "between thee and him alone"? Notice the terms, "If he shall hear thee": and also, "thou hast gained thy brother"; and finally, "If he shall not hear thee". To the mind of every humble brother it must therefore be most evident that in the above citation from Scripture the offended party is laid under solemn obligation to see privately the brother by whom he has been offended: And is this any thing more than reasonable? Suppose the contrary; suppose that it were not laid upon the offended party to visit his brother; what must be the issue of the whole affair should the offender be unconscious of his fault) let us imagine a case, which is both possible and common, in which the offending party is wholly ignorant of having given offence, what could be done by him? and if no duty in such a posture of affairs were imposed upon the injured, what would be done by him? The business is at a stand, and a sense of insult or injury or of both, without any obligation to have it redressed, must then lay upon the conscience of the offended brother and defile it. The law of Christ is therefore the re verso of this, and lays upon the offended the indispensable obligation of seeing his brother in the case. In a word the Lord Jesus holds him responsible to Him for a private interview with his brother.

We come now to the case of the offender. We say he also is responsible to Christ for an interview with the brother offended. This is most reasonable. Suppose the reverse. Imagine that it were permitted such a one to sit still and say "If my brother be offended, let him come to me and demand redress; if he is grieved—if I have wounded him, why does not he come to inform me? I am prepared to hear him. I will treat him politely. He needs not be afraid. This would be talking, not asking. Such stuff wears an air of negative civility but there is neither Christian philanthropy nor Christian obedience in it. Here follows then my proof for the obligation of the offender.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift. *Matthew*

v. 23, 24. Is not this equally explicit and positive? and has not the settlement of offences given to it in this scripture a complexion and importance most singular and striking? Is it not made even paramount to sacrifice itself? and will not the neglect of this pollute and defile every sacrifice that can be offered to God. After the delivery of this law shall we presume to look upon the adjustment of difficulties, the correction of errors, or the redress of grievances of trivial obligation? No. If an offender should do this, may it not reasonably be expected that the offended party will conceive views of him exceedingly prejudicial to his morality—his philanthropy? Nay, must not the moral sense be very low and obtuse in that person who having offended his brother, either denies him an interview or treats it with neglect. It ought also to be observed that the language of the law of Christ is of a peculiar character. If thou "there rememberest that thy brother has aught against thee." Now the brother may be in a mistake, but this does not lessen the responsibility of the offender if he remembers that his brother is offended—the mistake of the brother must be corrected before the sacrifice is offered. All the words of this law go to demonstrate that Christ holds an offending brother responsible for an interview with the brother offended. "Leave there thy gift"—"go thy way," i. e. begone from the altar of God. "Be first reconciled to thy brother" and "then come." I am confident the proposition before me is sustained. But more in our next. SENEX.

DISCIPLINE.

No. 3.

We have, I trust, sufficiently demonstrated that in matters of offence the Lord Je.=us holds both parties equally, the offender and the offended, responsible for a private interview. Now, then, in such a case we institute the following argument, namely, that you can approach your brother, whether he be the offender or the offended, under covert of the divine authority. You can go to him because God, even the Father of our Lord Jesus Christ, has commanded you. As therefore, you would not be held a sinner, as you deprecate the wilful violation of the divine law, go you must, and tell him his fault you must, in an interview between yourself and him alone. But should you refuse this obedience, then hear the voice of your Redeemer, "He that heareth these sayings of mine and doeth them not, I will liken unto a foolish man who built his house upon the sand, and when the rains descended, and the floods came, and the winds blew and beat upon that house, it fell, and great was the fall thereof." *Matthew* vii. It is only pure civility to inform our neighbor and brother of it, if he has offended us; and it is little more, indeed, it is no more, than what right reason dictates to apologize to our brother or neighbor,

if we have offended him. How happy then, ought every one to be that the dictates of reason and civility in the case, are sanctioned and enforced by the divine authority!

But again: May we not suppose that a sincere benevolence for our brother will direct us to right action in the affair? Do we love our brother? "If, says John, a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath never seen?" 1 *John* iv. 20. If the brother is the offender, it may result in his perdition to allow his sin to be filed against him, or to rest upon his conscience unpardoned or unrepented of. The conscience is a flower of most delicate hue, and is easily coiled. It ought, therefore, to be held most sacred, and its purity guarded with all possible care. But if the brother be the offended party, it becomes equally a duty of benevolence that you visit him. I have stated the native tendency of all offence, namely: that it leads to alienation, hatred, murder, condemnation, and damnation. Where such results are involved, shall inactivity and carelessness be deemed virtues? Far be it. They betoken a state of mind unheavenly and undivine. Do you then regard the peace and purity of his soul and conscience whom you have offended, then go him as the law directs, "First go and be reconciled to thy brother, and then come and offer thy gift."

But self-respect may be supposed both to dictate and to prompt to the performance of the commanded duty, and to make us seek and obtain a private personal interview. Whether we be the offender or the offended, when conscious of fault, or when sensible of an offence, we are necessarily interested; the powers of the mind, thought, reason, imagination even, and memory, yea, our feelings become enlisted and too frequently defiled by what has occurred; there is no way to regain our former purity but by having an *eclaircissement*— an interview with the opposite party. Now I say that the man who attends to the settlement of his difficulties on the plan of his Master, the Lord Jesus Christ, and purifies his soul by obeying the truth of the divine commandments discloses a loftier degree of self-respect than the man who neglects this mode of settlement and suffers offence with the whole train of evil passions and impure feelings which accompany it, to nestle in his mind, or stroll through the denied regions of his troubled spirit.

SENEX.

APOSTACY,

OR, THE FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER.

No. 1.

I will commence this paper by a definition of the terms Teaching and Exhortation—words, which though frequently

used, are but seldom understood. First, then: Teaching is intended to impart knowledge; Exhortation prompts to duty, or to the use of knowledge. Teaching is, therefore, proposition and proof. Exhortation is practice and motive : proposition without proof is not teaching; and duly propounded, without motive, is not exhortation. Finally, proposition and proof must go hand in hand, in teaching, because, in the nature of things, they are inseparably connected with each other, and the necessity of our nature calls for both, and not one of them only. For who can believe, or receive as knowledge, that for which he has no proof? or, of what value is it to supply proof where there is no proposition's It is with duty and reason, as with knowledge and proof, they must be inseparably connected in exhortation. They have their union in the nature of things, and our mental constitution calls for them to be conjoined in exhortation; for how are men likely to attend to that, for the performance of which, there lies before them no rational motive? Or, to what effect should we produce motive, if we did not previously allege some duty to be performed? Therefore, these things must go together, and their relation to each other must be invariably preserved in exhortation.

Again: as knowledge in the nature of things is morally connected with duty, and God imparts to us the former, in order that we give an enlightened attention to the latter; so exhortation is conjoined with teaching, and should succeed it in the order of speaking. I say succeed it, not supersede it, for as teaching, properly so called, can never supply the place of exhortation, so exhortation must not do away teaching. Hence the scriptures bind it upon the brethren both to "teach and to exhort one another."

In teaching then, the facts to be proved, should be distinctly stated, and numbered first, second, third, &c, consecutively. In exhortation, a single duty should be selected, and the different motives tending to make the hearers perform that duty should be carefully laid before them, and obedience enforced with great fervour of speech; for while coolness, not coldness, may be admitted, and is in some degree expected, in teaching; in exhortation it is not so: the highest devotion to the performance of duty, the most ardent attachment to good works, the most uncompromisable and solemn regard for the commandments of God, are indispensable in the exhorter.— He ought to be a holy man himself, and in his exhortations should enjoin the virtues only which he is known himself to practise; but he should do it with power and glory.

But to come to what we more especially intended to reach in this paper, namely: the assembling of ourselves together, I would ask all such as neglect this bounden duty; to what purpose was it that the Great Eternal set up in the Church, which is the School of Christ, the distinct ordinances of teach-

ing and exhortation, if you never come together to attend to them? Is it so, that he has instituted these ordinances of knowledge and duty, and you will neither teach nor exhort, nor even come together to be taught, or exhorted? Turks and Heathens may as well style themselves disciples of Christ as you, if this is the disposition of your souls: if this be your sentiment and your practice, either reform or lay aside the name of Christ. But I write this paper believing you will reform; and that the following apostolic injunction will be solemnly received by you, and attended to as the will of God touching this matter:

"Let us consider, one another, to provoke unto love and to good works, not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another: and so much the more as you see the day approaching." Heb. x.

I have styled this piece "Apostacy," because the Apostle has in the chapter, from which I have quoted, associated non-attendance upon the Christian assembly with this unpardonable sin. The person, or Church, that fails to assemble and to teach and exhort, or to be taught and exhorted, is fast approaching apostacy from the living God. And be it observed, that to assemble without exhorting each other, is like exhorting without motive, or teaching without a proposition. Therefore the Apostle adds: "For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment and a fiery indignation which shall devour the adversaries." Heb. x. 26.

Are not, then, Apostacy from God and Christ and the sin of non-attendance upon the Christian assembly here connected with each other? Certainly they are: and it must be because they are allied to each other. As then, you would not become an Apostate and be condemned, I beseech you to reform, and wait upon the Christian assembly, that you may teach and exhort, or be taught and exhorted. PAUL.

THE PAST YEAR.

The last has been a year of a peculiarly marked character, in the political, commercial, and religious worlds, deeply affecting the interests, happiness and condition of society here, and in the older countries on the opposite side of the Atlantic. The great and exciting questions which, in the fairest portions of Europe have been agitating the public mind, are ominous of a better day and must result in effecting political changes that will prove of the highest value to the interests of the people. Amidst the mad and furious proceedings, which have disgraced the people of England, and threatened the destruction of their constitution and kingdom, by the movements of that body called 'the chartists,' in which the Atheisti-

cal principles and spirit of revolutionary France, have been associated with a wild and bloated spirit of democracy, tempered with the influence of the religious principle, and the acknowledged rights of suffering and oppressed humanity. To the mind that stands off sufficiently far, not to be immediately affected by these movements, and which soberly calculates upon their probable results, the times appear pregnant with great events, which "casting their shadows before" indicate a crisis of an extraordinary character.

The elements of society when once disrupted never settle down in the same relation in which they originally stood; new combinations are formed, and not unfrequently the entire fabric is thrown down, and one entirely new is built upon their ruins.

The movements of the past year in Great Britain, demonstrate at least the fact, that the leaven of republicanism is at least at work, silently, but thoroughly, and that it promises to diffuse itself throughout the whole mass.

We should look at our Heavenly Father as the God of nations, as well as of individuals, for what is a nation, but a congeries of individuals. He elevates one nation, and prostrates another, not for the personal aggrandizement, or punishment of the parts of which they are composed, but for the display of his justice, mercy and truth, before the eyes of the world, that he may be seen as the God of Providence, the King of Nations, the Divine Arbiter of all things. In his dealings with Sodom and Gomorrah, with Nineveh and Babylon, with the nation of Israel, and with the Antediluvians, he may be seen in his public character, as Governor among the Nations. In States and Kingdoms, the good and the bad suffer, or are blessed, just as the scale of God's Providence turns, without distinction of age, or sex, or character, as in an earthquake, a fire, a flood, or by famine, pestilence, or, as in times of general prosperity and health, when the seasons are propitious, the earth yielding her fruits in abundance, giving seed to the sower and bread to the eater; the sun shining alike on the good and the bad; the rain blessing alike the fields of the righteous and of the wicked.

One thing is most obvious, in considering the present state of the world, which is this, that the spirit of war, which was so rife formerly among the nations, has been gradually checked if not entirely exorcized; and that too, not by a general convocation, not by any previously concerted plan, but by a process, more simple and efficient: by an agency of an all pervading and subtle character,—the preponderance of the commercial spirit over that of the spirit of war; a spirit which binds together, not only those nations which are near, but those that are afar off; and as the ocean is kept in its proper bed by the "sand upon its shores, so are the nations of the earth kept in their proper places by the influence of trade and

commerce, by the sense of mutual interests and dependence, which they are taught, by experience, to feel. By the application of steam, those lands which lay so remote from each other, that they could not be reached with safety and profit, by the enterprising merchant, now are placed in juxtaposition, and those separated by the ocean are now in the same neighborhood: distance has been so strangely annihilated, that we almost see each others marts of commerce, hear the din of their cities, and extend the hand of friendship to those living on the opposite sides of the water barrier. The effect of this extraordinary change which has come upon us will be a continued intercourse with each other, producing a union of sentiment, of interest, and of common weal. The three most enlightened nations upon the earth, and in whose hands the civilization, and christianization of the world is put, Great Britain, France, and America, are so firmly united by common interests, commercial, political and religious, that whatever affects the one, affects all the others. The late pressure in the money market in England, was felt almost at the same time, in our own country. The pulsations felt at the heart in London, are thrown to the most distant parts of the great body. And thus we feel the shock, that but a moment before, came very nigh producing a paralysis upon the entire system. Such then, being the bond of union by which these great countries are joined together, such the spirit of peace which reigns, undisturbed, among us, may we not expect, that these enlightened nations will mutually improve, exalt, and reform each other, under the influence of the arts of civilized life, and the literature, the language, and the religion of each. And that they will labor assiduously, at home and abroad, to promote the true interests of the human family, by the aid of all those means, which God has put in their power. The only thing that can save us from the pride, selfishness, avarice and wickedness which the commercial spirit produces, is to engage, heart and hand in the illumination, and improvement, moral and religious, of the world. This is the only safety valve, which will prevent an explosion that will scatter the wrecks of these great vessels upon the ocean of time. Their merchants will become princes, their exchange brokers kings, before whose *golden* scepters the nations will bow, whilst they trade in gold and silver, and precious stones, in pearls and fine linen, and purple and silk, and all sweet wood, in brass and iron, and marble, and in all costly things. The world is now taxed to administer to their enjoyments. The Laplander goes forth with his harpoon, amidst the howling of the tempest, to strike the enormous whale, to furnish them light for the transaction of their business, or whose beard shall serve to decorate the robes of their families, at Church, or the levee. The Chinese is making the delicate porcelain work, out of which they sin the delicious beverage, the leaves

of which, his hands have gathered. A young slave on the banks of the Ganges, is spinning the muslin which shall array their persons, and gratify their pride, while the daring inhabitant of the Pacific Isles, is diving to the bottom of the deep, encountering the shark in his descent, to furnish them with costly pearls. The fruits of all countries, and the riches of the world, are poured at their feet, for the purpose of administering to their happiness and comfort. Under these circumstances, nothing but the active spirit of Christian benevolence can save them from the love of the world, and prevent their utter destruction.

J. C.

CHRISTIAN DISCIPLINE.

No. 1.

BROTHER SCOTT:—I intend to offer a few thoughts to the brethren on the subject of Christian Discipline, rather for the sake of calling out the views, in writing, of some of the *aged* and *experienced* among us than for the sake of expressing my own. I am a young man, and appear on the pages of the Evangelist rather as a learner than an instructor, and shall rejoice if the subject that I am about to introduce shall awaken an interest among the brethren so as to secure to it that attention which the welfare, happiness, and prosperity of the churches require.

It may be enquired what is meant by Christian Discipline; I would answer the *government* and *instruction* of a church of Jesus Christ. It is to the first point, however, that I wish particularly to call attention at present.

IMPORTANCE OF CHRISTIAN DISCIPLINE;

Unless this should appear to be a subject of importance, it cannot be expected that it will occupy the consideration of the brethren to any considerable extent; and we only ask for it that attention which its importance will demand from every one who carefully and prayerfully examines the subject. But perhaps it will be asked, is it necessary to call the attention of the brethren and the churches to this subject? In reply, I would ask, is the Discipline or the Government in the churches what it ought to be? Have those who are called Disciples of Christ or Christians made the same attainments in Christian practice that they have in *Christian doctrine*? Has a restoration of the Ancient Gospel been followed in all the churches by a restoration of the piety, holiness, and purity of life that characterized the first disciples of our blessed Redeemer? If these questions can be satisfactorily answered with a yea, then would I write in vain; but I feel assured from what I know of some churches, and what I have heard of others, that they cannot: and is it not important that these questions should be thus answered? To this there can be but one response.

The interest of the kingdom of our blessed Redeemer is, to a certain extent, committed in trust to his disciples, and it cannot but be the sincere desire of every Christian that this interest should be promoted by each disciple warring as a good soldier of the cross. This can only be effected by the churches being properly organized and such measures being adopted as will secure an observance of the *institution* of our Lord Jesus Christ and of his *precepts* and those of the Holy Apostles.

Christians must not only *believe* as Christians, but they must live as such; they must not, by their actions cast a doubt upon the sincerity of their faith. Now what must be the effect upon the minds of those who have not obeyed the Gospel, when they witness a great discrepancy between the professions and the conduct of professed believers. Will it not have a tendency to drive them from Christ, rather than draw them to him. Does it not lead the unconverted to believe that it is as safe to be out of the Church, as to be in it,—and do they not reason correctly. Alas, that any who have named the name of Christ should ever be a stumbling block; but so it is; that however perfect the Church, as a body may be, occasionally there will offences occur on the part of individual members, and should they be winked at by the Church, they become the sin of the Church, as well as of the offending member, and thus the name and the cause of Christ, is made to suffer, —he is wounded in his own house, and by his own friends. Hence we argue the importance of the laws of Christ being enforced in order that his Church may be an honor to him— that it may be instrumental in converting and saving the world.

In the course of these essays more will be said on the importance of this subject. It is not necessary here to occupy much space in urging a point upon which, perhaps, nearly all are agreed; still, it is desirable that its importance should not only be assented to, but deeply felt.

What a glorious spectacle the Church of the Lord Jesus presents, when she is perfect, both in doctrine and in practice; her moral power is unlimited; she becomes the salt of the land; her influence is felt in every heart, and her praise is the theme of every tongue. *She becomes a living and efficient witness of the truth and the power of Christianity.* To be in her is to be in the pathway that leads to everlasting happiness. Under her care and influence, are the frail and erring sons and daughters of humanity, fitted and prepared for the society of the blessed above; for the enjoyment of everlasting life. May the day speedily arrive when all the Churches shall be pure in doctrine, and zealous in the maintenance of good works. Then will the kingdoms of this world become the kingdom of our Lord and Saviour Jesus Christ.

A FRIEND OF ORDER.

LETTER FROM ENGLAND.

The following, from brother Wallis, of Nottingham, England, will be read with great interest by our brethren. I reciprocate with all Christian feeling and respect, the brotherly kindness which it breathes, and sincerely hope that the noble and high regard for the cause of God felt by His writer, may be felt and cherished by all who read his epistle. I am sorry that my absence from home prevents for the present a special answer to this pleasing document from the old country, my son having had to transmit it to me a distance of one hundred miles; but we would in this way for the present inform brother Wallis that his wishes in all things shall be carefully and speedily complied with. W. SCOTT.

Nottingham, Oct. 29, 1839.

BELOVED BROTHER SCOTT,

As a disciple of our Lord Jesus Christ, and as one who has been much edified by reading some articles from your pen, I had it in my mind to write to you for some time past. Each, I trust, partaking of the same like precious faith, enjoying the blessings of the *"past, the present, and a solid hope of possessing the future."* good things of the kingdom of our dear Redeemer. It may not be uninteresting for you to be informed, that I have published in this country an edition of your valuable discourse on the Mission of the Holy Spirit, &c. &c. It is here, as it is in the United States, the people for the most part are taught to believe that, the blessed word of God and his institutions are *all "a dead letter."* Prayer, and the baptism of the Holy Spirit are the all in all with the multitude; both preachers and people are alike. A gospel which leaves men in their sins, and a professed obedience, founded on human traditions, with a spurious profession of faith, almost universally prevails. This, in my judgment, arises from the idea that the Holy Spirit must be imparted to teach men something, but no one knows what, before they can believe the word of God concerning his Son Jesus Christ our Lord; consequently, as you are already apprized, the people are looking, praying, and waiting for this something, to the awful neglect of the great salvation which first began to be spoken by our Lord, and confirmed to us by them who heard him. Through the gracious providence of God, and by the instrumentality, in the first instance, of the writings of brother Campbell, received here in the years 1836-7, and the subsequent proclamation of the original gospel as found in the Holy Record, a congregation of about two hundred and forty members has been collected together in this town. I may in truth say we are mostly of *one mind*, united and happy. It is true we are not so complete as is desirable, not having pastors and deacons, as it would appear the first churches had. Two of our best quali-

fied brethren were chosen to preside, one of whom, in my judgment, possesses *all* the qualifications spoken of by Paul to 1 Tim. iii. This I consider to be one of our greatest gifts. We have also three brethren chosen pro tempore, to act as Deacons; these, in connection with five or six who can proclaim with effect the ancient gospel, are the causes why the church here has so rapidly increased: may we all abound yet more and more, in love one towards another. Six or eight smaller churches have been raised up in different parts of the country. Sectarianism, throughout the land, is in great confusion, and, in my humble judgment, a number of suitable proclaimers of the ancient gospel passing through the kingdom with zeal, fidelity, and perseverance, would soon collect many congregations of sanctified ones together, and cause even the establishment itself, in some measure, to crumble to dust. May the Lord speedily raise up laborers in this part of His vineyard.

But my principal object in writing to you is respecting a suitable Hymn Book for the disciples to use in public worship. I understand that you are revising and improving the one published some time ago by brother Campbell, which we have here. Now, dear brother, we are quite distressed for a proper Psalmody to use in the body. Will you be so kind as to send me a copy of yours in sheets, folded up in paper in the same manner as the periodicals. Please direct it for me, and if you could send me your Evangelist I should greatly rejoice. A brother, John Winfield of Philadelphia, to whom I am well known, who is brother Campbell's Agent there, would, if it can be so arranged by you, cheerfully pay you for them on my account. His address is John Winfield, Fitzwater street, below Ninth, Philadelphia. At any rate, if you cannot send the Evangelist, do not omit the Hymn Book, and I hope you will send immediately on the receipt of his, and a letter will much gratify the brethren here. Some of our brethren are real students of the book of God and are determined on preparing themselves and as many others, by exhortation, as they can, for the return of our Lord Jesus Christ in his kingdom and glory, who, in His time will show who is the only Potentate, King of kings and Lord of lords.

Please direct for me, James Wallis, Nottingham, England— to the care of Mr. Dickinson, No. 4, Duke's Docks, Liverpool.

And now, my brother, may grace, mercy, and peace from God our Father and from the Lord Jesus Christ, be with you and all the saints is the prayer of your brother, in the hope of a glorious resurrection from the dead when the Lord returns.

J. WALLIS.

"OUR NAME."

DEAR BRO. SCOTT:—I am aware that boys ought to keep silence when men are talking; but I have seen so much written about "our name" lately, that I can hardly keep still; and now just let me say that no name that has been, or will be proposed, will be universally adopted, and permit me to propose that we continue to do as we have done; that is to say, we will answer to any name by which the adherents of Jesus Christ were called.

We have been seeking for a name by which *to call ourselves*, and I go for the most humble one that can be found, if we fix upon one only, but then I cannot see the necessity of our wearing one name only, of the many worn by the primitive adherents of Jesus Christ. They were called "disciples, brethren, christians, saints, sons, children, servants, sheep, lambs, salt, &c. &c, but of all the names, if I were going to choose one for myself I would take that of *servant*, because my Master appeared in that form or character when in the flesh, and because he taught that "whoever exalteth himself shall be abased, and he that abaseth himself shall be exalted"—and because Paul, the apostle of the Gentiles who was given for a pattern to us, seemed fond of the name *servant* when speaking of himself. He calls himself the servant of Jesus Christ. But I go against singling out any name, because the primitive adherents of the Lord did not do so—they were called by different names during the whole ministry of the Apostles.

When boys do interrupt men they should be short and then set down.

Affectionately yours,

M. WINANS.

THE BIBLE.

The following, taken from the Monthly Chronicle, is an extract of a letter from the Hon. John Quincy Adams to a literary society in Baltimore, bearing testimony to the value of the Scriptures, and as showing in how great estimation the Bible is held by great men, is well worthy a perusal:

"The first, and almost the only book deserving such universal recommendation, is THE BIBLE: and in recommending that, I fear that some of you will think I am performing a superfluous, and others a very unnecessary office : yet such is my deliberate opinion. The Bible is the book of all others, to be read at all ages, and in all conditions of human life; and not to be read once, or twice, or thrice through, and then to be laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted, unless by some overruling necessity. Tills attentive and repeated reading of the Bible, in small portions every day, leads the mind to habitual

meditation upon subjects of the highest interest to the welfare of the individual in this world, as well as to prepare him for that hereafter, to which we are all destined. It furnishes rules of conduct for our conduct towards others in our social relations. In the commandments delivered from Sinai, in the inimitable sublimity of the Psalms and of the Prophets, in the profound and concentrated observations upon human life and manners embodied in the Proverbs of Solomon, in the philosophical allegory so beautifully set forth in the narrative of facts, whether real or imaginary, of the book of Job, an active mind cannot peruse a single chapter, and lay the book aside to think, and take it up again to-morrow, without finding in it advice for our own conduct, which we may turn to useful account in the progress of our daily pilgrimage upon earth: and when we pass from the Old Testament to the New, we meet at once a system of universal morality, founded upon one precept of universal application, pointing us to peace and good will towards the whole race of man for this life, and to peace with God, and an ever blessed existence hereafter.

My friends, if all or any of you have spiritual pastors to guide you in the paths of salvation, do not imagine that I am encroaching upon the field of their appropriate services. I speak as a man of the world, to men of the world, and I say to you, *Search the Scriptures!* If ever you tire of them in seeking for a rule of faith and a standard of morals, search them as records of *History*. General and compendious history, is one of the fountains of human knowledge, to which you should all resort with steady and persevering pursuit. The Bible contains the only authentic introduction to the history of the world; and in storing your minds with the facts of this history, you will immediately perceive the need of assistance from Geography and Chronology. These assistances you may find in many of the Bibles published with commentaries, and you can have no difficulty in procuring them. Acquaint yourselves with the Chronology and Geography of the Bible: that will lead you to a general knowledge of Chronology and of Geography, ancient and modern, and these will open to you an inexhaustible fountain of knowledge, respecting the globe which you inhabit, and respecting the race of man, its inhabitants, to which you yourselves belong.

You may pursue these enquiries just so far as your time and inclination will permit. Give one hour of mental application (for you must not read without thinking, or you will read to little purpose) give an hour of joint reading and thought to the chronology, and one to the geography of the Bible, and if it introduces you to too hard a study, stop there. Even for those two hours, you will ever after read the Bible, and any other history, with more fruit; more intelligence; more satisfaction. But if those two hours excite your curiosity, and tempt you to devote part of an hour every day, for a year or years, to

study thoroughly the Chronology and Geography of the Bible, it will not only lead you far deeper than you will otherwise ever penetrate into the knowledge of the book, but it will shed floods of light upon every step you shall ever afterwards take in acquiring the knowledge of profane history, and upon the local habitation of every nation into which the children of Adam had been divided."

A VISION OF THE RESURRECTION.

Methought I saw a very handsome youth towering in the air, and sounding of a trumpet; but the forcing of his breath did indeed take off much of his beauty. The very marbles, I perceived, and the dead obeyed his call; for in the same moment, the earth began to open, and set the bones at liberty to seek their fellows. The first that appeared were swordmen, generals of armies, captains, lieutenants, common soldiers, who, supposing that it had sounded a charge, came out of their graves with the briskness and resolution as if they had been going to an assault or combat. The misers put their heads out, all pale and trembling, for fear of a plunder. The cavaliers and good fellows believed that they had been going to a horse-race or a hunting-match. And in fine, though they heard the trumpet, there was not any creature knew the meaning of it. After this, there appeared a great many souls, whereof some came up to their bodies, though with much difficulty and horror; others stood wondering at a distance, not daring to come near so hideous and frightful a spectacle. This wanted an arm, and an eye, the other a head. Upon the whole, though I could not but smile at the prospect of so strange a variety of figures, yet it was not without just matter of admiration at the all-powerful Providence, to see order drawn out of confusion, and every part restored to the right owner. I dreamed myself then in a church-yard, and there, methought, divers that were loth to appear, were changing of heads; and an attorney would have *demurred* upon pretense that he had got a soul that was not his own, and that his body and soul were not fellows.

Sir R. le Strang's Translation of Quevedo's Visions.

The Christian Messenger, edited for ten years by Elder Barton W. Stone, will shortly re-appear in a larger form. Agents and Patrons of the work are requested to send on the names of subscribers immediately, to Elder Thomas M. Allen, Columbia, Missouri, where the work will be published. It will be conducted, as formerly, by B. W. Stone. It is hoped that letters may come to us free from postage "

December 18th, 1839.

THE EVANGELIST.

NEW SERIES.

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PERFECTION.

No. 3.

OF PERFECTION AND CONVERSION.

No two things can be more distinct than conversion and the perfection of our character; to be convinced of this a man has only to look at the Christian profession as it spreads itself abroad throughout the different estates of society, in which he will see abundance of both men and women who have been the subjects of conversion, but who have never once perceived its subordination to the formation of character or the perfection of their own nature before God. The ancients had this proverb among them, That a man might voyage across the ocean and change his home without changing his character. This is equally true of many who profess to be the subjects of conversion; they change their state, but they do not change their character: they believe in Christ and are baptized: they pass from the world to the church: they reform and are forgiven: they cease sinning and profess discipleship, but here they stop; and their profession becomes negative, that is they fail of all positive service; they aspire to no new knowledge; they do not read the Holy Scriptures; they are emulous of no new virtue of truth, peace or righteousness; they discover no new devotion; they offer no new sacrifice of closet prayer or praise; they have no fulness of mental devotion; their mind is unsavory; they have no salt in themselves; they are stunted and unfruitful.

But indeed conversion and perfection differ so essentially that the former signifies what the truth of God does with us, while the latter describes what we ourselves do with the truth. Conversion signifies the turning of the man to God by the truth of the gospel. Perfection imports that the man has turned the truth of the gospel to the perfection of his own nature and the formation of his character. The first describes what God has done for us, the last signifies what we, by aid of God's commandments, must do (or ourselves. This, says Paul, we desire, even your perfection. In this affair, so extremely

important to ourselves, we ought to be exceedingly careful not to confound our own duties with the doings of God, and so mistake the one for the other. Perfection is as indispensable in order to enter the church in heaven as conversion is, in order to enter the church on earth. In another scripture the apostle says—Let us go on unto perfection. He would have us to proceed onward and not lay again the foundation for a second conversion to God. The grand elements in conversion are principle and privilege; the master elements in perfection are duty and knowledge. Perfection consists of an enlightened obedience to the whole will of God. Conversion is the turning of the man to God according to his will as revealed particularly in the gospel. Conversion ends in our death and burial to sin. Perfection begins in our resurrection to a new life and to righteousness. In the one we become dead to sin, in the other we become alive to holiness. The first therefore consists in ceasing to do evil, and the last in learning to do well; they are of course as distinct as life and death.

We ought, then, most carefully to approve this distinction, and never confound things so very different, for if we do, and mistake conversion to God for perfection of character, the consequence will be most fatal to our own souls. It is no unusual thing to talk exultingly of being baptized, and of having our membership in such and such a church; but alas! for the man whose hopes of eternal life are built on so partial a basis! If he thinks these accidents will avail him aught in God's great day unaccompanied by positive benevolence and obedience to the will of the Almighty, he is miserably mistaken. For the church and the order of the church, like the Sabbath and the business of the Sabbath, are made for the man, that is for his improvement, and not the for them. If then his baptism and his membership, with his conversion by which he secured both, have failed to prompt him forward to perfection, he is essentially in error, and must correct his plan. But I wanted in this paper merely to take the distinction which obtains between Conversion and Perfection.

W. SCOTT.

PERFECTION.

No. 4.

OF CHARACTER AND REPUTATION.

If perfection of character is not conversion, neither is it what we understand by reputation. Character describes an individual as he is in the presence of God; reputation describes him as he appears to man; and it is character and not reputation merely that the scriptures every where inculcate. Character differs so perfectly from reputation that an individual may possess much of the one without partaking largely

of the other. Hence it becomes important that we discriminate; for if we do not, we may take the one for the other, and so become guilty of a fatal error. Many do commit this blunder, and think that because they can make themselves agreeable to men they are at the same time well-pleasing God; but it is as the scriptures inform us, "that which is well-pleasing to men, is an abomination in the sight of God." If our standing with men was character and not reputation merely, thousands would partake of eternal life who, because this is not fact, shall never see life. And if reputation were character, then some of the grandest spirits that ever God created, would have none of it, because they have lived and died abhorred by men. As Paul says, "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins being destitute, tormented, afflicted, (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth." Let us beware then of confounding the bubble reputation with character. But an itch for earthly reputation is a vain and delusive thing; and yet could we secure the possession of it in the most satiating degree, it would avail us but little. Reputation dies with a man; it is temporal in its duration; but character is an eternal thing, and will follow or accompany us to heaven, there to flourish in the presence of God and the holy angels for ever.

The Pharisees were a set of religionists who confounded character with reputation, and preferring the latter to the former did all their alms and other duties that they might be seen of men; they made long prayers, but this itself was not their sin; their making long prayers for a pretense was their crime; this they did to cover extortion and abominable covetousness; for while they prayed they devoured the livings of widows. And while they tithed mint and anise they both led the people into guilty errors respecting the law, and did themselves forget to practise justice, mercy, and the love of God." I know you, said our Lord to them, on one occasion, "I know you that you have not the love of God in you." They sacrificed their character before God at the shrine of an empty and earthly reputation, and thus, as Christ told them, while they were highly esteemed by men they were an abomination in the sight of God. The following shows us the vanity of mere human reputation. "Woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in: Woe unto you Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of

hell than yourselves. Ye blind guides, who strain at a gnat and swallow a camel! Woe unto you Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter but within they are full of extortion and excess. You are like whited sepulchers: Ye also outwardly appear righteous unto men but within ye are full of hypocrisy and iniquity." *Matt.* xxiii. c.

The Prophets, the Apostles, and our Lord Jesus Christ were of those who, without regard to reputation with men, gave their whole attention to the perfection of their character before God. I seek not honor from men, said our Lord Jesus. And Paul said, "If I yet courted the favor of men, I should not be the servant of Christ." But though poor in the estimation of men, they were rich in the presence of God. Those who are honored of men, and who seek not the honor that cometh of God alone, are greatly to be pitied; their fortune is any thing but an enviable one; for while abundance of worldly reputation is wrung out to them from a full cup; the poverty of their standing before God is excessive and deplorable; they think themselves rich and know not they are poor, and wretched, and miserable, and blind, and naked.

It may, however, be thought best to unite reputation among men with character before God. Well, be it so. If this can be done, let it be done; but let our reputation with them be for piety towards God and love to our neighbor; let us by our good deeds which they shall see, lead them to glorify our Father who is in heaven. A good name is a good thing, if it is obtained by good works—if it is not sullied and corrupted by hypocrisy; but cruelty and oppression, and the love of the world, and the lust of pleasure, and the pride of life, stain all divine things, that is they stain all pretension to a divine nature or a heavenly character in every person in whom they are found. W. SCOTT.

PERFECTION.

No. 5.

REDEMPTION, CONVERSION, AND PERFECTION.

All things in Christianity have been confounded; conversion has been mistaken for perfection, and both of them have as doctrines been confounded with redemption; the language used in the scriptures of the one has been applied by errorists indiscriminately to them all, till it has become an indescribably difficult task to understand any of them. Some imagine that after all that has been written, printed and published in this reformation on the primitive Institute, very little more can be said of it; they suppose that we are in possession of all that can be known of the gospel and doctrine of Christ. On this subject they are greatly mistaken; with me there remains no doubt that much requires yet to be redeemed, that many

thoughts of the highest importance and many differences of an essential nature, are yet to be taken and disclosed. It is in religion as it is in science, there is no stopping place, the path is forward and upward through all eternity.

Redemption is not conversion; redemption is something done for us; conversion is something done with us; the language of holy scripture therefore is spoken with high regard to this difference. Redemption is a word which describes the work of Christ done in our behalf; thus "thou hast redeemed us by thy blood," again "having obtained eternal redemption for us." But if redemption is the work of Christ, Conversion became by his authority the work of the apostles. If by the will of God it devolved upon Christ to redeem the world, it devolved by the will of Christ upon the apostles to convert the world, "Go convert the nations, baptizing them," &c. "He that converteth a sinner from the error of his ways," &c. "Be converted." Paul and Barnabas declared to the conference at Jerusalem "the conversion of the Gentiles," by their joint labors. It was the work of Christ then to redeem mankind, and the work of the apostles to turn men's attention to this redemption, and by it to convert or turn, for convert means to turn, them to God and righteousness.

Now, if the oracles attribute the work of redemption exclusively to Christ, we may not expect them in any case to speak as if men could redeem themselves or one another. They accordingly never do this, but universally award the work of redemption to God and Christ. Again seeing Christ charged the apostles with the work of conversion saying, "go convert the nations," we may not expect that he will again descend from heaven to convert us himself; accordingly Paul who was chosen and commissioned to convert the Gentiles, writes thus—"Say not in thy heart who shall ascend into heaven that is to bring Christ down from above; or who shall descend into the abyss that is to bring him up again from the dead." But, what sayeth it "the word is nigh thee," &c, that is the gospel which, says he, "we preach." It became the business of the apostle then to convert the nations by the gospel.

But if redemption signifies something done for us by Christ, and conversion something done with us by the apostles, Perfection imports something done by us ourselves. We have to perfect ourselves. The end of redemption then is conversion, and the end of conversion is perfection. To the redeemed the apostles say, "be you converted," and to the converted they say, "let us go on unto perfection." Because the scriptures attribute the work of redemption to Christ exclusively, some folks say that he exclusively converts, and others imagine that because conversion is something done with us that perfection is of a like nature, but they are all different in their nature, and purposes, and elements.

The elements of redemption are different from those of conversion, and as the elements of conversion are faith, repentance, forgiveness, &c, so they are different from the elements of character and of the perfection of character. Now, it ought to be carefully remembered, that our final acceptance with God at the judgment, will be on account, not of conversion or redemption, but perfection of character. If we were to be acquitted then for redemption, then we could not be tried by our own works; but it is said we shall all be tried according to the deeds done in the body. And if we were to receive eternal life on account of conversion then all who ever were converted should on that plan be eternally saved; and any labor after the elevation of our own nature would be unnecessary because we could receive eternal life without it.

But this is not the case, for the apostle calls upon all to labor to enter into the rest that remains for the people of God, and Christ is said to have become the author of eternal life to all those who obey him. The perfection of our character then is a principal doctrine of the gospel. It differs from conversion, and both of them from redemption.

W. SCOTT.

DEATH OF JEROME.

LETTER FROM POGGIO OF FLORENCE TO LEONARD ARETIN.

"In the midst of a short excursion into the country, I wrote to our common friend; from whom, I doubt not, you have had an account of me.

"Since my return to Constance, my attention has been wholly engaged by Jerome, the Bohemian heretic, as he is called. The eloquence and learning, which this person has employed in his own defence, are so extraordinary, that I cannot forebear giving you a short account of him.

"To confess the truth, I never knew the art of speaking carried so near the model of ancient eloquence. It was, indeed, amazing to hear with what force of expression, with what fluency of language, and with what excellent reasoning, he answered his adversaries: nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and constancy of his whole behaviour. It grieved me to think so great a man was laboring under so atrocious an accusation. Whether this accusation be a just one, God knows; for myself, I inquire not into the merits of it; resting satisfied with the decision of my superiors. But I will just give you a summary of his trial.

"After many articles had been proved against him, leave was at length given him to answer each in its order. But Jerome long refused, strenuously contending that he had many things to say previously in his defence; and that he ought first to be heard in general, before he descended to particulars.

When this was overruled, 'Here,' said he, standing in the midst of the assembly, 'here is justice—here is equity! Beset by my enemies, I am already pronounced a heretic; I am condemned before I am examined. Were you God's omniscient, instead of an assembly of fallible men, you could not act with more sufficiency. Error is the lot of mortals; and you, exalted as you are, are subject to it. But consider, that the higher you are exalted, of the more dangerous consequence are your errors. As for me, I know I am a wretch below your notice: but at least consider, that an unjust action, in such an assembly, will be of dangerous example.'

"This, and much more, he spoke with great elegance of language, in the midst of a very unruly and indecent assembly: and thus far, at least, he prevailed; the council ordered, that he should first answer objections, and promised that he should then have liberty to speak. Accordingly all the articles alleged against him were publicly read, and then proved; after which he was asked, whether he had aught to object? It is incredible with what acuteness he answered; and with what amazing dexterity he warded off every stroke of his adversaries. Nothing escaped him; his whole behaviour was truly great and pious. If he were, indeed, the man his defence spoke him, he was so far from meriting death, that, in my judgment, he was not in any degree culpable. In a word, he endeavored to prove, that the greater part of the charges were purely the invention of his adversaries. Among other things, being accused of hating and defaming the holy see. the pope, the cardinals, the prelates, and the whole estate of the clergy, he stretched out his hands, and said, in a most moving accent, 'On which side, reverend fathers, shall I turn me for redress? whom shall I implore? whose assistance can I expect? which of you hath not this malicious charge entirely alienated from me? which of you hath it not changed from a judge into an inveterate enemy? It was artfully alleged indeed ! Though other parts of their charge were of less moment, my accusers might well imagine, that if this were fastened on me, it could not fail of drawing upon me the united indignation of my judges.'

"On the third day of this memorable trial, what had passed was recapitulated:—when Jerome, having obtained leave, though with some difficulty, to speak, began his oration with a prayer to God; whose assistance he pathetically implored. He then observed, that many excellent men, in the annals of history, had been oppressed by false witnesses and condemned by unjust judges. Beginning with profane history, he instanced the death of Socrates, the captivity of Plato, the banishment of Anaxagoras, and the unjust sufferings of many others: he then instanced the many worthies of the Old Testament, in the same circumstances—Moses, Joshua, Daniel, and almost all the prophets; and lastly, those of the New—John

the Baptist, St. Stephen, and others, who were condemned as seditious, profane, immoral men. An unjust judgment, he said, proceeding from a laic, was bad; from a priest, worse; still worse from a college of priests; and from a general council, superlatively bad. These things he spoke with such force and emphasis as kept every one's attention awake.

"On one point he dwelt largely. As the merits of the cause rested entirely upon the credit of witnesses, he took great pains to show, that very little was due to those produced against him. He had many objections to them, particularly their avowed hatred to him; the sources of which he so palpably laid open, that he made a strong impression upon the minds of his hearers, and not a little shook the credit of the witnesses. The whole council was moved, and greatly inclined to pity, if not to favor him. He added, that he came uncompelled to the council; and that neither his life nor doctrine had been such, as gave him great reason to dread an appearance before them. Difference of opinion, he said, in matters of faith, had ever arisen among learned men, and was always esteemed productive of truth, rather than of error, where bigotry was laid aside. Such, he said, was the difference between Austin and Jerome; and though their opinions were not only different, but contradictory, yet the imputation of heresy was never fixed on either.

"Every one expected, that he would now either retract his errors, or at least apologize for them; but nothing of the kind was heard from him: he declared plainly, that he had nothing to retract. He launched out into a high encomium of Huss, calling him a holy man, and lamenting his cruel and unjust death. He had armed himself, he said, with a full resolution to follow the steps of that blessed martyr, and to suffer with constancy whatever the malice of his enemies could inflict. 'The perjured witnesses,' said he, 'who have appeared against me, have won their cause: but let them remember, they have their evidence once more to give, before a tribunal where falsehood can be no disguise.'

"It was impossible to hear this pathetic speaker without emotion. Every ear was captivated, and every heart touched. But wishes in his favor were vain; he threw himself beyond a possibility of mercy. Braving death, he even provoked the vengeance which was hanging over him. 'If that holy martyr,' said he, speaking of Huss, 'used the clergy with disrespect, his censures were not leveled at them as priests, but as wicked men. He saw with indignation those revenues, which had been designed for charitable ends, expended upon pageantry and riot.

"Through this whole oration he showed a most amazing strength of memory. He had been confined almost a year in a dungeon : the severity of which usage he complained of, but in the language of a great and good man. In this horrid

place he was deprived of books and paper. Yet, notwithstanding this, and the constant anxiety which must have hung over him, he was at no more loss for proper authorities and quotations, than if he had spent the intermediate time at leisure in his study.

"His voice was sweet, distinct, and full; his action every way the most proper, either to express indignation, or to raise pity; though he made no affected application to the passions of his audience. Firm and intrepid, he stood before the council, collected in himself; and not only contemning, but seeming even desirous of death. The greatest character in ancient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity. I speak not of his errors; let these rest with him. What I admired was his learning, his eloquence, and amazing acuteness. God knows whether these things were not the groundwork of his ruin.

"Two days were allowed him for reflection; during which time many persons of consequence, and particularly my lord cardinal of Florence, endeavored to bring him to a better mind. But persisting obstinately in his errors, he was condemned as a heretic.

"With a cheerful countenance, and more than stoical constancy, he met his fate; fearing neither death itself, nor the horrible form in which it appeared. When he came to the place, he pulled off his upper garment, and made a short prayer at the stake; to which he was soon after bound, with wet cords and an iron chain, and inclosed as high as his breast in fagots.

"Observing the executioner about to set fire to the wood behind his back, he cried out, 'Bring thy torch hither. Perform thy office before my face. Had I feared death, I might have avoided it.'

"As the wood began to blaze, he sang a hymn, which the violence of the flame scarce interrupted.

"Thus died this prodigious man. The epithet is not extravagant. I was myself an eyewitness of his whole behaviour. Whatever his life may have been, his death without doubt, is a noble lesson of philosophy.

"But it is time to finish this long epistle. You will say I have had some leisure upon my hands; and, to say the truth, I have not much to do here. This will, I hope, convince, you, that greatness is not wholly confined to antiquity. You will think me, perhaps, tedious; but I could have been more prolix on a subject so copious. Farewell, my dear Leonard."

Constance, May 20, 1416.

Seeing, "Friend to Order," has struck upon the same train of thought with myself, and that he is a young writer of promise, piety, and modesty, I suspend all further thoughts on the subject of Discipline, for the present, and subscribe myself, most respectfully,

SENEX.

DISCIPLINE.

No. 4.

Having, we trust, fully proved that in matters of offence the head of the church holds both parties responsible for a private interview, we now come, according to the plan proposed in our first number, to the end for which this interview is commanded. We affirm then, that the end of this and of the whole disciplinary course instituted by the Redeemer, is the salvation of the parties, or to give our Lord's own words, "Thou hast gained thy brother." To recover the stumbled, injured, offended, or offending party, is the purpose to be accomplished in the case. This may appear a small matter to some, but with Christ it is a great matter; and in such an affair we must take heed how we despise the party: "Take heed, says he, that you offend not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven. For the Son of man is come to save that which was lost. What think you, if a man have a hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and go into the mountains and seek that which has gone astray? and if so be that he finds it, verily I say unto you he rejoiceth more over that sheep than over the ninety and nine which went astray. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish," *Matth.* xviii. Salvation, then, and not exclusion, is the end of Christian discipline; repentance and confession, not rebuke and condemnation, are the purposes which are to be before our minds. This is most merciful, and worthy of the great head of the church. How dangerous had it been, had he in such a case favored revenge, or personal gratification! Nothing of such a nature, however, is allowed to mingle with this important business. Vengeance, spleen, reviling, recrimination, and abuse are not once mentioned, and are not once to be named in so holy an affair as the recovery of a brother. The management of offence is a business of the most delicate nature; and it is as necessary as it is delicate. It will not do to neglect it, and from fear of failing to negotiate it successfully, decline having any thing to do with it. This plan of treating it is perhaps the most dangerous for the parties that either of them could select. It may be hazardous to medicate a mortal disease, but this can scarcely be more fatal than to leave it without interruption to prey upon the system. Besides the benevolence which would prefer ease to duty, and idleness to activity, in a case in which

the authority of Christ is concerned, as well as the good of our brother, must be exceedingly defective. No praise, no commendation is due to the man who treats offence with carelessness; it is great not to be easily offended, but it is little to neglect offence after it has really taken place: Such behaviour owes not its being to nobleness of mind, but to the baser feeling of our nature, or to some wrong or limited view of the nature of offence and the ends to be accomplished in the treatment of it.

But we are apt to anticipate evil, and to say I never can reclaim him, I cannot possibly be successful in any attempt that I might make to gain the brother. He is quite gone.— His affections are wholly alienated, and I despair of a reconciliation.

But see now, brother, there is aright and a wrong way of proceeding in all things. When the duty of a private interview devolves upon you, keep the salvation of your brother—the opposite party—in your eye, don't lose sight of this; don't expect much neither; be moderate in your demands; yield as much as you can; and ask as little as you can; and before you enter upon the adjustment of your difficulties let both commit the affair to the head of the church, who for our encouragement in the affair has said, "I say unto you that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them by my Father who is in heaven; for where two or three are gathered together in my name there and in the midst of them," *Matth. x, 19*. The parties, then, may have both God and Jesus Christ with them to bring about a settlement, if they desire it; and will any one despair of reconciliation where these august personages preside and direct? Far be it. But here it is that most folks go astray; they fail to seek the presence of God and Christ. They do not approach their business in the spirit of prayer, nor by prayer; they call not upon the name of the Lord. They enter upon His business with their own spirit, and on their own plan, and with their own ends and purposes in view.— It is said by James, that the man who prays waveringly shall not receive any thing of the Lord. What then is to be expected of him who prays not at all? and who enters upon an affair that involves the present peace and eternal welfare of his brother without committing all things and all parties to the good keeping of his God? Nothing. Let us then, brethren, not forget the praying part of the Discipline when we attend to it. James says we have not because we ask not; and again, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." Keep in mind then, brethren, the obedience, benevolence, and piety of the case, and resolve to settle all difficulties with your brethren after a religious manner. Fulfil the royal law by loving your brother and by seeking his

good always; take no improper liberty with his good name, his person, property or character, but honor his virtues and forgive his frailties. He is God's son and the disciple of your Master, and if he has erred, remember that to err is human and to forgive is divine. But be not ignorant of this, that if he is at fault you are responsible for his recovery, or at least for all the means prescribed by Christ for his recovery; and if these means are used without effect, in the manner appointed by the Scriptures, he is then responsible, and you have saved your soul; but it is best when a man can save both himself and others, so that I repeat here what has already been said, that salvation not condemnation, retaining not excluding are the ends to be kept in view in discipline.

UNITY OF THE SPIRIT.

It is not necessary to Christian union that men should agree in matters of speculation or of opinion, as this is impracticable, so long as human nature is constituted as it is. Our understandings and abilities differ, our circumstances and education are not equal, our skill in examining whatever may be submitted for our consideration vary, and consequently the results of our enquiries must be dissimilar, but this dissimilarity no more interferes or should interfere with our unity in the common faith, than the variety of features in the human face or form should destroy the identity of the species. We are all the children of a common stock, no matter what may be the difference in color, in form, or in feature among the individuals that compose the family. This difference does not change us into beasts or birds; we are men at best, and at best but men.

The unity therefore of faith ought not to be broken up nor disturbed by difference of opinion, but should be secured amidst all our disputes.

Some of these differences arise from the improper use of language, a barbarous form of speech, which could be easier settled by an appeal to the authority of Walker or Webster, than by any other means. The difference exists only in word not in thought.

Some from an improper method of interpretation from the use of laws in the analysis of language not good, or just, and such as is not recognized in the literary world; that a difference must obtain under such circumstances might be expected, as certainly as if the seller and the buyer should use different weights and measures in relation to the goods bought and sold between them, would differ in relation to their quantity.

Some from pride having inherited a system of opinions, without examination, thus retain it without wavering; having subscribed to a certain formulary, they adhere to it not because

they are assured of its truth, but because their predecessors believed it to be true, not from conviction, but from prejudice. Most of the occasions of disunion arise from certain philosophical speculations, upon the decrees of God, foreordination, free will, the natural and moral ability or inability of men, and other questions of the same school, which belong, just as much to nature as religion, which are not peculiar to the Christian, but belong to all religions false and true; and which, in fact, are only a revival of the obsolete and antiquated dogmas concerning fate and necessity. Let men dispute about such recondite matters, as philosophers, not as Christians; as they belong not so much to religion as to philosophy. Let us be content with what Moses and the prophets have testified concerning the Messiah, and all that the Apostles have made known for our faith and obedience. They have given us all things necessary for life and godliness, and as Christians we are complete in *Hun* who is the Head of all principality and power, without even the knowledge, much less the ability of discussing those matters which properly belong to and should be treated of under the caption of 'a vain philosophy.' Men pursue their ordinary course and live in all good keeping with each other in society at large, although they cannot agree in relation to those great points, which indeed as much affect the affairs of human government as of Divine. And as it is impossible that they ever can be settled, or the argument be brought to a close, for who can add any thing to what Hume, and Hobbes, Edwards, and Dwight have written upon these subjects, would it not be better for the Christian world to agree to drop them now and forever, as the adverse parties can never be reconciled to each other, and there is no umpire to which they can finally appeal for the adjustment of their difficulties. If philosophers, or learned doctors will discuss these questions, the people should go about their business, and attend to their daily avocations and let them alone. If *they* choose to weigh and measure the amount of light that falls upon the eye of the animalculae, millions of which are found in a drop of water, let them do so, and derive all the profit which the settlement of the question affords, but let the people read the word of the Lord with all diligence, believe it with all the heart, and practice what they know, and save themselves from this untoward generation.

J. C.

MATTHEW, XVII. 24, 27.

"When they were come to Capernaum, the Collectors came and asked Peter, Does your teacher pay the didrachma? he said, yes," &c.

Jesus must have been witness of the circumstance of the collectors having asked the question of Peter, "Does not your master pay the didrachma?" Simon Peter coming into the house, *before* he *spoke*, Jesus said to him, Simon what is your

opinion concerning this matter? From whom do the kings of the earth exact tribute? But as Jesus in body was absent, in what sense can it be said that he was present, he was present in spirit. In the same sense is Jesus present with his disciples, when met together in his name.

The didrachma was levied to defray the expenses incurred in keeping up the service of the Temple. And as the Temple belonged to God, and as Jesus was his proper son, and the disciples his brethren, they were, in fact, exempted from the obligation of paying the didrachma, *being kings' sons*. But to avoid giving offence he deemed it best to pay the tax both for himself and for Peter, to whom the Collector had proposed the question.

Peter was directed by Jesus to cast a hook into the sea, and that he should catch a fish in whose mouth there should be found a stater, a piece of money of the value of two didrachma.

There are several things remarkable about this transaction. And 1st. The extreme poverty of our Saviour and of Peter, they had not each a didrachma. 2d. The direction given, to fish in the sea, for a piece of money, the most unlikely place that it could be found in. 3d. The prophetic spirit manifested by our Saviour in declaring that if he would put in his line he should catch a fish—and amidst all the shoals that swarmed in the sea he should catch one, *the* one which had a piece of money in his mouth, and a piece of money not of less value than the one they needed, nor of more value, but sufficient, and solely sufficient to pay the didrachma of each. And 4th. This event was also as miraculous as any of the wonders performed by our Saviour. We see then in it the divine presence of our Lord, and his miraculous power, and we learn from it, that we had better sometime lose what is our own, than to give offence; to suffer, than to lay under suspicion.

J. C.

MATTH. XVIII. 1.

Each one of the twelve disciples thought that they would be great, but on one occasion they debated the question "who should be greatest," more distinguished honors they supposed would be conferred upon some than upon others, pride, prejudice, and jealousy already had appeared among them, as evinced by the discussion of this untaught question. How happy a thing would it have been for the cause of truth, had the disciples from that time forward foreborne the discussion of speculative questions which engendered strife, rather than godly edification; there are questions which never ought to be asked, and if asked should never be answered.

Ambition and worldly mindedness are the two great obstacles now in the way of men's entrance into the kingdom of God. Honor, the love of distinction, wealth, pleasure, these are the mountains which the faith of many have to surmount to enter

into the kingdom of heaven, "How can you believe, who receive honor one of another and not the honor that comes from God only. How hardly can a rich man enter into the kingdom of heaven; ye lovers of pleasure more than lovers of God, how can you escape the condemnation that is threatened against you. You men of ambition, who seek for the applause of the multitude, how can you obtain the approbation of God. You men who are striving to heap up treasures of gold but are not rich towards God, howl on account of the miseries which are coming upon you. The hire of the laborers who have reaped your fields, which is fraudulently kept back by your cries; and the cries of the reapers have entered into the ears of the Lord of hosts. Alas! for you who live in the lap of indolence, who pass away your days in idleness and vanity, who bathe in the waters of voluptuousness, the day is coming, it is at the door, when your state shall be sadly changed, when the glory of the world around you shall depart and the gay scenes upon which your senses have fattened shall vanish forever; when your gold and your silver shall rust, and become a witness against you; and instead of all that pleased the eye and delighted the ear, and ravished the heart, shall come sights most ungainly and appalling, and sounds of weeping and wailing and gnashing of teeth; and spectres that shall chill the spirit, and quicken the conscience, and shall awaken the remembrance of all the past, of good, that you have abandoned, and all of evil, that remains unpardoned. Unless you be converted and become as little children you cannot enter into the kingdom of God.

J. C.

THE INSTITUTES OF RELIGION.

Christianity is not a system of opinions forged out under the hammer of a vain philosophy, and upon the anvil of human reason; designed for the gratification of the intellect rather than the improvement of the heart; for then it would have been given to man to try the strength and acuteness of his reasoning powers, and would have tended greatly to produce pride and self complacency instead of humility and self abasement. The very evils which Christianity condemns and corrects would have been strengthened and nourished by a mere intellectual system, for knowledge puffeth up, love builds up. The controversial works of Toplady, and Wesley, of Luther, and Calvin, were more the offspring of pride than of love; a display of talent than a desire for truth; a war for victory, than an attempt to elicit truth: and therefore in their several works the most uncouth and disgusting language, the most bitter and rancorous spirit are displayed. Each combatant treats his opponent as though he were an enemy, and believes that he is manifesting his zeal for the truth whilst he

calls down fire from heaven to consume him. But thanks to the Lord! the day of angry debate, and wordy strife has nearly passed away. The flaming spirits of the last century have gone to sleep without the hope of a resuscitation, and a clearer sky, and a more serene atmosphere now surrounds us.

But if Christianity is not a system of opinions, what is it? It is a system of institutions, each of which is designed for the improvement of our condition and character. It is the institutions of a country that make it what it is. And it is marvelous to behold the influence which they exert over the people in the formation of their character. What was it that made the age of Cromwell differ so widely from that of Queen Anne? The one grave, solemn, and pompous; the other gay, cheerful, and brilliant: they were the same people, occupying the same territory, breathing the same atmosphere; the difference was produced by the dissimilarity of their several institutions, and by nothing else. As are the institutions of a country so are the people; these constitute the mould into which they are cast, the fingers by which they are moulded. Our religion is then a system of Divine Institutions, each and all of which are designed to accomplish some important end, to produce and elaborate a certain character, and when they are attended to in the order in which they were given, and for the purpose for which they were adopted, they will not fail in securing the object contemplated. But as the impression of a die will be imperfect unless it comes directly and truly in contact with the material that is to receive it, so will our character, which is but the impression of the truth upon our moral nature; be defective unless the gospel with all its institutions come in contact with us. Many persons may be sadly disappointed in relation to their future enjoyment, for want of attention to some of the institutes of our religion, and as there are some persons born blind or lame, and are destined to pass through life laboring under these sad disabilities, so there may be those who shall enter into life eternally destitute of some attributes of character, which alone could be obtained here by an observance of all God's Institutions, and under which they may live eternally without having the defect in their character supplied. Who can tell, for instance, but that the immersion of a believer may be the means of developing a new trait of character, of which all shall be destitute who have neglected it, and that the constant attendance on the Lord's day, and the Lord's supper may bring out new beauties, and excellencies in the character, which will not be seen in others, like the constant attrition, the continued rubbing upon the purest marble brings out its variegated colors and displays all its excellencies. We are often asked, why we attach so much attention to certain institutions of our religion? we reply, that we do so, because we desire to obtain a perfect symmetrical character, that we may appear in the presence of

the King deficient in nothing. That as we are the children of God we desire to become stones polished after the similitude of a palace. The beautiful in person, the tall and the graceful in form, the elegant and the accomplished in manners. The fit inhabitants of the city of God, and the proper visitants and the eternal citizens of the palace royal of the King Immortal. O that we may study to approve ourselves to God, to adorn his doctrine, to be filled with his spirit, to be covered over by the fruits of righteousness, and to possess that *Divine nature* which is the consummation of character to be obtained by the faithful adherence to all the Institutions of our Lord. And may the God of all Grace make the reader perfect, and accomplish in him his good pleasure, working in him that which is acceptable to him, and making him meet for the inheritance of the saints in light.

J. C.

BRO. SCOTT:—We have now most encouraging times in the city of Cincinnati. We have had a continuous meeting in our house for two weeks past, and the result is, that, upwards of 40 persons have made the good confession: on to-morrow I expect to immerse some twenty of these persons, with the prospect of many more. The brethren are greatly delighted and enter and continue in the work with great zeal. The Lord, as of old, is adding to us daily, the saved, and to his name be the praise!

Jan. 31, 1840.

JAS. CHALLEN.

[PUBLISHED BY BEQUEST.]

THE THREE KINGDOMS.

The Jewish people were often called "the kingdom of God," because God was in a peculiar sense their King. For certain purposes he selected them, distinguished them, and took them under his own immediate protection. He gave them laws, ordinances, and custom", which had both a specific and general influence, and were preparatory to a new and better order of society. The new order of society which arises out of the belief of the gospel, is often called "the reign or kingdom of Heaven." In this kingdom the subjects enjoy more exalted blessings, and stand in new and heavenly relations unknown before the coming of the Messiah. There is also the "kingdom of heaven, or glory," properly so called. This is the residence of angels, the abode of the saints, and the mansions of glory. The gates of admission into these three kingdoms are different—Flesh, Faith, and Works, To be born of the flesh, or to be a descendant of Abraham, introduced a child into the first kingdom of God. To be born of water and spirit, through faith in Jesus Christ, brings men and women

into the second kingdom. But neither flesh, faith, nor Water, without good works, will introduce a man or woman into the third kingdom. The nature of these three kingdoms, the privileges enjoyed by the subjects, and the terms of admission, are very imperfectly understood in the present day. These kingdoms are unhappily confounded in the minds of many. Hence we find that what is affirmed of the nature, subjects, and terms of admission of one, is frequently applied to another. This is one of the roots of popery, and all the hierarchies in Christendom have sprung from it.

The nature of the kingdom of God amongst the Jews is very different from the nature of the kingdom of God amongst the Christians, and both are different from the kingdom of glory. The subjects are just as different. Under the first they were carnal; all the descendants of Jacob, without regard to regeneration, were lawful subjects of the first kingdom. None can be subjects of the second unless born again; and flesh and blood cannot inherit the third and ultimate kingdom.

I have discovered that the objections offered against the scriptural design and import of Christian immersion, are based upon a misapprehension of the nature and privileges of these three kingdoms. Under the first there were various ablutions, purgations, and sin-offerings, which never perfected the conscience; but which, for the time being, served as symbols or types of a real purgation which would be enjoyed under the Reign of Heaven, or second kingdom. These sacrifices did not cleanse the worshippers, else, as Paul reasons, the worshippers, once cleansed, would have no more consciousness of sins. Under the Christian economy a real remission of sins is constantly enjoyed by all the subjects or citizens, and as Paul argues, where remission of sins is enjoyed no more sacrifice for sin is needed. Now if the Jews by faith foresaw through the symbols the shedding of Christ's blood, the question is, Why could they not by faith in his sacrifice enjoy, as well as we, the remission of sins? The sacrifice of Christ, viewed prospectively, was as efficacious as when viewed retrospectively to effect the cleansing of the conscience. And could they not, through one sacrifice, have more clearly understood the design of Christ's sacrifice, than by so many sacrifices. But it is a provision in the constitution of the Christian kingdom which greatly distinguishes it from the Jewish, "that the sins and iniquities of the citizens shall be remembered no more." No daily, weekly, nor annual remembrances of sins under the reign of favor. This, faith in the sacrifice of Christ discovers, and submission to his institution puts us into the actual possession of that remission which never was enjoyed before.

Now, as Paul teaches, under the Constitution of the New Kingdom, remission of sins is a natural birthright. Hence every one, so soon as he enters the second or Christian kingdom, or is born of water and spirit, is pardoned and accepted.

So that those who are born into the kingdom of heaven, or Christian kingdom, have peace with God, and sin cannot lord it over them; for they are not under law, but under favor.

But many say, "What will become of our Paedobaptist brethren, and millions more, if these things be so?" This is a stale objection which has been urged against every reformation in religion from the days of John Huss down to this century. I will, however, answer the interrogatory. They cannot enjoy the blessings of the second kingdom; in other words they cannot have or enjoy that light, peace, liberty, and love, which are the national privileges of all who intelligently enter the kingdom of favor.

But the objector means, *Can* they enter into the third kingdom, or kingdom of glory? I am prepared to say that my opinion is, and it is but an opinion, that infants, idiots, and some Jews and Pagans may; without either faith or baptism, be brought into the third kingdom, merely in consequence of the sacrifice of Christ; and I doubt not many Paedobaptists of all sects will be admitted into the kingdom of glory.—Indeed all they who obey Jesus Christ, through faith in his blood, according to their knowledge, I am of opinion will be introduced into that kingdom. But when we talk of the forgiveness of sins which comes to Christians through immersion, we have no regard to any other than the second kingdom, or the kingdom of favor. I repeat it again—there are three kingdoms; the Kingdom of Law, the Kingdom of Favor, and the Kingdom of Glory; each has a different constitution, different subjects, privileges, and terms of admission. And who is so blind, in the Christian kingdom as not to see that more is necessary to eternal salvation or admission into the everlasting kingdom, than either faith, regeneration, or immersion? A man can enter into the second kingdom by being born of water and the spirit; but he cannot enter into the third and ultimate kingdom through faith, immersion, or regeneration. Hence says the Judge, Come you blessed of my Father, and inherit the kingdom of glory. Because you believed? No. Because you were immersed? No. Because you were born again by the Holy Spirit? No—but because I know your good works, your piety, and humanity. I was hungry and you fed me, &c.

The plain state of the case is this:—The blood of Abraham brought a man into the kingdom of law, and gave him an inheritance in Canaan. Being born not of blood, but through water and the Spirit of God, brings a person into the kingdom of favor; which is righteousness, peace, joy, and a holy spirit, with a future inheritance in prospect. But if the justified draw back, or the washed return to the mire, or if faith die and bring forth no fruits—into the kingdom of glory he cannot enter. Hence good works through faith, or springing from faith; in Jesus, give a right to enter into the holy city—and this

is a right springing from grace or favor:—"Blessed are they who keep his commandments that they may have a right to the tree of life and enter through the gates into the city."— This right, as observed, springs from a constitution of favor. And while men are saved by grace, or brought into the second kingdom, (for all in it are said to be saved in the NEW Testament style) by favor, they cannot enter the heavenly kingdom, but by patient continuance in well doing. So stands the decree of the Lord Almighty as I understand the Oracles.

Those who desire the enjoyment of remission of sins, peace with God, and abundance of joy, can obtain them through submission to an institution of pure favor, as already defined. But when we speak of admission into the everlasting kingdom, we must have a due respect to those grand and fundamental principles so clearly propounded in the New Institution. We must discriminate between the kingdom of favor, and the kingdom of glory.

This is in anticipation of my essays on the Jewish and Christian Dispensations, and I am compelled to divulge so much of the views which I have to lay before my readers under more appropriate heads, and as the results of premises not yet developed; I say, I am compelled to cross the Jordan, and to pull a cluster of the grapes to show those who are halting between two opinions, that there is good fruit in the land to which I invite them. The following narrative will shed more light on the three kingdoms:—

THE NARRATIVE OF SIMEON.

While musing upon the three kingdoms, I fancied myself in the kingdom of glory after the final judgment. Amongst my companions in that happy kingdom, I was introduced to one Simeon, a *Sew*, who had been converted to Christianity eight years after the resurrection of Jesus Christ. While in conversation on the wonders of redemption, Simeon gave us the following narrative. "I have been," said he, "a subject of these three kingdoms, and now I discern not only the true nature and design of each, but I am enraptured in contemplating the manifold wisdom developed in their respective constitutions. I was, when born of the flesh, born a citizen of the commonwealth of Israel, I was circumcised and made a partaker of all the privileges of the first or preparatory kingdom of God. I distinctly remember all my views and feelings under that economy. When I waited at the altar and worshipped in the sanctuary, my conscience was often troubled, and its momentary pacifications were like the occasional appearances of the sun in a dark and cloudy day. If I felt peace at the altar, so soon as I mingled with my fellow citizens, I contracted pollution, and my sin was ever before me; my iniquities took such hold upon me, that, at times, I could not lift up my eyes. Hopes and fears, joys and sorrows, alternated

in my bosom. The thunders of Sinai and the flashing vengeance that destroyed in a moment thousands of my nation, often occurred to me. I prayed with fear and trembling. I expected a Redeemer, but knew not the nature of his redemption. But finally I believed that Jesus of Nazareth was he. I saw that his institution differed from that of Moses, as the sun excelled a star. I apprehended the reign of favor, and gladly became a citizen of the second kingdom. I was born of water and of the Spirit, and obtained a remission of sins, of which I had never formed an idea under the kingdom of law. The sacrifice of Jesus, and the divine testimony or assurance which I had from God our Father, in the proclamation of mercy, cured my conscience and implanted new life within me. I felt myself in a new kingdom, in a kingdom of favor. Sin did not now lord over me as before, and my heart beat in unison with the favor which superabounded; so that, in comparison of the former kingdom, my sun always shone in a bright and cloudless sky. If, in one thought, I felt myself seduced from the path of life, with the quickness of the glance of the mind, I remembered that Jesus died, and that I had died and been buried with him in his sacred institution.— This always cured my conscience and gladdened my heart. I ran the race and finished my course. I slept in Jesus; and lo! I awoke at the sound of the trumpet, and all my deeds came into remembrance, not one of them was forgotten by God. I was found worthy through conformity to that favor which brought me into the fold of God, to approach the tree of life. I have tasted its fruit and feel myself immortal. The contrast between the kingdom of law and the kingdom of favor prepared me to relish and to enjoy the contrast between the kingdom of favor and the kingdom of glory. And when I tell the wondrous story of nature and grace to those my companions who have come from the East and the West, from the North and the South, without circumcision or the proclamation of mercy through the gospel, their devotion in hearing and mine in telling, their joy in me, and my joy in them, swell our strains and raise our bliss to degree? ineffable and full of glory. I have been thrice born—once of the flesh, once of water and spirit, and from the grave. Each birth brought me into a congenial society. My fellow-citizens always resembled my nativity. I was surrounded once with the children of the flesh, then with those born from above, and now with those born from the ashes of the grave." While proceeding to narrate some things I never before heard, my transports aroused me, but could not fancy again.—*Christian Baptist.*

Columbus, January 24, 1840.

DEAR BROTHER SCOTT:—Being at this place myself, and happening to get acquainted with brother Waggoner, of your

city, who is about leaving for home, I thought I would trouble you with a few lines. I think you will recollect of having seen me at Deerfield in Portage county, and of being at my house there.

Sir, my circumstances are very much changed from what they were then, Death has made his first and second visit. I may in part adopt the language of Dr. Young, His shaft flew twice, and twice my peace was slain—And twice, e'er twice yon moon had filled her horn. In April, 1828, my brother, Alexander, was summoned away from us, to "That bourne from whence no traveler returns," leaving behind him his excellent wife, and eight children to lament his loss, and last but not least myself also—I lost in him my best earthly friend except one, and that one; yes, brother Scott, that one my own dear wife, was snatched from me by the same relentless hand, on the 18th day of October, 1839, leaving me too with eight children. But, sir, I am not in either case left, to mourn as those who have no hope; no, they both met death with resignation, yes, and with more than resignation—with the shout of *victory* when they fell—"Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Our congregation is still traveling onward. Some more than those named have been separated from us by death; some have removed to other parts of the country—so that we now number but little more than one hundred, of which number five of my own children are numbered.

I am now sitting at my desk, in the Hall of the House of Representatives, writing to you while a speech is being made by Dr. Bliss, a member from Lorain Co., on the Independent Treasury bill; should mistakes occur; or inaccurate language be used under such circumstances, you will throw the mantle of charity over them. I should rejoice to see you, or to have a line from you. While memory retains its empire I shall ever remember with joy, and gratitude to my heavenly Father, for your eminent services on the Reserve, and especially in my own town of Deerfield.

With sentiments of Brotherly love

Yours in the hope of glory,

E. B. HUBBARD.

Elliott's Cross Roads, Clinton Co., Kentucky.

BR. SCOTT: The glorious cause is progressing very well in this part of State. We make things shine as we go, we develop, as near as we can, the true order of the church. Since our organization we have read the New Testament through in the congregation, and commenced on most of it. The 1st Lord's day in this month we read the first four chapters of Matthew; we then divided the number of chapters in the New Testament by the number of weeks in the year—the quotient was

Then in order to read the whole Book in the year, we just read five chapters each Lord's day; this we do *without* comment or explanation. In a word our order, with regard to public reading, is, to say on Lord's day which five chapters shall be read next, then each member reads that lesson through the week as much as he can, and on Lord's day it is read without comment or question till after the reader shall have done reading, then mutual and reciprocal conversation, on the contents of that lesson, ensues—from this course we derive much information.

Yesterday we immersed two gentlemen, one a young lawyer, and the other an honest and intelligent mechanic, both of *good* character. The parents and friends of the lawyer are Papists; and, as a matter of *course*, would not see him immersed though it was done within a few *rods* of his father's house. That God's cause may prevail, is the prayer of,
I. T. R.

 LUKE VII.

Go, said the prophet of the Lord, to those
 Who told him of the mighty deeds of him,
 The fame of whom had gone through Palestine;
 Go, and enquire of this mysterious one
 "If thou art he who comes? Messiah blest!
 The king of Israel, David's royal son!
 Or must we, anxious, for another look."
 Thus said, they eager hasten to the spot;
 Where many from disease incurable,
 And leprosy, as white as snow, are freed;
 The blind receive their sight, the dead are raised,
 And evil spirits wailing cry aloud,
 "Jesus thou art the Son of God, most high!"
 "Torment us not, before the dreaded time!"
 And deaf, who never yet heard the sound
 Of music, or of eloquence divine,
 Nor mother's tender voice, nor father's tongue,
 Now hear; the lame now leap with ecstasy.
 And to the poor on earth, a numerous race,
 Glad tidings of a future glorious reign,
 A reign of righteousness, of joy, and peace
 Are now proclaimed; go, said the gifted one,
 Tell what you've seen and heard, and happy he
 To whom I shall not prove a stumbling block.

J. C.

 NEW AGENTS.

Wm. Harris, Richmond, Madison co. Ky.

J. R. Lamson, Centreville, Wayne co. Indiana.

RECEIPTS.

Brother McCarty sen. Ludlow's, Campbell co. Ky. paid vol. 7; W. Scott, paid \$5 on Richmond subscription; W. Cole, Esq. Wilmington, Dearborn co. Ia. paid vol. 7; G. P. Street, Cadiz, Ky. paid vol. 7 and 8, by D. B. Carson; sister Polly Oviatt, Hudson Ohio, paid vol. 7, by Eld. A. Bently; John Miller, Bellefontaine, Logan co. Ohio, paid vol. 7, by A. Carihfield; Dr. Thomas Bell, Louisville, Ky. paid vol. 6 and 7; Brother Win, Shanley, paid 1839 for Dr. R. Nicholls, R. Starr, John Perry, B. Wells, and Sam'l. Grafton, Wellsburg, Va; H. Goodlay, Danville, Mercer co. Ky. paid for 1839; Thos. J. Latham, and Timothy Burgess, Pantego, N. C. paid vol. 6 and 7; Gen. Wm. Clarke, Jas. Baskins, and W. Spikes, Meridian Springs, Hinds co. Mi. paid 1839; John McCammon, Carthage, O. paid 1840; Brother Robert Gardner, Carthage, O. paid 1839; Brother W. B. Flinn, and John Seffler, Rushville, Ia. paid 1840; Mildrid Walden, Cadiz, Ky. paid 1839; Wm. Holliday, Wheeling, Ohio co. Va. paid vol. 7; Wm. McCammon, Cincinnati, O. paid 1839; and Amos Moore, paid 1840; Mrs. Maria Dimmitt, Germantown, Ky. paid \$3,00 for 1839 and 40, per Robert Dimmitt; Platt Kennedy, Dry Creek, Campbell co. Ky. paid \$2,00; Esq. Ellmore, and Thos. Richardson, Richmond, Madison co. Ky. paid 1840; Lewis Grimes, Z. Poindexter, Thos. Faulconer, and Ratcliff Fisher, Athens, Fayette co. Ky. paid vol. 8; Geo. McMannis, John Vandervort, Jonah Vandervort, Alexander Jennings, Isaac Strickle, Wm. Hibben, Geo. W. Jenkins, paid 1839; and C. D. Hughes paid 1839 and 40, Wilmington Ohio; and Morris R. Chew, Martinsville, O. paid 1839; David Vanwinkle, West Alexandria, Preble co. O. paid 1840; John Waggoner, Cincinnati, O. paid for 1840; Ellis S. Bradstreet, Warren, co. O. paid 1837 and 8; Mis. Wozencroft, Cincinnati, O. paid 1839; James Graves, Danube, Mercer co. Ky. paid vol. 7; Samuel Ayres, Winchester, Ky. paid 1839; Daniel Orange, Edward co. Ia. paid vol. 7; Mrs, Charlotte Jones, Mrs. Kennerd, Ky. paid vol. 7; Mrs. Catharine A. Gale, Cincinnati, O. paid vol. 8; Augustus Ekert, Trenton, O. paid 1840.

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THE EVANGELIST.

NEW SERIES.

Vol. VIII. Cincinnati, Ohio, March 1, 1840. No. 3.

PERFECTION.

No. VI.

It would not be an easy matter to understand with certainty the Christian Scriptures on perfection, without previously knowing something of the general nature of man for the improvement and elevation of which this doctrine is designed. It will serve our present purpose then to say that man is a creature first of knowledge, secondly of duty, thirdly of happiness, and fourthly of conscience.

Of Knowledge:—Our capacity for rational knowledge is a grand endowment, and in bestowing it upon man the great and good God has signified to us all that we should freely discuss every thing and any thing relating to life, nature, religion and society.

Of Duty:—From our capacity for duty arise all the civilities of enlightened and refined society. The freedom of choice, the preference which we give to the humane and beautiful in social life, maxims and rules of personal and family discipline, obedience to magistrates. &c. Take away this sense of duty, and man would be dishonored because he would be degraded.

Of Happiness:—Man created in the image of God, possesses a capacity for rational happiness. But he can reach this only by the laws of reason, that is, if he would be rationally happy he must be rationally dutiful, that is he must give careful attention to the performance of enlightened duty; for if duty precedes happiness, knowledge must precede both. In a word it is by enlightening the understanding with what is to be known, and disciplining the heart in what ought to be done, that the spirit of man either in social or religious life can taste of that bliss which it is the ambition of his nature constantly to enjoy.

Of Conscience:—Conscience, whatever it may be, for men more readily agree upon its offices than its essential nature, conscience, I say, seems to be that element in the constitution of man to which nature has given the office of presiding over his other active powers. It is God's viceregent in the

soul, his *watcher* stationed in the inner temple of man to direct and govern the priesthood of his other powers while they perform the services of the house, and to see that all things are done according to law, that is, to see that man makes no illicit use of his knowledge, that he offers no contempt to duty and obligation, and that he aspires not after any forbidden happiness. If, however, he will violate law, give wrong direction to his knowledge, despise his duty and pursue forbidden pleasures, he may expect to be upbraided with his unlawful deeds, and to hear the still small voice of conscience, as in accusing tones and groans that cannot be uttered, she puts upon file the guilt which he has rashly presumed to incur.

When we search for the use of the term perfection as employed by the sacred writers, we shall find that it is applied to these four matters, *conscience, knowledge, duty, and happiness*; and it is the design of our holy religion to perfect us in all these points, and by so doing to present us faultless before the presence of the divine glory. But God is the God of order, and therefore perfection obtains in one of these points first and in the others afterwards and successively. Man's conscience is burdened with guilt, and on that account he must, before he can address himself with hope of success to the formation of his character, be delivered from this burden of guilt; he must be forgiven his past sins. His conscience must be perfected or cleansed from all sense of the dead works of which he has been guilty. Now, this is to be done by faith in the blood of Christ. There must be made to his case an application of this purifying offering, otherwise the man will be wholly unfit to serve his Maker; for if a man would offer spiritual sacrifice to God, he must first seek redemption from sin in the blood of the Lamb. But now, if the conscience is ones thus cleansed, and the apostle says that Christ by the one offering of himself has forever perfected the sanctified, that is, he has perfected them as pertains to the conscience, then the man may address himself to *perfection*, that is, to self-education in Jesus Christ, with every reasonable hope of success. He may after this hope to make himself what he ought to be before God, that is, innocent and useful, pure and holy, lovely and glorious.

But conscience, knowledge, duty and happiness may be distributed as follows and treated accordingly. The perfection of our conscience and happiness depends upon God. The perfection of ourselves in knowledge and duty, depends more immediately upon ourselves. But although God by the sanctifications of the Christian religion, does perfect the conscience and cleanse it in the blood of Christ so that it is pure every whit, yet he does not in this world perfect our happiness. Even the happiness of religion even that which arises from the knowledge of God and of Jesus Christ our Lord is

not perfect. In this state we are the partakers of *imperfecta vila* imperfect life, burdened with innumerable toils and cares, and our bliss endures but for a moment. It is only in a future state therefore, where *perfecta vila* or perfect life is enjoyed, that our bliss shall be complete. "In thy presence," said the Psalmist, "there is fulness of joy, and at thy right hand there are pleasures for ever more."

It is left for us then to school ourselves in knowledge and duty. To this purpose the apostle bids us "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." We cannot cleanse our own conscience, and blessed be God, it is not necessary, but seeing that he has cleansed it we may at least maintain it clean and void of offence toward God and toward man. We cannot perfect our own happiness, but we can at least enjoy a peace—the peace of God which passes all understanding, and which keeps the heart and mind through Christ Jesus; and thus with peace in our soul and heaven in our eye, we may make well-defined advances in self-education in Jesus Christ, and so perfect ourselves in knowledge and duty.

The doctrine of perfection then so far as it relates to our duty is most important, and it constitutes an essential branch of the Christian religion. Indeed it is that very portion of our religion which it is left us on our part chiefly to attend to. Christ has redeemed us, the holy apostles have converted us by their writings, and now it remains with us to purify and exalt our own nature and to aspire with all our powers, after the perfection of our character. Perfection is practical Christianity. It is the word and spirit of Christ disclosing themselves in the life and behaviour of the man. It is self-education on the divine model laid down in the gospel and life of Christ.

W. SCOTT.

**DIVINE AUTHORITY FOR
"OUR NAME."**

And (Barnabas) hearing that Saul was at Tarsus, he departed seeking him, and having found him he brought him to Antioch, who when they were come, assembled with the church a whole year, and instructed a great number, and there they first called the disciples at Antioch Christians. CODEX BEZAE.

When reformation commenced in Kentucky, the brethren were styled Marshallites, from Marshall, a chief man among them; but our worthy father Barton W. Stone, anxious no doubt, to rid both himself and others of the opprobrium of this nickname, put in a plea for "Christian" as the name of the disciples. The zeal of the brethren, their unconquerable attachment to the Bible alone, their laudable and undissembled affection for the Christian name, gave victory to their well supported perseverance, and the world and the other pro-

fessors of our religion finally yielded to their integrity and untiring zeal, what they probably never would have granted to the most correct theology—they named them the "Christians."

When fresh advances were made in the knowledge of our holy religion, they were again unfortunately accompanied with new and improper appellations; the disciples have accordingly to imitate their predecessors in reformation, and to rid themselves of these nicknames by refusing to mention them in the presence of him whose name is above every name. If we are equally careful and faithful, a similar success will doubtless reward our pious exertions, and the profession of our religion will be finally one, and its name one in all the earth.

Those brethren who are timid enough to apprehend schism from this inquiry into our name, and who prefer an ignorant and perhaps guilty peace, should remember that much wine is not good—that vinegar comes from wine—that after the saccharine comes the sour—that even a sheaf of wheat deserves a thrashing; and if this discussion has been breezy, if the writers have blown more than a gentle gale; nay, if for a moment they have been stormy, let the reader know that the reformation was cradled in the very tempest of debate, and that the order which is now enjoyed in the gospel and other matters, was beaten out amidst the flames and din of undaunted discussion.

Touching authority for the name Christian, perhaps it would be deemed important that we first determine wherein divine authority consists. For instance, Does it consist in originality? that is, must a name be of divine origin in order to be of divine authority? If the affirmative of this were true then the names of our holy Redeemer, which are of human origin, would be without authority. Such are Jesus, Saviour, Christ, Mediator, Advocate, King, &c, all which words were found in the languages of the nations, anterior to the period when they were first applied to him. This holds true also of the words disciple, servant, brother, sister, supper, baptism, evangelist, and so forth, all which are of divine use. and consequently of divine authority but not of divine originality. A name then may have divine authority without having a divine origin. To illustrate: many an Israelite anterior to the appearance of John the Baptist had been named John; but its application to him was of divine authority, "Thou shalt call his name John." And so also of our blessed Redeemer, "Thou shalt call his name Jesus!" Origin and authority then are distinct matters, and therefore according to the above observations, the word "Christian" may be of divine authority and not of divine origin; but we shall, we trust, prove infallibly that it is of both divine origin and divine authority.

1. My first argument then for the divine authority of the name Christian, is that the holy Apostles Paul and Barnabas gave it to the disciples.

2. My second is that the language of the sacred text is in harmony with the above fact, and is repugnant to every contrary interpretation.

Of the language of the text:—It is universally admitted that the historian Luke intended by the language which he employs to inform his readers that the disciples were named, or that some people named them. But now see—To give a name implies authority, that is none but parents, masters, guardians or God give names, for if a person without authority does give a name, then it is an illegal one and may consequently be changed by the proper authority, or it is considered a nickname. Now Christian was given to the disciples either as a name or nickname. If it was given as a name, it was given by authority, for nothing else could warrant the historian in calling it a name, but if it was given without authority, then it is a nickname, for none giving it without authority could make it a real name. Shall we then appeal to the language of the Holy Bible, for the revelation of this question? Shalt the word of the eternal be deemed sufficient authority in the easel Most assuredly it shall. Well, what do the scriptures say? Do they say that the disciples were *named* or *nicknamed* Christians first at Antioch? Let us hear them. Well, "And the disciples were *nicknamed* Christians first at Antioch." What a precious reading! But, my reader says, it is a false reading. This is a fact.; and therefore we subjoin the true reading namely, "And the disciples were first named Christians at Antioch." To give a name, as I have already observed, implies authority, because none but parents and others having authority can legally exercise this right. Now it is God who is the parent—the father of the brethren, and therefore seeing that they were named it must have been by the parent of the divine institution, God, and the 26th verse of the 11th chapter of the Acts, must in point of fact mean that "the disciples were by divine authority, named Christians first at Antioch."

Let us then see accordingly how this interpretation agrees with the use of the term *chrematizo*, as found in other portions of the sacred writings of the New Testament. It occurs, I think, in eight several passages, viz: Matt. ii. 12, 22; Luke ii. 26; Acts x. 22; Heb. viii. 5, 11, 17 and 12, 25. In six of these eight scriptures it is used to imply or rather to describe a revelation, and is translated "warned of God," "admonished of God," "revealed." Why then did not the translators observe uniformity in their translations of this word? Why did not they render the word as it occurs in the 11th of the Acts, as they rendered it in the other places in which it occurs? Why did not they say, "and the disciples were named of God Christians at Antioch? The answer is this—they were Episcopalians, and as such treated this important and solemn matter with indifference, or they managed

this passage as they managed other ones, that is with a reference to their own party security. It would have given reformers a greater advantage over them than they ever intended them to enjoy, to have told the world that "the disciples were first named Christians by divine authority at Antioch."

In accordance with the above observations the lexicographer of the New Testament says, that the word *chrematizo* signifies in the New Testament, "to impart a divine warning or admonition, to give instructions or directions under the guidance of inspiration, to receive a divine admonition, be warned of God, be divinely instructed." If then it is lawful to say that Joseph and old Simeon, Cornelius, and Moses and Noah, and Israel were named of God because the word *chrematizo* is employed, then it must be equally lawful to say that the disciples were warned of God, when the same word *chrematizo* is used of this matter. So that the name Christian is not only of divine origin as we shall see presently, but it is of divine authority also, if any weight is due to the manner in which the translators have rendered the word in other portions of the Scriptures.

George Campbell of Aberdeen, thinks the word *chrematizo* does not necessarily imply from God more than the English word warning. This is a fact and therefore we do not argue from its necessary meaning, for indeed it has no one necessary meaning, but we argue from the use made of it by the sacred penmen, namely: that they employ it for divine admonition, warning and revelation in other passages of the New Testament; and that therefore it is more probable that they used it for divine revelation in this passage also, than that they did not so use it. The probability is six in favor of this view to one against it; and this is the true state of the case in regard to the word *chrematizo* as found in Scripture.

2. But this, though regarded as a very weighty argument by many, appears still stronger when connected with the fact that the 26th verse of the same chapter, namely: Acts 11th, informs us most literally and unequivocally, that the holy Apostles Paul and Barnabas were the persons who named the disciples Christians.

It would have been a sad matter had the Spirit of God left the disciples on the stream of time unnamed and consequently unclaimed things. Inasmuch, therefore, as the question of our name has been introduced for discussion, it becomes in my humble judgment, and all my brethren concur with me, most important that every possible light be now shed upon this subject. If the Lord Jesus was pleased to designate the his disciples "Christians," it must have been because it was most meet and fit so to do. But if he has done this, all should know it. By his assistance then all shall know it; for if such as decline investigation, hope to drive us from every or

any effort, to ascertain the truth in the case and to advance the unity of the body of Christ, we only say meekly, "Never, never were men more mistaken!" We are perfectly masters of ourselves on the subject, and offer to such no resistance whatever from henceforth, for they cannot harm us, and we have more confidence in the benevolence and wisdom of our brethren generally, than to believe that they put any higher estimate upon their attempts upon our good name than that which we ourselves do.

The following is from the *Codex Bezae*; it awards to Paul and Barnabas the honor of having originally named the disciples Christians.

"And hearing that Saul was at Tarsus he departed, seeking for him, and having found him he brought him to Antioch, who when they were come, assembled with the church a whole year, and instructed a great number, and there they first called the disciples Christians at Antioch." Acts xi. 25,26.

When we had decided for ourselves upon what appeared a strictly literal translation of the above scripture, we thought it important to honor the judgment of more eminent men in the case, but being from home at the moment we could only obtain Clarke and some others of minor note. The above is taken from that author, and it gives certainly the true translation of the most important part of the passage. But one improvement might be made to it as a literal translation. It does not indeed conceal from our sight so much of the truth as does our own English translation, but still there are ideas suggested by the Greek text which are not suggested by that of the *Codex Bezae*. For instance the adverb *first*, which in both these versions is united with the verb named, belongs in the Greek text to the word Antioch.

There is a very considerable difference between the following expressions, viz:

1. The disciples *were first* named Christians.
2. The disciples were named *first* Christians.
3. The disciples were named *first* at Antioch.

To say, the disciples *were first* named Christians, would be to imply that this name was afterwards given to some other persons. And to say the disciples were named *first* Christians, is to suggest that afterwards they were named something else. But to say the disciples were named Christians *first* at Antioch, implies that afterwards they were named "Christians" in all other places. Now the original is *proton Antioheia*, first at Antioch, implying therefore that the disciples were afterwards named Christians in all other places.

But we have not yet got to the root of the matter. We must dig deeper still. Our English Testament conceals from the reader a still more important mystery, for rendering a verb which is really in the active voice as if it were in the passive, it totally eclipses by far the most important thought on this

subject that could possibly be desired. In short, it conceals the important fact that it was Paul and Barnabas who named the disciples Christians. Taking Beza for a foundation then a strictly literal translation would in my judgment read as follows:

"And Barnabas went to Tarsus to seek Saul, and having found him, he brought him to Antioch; and it came to pass that they jointly for a whole year assembled with the congregation, and instructed a vast crowd and named first at Antioch the disciples Christians." Acts xi. 25, 26.

So much for the present. Let the reader be grave and contemplative, and we will show him still greater things than these. Be no enthusiast; for meditation and calm thinking, purity of intention and the nobler virtues of courage and self-government alone fit a man for the settlement of great questions. Timidity, alarm, resentment, and the baser passions of pride and anger, wholly unfit a man for marching in the front of a great people. There is deliverance with God for the righteous.

To God and to the Redeemer be everlasting honor and glory.

W. SCOTT.

QUERIES

For the consideration of the Evangelists of the Gospel. **OF THE MANNER OF NAMING THE DISCIPLES.**

Supposing it to be satisfactorily demonstrated that Paul and Barnabas named the disciples Christians.

1. Ought they to be named on being lifted from the water?
2. Or when come forth from the water?
3. Or at a special meeting of the church held for the purpose?
4. Or at the first church meeting?
5. Or when added to the church? For this thing, if proved true, must be attended to.

And thus perish all rival names, O Lord.

1. If converts made after this time are named, What ought to be done for such as have already been converted without being named?

2. Ought all who have been immersed and have worn party names to receive the name Christian on their entering our assemblies? It is certain that previously they have worn only names imposed on them by men, and not that name given by him "from whom" we are told, "the whole family in heaven and on the earth have derived their name."

3. About the manner of attending to positive institutes very little is said in scripture; take for instance the supper, it is not told us whether we shall eat it every first day of the week, at what time, or at what place, or under what circumstances, whether much or little, leavened or unleavened bread, or at home or in the country. But we establish a reasonable prac-

tice upon the fact that it is to be eaten; and meet under circumstances as favorable as possible, in order to attain all its ends. Does this ordinance of naming in these respects resemble all the other ordinances?

4. Is it likely that Paul and Barnabas named the whole assembly at Antioch at once? and, said "By the authority of the Lord Jesus, We name you Christians?" And having done this, did they next name the converts as they made them? For it seems from the verse that it was the vast crowd of converts whom they made that caused a the divine oracle to be necessary on the subject. We are allowed to think reasonably of these matters.

5. On all those matters we have our own reflections. But no truth is delivered in scripture as a theory, but in order that it may be reduced to practice. Such as are already convinced of the divinity of the name will now likely attend to their own sacred convictions of the truth and begin to name the converts. Such have been long righting for the name without making any use of it. We don't take a name, but give it. If then those who contend for 'Christian' are sincere, Why do they not give it to the disciples? Why are they not consistent? But perhaps this has not heretofore been suggested to them.

Is not the naming of children a corrupt memorial of primitive practice? But more of this again.

All which is humbly and respectfully submitted to the brethren, and the evangelists, and their seniors.

WALTER SCOTT.

A BISHOP REFORMER.

I send you a skeleton of one of my reforming discourses— a *bishop reformer!*

The apostle says, a bishop must be "*apt*" or "*fit to teach*"— "*able by sound doctrine both to exhort and to convince the gainsayer.*"

"This," say our lay bishops, "means private teaching!" To this I have the following objections:—

1. The apostle does not say, "*apt or fit to teach privately.*" As well might we say, justified by faith *alone*, when *he* says, "*justified by faith.*" *Privately* is not in the text.

2. But, adopting the word *privately*, let us look at some of the consequences. In this case, the person to be elected to the eldership, must, anterior to his election, have taught the whole church *privately!* for, how could all the members vote, that he is apt to teach, unless they had all had a specimen of his gift; and, as he teaches not in public, it follows that this specimen must have been exhibited to them in private; if not, their vote is guess work—and mockery of a divine institution. Where is the man who has thus taught the whole flock?

3. Being elected, he must continue to teach the church, the whole church, say of 200 members *privately*,—for he is commanded to "*feed the flock*," "*the church*;" and a shepherd who would feed some dozen or so of the sheep in a flock of 200, and leave the rest to starve would be a poor teacher and fit only to be turned out of business. Now, this teaching of the whole church *privately*, is not quite so reasonable, as to require a school master to teach 30 scholars at their own fire-side. Which is the easier, for 200 members to come to a stated place, at a stated time, to be taught by the elder or elders, or for him or them to visit 200 members, to teach *them*? Is not the former one hundred times the more reasonable? Besides, let this private teacher undertake his work. Well, he visits. The man of the house is on his farm—or in his shop—or at his merchandize—or peradventure he is on a journey. He of course cannot be taught *privately*. And the good woman, may not she be taught? She has, if at home, commenced a new garment—or the affairs of the kitchen must be seen too—or the child cries—or, just as the bishop gets under way with his lesson, some company makes a call—or, but it is endless. Do I dogmatize when I say that it is not by private teachers that the flock is to be fed? Public teachers, may, on fit occasions teach privately—ought to do it; but, if the flock is to be fed exclusively, or mainly by private teachers, I tell you, it will be a meager flock.

4. If the church imposes upon one called an elder, the task of feeding the flock by private teaching, it must remunerate him for this services. Proof—"The elders that rule well, count worthy of double honor, especially they who labor in. word and doctrine. For it is written thou shalt not muzzle the ox," etc. 1 Tim. v. 17. The phrase, "Thou shalt not muzzle the ox," settles the meaning of the phrase, "Count worthy of double honor." It means *maintenance*. If, then, the "Elders who rule well," are such as cannot, and do not teach publicly, it follows that, nevertheless, if they *rule well*, they are to have an abundant maintenance. The church, then, must on its part, stipulate to give this private teacher, an abundant maintenance; while he, on his part, stipulates to do the work of a private teacher or ruler. Will the church do this? I am bold to say she *will* not—she *ought* not. If she gives an abundant maintenance to her public laborers she will do well. But it is a notorious fact, and one that cries to heaven for reformation, that scores of elders have been appointed, who, neither teach in public or in private—who neither rule *well* nor *ill*—an order of men of which Christianity knows not one syllable.

5. Who does not know that public teaching is one of the chief instruments of ruling? It is, wielded ably, a tremendous instrument. It is the power of God unto salvation. It is an instrument fearfully destructive, awfully deleterious

when perverted; and which of the gifts of God is not? And this has led many to fear it; and to substitute a non-teaching, for a teaching eldership!

That the text just referred to in Timothy, does not indicate under the phrase "Elders that rule well," an eldership that did not, and could not teach publicly, I think certain from the fact, that Paul has declared that the elder, every elder, must be "fit to teach," and as we have seen that private teaching, for several reasons, is not meant, it follows with the force of demonstration, that every elder must be fit to teach publicly. The contrast is not between elders who could, and who could not teach publicly, but between those who *labored* in public teaching constantly, making *this* supreme and the other duties of the office subordinate; and elders who taught in public occasionally, making ruling supreme, and teaching subordinate.

6. And I say, that, not only should every elder be fit to teach publicly, but I can tell you in what his fitness as a teacher, should consist. He is *the* steward of God. He should certainly be so far advanced in a knowledge of the truth, as to be capable of instructing the people of his charge. Would you have a teacher of any of the sciences for your children, who is ignorant of that which you wish him to teach? Nay, do you not desire that even the man who makes your boots should be a workman not having need to be ashamed? Is the soul the only thing which you are content to have bungled and cobbled? Your doctor must be a workman, your lawyer must be a workman, your carpenter must be a workman, your ditch-digger must be master of his craft. Your bishop, he may bruise and mangle the king's English, no matter whether he is a workman or not! Surely the children of this world are in their generations, wiser than the children of light. Is it a fact that common sense obtains every where, but in the Christian religion? Once more, and I am done. "Let all things be done decently and in order." Decency and order, then, is necessary in the teaching of the congregation ; and the man who cannot teach in public, in a decent and orderly manner, or so as that the people of his charge will not and should not consider it decent and orderly, is not competent to the office of bishop! So, sir, decrees yours,

In the bonds of love,

A. R.

My son in the common faith, send on a second sermon on the same subject. The state of things is truly deplorable. By cutting to the bottom of the wound, however, and laying open the disordered region, the whole disease may finally be medicated. We must be sincere, ingenuous, and patient. The Lord give thee wisdom in all things. The Lord keep thee in all his ways.

W. S.

ARGUMENTS FOR "DISCIPLE" EXAMINED.

1. It is more scriptural. This is the most potent argument by far that has been offered in behalf of this word as a name. We ought to know then wherein its profound force lies. Well, for this we are at no loss; for we are told that it lies in the following, namely: that "it occurs more frequently in scripture." It follows on this plan of reasoning that Peter is more scriptural than James, because he has written more Epistles, and Paul more than both, and Satan more scriptural than all because his name is found more frequently there.

2. It is urged that "the word of the Lord was to go forth from Jerusalem," but Christian went forth from Antioch, therefore Christian is not the word of the Lord; this also is very powerful; but it proves too much. Let us reason a little on this phrase. The word of the Lord was to go forth from Jerusalem, but the Book of Revelations went forth from the Isle of Patmos, therefore the Book of Revelations is not the word of the Lord. But again, the word of the Lord was to go forth from Jerusalem, but none of the New Testament but one short letter went forth from Jerusalem, therefore the New Testament is not the word of the Lord! This is an argument indeed! for it cleaves down not only the authority for "Christian," but for almost all other matters in the New Testament, parts of which came forth from Rome, Greece, Asia Minor and the Islands of the sea. But observe the word disciple did not go forth from Jerusalem! But what was the word of the Lord that was to go forth from Jerusalem. Peter informs us that it was the gospel. "This," says he "is the word of the Lord which by the gospel is preached to you." It was the special gospel message that was to go forth from Jerusalem, and not all Christian matters. The apostles accordingly began the gospel at Jerusalem.

3. Again, "Luke mentions 'Christian' only twice in one Book, namely: the Acts." To this I answer, that Paul, Peter, James, John and Jude, never mention the word disciple at all, in twenty-one Books! How did this come to pass?

4. It is agreed "that the apostles did not give each other the name Christian." Neither did they give to each other the name disciples. What apostle ever addressed his fellow apostle by the name disciple? But every occasion is not suited to the mention of a Patronymic name. How often in a year do any of us call each other Americans? Perhaps not once; but are we on that account not Americans? Or is "American" not our proper patronymic? Let a foreigner ask us and then you may judge.

5. It is said that the name "Christian" was "a name of reproach all over the Roman Empire." Hear what the enemies of Christ said to the blind man. "Thou art his disciple," "we are Moses disciples." There is this difference however between these words, namely: that if we be reproached for

the name Christian we are commanded to glorify God on this account; if we be reproached for disciple there is no glorying about it.

6. It is asked, "If the name of the disciples were changed?" To this it may be answered, No; for till "Christian" was given them they had no name but nicknames only like the professors of the modern world, who not being named Christian according to primitive practice, are exposed to all kinds of nicknames, and are called every thing from Papist to Mormon. Their enemies styled them Nazarenes, Galileans, and men of this sect or of this way, which were not names but nicknames only, because not imposed by the authority of Christ, from whom we derive our true name.

7. But again. It is urged that the followers of the Lord were martyred for "disciple" before they wore martyred for "Christian;" this is incorrect; it is not in all the divine record that a single one of them ever fell a martyr to the name "disciple." Paul, who went as deep into this matter as any other Jew, was commissioned to bind and bring to Jerusalem not all disciples of Christ, but "all who called upon the name of Jesus Christ." Stephen was not slain as a disciple, but because his enemies were not able to resist the spirit by which he spoke, and he died calling upon the name of the Lord, the crime for which they ever afterwards among the Jews were put to death. *See C. Baptist, piece O., pages 50, 51, 52, 53.* Written by the editor to prove this very thing.

But it may be asked, Why did not the Holy Spirit name the congregation "Christian," while as yet she was in Judea and Jerusalem? It was among the decrees of God that his kingdom was to be taken from the Jews and given to a nation bringing forth the fruits thereof. Till this was done it was unnecessary, but the crisis having arrived it became according to every idea of propriety indispensable that Christ should recognize what had occurred as having occurred by his authority. So soon therefore as *a vast crowd* of Gentiles were added to the Hellenist Jews, that formed the root and body of the church at Antioch, this was done; and the union of the two peoples sealed forever by giving the twain one new name, the name Christian. And it came to pass that for a whole year they (Paul and Barnabas) assembled with the church, taught, a great crowd and named first at Antioch the disciples Christians. Acts xi. 26.

The sanctuary was to be cleansed, after a certain long series of years 2300 days; this, it is supposed, will expire in 1847. To effect this five things are necessary, 1st. The Bible must put down human creeds. 2d. The original gospel must put out all corrupt gospels. 3d. The original name Christian must cast out all human names. 4th. The original order of the church or her positive institutions must eject all the institutions of men. And 5th. The perfection of character

developed in Christ must be taught and inculcated instead of the party imperfection which every where abounds. Thus Christianity will be found to consist in taking the Bible alone, making converts, naming them, putting them upon the ecclesiastical order of the church, and in calling them to perfection of behaviour in all their devotions to God and their duties to man. Finally: let the reader imagine that all the great things which are said of the name "Christian" were said of the word "disciple," viz: that the brethren received it first at Antioch; that it was Paul and Barnabas who gave it to them; that it is the family name derived from Christ; that Paul had said even to a Prince, that he would that not only he, but all who heard him that day (the governors and high estates present,) were not only almost but altogether such "a disciple" as he was; that James had called it the worthy name named upon the brethren; and that Peter had exhorted the faithful when persecuted for the name "disciple" to glorify God on that account—I say, let the reader ask himself whether, if such things had been said of the word disciple, or any other word beside Christian, he would have presumed to call in question its authority as the name to be named upon the brethren?

W. SCOTT.

EVANGELISTS.

We have been requested by a person of great respectability among us, to admonish the brethren touching their duties to Evangelists. It is supposed that they have been delinquent; and perhaps they have, but Evangelists are as liable to fall into errors in this point as are the people. They too frequently hope that in this respect things will be as they would wish them to be, and as perhaps they ought' to be. They promise themselves by far too much however, in their holy but difficult profession. They imagine too frequently that a very considerable sum is due them, and always that they ought to enjoy a competence at least. They too frequently set a price upon their own inestimable labors and are grieved when this is not paid them. I never was able to reason in this way of the matter. I have ever thought the labors of a godly and successful Evangelist above all price. Just think of one soul redeemed. What a gift God bestows upon that man to whom he gives one soul to be eternally saved and glorified in the divine presence! All the golden sands of Africa are not to be put in the balance with such a reward; pearls and precious stones, wealth and earthly honors, and all the comforts of the present life are trifles light as air when weighed with so inestimable a donation. Let Evangelists go out and stay out then, with the Christian desire upon their hearts, that souls may be given to them for their hire.

Let them, as Paul says, do the work of an Evangelist; let them endure hardship as good soldiers of the cross of Christ.

God is not unjust to forget them; but if they retire from the field under pretext of being unable to stand it, they deprive their master of all future opportunity of doing for them. I have known perhaps more than one, but certainly one, who abandoned the evangelical office under pretences which to me appeared of rather a doubtful character. He promised to resume the duties of his profession at some future period, but he got entangled with the business of life and is now no more. He had turned many souls to God and was rather a remarkable man; but it is a dreadful thing to convert men to God, and afterwards abandon them, and by returning to the business and cares of life to discourage the hearts of the righteous and those who need our assistance in the good ways of God. Evangelists should remember that God trieth the hearts and reins of the children of men, and that they themselves are not exempt from this sort of management. Let them remember also that it is written, Blessed is the man who endureth trial; for, when he is tried he shall receive of the Lord a crown of life that fadeth not away. Now, I pray that my readers may understand me to have written the above not for the purpose of making the duty of the brethren less, but for the purpose of making the confidence of the Evangelist more. They that continue in their holy profession to the end shall have a rich reward. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. Let these things then strengthen the hands of the brethren who labor in the word. Let such look to the end, the reward of all their toils and turn again with full purpose of heart to the work of the Lord. If they commit themselves in the confidence of prayer to God, if they seek God, God will be found of them; for if God has commanded all his people to remember them, and to pay them, and to esteem them very highly for their work's sake, will he himself abandon them in their trials? Surely no. O, then, you stars of God, be glad; here's glory eternal at last. Peculiar honors await you. You are the heralds of the King of Kings; the elect among the elect; the glorious among the glorified.

W. S.

TOUR IN KENTUCKY.

We have just returned from a ten weeks' tour through the counties of Madison, Clarke and Fayette, Ky. Of our old acquaintances we had the pleasure of seeing many; some, however, have fallen asleep in Christ, and have left behind them their good name alone, the excellent savor of a godly reputation. I do myself the pleasure of mentioning here, as being among those who rendered me most important services while laboring among them, the families of the Duncans, the Harris's, Irvins, Elmore, Embry, Collins, White, Steel, Stone, Lipscomb, Williams. May the God and father of our Lord

Jesus Christ preserve such from all evil to his heavenly appearing and kingdom.

Kentucky still retains and cherishes in her bosom many of her original settlers—fathers and mothers of society—fathers and mothers in Israel. I might name many others here, but I shall put down only a few, as the Boons and Bryants, the Winns and Grimes, the Bushes, and Johnsons, and Mortons, and Jacksons, all which families are not more famous for the part they bore in the original settlement of the country than for their great piety towards God. Some holy women with whom we conversed numbered hundreds of descendants, and had it to say that they had feared the Lord from their childhood. Kentucky may be emphatically styled the land of fine women. But I esteem it their chiefest happiness that all their other virtues are enshrined in halo of sincere piety. Never, while memory holds her seat, can I forget the pious conversation of some of the aged of these females. They are now full of years, and are clothed with the veneration of Sarah or Anna. Their youth was spent amid the canebreaks of their native State, where they lived years in constant dread of the tomahawk and the scalping knife. Some of them have lost brethren, sisters, children, parents, husbands and friends. They now show the depth of the impression which these facts in their history made upon their minds, by the eloquence which they display when reciting their tale of former years. One of these excellent creatures, bending under the infirmities of more than eighty years, said to rue one morning during a religious conversation, Sir, I am the mother of one hundred grand children, and of great grand children without number. I have feared the Lord from my youth, from the age of fourteen years, and he will not forsake me nor forget me now that I am become old. I have had the satisfaction of seeing all my children enter upon the good ways of God, many of their children have also followed the good example that has been set them, and are devoted members of the church of God. God has left me with nothing to ask, for he has given me all that is requisite for life. I wait for the moment when he shall bid me join my husband who has gone before me. Here the saint faltered. The word husband brought along with it so many sacred recollections, that she could proceed no further; her spirit was overwhelmed. We wept together. After a little I was enabled to say, Mother, be glad. The stormy night is oftentimes followed by golden day. See, the sun is up; last night was a stormy night, but behold the sky is again cleat and we are again admitted to enjoy life. My son, said she, life is but a winter day, a journey to the tomb! And I feel that the day is far spent, the night of death indeed draws near. But I wait patiently till my time comes. Mother, I replied, Anna was a devout woman, of your age, and the Holy Spirit to her eternal honor, has recorded that she prayed

to God night and day. Son, said she, your words comfort me. I shall soon go hence and be no more. Dearest mother, said I, laying my hand soothingly upon her shoulder, may the Lord bless you; may he comfort and support your declining years; you are now like a shock of corn fully ripe, and God will shortly gather you into the granary of eternal life. May God bless you, may you descend into the tomb full of the confidence of faith and hope. Again we wept and mutually gobbled farewell! farewell!

On quitting the house, I said to myself, Ah! this is the proper school for the heart. O that the world were full of such women! I would converse with them morning, noon, and night. It is the company of pious and holy women that imparts the highest sanctity to the soul and refreshes it with the love of God. As for men, I have like David, said in my haste, they are all deceivers. Whatever be the correctness of men's sentiments their feelings are almost always wrong. They are ever defiled with ambition, anger, deceit, hypocrisy, and so full of things earthly that, they have no space in their hearts for things heavenly. They may do more of all that which is purely positive in religion, but they enjoy far less of that which is moral and spiritual than the other sex.

There is a very fine church at Winchester, Clarke county. Brother A. Rains visits it twice a month for teaching purpose's. The brethren were unanimous in their sentiments of respect for the evangelical offices of this truly estimable man. They have just finished a large and commodious meeting-house, and are extremely desirous that laborers should visit thorn.

During December and amid the snows and storms of that gloomy month, the congregation was visited by brother B. F. Hall, of the Lexington congregation. His labors were crowned with eminent success, and he gave to the cause an impetus that has operated with the happiest effect upon the progress of the church. The brethren informed me that the visit of this worthy person would long be remembered in Winchester.

In Lexington where we had the pleasure of laboring a week with brother B. F. Hall, ten or twelve were added to the congregation, chiefly by the ardent and godly exhortations of this worthy and competent servant of Christ. Brother Hall feels deeply for the cause of his Master, and justly regrets the unfruitfulness of many of our assemblies. In this we sympathize with him. Would to God we had thousands of such men as himself to take care of the poor Hock of Christ among us, at present scattered abroad like sheep upon the mountains without a shepherd.

We met with several very promising proclaimers of the word, who, if they apply themselves devoutly to the study of the scriptures will doubtless succeed to the utmost of their wishes in the Evangelical profession. But the study of the

word of God is assuredly indispensable in this matter, this is the, infallible plan for making a man mighty before God in word and deed. I mention Clarke, Stivers, Foster.

There is an error which I saw or thought I saw, in the course of my travels, viz: that some of our brethren were very unduly attached to positive institutions, that is, they seemed to set a higher estimate upon them than they did upon good works, deeds of charity, labors of love and purity of conversion. Thus seems to me to be wholly wrong. The formation of character, the elevation and purification of our nature before God are above all positive institutions in obligation. And the man who, having before his eyes the decision on this question given by our Lord, does not understand it, must be blind indeed. "Woe unto you Pharisees," said the Redeemer, "for you tithe mint, annise, and cummim, but forget the weightier matters of the law, justice, mercy, and the love of God, these you ought to have done and not to have left the other undone."

I know not, indeed I know not all many of our brethren mean when they speak about the superiority of positive ordinances over moral precept, and consequently character and behaviour. Having the judgments of my Lord and Master to the contrary notwithstanding, and having read Bishop Butler, the first reasoner in the world perhaps, on this subject, I am wholly confounded when I see a Christian preacher arise for the purpose of recommending positive ordinances to the people. First impressions are apt to be permanent, and it becomes therefore extremely hazardous, in my judgment, to attempt to make converts by speaking much of the ordinances and little of the principles and moral and religious duties of the gospel; and when addresses of this nature are made to the brethren, the effect is still more to be dreaded. Not that I would in any instance encourage the disciples to neglect the ordinances of God's house—these are to be attended to, but they ought never to leave the other unattended to. God desires mercy rather than sacrifice, and moral rectitude and the love of God in the heart rather than a formal attendance upon the positive institutions of his religion. But the scriptures are fulfilled in these latter days—men have the form but deny the power of godliness; they profess to love God, but in their works they deny him.

In Lexington we had repeated interviews with our worthy and venerable brother, Dr. James Fishback. He even attended our meetings, and was induced to favor the brethren twice with an exhortation. No one, I presume, ever called in question his powers of oratory; and his exhortations were of the true stamp. He is truly a master of assemblies, and an admirable speaker. I regret, exceedingly, that any thing should have occurred to stumble so estimable a teacher. Dr. Fishback is a pious man, and most charitable and humane withal. It

can never, it will never, be known to men, how much the reformation owes to this great man, but I know well that a vast deal more is due to him than many would be willing to allow. His philosophy of the human mind, and discourses on faith form one of the most admirable and valuable books in the English language. The most tender regard is due to the age, even as the highest respect is due to the intellectual, moral and religious qualities of this person. To my heart it is a luxury of the highest nature to honor such a man, to smooth his path into society, and to console his march downward to the tomb. Dr. Fishback may have his faults, but I do not know them, and I do not care to know them. They are far outshone by his many virtues.

I saw many sad deficiencies in the churches. But they are, I verily believe, attributable chiefly to this fact, this deplorable fact, that there are no teachers, no competent teachers. Our flocks are without shepherds—there is no man to care for them. My soul was sick nigh unto death for the people of God. What shall we do? How shall teachers be multiplied? O that the husbandman would send more laborers into his harvest field? The brethren, in my judgment, ought to make special prayer meetings on this subject, and entreat God our heavenly Father, to have mercy upon his people in this point, and send more shepherds to feed and nourish and cherish his poor flock who droop and die for lack of care. Dear people, when I look at you in your present scattered condition, my heart bleeds. Nor can I help saying, Lord Jesus, come quickly. Can no method be devised for multiplying the laborers? Can we not increase the number of shepherds? For this method of putting the flock of Christ into the hands of incompetent men—men who all the days of their lives have been full of trade and commerce and the business of the world, is monstrous in itself, and, in its results to the cause and the brethren, most devoutly to be deprecated. Begone, you shepherds, who care not for your flocks.

Touching our improvement of the ordinance of psalmody, the disciples everywhere, we are happy to say, entered into it with all possible readiness; but this is too ponderous a matter to be perfected in a day.

W. SCOTT.

WHAT IS CIVILIZATION?

DEAR SIR:—In a former number of the Evangelist, you asked me to answer the question which forms the heading to this letter. I find the task is difficult, but with Guizott before me, I will endeavor to submit a satisfactory answer. I will begin by endeavoring to find what Civilization is not, and if We can succeed in doing this, I think perhaps, that we may finally find what it is. 1st. We will imagine a people whose outward circumstances are agreeable. Justice is administered

fairly; they have few hardships; in a word, their physical existence is happily regulated, but with all this, the mind and energies of this people is kept in a state of torpidity, and nothing employs their minds but Physical happiness. 2d. Let us imagine a people who are not so much favored in their outward circumstances as the former; they have a few notions of religion and morality; but no principle of Liberty; and the character of their moral life is at a stand. 3d. We will imagine a people among whom there is a great deal of personal liberty, the whole power is in the hands of the rich; the poor and weak are oppressed, afflicted, and treated as slaves; the desire for much power employs the minds of the rich, and freedom that of the poor; violence is the ruling character of society. 4th. Let us suppose a people that enjoys the widest extent of liberty; every one does as he likes and scarcely differs in power from his neighbor; but little society; men here exercise no influence over each other; one trying to make himself master of another; they leave no traces of their existence; such is the condition of many tribes of savages. Now let me ask if there is any thing like Civilization among these? We are all at once ready to answer, there is not. We have now ascertained to some extent what Civilization is not; and we shall endeavor to discover what it is. We have found that it is not Barbarism, it perhaps includes the reverse.

We will again ask, "What is Civilization?" Let Guizott answer: he says, "it seems that the first, idea comprised in the word Civilization is the notion of progress, of development." Now, what is this progress and this development? in this is the great difficulty. The first notion that strikes us in pronouncing it, is the progress of society, the amelioration of the social state; but you will say this is not all, the word Civilization has a more extensive moaning than this,—it comprehends something more extensive than social power and well being. If we look a little deeper, we discover, besides the progress and amelioration of social life, another development in our notion of Civilization, viz: the development of individual life, the development of the human mind and its faculties; the development of man himself. Wherever literature, art, and science attain to perfection, and are displayed in their full lustre, there man recognizes and delights in Civilization. We see that, (as I said in my former piece,) it comprises two elements, viz: the progress of society and the progress of individuals, the amelioration of the social system and the expansion of the mind and faculties of man. If I have now given a satisfactory answer to your question, you may, if you please, propound another, and if I can give a full answer to it, I will; and if not, I will do the best I can. Whatever mistakes you may find in this, you will please to correct.

I am yours with much respect,
What is European civilization?

JUVENIS.
W. S.

LETTERS.

The following letter from our highly esteemed brother in the faith J. T. Johnson, will be read with interest by the brethren. W. S.

DEAR BROTHER SCOTT:—I reached home a few evenings past, having been engaged with brother Moss, for five weeks, day and night, in proclaiming the soul inspiring truths of the Bible, connected with the ancient gospel. The fields of our labor were Dover, Minerva, Germantown, Augusta and the neighborhood of Flag Spring, in Campbell county. We had a most glorious time, and about 120 additions to this, the best of all causes advocated by mortal man. Eighty of these were obtained at good old Germantown, in Mason county. It only remains for the brethren to be true to themselves and the cause we plead to secure the most unexampled triumph. You are aware that the Methodist College is located at Augusta. As this place lay in our way, and being solicited by our friends we resolved to spend a few days at this point. Various rumors reached us while we were at Germantown. It was suggested that we were afraid to plead this cause in Augusta. It was whispered that there might be efforts to open the Methodist meeting-house to us, provided we would admit of a reply. Again it was remarked that we would be replied to, if permitted, if we appeared in Augusta. No meeting-houses were opened to us. But, thanks be to the Lord, a most commodious building, formerly the court house, but now belonging to a private citizen, was most courteously and kindly granted us at the request of our friends. To that gentleman we feel under great obligations for his kindness.

We were met at the very commencement by Messrs. McCown and Watt.—the first, the Professor of Languages in Augusta College, and a preacher of that order; the latter a Presbyterian preacher, recently of Virginia. The first encountered brother Moss, and the latter myself. Mr. Watt and myself debated several rounds on the subjects of creeds, baptism and the operation of the Spirit in conversion, when we suspended by mutual consent. During the same period a debate was kept up at night, between Mr. McCown and bro. Moss, upon the operation of the Spirit. This debate was continued until Mr. McCown considered that his College duties were imperious and called for his undivided attention. He then proposed, if agreeable to brother Moss, that Mr. Watt should continue the debate. This was acceded to, and thus it was prolonged for several days. As soon as the debate closed, the parties and their friends withdrew. We continued open *doors* whilst theirs were closed. This speaks volumes in favor of the truth. If I recollect rightly, we obtained 11 confessions in Augusta—convinced many of the truth for

which we plead—and rallied upwards of 20 members who are resolved to act together as a congregation of the Lord upon the Bible alone. Brother J. Holton will act as their Bishop; and he is not only worthy of the station, as you know; but he can sustain the cause, no matter by whom opposed. We have now some able defenders of the truth in Augusta, who are able to cope with any of our opponents. We have friends amongst the Methodists—and brother Moss immersed some of them after I left, notwithstanding the opposition both public and private. What I have most seriously to complain of is this—while we are treated as unworthy of Christian regard, they use all their influence to retain those very members whose faith accords with ours. This to me squints towards insincerity. If they close doors against us, it seems to me that they should even exclude those who agree with us. Wherever this cause is plead there is an evident shaking amongst the sects. Their only safety, in my judgment, is in closing their eyes and stopping their ears. What in awful account have the prominent men to settle, who are warring against a union of Christians! I cannot close without expressing the best feelings of my heart for the citizens of Augusta, for their kind and respectable treatment. More especially for the hospitality which I received at the hands of Mr. McCown. If the Lord spares me I expect shortly to visit Augusta and lend our friends a helping hand again. I almost forgot to name that two points were granted of vast importance. I had urged, that *baptizo* never had been, to my knowledge, translated "*sprinkle* or *pour*," by any scholar who had a character to lose; and that baptism was a means and seal of pardon when administered to real penitents. The first position remained uncontroverted by either of the gentleman. Whilst upon the latter, Mr. McCown asserted publicly, that it had been a doctrine of the Methodist Episcopal church for a 100 years; and read from Mr. Wesley in proof of the position. This is a great point gained from head quarters. It was however observed by him, whilst he admitted, that the expressions "born of water," and the "washing of regeneration," were allusions to baptism, that he preferred sprinkling and pouring as baptism, because the spirit was said to be poured out and the blood of Christ is said to be sprinkled. This was a candid confession, and if all were equally candid, the subject would soon be disposed of. When shall we see you in Kentucky again? I should be rejoiced to take you by the hand. I am very anxious to say something in favor of sustaining Evangelists liberally; but I have no time to night. So most affectionately farewell. May the Lord smile on you and yours.

J. T. JOHNSON.

BROTHER SCOTT,—I have just finished reading the first No. of the Evangelist for the year 1840, and I cannot withhold my approbation of its contents, especially your essays on *Perfection*; the style, matter, and spirit of which are so consonant with my views and so much needed by the members of the Church of Christ around me, that I cannot but say, brother, go on. Great attainments have been made by the brethren in divesting the word of God from the traditions of men. Indeed, the ramparts have been stormed, but the citadel is not fully occupied. We greatly need, and must have more piety, more devotion, more heavenly-mindedness, before the Gospel of Christ has its legitimate influence upon the world. I am glad to see that the editors of our publications *generally* have determined to insist on a greater degree of Christian perfection, and are encouraging the brethren to grow up to the perfect stature of the *fullness of Christ*. I hope you will continue those essays, and press the brethren not only to read, but to practice, the words of eternal life, and that their "Conversation may be *only* as becomes the Gospel of Christ."

Brother L. L. Pinkerton is here as a practicing physician, and I have no doubt he will do well. This change has grown out of the necessity of the case. The brethren are not *yet* willing to give of their substance to the support of an Evangelist. Consequently, the church (to a great extent) has lost the labors of one of her most useful proclaimers. Brother Pinkerton will nevertheless continue to labor as much as he can consistently with his profession as a physician. The work is dear to his heart, and nothing short of a need be, has caused him to act as he has done. I think if the brethren knew all, they would say he has acted right.

We have nothing new to say to you in relation to the congregation here, and although we are not rapidly increasing in numbers, we are at least increasing in grace and peace.

Cannot you visit us the ensuing spring or summer?

You will receive this from one that is a stranger to you in person but not in spirit.

Yours in the bonds of peace,

JAMES POMEROY.

BELOVED BROTHER,—No person can more sincerely regret the retreat of our brother Dr. L. Pinkerton, from the field of labor than I do, because none, I presume, have had a fairer opportunity of ascertaining his numerous capabilities for the work of the Lord than I have had. I would gladly recommend to the brethren the necessity of their taking care of their Evangelists; but, dear brother, I think it still more necessary that our Evangelists themselves reflect upon the sacred nature of the obligations they incur when they enter the field of evangelical labor. I can find no apology for any capable person's retiring from the work of the Lord. Is it possible that he that feeds the ravens will not feed his choice

men, the stars of his kingdom. Is the creator and owner of all worlds unable or is he unwilling to spread a table for the teachers of righteousness in the earth? Let the estimable person spoken of in your letter, most respected brother, return to the office for which he is so admirably fitted, and trust in the Lord his God, who made heaven and earth and all that in them is; who keepeth truth forever, who satisfieth the thirsty soul, and who will in no wise abandon his saints.

Most affectionately,

W. SCOTT.

Brother Benjamin F. Hall has gone to Louisville to hold a protracted meeting in company with our respected brother Ellis, of the congregation there.

There has been a very great religious excitement in Cincinnati. The Methodists have received, it is reported, about 700 converts; our brethren about 200; Mr. Lynd's Church 150; and the New School Presbyterians from 60 to 100. The preachers who have been in successive attendance in Sycamore st. meeting-house are Brothers Challen, Burnet, Jameson, Thompson, New, Ricketts, and Moss, and at present brother New again. The meeting still continues and promises good things. But brothers Challen, Ricketts, Thompson, and Moss have had to bear the burden and heat of the day. W. S.

We could name a church in which the sisterhood are in the habit of assembling once a week at the house of one of the Deaconesses to sew and make garments for the poor and needy; but to name the church is wholly unnecessary and it might be improper as I mention it merely to recommend the charitable custom to the sisters of other churches, that they also may be fruitful in good works and adorn their holy profession by deeds of love and benevolence; for if we excel others in our views of divine truth, it is but reasonable that we should excel them in righteousness also. W. S.

THE EVANGELIST.

Our subscribers have in a good measure responded to our call, and have, by their attention to the Evangelist, considerably increased our list. We take this opportunity of returning them our thanks, and of requesting them once more to render us further assistance, if possible, by sending us an additional subscriber each. Any one desiring to act as an agent of the Evangelist will please inform us, and we will record his name as such. W. SCOTT.

THE EVANGELIST.

NEW SERIES.

Vol. VIII. Cincinnati, Ohio, April 1, 1840. No. 4.

SECTS AMONG THE CHRISTIANS.

Sir:—There has been so much said to so little purpose on the subject of "Christians among the Sects," that I have been compelled to suspect the propriety of the speculation altogether. May not those who have deemed the subject deserving of such lengthened discussion be in an error in regard to its importance? May they not have commenced this speculation with the wrong end of their proposition towards them? I presume not to say they have, but I am for myself inclined to think so. Paul in one of his sacred Epistles, said to his brethren the Christians, "There must needs be sects among you." But that "You must needs be among the sects," is a proposition the very inverse of Paul's. The *Bible* proposition is mournfully obvious. The apostolical prophecy has been greatly fulfilled, but to demonstrate the inverse of it is, we perceive, a herculean task.

However, I mean not to be tedious; I think with our judicious and shrewd brother Dr. Winans, that when men are in the field, boys ought to be modest. Yet as I have fallen upon the word sect, I will say just this much on it, namely:

1st. It is the same word in the Greek language which in other passages is translated heresy. Of course a sect is a heresy, and a heresy is a sect. Accordingly we have "the heresy of the Sadducees," Acts xv. 17; and "the heresy of the Pharisees," Acts xv. 5; and "the heresy of the Nazarenes," Acts xxvi. 5; and "the heresy every where spoken against," Christianity; Acts xxviii. 22. In this use of the word, therefore, it signifies a confirmed party as existing distinct in its doctrine and communion from some other party or parties. In this sense it has no immediate respect to the mind as regards love and hatred. And in this sense of it there are sects or heresies among the Christians.

As to the use of the word in its plural form it occurs *first* in 1 Cor. xi. 19, "There must be also heresies among you as confirmed sects"—a prophecy which has been lamentably fulfilled. Again: it is found in Gal. v. 26, "The works of the flesh are wrath, strife, heresies," &c, that is, partyism which too frequently grows from pride, jealousy, and wounded or

unlawful ambition, is a work of the flesh. Lastly, this word in its plural form is employed of teachers who give birth to heresies—thus "who shall privily bring in damnable heresies." Finally we have the word heretic used by our good apostle, "Him that is a heretic after the first and second admonition reject." We may now ask the question, "Who is a heretic?" In answer I add that according to the scripture use of the term, both in its singular and plural forms, he is a heretic who would establish or confirm the disciples of Christ or any portion of them, in any thing that is unscriptural so as to violate or mar the integrity of the body of Christ. The apostolic precept is to reject such a person after the first and second admonition.

I write this piece for the Evangelist, and if the editor sees any thought in it worthy of his readers' attention, he is at liberty to publish it; but, sir, it is written without the slightest relation to your periodical as respects heresy; for although I have been a reader from the beginning, my memory does not serve me with the recollection of even one thought bordering on this sin. Nor has speculation ever distinguished the history of the Evangelist. The free discussion maintained upon a point so perfectly harmless as that of "Our name" is not heresy. It were farcical to say so; and feverish indeed must the feelings of that people and that person be, whose morbid sensitiveness can ever imagine this. The people of God have an express command "to try all things," and I am compelled to believe that this command was delivered by the Holy Spirit in full view of the fact that the people of God were able and strong enough to bear and obey so noble an injunction; but the sects of the day date no; no, Sir, they dare not indulge in free inquiry into primitive and New Testament Christianity; and therefore they are to all intents and purposes, confirmed "heresies; and if ever we sink into their imbecile state, we too, Sir, shall be another confirmed heresy. I should be sorry to insinuate heresy rashly of the least in the kingdom of heaven; much more would I hesitate to insinuate it of such of you as have eminently advanced the causa of reformation; but I am not satisfied of what has been said in praise of certain cognominations. I have most sincerely, and I think, most impartially examined every sentence written upon the subject of "Our Name," and without attaching any blame to the greatest or the least of those who differ from me, I have at every reading arisen with an increased conviction that our name is Christian and of right ought to be. There is not a being upon earth that could conscientiously assert that there is in the word Christian, considered in itself, the slightest tincture of the dye of heresy; but the unscriptural use of any term; brother, servant, disciple, &c, is an approach to heresy, never however, inculcating the intentions of any one engaged in this inquiry. I go with you exceedingly moderate

brother Burnet, for the use of all these words; and with the evangelist for Christian as our name; and if heresy should seek to hide itself by transferring its own name to the investigation which is necessary to establish this as a scriptural fact, the good sense of the brethren will, I am sure, be able to perceive it.

We are now permitted to indulge a more enlightened hope than formerly in regard to the unity of the body of Christ. The gospel is termed "the rod" of the Messiah's strength. See *Psalm 110th*, and some of our reformers have observed, as Moses' rod, in the presence of Pharaoh King of Egypt, swallowed up the rods of the Magicians, so will the rod of Christ swallow up the rods of the heretics, or in other word? the party having the truth on its side will devour or consume all other parties. The body of Christ can be united. We now see that it can; and if we will not force matters, if we will not resist the current of gradual improvement that is now floating us along, nor violently seek to enter the desired haven before we are prepared to enter it, the church will be made one, and all the world shall see it. You have made a long pull, and a strong pull; let it be a successful one then by pulling all together, and by pulling in love one towards another. Our feelings towards each other, however, are not, I perceive, always of the most dignified cast, but occasionally sordid and unbecoming. This, however, I attribute to the fact that there are sects among the Christians.

"But he's an heir of heaven who finds
His bosom glow with love."

There has been baptized in Harrison a considerable number of converts within a few months past, and the church has again emerged from her unhappy and embarrassing circumstances with renewed health and beauty.

O. R.

DISCIPLINE.

No. V.

We are now come to the third part of our subject, namely: the means appointed for the recovery of an offended or offending brother. The first link in the chain of means in question is a private personal interview between the parties. This is on no account to be overlooked or neglected; for here all difficulties may end; and farther disclosure of the affair be rendered unnecessary by a pleasing and brotherly settlement. But we have already spoken so distinctly on the necessity of this private meeting and of the end to be accomplished by it as to render *farther parley* of the matter unnecessary.

The second link is described in Scripture thus:—"But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be estab-

lished." Matt. xviii. 16. This second step, then, is to be taken when either party has ascertained that, the other will not hear him on the cause of offence. It of course behoves the party well to consider whether he has during the private interview, carried himself in such a manner as that his own conscience does not reprove him. He ought to be well assured that his whole conduct and temper and speech were such during the first meeting as to warrant him in seeking for a second. To be wrong in these things is to be wrong altogether. It has been made a question in what capacity are these two persons to be present during the second interview? Are they admitted as judges, or in the character of witnesses? They may doubtless without any violence done to Christian precept, aid as much as in their power lies the adjustment of the difficulties between the parties; but it is certain from the text that they are spoken of as witnesses and not as judges in the case, "that in the mouth of two or three witnesses every word may be established." But again it is asked, "What are they to witness?" They are, I apprehend, to witness the sincerity and propriety of your endeavors to recover your brother by settling your offence with him in an amiable and Christian manner. You must enable them by your behaviour to say to the church if it be necessary, that you have left nothing undone according to the law of Christ, for the settlement of the offence and the recovery of your brother. It is written, however, that "blessed are the peacemakers." If, therefore, these individuals can successfully negotiate the affair between you and your brother so much the better. The thing is ended. And I cannot doubt that if the persons selected be of the proper stamp; if they be judicious men, they will make every effort to heal the wound on the spot; and so render it unnecessary to carry the offence before the assembly, which is to be done only in the last resort. Redress the injury but save your brother. "For the Son of man came to save that which is lost." We have had to witness such distress in our assemblies of late, that we are compelled to believe that the present time is one of more than ordinary religious affliction in many places. It seems in many instances, that vengeance and the baser passions of pride and jealousy, ingratitude and malice have usurped the place of brotherly love, humility, mutual esteem, gratitude and affection, and left hundreds in possession of but an empty profession. As a party of professors we have run a short and a distinguished race; but oh, what spots have appeared in that short space! and how rapidly they multiply! There is no redemption for us but in the laws of our Redeemer; by a uniform and vigorous application of these laws to offenders our assemblies may finally be purified and edified; but if these be not attended to, it is certain that many churches must perish on the spot on which they were created; like the candle in the socket they must go out where they have been

lighted; and that too with stench and smoke. We, therefore, in the words of the holy apostle, pray our readers to build up themselves on our most holy faith praying in the Holy Spirit; keep yourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life. The present, I repeat it, seems to be a time of unexampled apostacy from the true path. The professors of the true gospel are in thousands of instances shockingly at fault. The beautiful simplicity, innocence, and holiness which we attach to the primitive profession of the gospel seem to be displaced by fickleness, pleasure, and the love of the world. Profession rather than repentance, and a name among us rather than improvement of character distinguishes this early period of our history; and if our infancy be thus stained by such blemishes what are we to expect from our manhood if we be permitted to attain *ill* We will hope for the best. We will hold up perfection in all Christian matters, and demand the most though we should receive nothing. Yes, we will not fail to remind the brethren that they fall short of perfection at the peril of their own souls. "This is the will of God even your perfection." Let us then, beloved lay aside all malice, and guile; and evil speaking, and hypocrisy, and as new born babes, desire the unadulterated milk of the word; that we may grow thereby. Let us practice the most unaffected simplicity and innocence of manners, and be gentle, and easy to be entreated, full of good works, without partiality, without hypocrisy; and the God of grace and peace will be with us. To him be the glory for ever. Amen. SENEX.

PERFECTION.
No. VII.

We have glanced at the doctrine of perfection as peculiar to Christianity, Idolatry, Mohammadanism, and even the law of Moses omitting it; we have also taken the difference between it and the work of Christ and that of the Apostles, namely: Redemption and Conversion; and we have lastly touched upon its import in relation to the Christian as a creature of knowledge, duty, happiness and conscience. But it may be viewed in another relation also. The church has been secularized, the sanctuary has been defiled. Men have filled her with creeds and confessions; with false gospels; with human names or nicknames; with ecclesiastical institutions that are not of God; and finally with earthly character. In the great contest then which is now being carried on between the powers of light and the powers of darkness, is not truth to triumph over error by taking the place of it? The Book of God then must be substituted for the creeds and books of men; the true gospel for false ones. The name Christian for all nicknames; the apostolic order for that of men; and the perfection and divine nature of the scriptures for the secular and earthly character which defiles and distinguishes the present and modern profession of our religion.

At the restoration of the true gospel we were so smitten with Us powers, and point, and glory, that for some time we failed to perceive the difference between it and the perfection of character enjoined subsequently upon the converts. The fatal lapses and relapses on the part of many of the brethren, however, and the miserable conduct of some who laid hold of it and plead for it, alike operated to unscale our eyes to the truth in the case, namely: that conversion and perfection were matters of very distinct consideration. Yes, the intellect that is necessary to perceive the truth of the gospel, and that *visanimae* or vigor of soul that is indispensable to the formation of one's own character, are two mailers as distinct as heaven and earth. Of this our own reformation affords the most affecting and deplorable illustrations. Since '32 when we first dropt a few pieces on Christian character, our attention has been unceasingly turned to this subject. We have reasoned, reflected, enquired, read, written, spoken and prayed in relation to it till we either do see, or think we see, somewhat into the matter.

Having now seen that perfection is a scripture doctrine; that it differs from oilier scripture doctrines; and also that it is a matter to be intended to by ourselves, we purpose subsequently to demonstrate to our readers that within themselves then they have all the powers, principles, and faculties which are necessary to the attainment of perfection, that is, we purpose to show them all the elements requisite to the perfection of the human character are found in the human constitution; that is, man is formed for perfection and needs nothing to exalt him to this, but the good and holy guidance of the scriptures, and the knowledge of God and of our Lord Jesus Christ.

We have already in a former paper stated that man is a creature of knowledge, duty, happiness, and conscience; now these being the principles of his constitution, are of course the elements of his perfection; knowledge implies the intellect necessary to discern the things that make for perfection; duty implies the moral faculties and freedom requisite to choose the things that make for perfection; and the love of happiness implies the love of those things that make for happiness and by consequence for perfection. Thus the philosophy delivered by our Lord Jesus Christ in a single verse of holy Scripture, is the true philosophy of human nature. "Seeing that you know those things, happy are you, if you do them." *John 8 c.* To be able to discern the right, the good, the excellent, the admirable, to have the power of choosing it, and the love of choosing it, constitutes the philosophy of human nature. As for conscience it is a mere regulator to this piece of exquisite mental machinery—a purely conservative influence to maintain the balance of power, and to see that our knowledge does not excel our duty, that our happiness be in the ratio only of both, and that all of them be duly exercised for the attainment of that perfection of character which is the obvious destiny of all our faculties, the understanding, the will, and the affections.

How admirable the powers of perceiving, loving and choosing

the excellent! What distinguishing and efficient elements of improvement! With the aid afforded us by the Christian religion what could we desire beside then? Nothing. Total depravity, which is the opposite of this philosophy, and denies to man the faculty of either discerning, loving or choosing the good, has ruined the morals of Christians. It has tied down, with chains of inconquerable conversion, the whole Protestant world, to the polluting idea that men must necessarily love and choose evil. The victims of this miserable philosophy have accordingly desecrated themselves by all malpractices. Let a man once believe that he has not within his own constitution the principles of an endless improvement; let him embrace the false philosophy that he is not possessed of the faculties necessary to discern, love and choose the good, the honorable, the excellent, the admirable, but is totally depraved; and then he has taken into his bosom a serpent, which, when warmed into life, will sting him to death; he has embraced a maxim which more than all others is repugnant to truth and hostile to the improvement and perfection of his own nature.

W. SCOTT.

UNITY OF SPIRIT.

EXPLANATIONS AND CORRECTIONS.

There is nothing that our soul more ardently pants after in life or in religion, than a oneness of spirit with those who are of the truth and those who are "fellow-helpers of the truth." We find, from experience, however, that we can promise ourselves the enjoyment of this great good only by being understood by our brethren and by our understanding of them. We must, in short, mutually understand each other. These observations we pen in reference to the following explanations and corrections dictated and submitted in the best of feelings.

In our November No. for 1839, we freely and with unsuspecting frankness gave it as our judgment that "a plurality of periodicals" was indispensable to this profession; and we here once more vouch for the correctness of the sentiment. Now it has pleased certain to take both the words and the sentiment and to place them under the caption of "Heretical Periodicals," and then and in this suspicious position to make their own comments upon them. To say that we deem this unkind is the very least we can say of the matter, had it been done even under any circumstances. But when it is considered that we had all mutually pledged ourselves to peace, we confess ourselves unable to see its congruity, or that it makes for any thing, and making for but a violation of that unity of spirit which ought to distinguish us. Again: it matters not how, or by what words or management a writer associates in the public mind, or in the minds of my brethren, my person, periodical, words, or sentiments with heresy, if there be noth-

ing in them of the nature of heresy, he is intentionally or unintentionally guilty, in my humble judgment, of a breach of the ninth commandment, "Thou shalt not bear false witness against thy neighbor." We, however, lay in no charge of this nature in the present instance, but deem it an oversight rather than an act of bad intention; such at least are our views of it.

In the same piece, "Heretical Periodicals," there occurs the following sentence: "There has been, with perhaps a single exception, an almost perfect harmony, not only in the efforts of all the brethren who plead the cause of reformation, but in the numerous periodicals that have from time to time risen up to assist us in this grandest and noblest of enterprises." We find no fault with this sentence; for we are the farthest on earth, we hope, from a disposition to find fault with things which are not faulty in themselves; moreover, thousands and tens of thousands of faults have we to shut our eyes upon every month; but if the author of the sentence which I have just quoted, imagines that our periodical has "risen up to assist" him or his periodical, then I beg leave with every possible respect and good feeling towards him, to correct his mistake. None ought to know the truth in this case so well as our self; and therefore I here assure him that the Evangelist never arose to assist him, but to help the Lord, to help the truth; to forward the mission of the Apostles; to publish their doctrine in its facts, truths, principles, privileges, and obligations, not as they appear to the mind of the author of the above sentence rather, but as seen and apprehended by the mind of the editor of the Evangelist himself. We take this opportunity, therefore, to assert the absolute freedom and independence of the Evangelist in its origin and in its history; it arose and it has been, and continues, and, we trust, will through Christ, continue to be, published in order that its editor and itself may together be, as St. John says, "fellow-helpers of the truth." 3 *John* 8. We have our eye only upon inspired men; and yet we can both see and appreciate the good and great things done by uninspired men, who, like ourselves, are co-workers with the apostles and Christ in the field of Reformation, and who labor to advance the cause of the true Gospel. To him who can be a brother to a person of such sentiments and live in peace on terms of equality and mutual esteem in Christ, we gladly stretch forth the olive branch of peace, divine peace; and we will, we trust, be the last to violate it. But observe, the history of human friendship is this. It is in the providence of God, we perceive to bring together in the same work men who, like Paul and Barnabas, do not in the first instance understand each other's metal, that is, like Paul and Barnabas, they love each other without being fairly acquainted with each other. Now the best way for such is that they continue to love one another until they do become acquainted, and then if

they are truly good men they will at last not only love, but mutually esteem each other; and so their friendship, their brotherhood, will be consummated, and they shall be the sons of God; for love is of God and every one that loveth is born of God.

In our November No. we published with feelings of the most sacred nature two small notes. It seems that we have been in some respects misunderstood or misinterpreted. The following will explain our views of these notes or letters. As it respects our own, we would observe that no part or portion of it was intended then, or is intended now, or at any future date, to invalidate a single syllable in the December No. therein referred to as respects the truth, verity, and history of the facts, documents, and statements therein contained touching the introduction of the true Gospel at the period therein referred to; but the letter is an expression of my regret for having published the No., and also for the other party's having previously submitted such an unseasonable account of things as to make them necessary. This is the purport of our note.

Touching the letter of the other party, we say nothing; we published it as a peace-offering; and not as any thing which we expect any one to oppose to the account of what we have felt ourselves in a measure compelled to say upon the affairs of 1827, in our December No.

Finally: It is thought by some that we have been grossly and cruelly abused in a certain anonymous publication. We refuse here to touch with anonymous abuse; but as we have learnt the names of the writer, editor and publisher of said piece, we purpose to show our moderation by our silence, and only suspend brotherly communion with such till they repent of their evil deeds. This does not refer or apply to any regular editor in this reformation. Further explanation is unnecessary. We pity and will readily forgive such on promise of amendment.

As Unity of Spirit can obtain only on principles of faith in God, the love of the excellent, self-government, humility and mutual esteem, we pray all our brethren to cultivate these princely graces and virtues, and to encourage us to pursue them also. We have taken long ago our stand upon the Scripture, and we feel deeply and appreciate highly the liberty, the glorious liberty which is granted to us as one of the Sons of God. We shall never silently suffer any mortal unnecessary to touch with the rights of freedom, independence, privilege, honor and immunity which we enjoy in Christ Jesus, and with the Psalmist we would say, "May our right hand forget her cunning," if we forget the rights of others. "Behold," says the same inspired prophet, "how good and how pleasant a thing 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 garment. As the dew of Hermon, and as the dew that descended upon the mountain of Zion; for there the Lord commanded the blessing even life for ever more." *Psalm 134.*

May peace be upon all the Israel of God and may we mutually esteem one another.

W. S.

PERFECTION.

No. VIII.

Unless, therefore, men are thoroughly convinced that they possess in the Constitution of their own nature the powers of improvement, the elements of perfection, it is next to impossible they should ever attempt either the one or the other. Without these rare faculties I grant that man were little better than the brutes, and not more responsible than they; but I assert also, that with these grand endowments brutes themselves might become men, and would be equally responsible to God who made them. What shall we say if such as having these elements glowing and burning in their bosoms, do nevertheless make themselves brutes?— Who never once think of comparing the moral with the sensual? or of taking the difference between the religious and the profane; between knowledge and ignorance; justice and injustice; chastity and licentiousness; good and evil; right and wrong; the humane and the cruel; the benevolent and the misanthropic? They are not followers of our Lord Jesus Christ; they may, as the apostle says, have the form of godliness, but they deny the power thereof; they may profess to know God, but in works they deny him.

But we must make it very plain to the brethren that in possessing the faculties requisite to know, love and choose the good; they have in themselves the elements of improvement. Could we not discern the good, the beautiful, the excellent, the divine, or did we discover them without the power of choosing them; or had we the power of choosing them without the desire or will to prefer them; that is were we not creatures of knowledge, or were we creatures of knowledge but not of duty, and consequently possessed not the moral ability for choice; or were we creatures of both knowledge and duty, but not of happiness, that is, could we discern good and feel ourselves in possession of the power to choose it without the love of it and the desire of preferring and choosing it, then there would be an apology for defective character, and men would be less responsible; they would not be responsible at all. But this is not the case; men are endowed with all the powers, faculties and susceptibilities for good which are necessary for discerning, preferring and practicing it, and therefore they are responsible to God and without excuse. Nay, they are responsible even to their own conscience which is the viceregent of God in their souls, his watcher to provide over their other powers, to see that good is preferred to evil, virtue to vice, piety to profanity. He that doeth evil is doubly responsible; for he has to give an account both to God and his own conscience. He

shall be also doubly condemned—condemned by his conscience in time, and condemned by his God through eternity.

I grant that it were of little avail to perceive the good, the beautiful, the excellent, the divine, were we not gratified with the freedom of choice. In such a case I cannot see that knowledge would be of any service to us. Nay, it would be a pure speculation, a theory, a romance, a contemplation, a spiritual vision. But we feel ourselves possessed of the freedom of choice; we can practice chastity, justice, and benevolence if we choose to do so; and if we fear God and prefer these virtues to their opposite vices of incontinence, dishonesty, and selfishness, we will practice them.

Again: while we perceive the superiority of virtue and piety over vice and ungodliness, we also enjoy the faculty of discerning their excellent harmony with our own happiness and that of others. So that our love of happiness absolutely prompts us to prefer the good to the evil, the beautiful to the deformed, the excellent to the immoral, the divine to the profane.

Now it is evident that all the grand powers of intelligence, morality, and affection, are on the side of the good rather than the bad; and that these faculties are bestowed on us that we may perceive, and love and choose it; conscience be superadded to approve the choice. This is a simple but perfect philosophy, and it constitutes the ground work of all improvement and perfection in man.

Were we then to inquire, What are the powers of progressive improvement, the elements of perfection in man, what other answer could be returned than that they are those faculties, intellectual and moral, physical and animal, by which he is enabled to discern, love, choose and enjoy the good, the excellent, the admirable, the divine. Conscience being greater than any one of these powers, and perhaps made up of, and consequently forming the aggregate of them all.

Seeing then that we are made for improvement, and that all our noblest powers are on the side of good, ought we not to aspire to and plead for perfection? The man who has not yet discovered that he has within himself the elements of self-education, must be greatly defective in his views of moral improvement. And yet the doctrine of improvement and perfection in Christ Jesus our Lord, is nothing less than self-education, and cannot be accomplished by proxy. The elements of the true gospel are said to be faith, repentance, baptism, remission of sins, the Holy Spirit, and eternal life; well then, let the reader remember that the principles of perfection are the faculty of perceiving the good, the disposition to love it, and the power to choose it, with conscience suspended to approve the choice; remember also that all these powers are in yourself, and consequently you have within yourself the elements of endless improvement and of a divine excellence.

W. SCOTT.

The following most interesting report on the state and conversion of the Jews is from a Scotch paper: W. S.

CONVERSION OF THE JEWS IN PALESTINE.

At the evening sitting of the General Assembly or Scotland, in the Tolbooth Church, Edinburgh, on Wednesday, Nov. 20, Mr. M'Cheyne, one of the deputation sent by the Church of Scotland, to inquire into the state of the Jews in Palestine, made the following speech:—

Mr. M'CHEYNE commenced by stating, that he had hoped his reverend fathers. Drs. Black and Keith, would have arrived in this country long before himself and his friend Mr. Bonar. He was grieved on coming home to learn that they had been detained by sickness. It would be obviously improper to give a full report of the mission till they arrived; but when they did, they would be in a situation to lay before the Church a full statement of all they had seen and heard. In the mean time, he would lay before them a slight sketch of the work they had been engaged in, with a factor two as encouragements to undertake the great and godlike work of seeking for the lost sheep of the house of Israel. The only deviation which they had made from the rule laid down for their guidance by the Committee was, that they did not pass through Russian Poland; the reason was, that the Russian Ambassador at Constantinople positively refused to sign their passports for that country, because they were ecclesiastics, and the Russian Government had determined that no ecclesiastics should pass through Poland without leave obtained from the Emperor at St. Petersburg. They could not afford to wait for the arrival of this passport, and therefore they gave up the idea. Soon after they arrived in Syria, the deputation was obliged to separate, because Doctor Black fell the heat of the climate was too much for his constitution; and he and Doctor Keith departed for a colder climate, while Mr. Bonar and he proceeded to visit the cities in the north of Syria. They had engaged Mr. Calmer, a converted Israelite, to go with them to these places—to the cities of Tyre and Sidon, and to return with them to the continent of Europe. They did so, because he was skilled in all the languages which it was necessary to make use of in conversing with the Jews: and being a Jew himself, they had obtained information in that way which he (Mr. M'Cheyne) was satisfied they would not have obtained otherwise. They met with many dangers and difficulties in their journey which were not met with by ordinary travelers. In Egypt the plague broke out on the very day of their arrival. When they came to Gaza they found the plague there. At Jerusalem the plague was also raging, and during the ten days of their stay in that city, five persons, on an average, died daily—these were for the most part Jews, because they are so poor, and are in such a wretched condition, that the plague makes the greatest ravages among them. While they were in quarantine at the foot of Mount Carmel, the plague broke out in the second tent from them; yet in all these dangers they were mercifully preserved; no evil befell

them, nor plague came near their dwellings. He might also mention that, on account of war between Egypt and Turkey, the Egyptian army was withdrawn from Syria, in consequence of which the Bedouins and other tribes, who live by rapine and plunder were spread all over the country, and as the deputation rode unarmed, they might easily have been made their prey; their servant was once robbed and stripped of every thing; yet from this danger also the Lord delivered them; indeed, throughout their whole journey, they felt that there was one going before them to prepare their way. They found kind friends in every country, and they were delivered from all the dangers which beset them. He would state a striking fact, for the encouragement of the Church in carrying the Gospel to the Jews. It was simply this, that there was at this moment peculiar access to them in preaching the gospel. In all the countries they had visited, the only people to whom a Christian minister could go was the lost sheep of the house of Israel; for instance, they spent more than a week in Leghorn, in Tuscany. Leghorn was a free port, and Tuscany was the freest state in Italy, and yet in this free port and free state, a Protestant minister dare not preach the gospel to the Roman Catholic population. If you give a tract or a Bible to a Roman Catholic he carries it to his priest, who takes it to the Magistrates, and you would be immediately banished from the country, and yet in the same place you may go freely and preach to the Jews. The fact is that no man cares for his foul. The same fact is true, though not in the same degree in Egypt and in Palestine. They dared not preach the gospel to the Mohammedans. He believed the attempt would be followed by banishment or death; yet in these same countries they might fully and freely preach the gospel to the Jews. The same fact was true throughout all Syria; and at Constantinople, where there were 80,000 Jews, and where a missionary who had attempted to preach to the Mohammedans, had been sent away by the first vessel that sailed out of the harbor. In Moldavia and Wallachia, the Greek church was established in a most superstitious degree, and the worship of pictures was carried to an offensive extent. If a missionary preached the gospel to them he would draw down upon his head the vengeance of the Holy Synod and of the Government. They were told that if a missionary were sent to the Jews in these principalities, and attempted through over zeal to convert a single Greek, that act would be fatal to the mission; so that the door there also is shut to all but the Jews. They had an interview with the Prince who asked their object in coming, and they distinctly stated that they had been sent by the Church of Scotland, out of love to the Jews, and that they had come to inquire into the state of that people, with a view to their conversion; so that the Government knew their object perfectly, and yet no man forbade them. They also visi-

ted Austria, the Government of which will allow no missionary to enter their dominions. They had been treated with great severity, on suspicion that they were missionaries: their Bibles and papers were taken from them, on purpose to discover whether they were missionaries or not. The Government would not allow a minister even to preach the gospel to the Jews. But the encouraging fact was, that the Jews were ready to receive them; and though they knew that if they betrayed them they would be sent out of the country, yet they always found the synagogue a sanctuary. He once gave a Bible to a young Jew, who, wrapping it up in his mantle, said in his own language, "No one shall know of it." The deputation then left Austria, and came into Cracow, where they found matters very interesting. There are 22,000 Jews in that city, and a single missionary laboring among them; that missionary dared not preach the gospel to the Popish population. Popery was little known in this country, else it would be little favored. Idolatry was there carried to a hideous length, and if he preached the gospel to them, he would be stoned to death before he reached his own door. Still that missionary was engaged day and night in preaching to the Jews. In Prussian Poland even, though Prussia is a Protestant Government, and though the King was a contributor to missions, and he believed at heart a good man, yet even there a Christian missionary dared not preach the gospel to the poor deluded rationalists; but, by a law of the land, every pulpit in the country would be opened to a Jewish missionary if he preached to the Jews. One missionary told him that he had often preached in a Lutheran church to three or four hundred Jews. Another remarkable fact was, that there were in that country seven missionary schools, where the Jewish children were trained up in the Christian religion. The Jews in Prussia were in a most interesting state; they were so far enlightened that they had thrown away the Talmud; but they hid not, like their German brethren, thrown away the Bible also. They were half way between Judaism and infidelity, and were at present perfectly open to receive the gospel. Twelve years ago they would not enter a Protestant place of worship. He was firmly persuaded that twelve years hence, if no effort was previously made to rescue them, they would be sunk in the deepest infidelity. There were 74,000 Jews in the Grand Duchy of Posen alone. He concluded by exhorting the church to persevere in the attempt to carry the gospel to the Jews, on the ground that if they did so they would not go unrewarded. He believed that the prediction of Balaam was still in force—"Blessed is he that blesseth thee; and cursed is every one that curseth thee." They had seen the curse which had fallen on unhappy Poland because she had cursed Israel; and they would yet see the blessing fall on happy Scotland if she blessed Israel. If they carried the

gospel to the Jews all their parishes would be revived and refreshed as Kilsyth had been. The elements of controversy that now disfigured the church would be swept away; the jarrings and jealousies in the Church Courts would give place to the harmony of prayer and praise; and their own hearts would become as a well-watered garden which the Lord had blessed.

MEETING HOUSES
THE PROPERTY OF EVERY BODY AND BELONGING TO NOBODY.

There appears in some vicinities a singular phenomenon, viz: a meeting house is sometimes claimed by two parties of professors and sometimes by three. It is said that what is every body's business is nobody's business and so it has turned out in regard to such meeting houses. In all conscience it would seem to be the duty, nay the pride of the neighborhood to see that the little sanctuary claimed by all should be made comfortable for the reception at least of some; but no, the very reverse of this is the case. The sentiment of possession and property is devoutly cherished when right of occupancy is the question, and when the preacher comes round, the parties say, "our meeting house." But let the right of repair be the question, and then its ruinous and desolate appearance is indeed sufficiently deplored, but how does it end? The Regulars murmur, "It is not ours." The Fullenites murmur, "It. is theirs as well as ours;" and our brethren say, "We are going to build." Thus stands from November to October, a monument of this truth, that a kingdom divided against itself must come to desolation, the house of prayer claimed by the professors of our religion in a region of country sometimes not less than five miles square! I speak not of any such house in particular. Innumerable instances might be adduced.

W. S.

APOSTATIZING CHURCHES.

This state of things touching the meeting house, if it does not give birth to, it at least cherishes a most irreligious order of things that seldom fails at least to bring ruin upon the several parties that own it. The Regulars occupy it once a month, and of course but once a month do these professors assemble to wait upon their God in religious worship. The Fullenites imitate; and our own brethren too frequently follow their example. All which is death and destruction to the cause of religion in the land; for it gives birth to a looseness of thought and behaviour in regard to the vacant Lord's days which occur in the month to each party; that is, in our very humble judgment most repugnant to the spirit of our holy

religion. It changes the first day of the week into a season of feasting and fleshly conversation, the very opposite of all that we associate with the day as commemorative of the resurrection of the Redeemer. They had, therefore, a thousand times better resign all claims to any part or lot in such houses and accustom themselves to assemble on the Lord's day to wait upon God according to his appointment.

W. S.

NON-PROGRESSIVE CHURCHES.

It is truly discouraging to behold at any time languor and decay pervading the ranks of such as have professed the true gospel. The fact when it is perceived may well excite inquiry among the sincere friends of the gospel, and make them ask, Does this arise from any natural desire to fall away on the part of those who are thus seen to droop and die in their holy profession? To me it is most probable that there is not a particle of natural desire or inclination connected with the case. It is owing chiefly, I imagine, to the want of healthy exercise in religious worship. The manners and customs of the kingdom are not attended to in such a manner as to subdue the heart and keep it subdued. This is the sore evil in our ranks. The heart is not kept subdued. There is no adequate care bestowed on this point. The scriptures are not taught; this is undeniable. The holy supper is neglected; prayer is utterly forgotten and dropt from the religion of vast numbers of the brethren; and as for psalmody it has failed to delight, our pious and singing parties that fifteen and twenty years ago used to sit till what was called Baptist bedtime have in whole regions of country wholly disappeared. There is comparatively among such people no intelligence as respects music and psalmody. The young converts which are being brought in among us daily are delighted with no novelty in regard to these things; the stale dittos of the assembly and the scanty resources of their own memory are soon exhausted, and their devotion dies. They then worship mechanically, and finally do not worship at all.

The person among us who docs not see these things must be consummately blind; let such a one walk through the churches to see what is wanting, and what requires to be set in order; and If after this he throws a single block in the way of those who would build up such a ruinous state of things he must be more than blind; he must be wicked. In psalmody I argue not for reformation. There must be a positive, an affirmative effort on the part of the churches to improve in this and in all other matters. The converts at present are introduced into churches that are stationary, stagnant, non-progressive. A man had better be the father of one church with the principles of progressive improvement operating in it than of a thousand without this.

W. S.

USELESS SHEPHERD.

The dead, stagnant, and non-progressive portion of our churches who stand still when every thing calls upon them to go forward, and who affect the quietude of perfection when all admits of endless improvement, are sometimes most unfortunate in setting over themselves shepherds who have no more taste for improvements than Hottentots. This is another horrible cause of defection in our ranks. I do not believe in any natural desire on the part of the brethren to apostatize. There is a cause for every thing and the causes of things should be sought for and understood. These Bishops have wrong views of Christianity. They conceive of it as something that is as stationary, immovable, and perfect in the professor as it is in the pages of the New Testament. They do know that the theory is perfect and the practice of it progressive. They never dream of it as being in the soul of man a constant succession of excitements, life, motion, activity, progression. The hope to reap righteousness from the field which has been committed to their care without sowing it duly and daily. They would pull without planting, and drink milk from the flock because they salt it, rather than feed it; they encourage the people in their criminal apathy, and have not the courage and fidelity to reprove sin.

The management of a Society consists in the simple art of keeping it in a state of pleasing and healthy progression towards perfection in each and every ordinance of God whether moral or positive. The man who would have his flock grow and thrive must still have in reserve some fresh pleasure and be prepared to hand out this on every proper occasion. He must be inventive. He must be a man of resources; a man of ways and means, with wit to plan and vigor to execute. He must not fear man. He must not be a lady—a lady Bishop, timid, apprehensive, fearful; neither must he be rash, rude, or too confident. He must be the Bishop of the New Testament, Paul's Bishop.

NON-WORSHIP FAMILIES.

The practice of calling upon God night and morning in their families, is awfully neglected by parents and the heads of houses. There are thousands who never think of such a matter, and this is not the worst of it. There are professing populations of one thousand in which there is not a family that calls upon God night and morning. This matter must no longer be slurred over. The disciples themselves require to be reformed. The true gospel is abused by such a profession of it. Such people trample its divine honors under their feet. It is pressed down to the ground. Christ Jesus is put to an open shame by such professors. The Bible is of course

seldom and in some instances never read in such houses and families.

Now we entreat our brethren to reform and pursue the things, and manners, and customs, that make for their perfection in their most holy profession. Let us be a prayerful and praying people; let us be full of the spirit of praise. We beg our readers not to deceive their own souls and to make a barren and unfruitful profession of the gospel of Christ. If you will return, God will heal your backsliding and love you freely; he will take away your iniquities and receive you graciously. He will be as the dew to Israel; he shall grow as the lily and cast forth his roots as Lebanon; they who dwell under his shadow shall return to God; they shall revive as the corn and grow as the vine; the odor thereof shall be as the wine of Lebanon.

W. S.

NON-PRAYING PROFESSORS.

Reader, were you ever closeted with your heavenly father in the days of your life? Do you know what your Redeemer means when he says to you, "But thou, when thou prayest, go into thy closet; and having shut the door, pray to thy heavenly father in secret, and your heavenly father, to whom nothing is secret, will himself reward you publicly." A non-praying disciple is a graceless one; and this seldom or never fails to appear openly at last; but show me the devout, the humble soul that walks with God and seeks daily to the throne of grace, and I will show you a man only rewarded by God the Father for his piety. I am always afraid to see a graceless professor fall out with a prayerful one; for I look upon it as a certain precursor of the fall of said prayerless person—a crisis—the eventful moment when God the husbandman, is about to lop off the unfruitful branch from the vine and burn it in the fire. I am the vine; ye are the branches; said our heavenly Redeemer. Every branch in me that beareth not fruit he loppeth off, and every branch in me that beareth fruit he purgeth, that it may bring forth more fruit. In this is my Father glorified that ye bear much fruit.

W. S.

BISHOP REFORMER.

SIR,—In pursuance to your request I send you another sermon on the Bishop's office.

My position in this discourse is, that the members or the congregation of the Lord are entitled to the *best* teaching gifts which they can procure; and that the best teaching gifts are better fitted for all purposes of spiritual edification, purification, and comfort, than are those which are the *reverse* of the

"I am aware that the truth of this proposition is almost self-evident. I am not, therefore, to be understood as presenting

it so much for proof as for illustration; believing that when the holy brethren shall examine it, it will so far recommend itself, both to their good sense and to their piety, as that they will think it worthy of all acceptance.

The members of the congregation of the Lord are entitled to the best teaching gifts which they are able to procure. We think ourselves entitled to the best dwelling houses, kitchens, stables, farms, furniture, &c, to the best of doctors, lawyers, carpenters, tailors, bootmakers, &c, to the best of every thing of a secular or temporary nature, which we can upon honorable principles procure. Now, why should we not apply the same rule to religious teachers? Is it that religious teaching is of less importance than secular concerns? Is it more essential that we have a skillful tailor, or mantuamaker to aid us in arraying our bodies than a skillful teacher to aid us in putting upon our souls the garment of salvation? Is it essential that the man who teaches our children should be well versed in the sciences which he teaches, and that he should also possess the faculty of communicating his knowledge profitably to their minds, and, yet, that neither depth of knowledge in the Scriptures, nor the faculty of profitable communication, is essential to the office of a Christian pastor? Is any person prepared to negative this proposition? If then, it is true, it follows irresistibly, that the man, whether he be a non-teaching or a teaching bishop, or an unofficial individual, who opposes either directly or indirectly, the appropriation on the part of any congregation, of the best teaching gifts which it can procure, opposes the order of heaven and the sacred rights of the holy brotherhood.

It is a melancholy fact, that in all ages of the world the stomach and exterior of the outer man have, in a large majority of instances, engrossed vastly more of the attention and labor of our race, than have the inner man, and all the momentous concerns of religion and eternity! Even in things which pertain to the *intellect*, and in which the *moral powers* are not involved, we see but little general interest compared to that which pertains to the gratifications of the *outer man*. Hence the endless legislative harangues and newspaper essays concerning banks, railroads, turnpikes, mortar, bricks, and stone, and the little that is said on the subject of education. The presumption seems to be, that it is better to ride upon a *turnpike*, or in a *car*, with a head as empty as a drum, than with the wisdom of a Newton or a Solomon, to travel a common road! Hence also the magnificent mansions in many parts of the country,—and the "*shanty*" meeting houses, and the school-houses scarcely fit for a stable!! But add the moral to the intellectual powers—bring religion, as well as mental endowments, into the account, and it is most obvious that the general indisposition is much increased. Hence, although most people aim to cultivate, to a certain extent, generally

through motives of secular interest we presume—the intellectual powers of their children, how few bring them up in "the nurture and admonition of the Lord." Indeed, there is nothing more apparent than that with a large number of religious people, religion is but a secondary consideration: it is compelled, in innumerable instances, to succumb to our most trifling worldly and carnal interests. Hence you will hear a great multitude pleading that they have not *time* to read the bible; that they have not *capacity* for family instruction and worship. These also go to meeting when it is *convenient*; that is, when some secular interest does not prevent! By all which, it appears that, with great numbers of religionists, religion, though unquestionably a pearl of infinite price, is but a poor secondary thing!!

Thus it is, that though our cook, and confectioner, and baker must be skillful in their respective departments, it matters not whether the man who dispenses to us spiritual things be a man of skill in his profession or not. The doctor, who administers to our body, must be a man profound in medical science; but a theological quack will suffice for the maladies of the soul! The lawyer who pleads our cause must be a man of science and eloquence, though there be nothing at stake but some paltry sum or temporary consideration; but the man who pleads for our souls, who pleads with perishing sinners for their salvation—a mere novice is adequate to this task! Is it so? Then, I say again, religion is treated as if it were a poor secondary interest! I protest against this earth-born desecration of heaven's sacred institutions. I plead that religion should be the chief concern, the vital, the all-absorbing interest! And that, consequently, in respect to our teachers, as well as in respect to the whole of our department, our motto ought to be, *ONWARD and upward to perfection.*

Let this order once obtain and we shall no more, in any of the churches, hear the following language:—"We know we have no persons among us who have the qualifications for the Bishop's office, required by Paul"! Well, what of that?—"Why, we must make Bishops of such materials as we have, whether they have the qualifications or not"! Indeed! indeed!! And you are bookmen too!! Paul says they *MUST* have the qualifications—*every one* of the qualifications!! Who art thou, O man, that repliest against Christ's apostle? No sirs! let your aspirants for office go to work and qualify themselves. The obtaining the qualifications required by the apostle is their *first* work. But if they do not their, *first* work, I have but little faith in their performing the *second!*

In reference to the second part of our proposition—*The utility of possessing the best teaching gifts.* I have sometimes presented the question to my own mind in the following points of light:—suppose that every congregation had a teacher, or even teachers, as eloquent and as devoted as was Paul the

apostle! Would not the beneficial result be vastly superior to those which connect themselves with our present order?—None but those who dread an eclipse, can, it seems to me, answer in the negative! In the supposed case, on every Lord's day, the pure truth would be presented in its native and heavenly power; and would produce a beneficial effect in the ratio of the purity and power in which it should be presented. This presentation of truth, instead of repelling people, as they are usually repelled by incompetent teachers,, would prove a powerful attraction both to saints and sinners, bringing them not only under the power of the teaching, but under the influence also of all the ordinances of the house of the Lord. This would greatly counteract the habit of visiting on the Lord's day—and of absenting ourselves from the house of God. And it would save the elders from a thousand bad feelings, on account of thinking themselves neglected by the people—and the people it would save from many a scolding given them by incompetent elders. And how many might it prevent from apostacy? How many might it reclaim from sin? If there is virtue in having the truth ably taught once a month, would there not be greater virtue, I mean would not greater good result, from having it ably taught on every first day of the week? This I believe to have been the primitive practice. But my sheet is full.

Yours in the blessed hope.

A. R.

EPHESUS AND ITS VICINITY.

We have been favored with the following extract of a letter, which speaks for itself, without further introduction.

[Daily Gazette.

"At Ephesus our stay was brief. Perhaps we shall see it again on our return. The ruins are vast. The theater into which the people rushed "with one accord," when excited against Paul by the cupidity of a silversmith, is still to be seen in tolerable perfection. Some of the pavement stones of the street passing by it, and through which the mob must have run, yet retain their places. Of the temple of Diana, not a stone remains, at least in its original place, all having been removed to be employed in the erection of churches and mosques elsewhere, or having been buried in the marshy sod on which it was built. Outside of the city one yet sees multitudes of ruined tombs, in which the ancient Ephesians deposited their dead. Ephesus is a complete desolation. Not a soul inhabits it. The harbor in which vessels once rode at anchor, has been filled up by the earth brought down by the river Cayster, and the three miles between it and the sea is a vast swamp, whose pestiferous exhalations render it an unfit situation for the abode of man.

Ephesus is 38 or 40 miles from Smyrna, in a S. S. easterly direction. From E., stopping awhile at Scala Nova, as already mentioned, and at Kali Best, a Greek village in the vast plain of the Meander, near which are the ruins of the ancient city Priene, we came on to Miletus, where Paul stopped on his way from Macedonia to Judea, and whence he sent for the elders of the Ephesian church. The principal ruins at M. are those of a theater, said to have been one of the largest in ancient times. It was with feelings of peculiar interest that I read over there the affecting address of the Apostle to the Ephesian elders. Leaving Miletus we passed on, course south, to Ieronda, anciently called Branchidae, where we saw the ruins of an immense temple once dedicated to Apollo. Three columns are standing yet, each 63 feet in height and 6 ½ in diameter. From Ieronda we came over a stormy sea and in an open boat, 45 miles, to Patmos, where we arrived yesterday about midday.

There is no spot in this interesting part of the world, always excepting Jerusalem, and some places in Palestine, which I have had a greater desire to visit than this island. It was here that the beloved John, as he tells us himself, was banished "for the word of God and for the testimony of Jesus Christ." And it was here that he had those visions of the Lord, in which he saw the church in all her various phases of sorrow and of joy, down to her millennial triumph on earth, and her full and final triumph in heaven.

Patmos, called generally Patimos, is a barren spot. It is from four to six miles in length, and on an average one or one and a half in breadth, making an elbow near the middle, and consists for the most part of rocky mountains, evidently of volcanic origin. By the aid of terraces, a very small portion of it is cultivated, not sufficient however, to supply the wants of one eighth of the inhabitants, who number about 3000. The men are principally seamen, who find employment elsewhere, but leave their families on the island. The larger village, for there are but two, is situated on one of the highest parts of the mountain, and commands a fine view of the sea, and islands, and continent. In the midst of this village, a huge monastery, built by Alexius Comrenus, one of the Greek emperors, towers above the other dwellings, and appears far more like a castle than the abode of professedly holy men. The monastery contains 35 or 40 monks, ignorant and idle, a library of considerable value, and a small chapel full of idolatrous pictures. Among other manuscripts in the library, we saw one of the book of Job on parchment, with annotations and pictures, explanatory of the different conditions in which that good man is represented to have been during his season of trial. This manuscript had its existence probably in the fifth or sixth century. The people of the island are superstitious to the last degree. Indeed, were it

not for their superstitious reverence for the place where John wrote the Apocalypse, it is doubtful whether a single inhabitant would remain. When John was banished here by Domitian, it is probable that the island was uninhabited or nearly so.

We know that John lived and wrote in Patmos. About midway between the coast and the village on the mountain is a natural cave, which tradition says is the very spot where he saw the Lord in vision. It is a most solitary place. On the right, on the left, and in the rear to the south, are high and craggy mountains. To the north is a confined view of the sea and a few acres of arable land along the shore. Whether this be the precise spot of the revelation, or not, I cannot tell. It is, at least, probable. If the island was at that time without inhabitants, this was almost the only spot that could have afforded the banished disciple a shelter. A little church has been erected against the side of the hill in such a manner that the cave forms a part of the church itself. Superstition has filled it with idolatrous pictures. I was deeply interested and affected, however, in seeing an extract, neatly copied in ancient Greek, hanging against the wall, containing several verses of the 1st c. of Rev. beginning with the 9th verse— "I, John, who also am your brother and companion in tribulation," &c.

My very dear brother, I feel that I am on consecrated ground. It was, at the farthest, near the place where I am now writing, that the voice of the Lord Jesus was heard, "as the sound of many waters," proclaiming "I am the Alpha and Omega, the first and the last." "I am he that liveth and was dead; and behold, I am alive forever more, Amen; and have the keys of hell and of death." "Arise ye dead and come to judgment." O, that you and I may be prepared for this summons. Then shall we be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

Georgetown, March 24, 1840.

Beloved brother Scott,—I have just reached home from a tour of ten days at Cynrhiana, about 20 miles distant. The cause has been rather languishing at that place, owing to a lack of Evangelists and Bishops. At distant intervals several have been added to the congregation within a year or two past. The congregation is composed of valuable members, but they are principally females. After hard labor I succeeded in obtaining eight confessions and immersions, and seven more additions. The accessions were acknowledged on all hands to be valuable and worthy. Amongst those immersed was an aged patriarch of 73. His tall and venerable appearance, together with his silver locks and well-earned integrity gave peculiar interest to the scene. The prospects are most favorable for many more additions; and I expect to return in a few days. Our Methodist friends permitted us to occupy their

house until their meeting commenced. This is a liberality which is seldom granted. Our worthy brother Irvin was with me a few days before the close of the meeting.

May grace, mercy and peace be multiplied to you through the knowledge of God and of Jesus our Lord. Amen.

J. T. JOHNSON.

QUESTIONS ANSWERED.

From J. Reed, Baltimore.

1. Were the Baptisms of John, and of Jesus, the same? If not, wherein did they differ? R.

Answer. I think they were not the same. They differed in this, that the one was an ordinance introduced by a servant of God, namely, John: the other was introduced and administered by the Son of God, namely, our Lord Jesus Christ. The one is accordingly called "John's Baptism." The other is of course "Christ's baptism." But again, they differed in this also, that while both of them had appended the remission of sins, one baptism was administered for the holy spirit also. Accordingly such as had received John's baptism were re-baptized into the name of Christ with a reference to the reception of the Holy Spirit. See Acts xix.

From W. Crawford.

Has an overseer a right to resign his office when he pleases? Or when his decision is made null and void by the church?

Beloved brother:—To these questions the scriptures afford no direct answer.

THE YOUNG LADIES' MUSEUM.

Edited by the young ladies of the Female Collegiate Institute, Georgetown, Ky. The February No. of this beautiful periodical is just come to hand. We wish great success to its youthful and fair conductresses, and we commend the paper to our readers and the public for patronage, not on their account merely, nor because of its beauty and cheapness merely, but on account of the intrinsic value of its contents, and finally, because of the noble end at which it aims, namely: the awakening of the public mind to the subject of female influence in society and of the importance of the culture and education of our daughters.

W. SCOTT.

There is to be a great meeting at Harrodsburgh, Mercer co. Ky. on the third Lord's day of May ensuing, at which all the laboring brethren in the adjoining regions are expected to attend.

W. S.

The churches of Hamilton and the adjoining counties are to meet by their messengers in a few weeks at Carthage, the day to be made known, in order to provide for the spread of the gospel and the furtherance of the cause in these bounds.

W. S.

THE EVANGELIST.

NEW SERIES.

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CLEANSING OF THE SANCTUARY.

No. 1.

Elements of Reformation.

The purification of the church from the defilements of the ignorance and error which have desecrated it, is a subject of intense interest to the student of the Bible. As nothing is more radically connected with the purification of society than the purification of religion, it follows that motives of pure philanthropy should inspire each of us to attempt by every lawful means to bring about the perfection of the church of God. Agreeably to the judgment of many eminent men the time for the accomplishment of this highly desirable object must speedily arrive. The moment, we are told, is almost come when the authority of men must be displaced by the authority of God alone, when the vicar on earth must succumb to the principal in heaven, when books and names, and false gospels and worldly constitutions and worldly profession must be superseded by original and incorrupted Christianity.

The living oracles assure us that this shall take place, that the sanctuary shall be cleansed, and that, from the date of the promise 2300 years, this hopeful and most desirable issue shall ensue. "And he (the angel) said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." Dan. viii. 14.

It is well known that in prophetic diction a day is taken for a year. Consequently the time noted in the scripture just cited is 2300 years; at the end of which the true religion is to be wholly disentangled from the thicket of error in which it has been caught.

This great period, it is supposed, metes out with a mighty span the time of the depressed fortunes of the Church of God—the epoch of her subjugation to earthly influence when error and ignorance, and corruption, and idolatry, and immorality, and human authority stain her history, and sully her reputation with mankind; it is believed by many that this long and dreary period will come to a termination sometime about the middle of the present century. The expiration of a few years

will, of course, furnish a speedy and determinate solution of the correctness or incorrectness of this interpretation of the prediction. Besides this period there are others of shorter duration mentioned in the oracles of the prophets. They are the following:

It From the time the daily sacrifice is taken away and the desolating abomination set up,

| | |
|--|-----------|
| | 1290 yrs. |
| 2. The saints given into the hand of the Man of Sin, | 1260 yrs. |
| 3. Woman in the wilderness, | 1260 yrs. |
| 4. Witnesses prophecy in sackcloth, | 1260 yrs. |
| 5. Gentiles tread down the outer court, | 1260 yrs. |
| 6. Blessedness of the period, | 1335 yrs. |

These several periods are like so many arches spanning out the grand cycle of 2300 years when the house of God shall be purified from all uncleanness. But the date and issue of these several periods of time it is by no means so important that we should understand. It more immediately and directly relates to our duty that we know accurately what are the means by which this purification of the church is to be effected.— The following, we humbly conceive, are the elements of a perfect reformation and the means by which revealed religion is to be set free from error, and to mount up into the dominion of the world: 1. The Bible alone.

2. The True Gospel.
3. The name Christian.
4. The Apostolic order of the Church.
5. Perfection of individual character.

Suppose, then, these five elements to have their legitimate influence on the professors of our religion, what of an earthly or human origin would then defile or desecrate either their faith or their practice? Would not the sanctuary, under the influence of those principles of reformation universally diffused through all ranks of its worshippers, be completely cleansed? What, pray, does my reader imagine the causes of that reform which distinguishes the present century to be? Reader, these are the causes, the several pleas which have been from time to time put in for the Bible alone, the true gospel, the name Christian, the apostolic order, and the doctrine of perfection of character, have done it all, are doing it all, and will consummate it all: for I am not sure that a single element of reform could be either added or prefixed to the five above enumerated. They have been advocated partially and irregularly by all our public men; and are here presented in the aggregate as the powerful means in the hands of the brethren to cleanse the sanctuary and restore Christianity to its pristine beauty, order, simplicity, and holiness.

W. S.

CLEANSING OF THE SANCTUARY.**No. 2.**

Progressive improvement is the natural destination of humanity. None of our faculties are perfected at once; heaven has appointed man to labor, and to reach excellence by wading to it through streams of error and difficulty. As it is the privilege of one man to avail himself of the experience of all the rest, so it is the privilege of one generation to improve the experience of all the generations that have preceded it in the march of time; and by beginning at the point of improvement at which the last ended to carry forward the renovation of the world. Touching the cleansing of the sanctuary, much has been done; but there remains still a very great deal yet to be done. We received it purified from the hands of the Lord and his apostles, but have suffered it to be denied; we must, therefore, hope for its renovation only through the painful and laborious process of a slow and gradual reformation. This reformation has long ago commenced. When it will end, human foresight is, I presume, incompetent to determine. But yet we cannot suppose that God will suffer any part or parcel of the scattered truth to be finally lost. The labors and attainments of Huss, Jerome, Wickliffe, Luther, Calvin, Melancthon, Wesley and others are evidently taking a sure effect upon the sentiments and manners of mankind; and the whole truth, though dismembered and scattered to the four winds of heaven like the mangled body of Osiris, will yet be gathered up, and moulded, as Milton beautifully says, in every joint and member into an immortal feature of loveliness and perfection.

I have in the preceding essay enumerated what I humbly conceive to be the elements of a perfect reformation in religion, and the means by which the church will finally be delivered from the embarrassments of a corrupt faith and a debased practice, namely:

1. The Bible alone.
2. The True Gospel.
3. The Christian name.
4. The Apostolic Order.
5. The Perfection of individual character.

But the public men of this reformation are not yet wholly agreed among themselves that each of these things deserves to enjoy the rank of an element of reformation. Nay, the reader of this paper may possibly be startled to see certain of them thus highly advanced. We may all of us, however, quiet ourselves in the well grounded assurance that if these themes, either in whole or in part, be of. men they will come to nought, but if they are of God it is impossible that they should be finally overthrown.

Fallacy, it has been aptly said, may be compared to some adulterated compound, "it consists of an injurious mixture of truth and falsehood, so entangled—so intimately blended—that the falsehood is (in the chemical phrase) *held in solution*; one drop of sound logic is that text which immediately disunites them, makes the foreign substance visible, and precipitates it to the bottom." If, then, the above articles are not all elements of religious reformation, or if they are not all the principles of a perfect religious reformation, then one drop of logic is the test that will immediately disunite the foreign from the homogeneous, make that thing visible, and precipitate it from the rank to which it is here elevated.

That which would purify the sanctuary must itself be pure, for how should an unclean thing be purified by that which is itself unclean. What is not of God must be of men, but it is the things of men that have defiled the house of God. The things of men therefore, cannot be employed to purify the church; they must then be God's things, that is to say, they must be things not of human but of divine authority that shall cleanse the sanctuary and set religion free from corruption and defilement.

We believe in the exclusive authority of the Holy Scriptures from the greater difficulty of believing any thing else; and we disbelieve the authority of all other books, whether creeds or confessions, from the greater difficulty of believing any thing else. Now we know that the former will finally sweep the latter out of the sanctuary, that is, the Bible will purify the church of all books of human authority.

If the other predicaments above enumerated are equally divine with the Bible itself, and are equally elements of reformation, then we have only to reason of them all as we reason of the Bible, and make the same use of them that we make of it; for if we do, the church will assuredly be as effectually cleansed from false gospels, false names, false ecclesiastical order, and secular character as it will be cleansed from books of false authority.

W. SCOTT.

Beautiful saying of an eminent Brother.

"I am the leader of no sect; I will be the head of no party;

I am a Christian and stand in the midst of my brethren." Although these are not our words, yet we felt while they were being uttered in our presence, that they expressed a sentiment deeply engraven on the tablets of our soul and spirit.

GREAT MEETING AT HARRODSBURGH, KY.

MAY, 1840.

1. Pursuant to her appointment the church at Harrodsburgh assembled in the great jury room of the Court House of that

town, on the morning of Thursday before the third Lord's day of May, her Elders presiding with brother Coln. W. Blackburn, of Woodford co. associated, and the foreign brethren seated agreeably to invitation given in the church's circular.

2. The object of the meeting was to consult of the means best fitted to advance the interests of literature and religion, and to proclaim the gospel to all in attendance.

3. The business meetings were held in the great jury room each morning. The meeting house was reserved for the proclamation of the word; which was accordingly attended to each morning at eleven o'clock, at three in the evening and at night.

4. Of laboring brethren there were present, J. T. Johnson, B. F. Hall, James Challen, A. Rains, J. J. Moss, N. Field, J. Smith, Thomas Smith, two brethren Kendricks, brother Begg, G. Elly, C. Smith, J. Taffee, J. T. Jones, brother Rice, brother Muletan, J. B. Ratcliffe, brother De Spain, L. Fleming, brother Owen, and B. W. Stone.

5. These ministers of righteousness kept it up three times *per diem* for one week. Many able and eloquent addresses were delivered. The oratory was of all kinds, sometimes illuminating the understanding, sometimes cheering and charming the heart. Occasionally it dazzled and delighted the imagination, and then it broke upon the feelings. Here it quickened and aroused the affections and there it forced the will, and the poor penitents were seen sowing in tears or reaping in joy as they trembled before the door of the sanctuary or entered the field and husbandry of God.

6. Perhaps there never was so large a meeting in which less of bad and more of good feeling prevailed than in that of Harrodsburgh. Every thing went off in the most satisfactory and successful manner. The light shed en all subjects by the eloquent evangelists present, was characterized for beauty, brilliancy and impressiveness. Their reasonings were always clear, and often profound; their statements distinct; their proofs ample; and their exhortations short, fervid and irresistible. Their words were as goads and as nails fastened by the masters of assemblies, and the hearts of the people were moved as the trees of the forest are moved by the wind. Forty persons were immersed. To the glory of God be it told.

7. When the business of evangelizing came upon the carpet it was found that there were present three classes of laborers. The 1st class comprised those teaching brethren who are employed in ministering to the spiritual necessities of particular churches. The 2d included those who were sustained by some church or number of churches to perambulate a certain district of country; and the 3d class comprehended those who were not under the wing of any church, but went forth to plant new ones, build up old ones, and to add to all by preach-

ing freely the gospel of the grace of God. As it falls to the lot of these last to break up the fallow ground, their case commends itself to the brethren and the churches. For they must be supported. It is from this class of talented but illy supported ministers of the word that we hear of men falling off to other professions as law and medicine. To prevent this the churches must have them in their eye and give them their support, for it is a decree of the Son of God that he that preaches the gospel shall live of the gospel.

8. The church is thus assembled elected two evangelists for the State, John Rogers and J. J. Moss. The business of these ministers will be not so much to convert the world as to stir up the churches to the consideration of this and all other duties; to bring about an improved organization agreeing in all things with scripture; to inculcate piety and holiness; to commend equitable schemes of finance for the attaining of necessary purposes, and to aid all the brethren throughout the State in all things.

9. In conclusion, Bacon College was commended to the care and patronage of all present, as an institution deserving to share in the liberality of the brotherhood in Kentucky. Among those who obeyed the gospel were some of her most talented and best instructed students, a fact that augers well for her future prospects.

10. A second meeting for Thursday before the second Lord's day of May, 1841, was appointed by the brethren, when, it is hoped, a delegation of visitants from every church in the State will be present.

11. Thus was brought to a close the great meeting at Harrodsburgh; and whether we look at it as a meeting of the church there, or as one, of delegates from many churches, or as both these put together, and assembled in order to consult with each other of the best means for advancing learning and religion, it will, I am sure, in the judgment of all philanthropic persons, appear not only harmless but commendable. Hundred's, if not thousands were instructed in the first principles of our holy religion, much light was shed on many subjects affecting all the churches. Forty persons were actually added to the kingdom. Two evangelists for the State were elected, and all present were cheered and, I trust, improved. For myself, I can say, that a more pleasing and profitable meeting it has seldom fallen to my lot to attend.

W. S.

PERFECTION.

No. 9.

SELF-EXAMINATION.

There is a generalization of outward things into those of God and those of man, i. e. into things divine and things human, or the things of nature and religion and art and society.

Now man gifted constitutionally, as we have seen, with the principles of improvement or what we name the elements of Perfection, is, as it were, encircled by those four grand cycles of things; and as these form a generalization of external things, or of the world without us, so knowledge, duty, happiness, and conscience, or rather the intellectual, moral, and affective powers and faculties on which these depend, constitute a generalization of internal things or of the world within us. Each man, therefore, is, as it were, a centre to those external encircling systems of good and evil, for nature and art, society and religion possess their goods and evils respectively.

Being thus surrounded, then, and having a taste for the good, the question of perfection is the question of excellence, i. e. when we know good will we make it our choice and do it?

This brings us to where we have struggled through nine successive numbers on this topic to arrive, viz. the duty of *self-examination*. The apostle says "Examine yourselves." Again "Let a man examine himself." The longer I live the more decidedly am I convicted of the indispensable importance of self-examination in practical Christianity; and these words of the holy apostle prove it to be a virtue of divine obligation. It rests upon Christians, therefore, to examine themselves.

The first of the above scriptures inculcates self-examination in regard to our faith in general, and the last in regard to the Lord's Supper in particular. Self-examination then is general or rather universal and particular, that is to say, it may be prosecuted in relation to our whole life and behaviour as professed believers; "examine yourselves whether you be in the faith;" or in relation to some particular case, as the eating of the Lord's Supper. "Let a man examine himself, and so let him eat."

I give it then as my judgment in this case, however humble that judgment may be, that if we would found and form our character for eternity, if we would mould or model ourselves after Christ; if we would lay a foundation for perfection with the hope of finally attaining it; if we would make the future an improvement of the past; if we would have our duty to keep pace with our knowledge and our happiness with both, we must give ourselves to self-examination. We must examine ourselves universally in relation to the faith of Christ. We must for the sake of our own souls prove ourselves whether we be in the faith, and see whether Christ dwells in us of a truth; for if he does not, then we are reprobates. We may speak till doomsday of teachers and preachers, but no man on earth can do for us in a thousand years what we can do for ourselves in one day by exercising the duty herein argued for, namely, self-examination. Reader, you have seen that Perfection is a doctrine of the new institution. Would you make a single well-defined advance towards this? then I repeat the apostolical injunction, "Examine yourself." See, I pray you

whether your knowledge does not far outstrip your duty. See whether this fact has not greatly marred your happiness and your enjoyment of life and of religion, and especially whether it has not greatly offended our Lord Jesus Christ. Sit in your closet one half hour and ask yourself whether your past life has not been stained with many imperfections, rash deeds, a bold and dashing oratory, ambitious schemes, earthly plans, circumventions, snares, debts, quarrels.

After this confess and ask your Redeemer to forgive you, and to enable you to correct these sore evils before you die.— Ask him to bestow upon you the graces of discretion and meekness, that you may appear in his presence holy and lovely.

W. SCOTT.

**PERFECTION,
No. 10.
SELF-EXAMINATION.**

In our feeble attempts to sculpture into a verisimilitude of original and elemental doctrine the matter of perfection, we feel ourselves extremely solicitous that our readers should bear in mind what we have humbly endeavored to establish in some of our preceding essays, namely, that we are gifted constitutionally with the principles of improvement, or in other words, that we have in our own nature the elements of perfection, and are, therefore, responsible to God and to our own consciences for good character.

At the first coming of the Messiah the people were condemned and punished for want of faith; at his second coming they will be condemned and punished for want of works.— The Jews were deficient in principle, we are deficient in practice. We have no character and they had no faith. They were reprobate and we are useless. Christianity was to them too new; to us it is too old. They looked for pomp and splendor in religion; we have found these things in the world. The Jews united against Christianity; we are divided in its favor! They were infidel, and we are partisan. They hated Christ, and we hate one another. This being true of us in general, we draw from it an irresistible argument for self-examination.

In closeting yourself with yourself, reader, you will very probably have it to say that your attempts at self-examination are feeble and partial; that you are afraid or ashamed to look into the mirror of the New Testament and the life of Christ.— You tremble at the defectiveness, perhaps the deformity of your past behaviour, and would be excused the duty of "considering your ways." Well, observe that there is a remedy for this weakness and irresolution. The apostle Peter bids us add to our faith courage. If then my readers feel that fear impedes their progress to perfection, they must dismiss it and

summon to their assistance courage, unconquerable courage. Cowardice is an abominable vice; and if a man lacks the courage necessary to inquire into the merits and demerits of his past life, he is the slave of cowardice—he is a coward. Now a man might as well be a traitor as a coward. Cowardice, indeed, must be nearly allied to treason. I commend not here the courage that boasts of marching up to the cannon's mouth, but the courage which enables a man to face himself and march up to the examination of his own character. It is moral, not physical courage that is needed to mould the man and to subdue the soul. There is a moral omnipotence as well as a physical omnipotence, and if that is permitted to bear upon our life, error and evil must yield to its irresistible influence. Why should we be afraid to know ourselves? and for this purpose why should we be afraid to enter upon self-examination?— Self-knowledge was reckoned by the ancients so excellent and necessary that Thales of Miletus was ranked and numbered among the wise men of Greece simply because he was the author of this maxim, "Know thyself."

The modern profession of Christianity has, by a fatal election, confounded eternal life with conversion, and inculcated the demoralizing doctrine, "Once in grace always in grace." They have confounded perfection of conscience with perfection of character, and by erroneous notions of a decretal perseverance made the convert hope every thing and do nothing. The united efforts of our public men who labor for the rescue of the original institutes of Christianity, will however issue, no doubt, in better views of things, and cause all to perceive the adaptation of our holy religion to the wants and capacities and faculties of man for whom it has been provided by a good and all-wise God. Let us then restore to its niche in the temple of Christianity, Perfection; and, to do it the homage which its divinity demands, let us exercise the virtue of self-examination, courageously considering our ways, communing with our own hearts, examining our own selves, taking heed to our own selves, looking well to our own selves; and so may the Spirit of God be with us.

W. S.

CONVERSATION

Between a Christian of the Holy Sepulcher and two Jews who had returned to the Holy Land.

UTOPIA MESSEN.

Christian.—Ho! Watchman, what of the night) Watchman, what of the night)

Benj.—Christian, our morning cometh and also thy night. Already the day dawns upon Jerusalem, and Rome that hath, ruined her shall vex her no more. The star of Jacob arises and the cross and the crescent shall be lost in its light. But if thou wouldst inquire, inquire; return to thine own home; Son of the just, come; let us avoid him.

Simon.—Hold, son of Hashabiah, thine anger is misplaced. This is a Christian of the holy Sepulcher, the blood of England is in his veins, and he loves our nation. He pants for the good of Israel as the hart panteth after the water brooks. Christians are men.

Benj.—Gentiles! dogs! But, hold, I am too severe; Simon, I have somewhat to tell thee.

Simon.—Speak, noble Benjael.

Benj.—Thou knewest the great Hashabiah of Mantua, my father, thou knewest his nobleness and excellence, didst not?

Simon.—I knew him to be most noble, most excellent.

Benj.—And yet, son of the Just, in skin and wool he had his spots and blemishes; his character and reputation both were bruised and tintured with the dye of imperfection, and I his son in faith and flesh most liege, failed not withal to see it. Well, this is not all.

Simon.—Proceed, Benjael, Son of the Great.

Benj.—And thou wouldst have it all? Be it even thine, but not another's, for 'tis not so to impart as to explain that thus I aid the treason which my lips do practice 'gainst my heart when thus I note the failings of a father. His zeal for Moses, though transcendent, Sou of the Just, I blame not; 'twas his indiscriminate hate of Christians! Aye, there it was he failed. Oft, for I will tell thee how my hate was gendered, oft at night-fall, or when the sun did drop from highest Alps to Thetis' lap and clouds did crowd and curtain him as if to hide from heaven's all-starry eyes the glorious paramour, he'd lead my youthful steps along the wandering Po; and while the Alpine shades in silken softness stole along the land, and Philomel 'midst myrtle bowers her earliest discant sung, would then and there infuse into my soul the poison of his hate. Dogs; he'd exclaim; and then, "A tale, he said, they had which they styled Gospel; but which he in mad derision Dogspel named." Barjesus was its father; so he told, a sorcerer of Paphos. Now this recounted oft with adjuncts wondrous and not to be repeated here, with air most solemn, most religious, did so impress its every part and parcel on my fears and youthful fancy, that till this good hour my nobler reason is still mocked and triumphed over; and despite of age, experience, philosophy, yea all, I'm still the dupe of childish prejudice, nor can I bear these aliens mingling even with the ruins of these walls. Jerusalem! city of my fathers! But, hark! the Christian again approaches.

Simon.—He loves our nation; Benjael, mark that song. When 'tis ended I'll salute him.

Christian.—Why silent and sad dost thou stand here and mourn,

Son of Israel the days that shall never return?

And why do these tear-drops of misery fall

On the mouldering ruin, the perishing wall?

Was yon city in dust with the heathen now clad
 Once the beautiful Zion, where Judah was glad?
 And those walls that in ruins, now scattered all lie,
 Were they once reared to heaven and hallowed on high?
 Yet, why dost thou mourn? O to gladness awaken,
 Tho' Jehovah this city of God has forsaken;
 He prepares for his people a city more fair
 Which the ruthless invader no never shall share.
 No longer the tear for yon city shall flow—
 No longer thy bosom the sad sigh bestow—
 But night shall be followed by glorious day,
 And sorrow and sadness shall vanish away.

Simon.—*Bona Nocte*, M Gardini!

Christ.—Sons of Israel, all hail!

Simon.—Thy Israelitish song is a passport to the hearts of the sons of Abraham. Would that thy faith were purer, that thou wert Jew and not Christian; but Jesus is not the Christ; or if so, would thou couldst afford a proof.

Christ.—[*Laying his hand upon his heart.*] Sons of Israel, my proof is here; here has he engraven the image of your God; my heart is a fountain of evidence; the divinity of the mission is proved by its effect. Jesus is the Christ; and we love your nation for his name! O! Israel! O! Jerusalem! "Behold he cometh on clouds."

Benj.—Son of the Just, come ——

Exeunt Omnes.

INTERESTING CONFESSION.

"SIR:—The word Perfection has been of singular use to me: It has almost brought me back to where I started; it has redeemed to me a profession of Christianity extremely barren and unfruitful. When I was baptized no man cared more for the things of God and less for the things of the world than I did. I never had felt the need of money, and was equally ignorant of the love of it; but alas! I married. Startle not at this last expression. I meant to say I married a lady of some rank. But you say, What of that? Well, her ideas of rank excelled her ideas of religion. She was an excellent wife, but a poor Christian; loved both money and piety, but preferred the former to the latter, and scarcely thought the one could be enjoyed without the other were possessed.

I fell a victim to her arguments, and set myself to accumulate a fortune. It came like rain upon the mown grass, and I was becoming rich, when on a certain occasion I was unwillingly compelled to feel that my education was exceedingly defective because it had been shamefully neglected. Now I thought a fine idea had suggested itself, and that literature and riches were the very things which were needed in my person to complete the character of my family, and to meet the

wishes of myself and my wife. Well, I procured a library, and set to reading, and so to my profession of religion I now added an inordinate desire of both riches and literature.—But passing over details, What has been the result? Why, sir, I am almost ashamed to tell it. First, my love of money destroyed my religion; and secondly, my love of learning wasted my fortune; and now I pen this a poor scholar and a poorer Christian, having learned by dire experience what, if I would have listened to my Redeemer, I might have known long ago, namely: that no man can serve two masters. No man can serve God and Mammon.

I am afraid I have forfeited my character for fidelity to Christ. I tremble lest I myself should be a cast-away. Nevertheless, I am not without hope. Both myself and wife have been brought to our senses. We are willing to be poor; and yet I think, with God's blessing I could again make myself rich; but I will not try. I will hazard my soul's salvation no more. We now go for perfection by doing the will of God."

OMNIPOTENCE OF GOD.

Newton's hypothetical illustration of the divisibility of matter, if admitted, affords a sublime evidence of the omnipotence of God. He says "that an ounce of matter uniformly distributed over the space in which the solar system exists, might leave no quarter of an inch without its particle." How perfectly incomprehensible to us is this power whose workings can thus reduce to such minute atoms the matter of which are formed the mightiest spheres that roll through the immensity of space!

Millions of animalculæ can swim about in a drop of water with the ease and freedom that a whale does in the ocean! and thousands of them could dance on the point of a needle.

If a vessel be filled with bullets or balls and afterwards water poured into it, the interstices or spaces between the balls will be filled up by the water. But it is known that the particles of water themselves are globules or balls, and that consequently there must be something to fill up the spaces which are between them. This we will suppose is atmospheric air. But suppose the particles of air also to be globes or balls, then there must be something to occupy the spaces between them also; this we know, may be heat. Finally, let us proceed with this hypothesis a step further and suppose that the particles of heat being also of a globular form, the spaces between them are occupied by a substance still more subtle and refined; and that this itself is pervaded by a still more highly subsidized agent; and so on to a form of matter in which divisibility shall be carried to an extent one million of times greater than in air, or heat itself! Of what surprising minuteness then must be the particles of that substance which pervades the whole of created

nature! and how perfectly beyond the reach of all human conception that power, which can form these particles, can chisel out the invisible atoms of which they are composed!

W. S.

GOD'S OMNIPRESENCE.

God is, as nothing else can be, everywhere present. He is as perfectly and wholly present in an atom as in the universe. Matter may be in part present every where but in whole no where. God is wholly present every where and in part no where; and, therefore, being alike in the vast and the minute, in the universe and the atom, we ask not, Where is He, but where is He not? Were we possessed of a form so small that we could leap upon the least atom in nature, and sport upon it as we do on the solid globe, we should feel that God was as present in the one as in the other. Remember, then, the scripture "God sees."

W. S.

MORNING AND EVENING PRAYER.

In Jerusalem of old, where the true worship once flourished, there was a morning and an evening service. How transporting to the devout Israelites to ascend the hill of God at the hour of prayer! Methinks I see the pious crowd at early morn standing, and with holy anxiety longing for the moment when the trumpet which summoned the city to prayer, should sound, and the beautiful gate be unlocked. It is at last opened and the dense mass of worshippers ascend the mount of God, each eager to occupy a place in the front rank of those who call upon the name of Jehovah. The thirteen parts of the service are attended to with all decency and order, the incense is offered, the people pray, are blessed by the Priest out of the house of the Lord, and descend again to the city to pursue their daily avocations. At the close of day the same holy exercise is repeated, and the sanctified inhabitants retire to home, and to rest under the shadow of the wings of the Almighty.

In villages, towns, and cities, this might 'and perhaps ought to be done by Christians. How is it that Protestants are in this respect excelled by Catholics and even the Mohammedans? These last people have their hour of morning and evening prayer, and never allow themselves to enter upon the business of the day till they have first offered the first-fruits of the day to God. How can we deny ourselves so divine a luxury as the offering of the morning sacrifice of prayer is felt to be when we have the privilege of tasting it? Pastors of the flock of Christ, what a happy opportunity would this hour afford you for exhorting your people daily! Do, we pray you, feed your sheep thus. Let them meet daily in this manner for prayer, and see if God will not pour out a blessing upon you till there be no room to hold it.

W. S.

THE BIBLE.

Mr. Payne says he believed the world was made by God from the ten-fold greater difficulty of believing the contrary. We Christians believe the Bible for the same reason. For surely it would be ten thousand times more difficult to prove that men invented it than to believe that God inspired it.— Again, we believe that no other book, such as a confession of faith, has any authority in religion from the ten-fold greater difficulty there must be in proving that it has. The world will be saved before the infidel can prove the Scripture is of human origin, and it will be lost before sectarians can prove their creeds and confessions to be of divine origin. Infidelity argues for less than the truth, and partyism for more.

W. S.

PUBLIC SPEAKERS.**Ev. R**—————

Quality of Voice, firm, penetrating, and forming a mixture of the labial, dental, and nasal, a little monotonous but possessing at the same time considerable extent; and capable of both the high and the low, the loud and the soft. *Articulation*— excellent. *Enunciation*—distinct and clear rather than full and sonorous; quick and slow alternately. *Emphasis*—generally correct. *Pause*—irregular. *Tone*, that of the guitar rather than the flute. *Action*— firm, decided, and indicative of the mixture of conscientiousness and benevolence by which it is inspired. *Language*—chaste. *Logic*—that of syllogism rather than order. *Rhetoric*—plain. *Oratory*—that of the conscience rather than the heart, and of the head rather than of the imagination and affections. Always acceptable, often great and sometimes transcendent.

Ev. J—————

Quality of voice—palatial, martial, victorious. *Articulation*—rapid, hurried. *Enunciation*—very audible. *Emphasis*— falling upon whole sentences rather than particular words. *Pauses*—rests rather than pauses. *Tone*—heroic, inspiring, enlisting. *Action*—firm but unequal. *Logic*—disjointed, facts and statements rather than propositions and proofs. *Rhetoric* —social, plain. *Oratory*—that of the will and heart. Spirited, and inspiring the love of excellence, honor, duty, bravery, and manhood, full of energy, full of earnestness, sincerity, truth, facts, principle, goodness, and all other elements of eloquence, driving before it every thing that opposes itself to the obedience of faith, and leading captive to the will of God all its auditory. The Phoenix of Evangelists, pure, ardent, honorable; self-denying, faithful, kind, condescending: full of goodness, impartial, without fear, without hypocrisy. You

listen, but why or for what it would puzzle you afterwards to declare; but you do listen, and will listen; and feel, and resolve, and weep; and re-resolve and weep again, then die upon the spot with "I yield," "I obey." Always enlisting, sometimes great, and frequently overwhelming.

Ev. Young K————.

Quality of voice—excellent bottom, firm, full. *Articulation* —labial and decided. *Enunciation*—free, and fast and slow alternately. *Emphasis, Pause, Tone*—silvery. *Action*—firm, and indicative of benevolence, sincerity, and piety. *Language*—good. *Logic and Rhetoric*—undecided." *Oratory*— that of the heart and affections, beautiful, sparkling, impressive, and bespeaking wondrous and divine modesty in the orator. Genius is full of imitation; brother K——look at the best models, and improve, but don't mimic them.

Ev. M————

Quality of Voice—thin, wiry, nasal and without volume. *Articulation*—imperfect. *Enunciation*—hurried and slow alternately, occasionally screaming. *Emphasis*—breaking rudely upon certain words. *Pause*—indicative of self-esteem. *Tone*—sarcastic. *Action and motions*—cold, affected, indicating large imitation. *Language*—good, but occasionally egotistical. *Logic*—proposition and proof. *Rhetoric*—homely, pointed but not brilliant, curious but not impressive. *Eloquence*—that of reason rather than feeling and of the head rather than the heart. Much light, little heat, the light of the sun with the coldness of the moon united. When M——shall see that oratory is an art as well as a science, intended to persuade as well as to convince, to move the will as well as illuminate the understanding, and to compel to duty as well as to impart knowledge; when his voice shall have acquired greater volume and his *ensemble* display less self-complacency, less imitation, he will be *ipse agmen* a host in himself. Full of fidelity, with great sincerity and a limited experience, he has much reason to cultivate (his own powers: to give volume to his voice he should practice vocalization.

Ev. H————.

Quality of voice—lingual and nasal. *Articulation*—excellent. *Enunciation*—full but occasionally drawling; when fast, round, full and urgent. *Emphasis*—great upon little words as and, there, when, &c.; also upon parts of words. *Pause*—hacking pause. *Tone*—musical. *Action and motion*—loose disjointed. *Language*—classical, indicative of reading, taste, and an elevated destructiveness. *Logic*—that of great order, facts rather than reasonings, history rather than philosophy. *Rhetoric*—pictures from social and religious life, anecdotes, &c. *Eloquence*—that of the head and heart, light and heat, enlisting all the soul, and when perfect like the mountain tor-

rent sweeping all before it. It is full of purity, full of piety, full of tears, incessant, various, urgent and influential, moving the admiring audience as the wind moves the trees of the forest, and breaking and snapping off the rotten branches and twigs of intemperance, till the tree is unburdened of every unfruitful bough. Impatient of evil, and filled with conscious power and rectitude himself, he would frown and scowl evil and error out of the world, if he could, but he cannot, and therefore we admonish this excellent man and powerful minister of the word to be patient with mankind and remember that we are dust.

PROSPECTS OF THE JEWS.

The subject of the restoration of the Jews, is becoming one of deep and general interest in Europe. Petitions have been presented to several European Sovereigns on the subject, and politicians are discussing it as one of importance to them.— The jurisdiction of Palestine is now in dispute between the Sultan and Mahomet Ali; and it would not be a difficult matter for the powers of Europe to secure the independence of both. It is also stated in a German paper, that the Jews of Constantinople, with their Rabbi at their head, have covenanted to wait for a temporal Messiah only one year more, and that if he does not come in that time, they will embrace Christianity.

Chronicle of the Church.

LETTERS.

DEAR BROTHER SCOTT:—Since I saw you I have been to Nashville, where I spent two weeks preaching the gospel every evening, and occasionally in the morning, to large and attentive congregations. *Twenty-six* additions were made to the cause of our Divine Saviour during the meeting, and the prospect was good for many more, if I could have remained. I wish that you or some of the other brethren would visit that city of hospitality and benevolence, and labor a few weeks for the excellent people there. I do not know a church more deserving than the Church of Christ in that city, nor a people more inclined to hear with attention and respect, the gospel of our Lord Jesus Christ, than the citizens of Nashville. Can't you pay the church in Nashville a visit? How glad the brethren would be to see you.

Yours in Christian bonds.

B. F. HALL.

P. S. During our meeting, the Methodists, I was informed, were compelled to immerse twenty-five of their old members.

ANABAPTISM.

Do we not learn from the fact spoken of in the postscript of the above letter, that the Methodists actually practise ana-

baptism? It is a well known custom of theirs not only to immerse, but to immerse those whom they have once sprinkled. This is re-baptism, then, to all intents and purposes. It is anabaptism. I do not say that it is a law with this people, or that it is found in their discipline; but they practise it nevertheless, and that too, with no other motive before their eyes than that of preventing the candidates from taking membership in some other assembly, say the Baptist assembly. The Methodists then are so far Anabaptists.

AN OBSERVER.

DEAR BROTHER SCOTT:—The truth has taken a strong hold in this section; being last August convinced of the faith, I wrote to the brethren of Tusculumbia to send over a person to immerse me. Brother Kendrick came; he has for some time continued to teach us here the true gospel: the effect has been glorious: we now number seventy. To God be all the glory. Yours in the Lord,

Moorsville, Ala.

J. S. HUNDLEY.

DEAR BROTHER:—Sometime in November or December last there was a great religious excitement in this town, and when others had done all they could, we, the Christians, made a commencement, and did all we could. 14 or 15 were enrolled at the time. We continued our meeting, and a goodly number has been stirred up to inquire the way of salvation. In all 38 have been immersed, my eldest son among them. A letter from Brother Martin informs me that he has had the satisfaction of immersing my son John. Bless the Lord our God.

New Lisbon, Ohio.

IRA DIBBLE.

—The good cause is still prospering in this part of the country. In Bedford, Mentor and Aurora, there have been about 80 baptized during the latter part of the winter and the early spring, besides a number in the adjoining towns. I feel a great anxiety to see you once more, and would be glad if you could attend the yearly meeting; it commences on Friday before the first Lord's day in September, in Euclid, near Cleveland, You can come all the way by water. The Lord bless you and your dear family.

Solon, Ohio.

ADAMSON BENTLEY.

ANSWER.

MY DEAR BROTHER BENTLEY:—Your words fall upon my soul with the melancholy of a tale of other years. I think of former times, and my spirit is overwhelmed. I call to remembrance your early love, and am filled with sorrow. Alas! few and evil and full of trouble are the days of the years of our pilgrimage in this world. Our mutual striving together for the gospel when there were none to help us; the multitudes which we

introduced into the kingdom of our dear Redeemer,—the tears of penitence! the tears of joy which were shed! Our cares, our fears, our travail and pain and weariness, with a multitude of other heart-breaking recollections rush upon my mind at the very sound of your name, and the unutterable feelings of my heart burst forth in sighs and groans which cannot be articulated. May the glorious God grant me to see you and yours once more before we go hence and be no more. Ah! man in his best estate is vanity, and is like the rainbow evanishing amid the storm. So our aged and pious father Hayden is now no more! A letter from his esteemed daughter has just informed me that he has gone the way of all the earth. Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, they do rest from their labors and their works do follow them. Life is but a winter's day, a journey to the tomb. The idea of the aged saint who has gone to his rest is dear to my soul. You knew him perfectly. A man he was dear to all the brotherhood.

You desire to see me at your yearly meeting. Oh that it might be so! but would you, my brother, believe it, I have been at my own home only once since December. I am a stranger to my own flesh! Still I say, Blessed be the name of the Lord. During my last tour in Kentucky, where I labored with those inestimable servants of God, J. T. Johnson, J. A. Gano, B. F. Hall, and others, 150 were immersed. Kentucky owns some noble proclaimers. At the great meeting at Harrodsburgh Brother Colnl. Blackburn presided; *ipse agmen*. He had been president of the Senate of Kentucky for four years, and I heard him say that he never did preside over a body in which there appeared such an array of talent. This was certainly a high compliment to the reformed ministry of Kentucky. Upwards of twenty preachers of the word were present, all valiant-hearted men and ready for the wars of the Lord.

One beautiful scene it was permitted me to behold while on my last route—the baptism of twin sisters. They were in the bloom of youth, like full blown roses, perhaps just eighteen. They were so alike that when the last was baptized one thought the first had been immersed twice. Their appearance was divinely modest, and when I beheld them I could not help rejoicing in the hope that as they had been twice twins and born together into the kingdom of nature and into the kingdom of grace, so the Lord had appointed them to become twins a third time, and be born into his kingdom of glory, to enjoy each other through the ceaseless ages of eternity. Amen.

Ever,

W. SCOTT.

Georgetown, April 14th, 1840.

BELOVED BROTHER SCOTT,—I gave you an account of a meeting which I held in Cynthiana a few weeks past, at which 15

additions were made to the congregation. The prospects being good I returned there and remained thirteen days.

This last meeting from which I have just returned, resulted in 50 additions, several of the preaching brethren were present, and we labored together in most perfect harmony to the edification and joy of the saints, and to the profit of many sinners.

It had a most wonderful effect upon the public mind and may never be forgotten. Towards the close of our meeting the Methodists sent for Mr. Maffit, and he reached there the day before we closed. I think it probable he will do much for the Methodist cause, amongst those who are yet out of the kingdom. What made our meeting more interesting than usual, was the course I adopted in adding the converts to the church. Having reflected much upon the subject of the name, by which the brethren should be called. Having examined the scriptures in reference thereto. Having read the discussions which have recently appeared, and witnessing great indecision with many, I resolved to act out my convictions. I had previously concluded that the name "Christian" was the new name given by divine authority, and a re-examination confirmed that decision.

The facts and reasonings which led to this decision were briefly as herein set forth. Every family has a name; one name. Every kingdom has a name; one name. Not a half dozen, for that would be nonsense. To call an individual by another name than the family, is an impeachment of his legitimacy. To call a citizen by a foreign name, is an impeachment of his integrity and loyalty. To have a half dozen names for one family is as monstrous as to have a half dozen bodies to one head.

Now we have a family of God, we are sons and daughters. A new name was promised to them in the 65 chap, of Isaiah, and 15 verse. The Jews and Gentiles were distinct nations. The Lord Jesus came to make of the two nations, one *new man* for God, He broke down the middle wall of partition between them; he commanded the apostles to preach the gospel to the Jews first. This was done, the *one new man* was not yet formed. At Antioch this was effected, for here was a congregation; and the first composed of both Jews and Gentiles. Shall this *one new man* be without a name? We are informed by Luke in Acts xi. 20, 21, that a great number of the Grecians turned unto the Lord; and that Barnabas brought Saul to Antioch. The record thus sets forth the fact that they assembled with the church a whole year, and taught much people, and that the disciples were called "Christians" first in Antioch.

For myself I cannot discover the slightest hint that this name was given by an enemy; the entire connection, and all the reason based upon the facts of the case, prove conclusively

to my mind, that this was the *new name* for the *one new man*, given or imposed by divine authority. In addition to all this, the circumstance that the verb used here, without any apposite qualification, has been used six other times in the New Testament, to indicate a divine warning or revelation ought to be decisive. Who can believe that the family of God under the Christian age, would be left without a name; or that the father would commit such a matter to any *one* or *all* the members of the family.

All parties admit that the name is a matter independent of the means by which we are inducted into the kingdom; or by which is ministered remission and the Holy Spirit. Many who are immersed will not take the name Christian. This remark is applicable to many churches and individuals. So that it does not follow that a person takes any name in baptism. Some take the name "Baptist," some "Presbyterian," some "Methodist," &c. &c. A person may be immersed and refuse to wear the family name; I can discover a propriety as well as authority, for putting them to the test. After they were discipled to Christ at Antioch they were *named*; what were they named? "Christians." By whom? By the enemy, says one. And is it possible that they were thus honored by the enemy? Is it a holy name? Are we to be ashamed if we suffer for that name? A name which Agrippa was almost persuaded to wear. But I forbear. The lecture delivered upon their reception into the congregation, was briefly this—Beloved brethren and sisters, you have had the gospel announced to you. You have by faith, repentance and immersion been brought into the endearing relations of sons and daughters of the Lord Almighty; and our hearts been made to rejoice together with a joy that is unspeakable and full of glory. You have now presented yourselves for membership in this congregation as is your duty and privilege. You are received with a welcome and joy which can alone be surpassed if we should be so happy as to meet in the everlasting kingdom of God, where parting will be no more. As every family and every kingdom has a name, so have we. To call my family by the name of any other person or a half dozen, would be most offensive. To call an American an Englishman would be most disgraceful; much more offensive and disgraceful would it be to call us by any other than the family name. If given by man or men it would not be offensive or disgraceful, for they have no authority in such matters. The Jews and Gentiles were constituted one new man in Christ at Antioch, and they were named Christians first at that place.

It is a high, holy and heavenly name, and as they were willing to receive it by divine authority, so we presume you are. If then you are willing to receive the name "Christian," to wear it, and adorn it by living soberly, righteously and godly; and to add all the Christian graces to your life, the Lord

being your helper; you will extend to me the hand of fellowship as the token. All was done in the most solemn manner, and the effect produced was most electrifying. Such a course will cause the world to blush at their different names.

Yours in hope,

J. T. JOHNSON.

DEAR BROTHER:—There is nothing, perhaps, which more forcibly evinces that our brethren are without a name than the fact that they have put the question, "What shall we name ourselves?" Does not this imply strongly that we believe ourselves to be yet without a name? Or, if we have one given us of God, that we are yet ignorant of what that is? Ourselves being judges, then, we are without a name; that is, we are unnamed. These remarks I make introductory to the following account of what, I must say, appeared to me at the time I witnessed it alike bold and remarkable. John T. Johnson, of Georgetown, has been on a second visit to Cynthiana, Harrison county, Ky. During his first encounter with the sinners of that place he subdued, as he would say, fifteen of the enemy, and had them promptly and carefully enrolled in the army of the faith. At his second appearance, fifty more bowed, making in all, I think, sixty-five. On the first day of the week after his arrival, the sensation felt by the vast multitude of persons who made up the audience, was truly astonishing. The house was drenched in tears. Groans and confessions seemed to issue from all quarters of the house, and upwards of a dozen of the most respectable citizens of the county presented themselves to God through Jesus Christ upon the spot. All these were immersed by him in person accordingly.

But the incident which causes me to write this letter remains yet to be told. At 3 o'clock in the evening, the multitude again assembled according to appointment, to witness the reception of the converts into the church. About thirty persons arranged themselves in almost a circle around the person of the Evangelist. His audience expected, no doubt, something of an exhortatory nature previous to the reception of the new converts, but the Evangelist had other game in his eye: for a moment he looked like Caesar on the bank of the Rubicon; but the die had been cast before he arose to his feet, and he proceeded in slow and solemn language to unfold to us the burden of his soul. He said, addressing the converts, that they had just been discipled to the Messiah, and that now it behooved them to receive his name, that they might wear it, honor it, and bring forth the fruits of it to the praise of God through Jesus Christ. After a most interesting discourse on the subject of names true and false, the converts were saluted as Christians and members of the church, first by Brother Johnson, and afterwards by all the Elder brethren. His words to the converts on a subsequent occasion, if I remember aright,

were, "your name by divine authority is Christian, receive it, wear it, and honor it."

You may be sure that brother Johnson was not allowed to pass without being interrogated on the point. But one answer silenced all objections. It was this: "If Paul and Barnabas named the primitive disciples Christians, what extra responsibility have I incurred, if I have followed their example and named these modern disciples Christians? It is their name *given* them by divine authority, and they ought to know it.— By naming it upon them, therefore, they may gain much and can lose nothing." If I should have felt any repugnance to this business of naming the disciples, it would certainly have been overcome by the simplicity, solemnity, and good effect which accompanied and followed it. The very world seemed to be as much pleased with, as they were surprised by. the ceremony, and it all passed off with the finest effect. A. B.

Petersburg, Ky., May 20th, 1840.

BELOVED BROTHER SCOTT:—Our protracted meeting closed on Monday last, and our esteemed brother L. L. Pinkerton has returned home. He was invited by the congregation to come and labor with brother Stratton, our evangelist here, and the ten days they spent in preaching the gospel and calling upon sinners to obey the Saviour, were crowned with great success. Prior to brother Pinkerton's visit, six persons had been converted to the Lord by brother Stratum's preaching, and the seeds of much good had undoubtedly been sown in the hearts of his attentive audiences; but when their united, clear, forcible and practical teachings were sent home to the understanding and hearts of the people, a spirit of enquiry was aroused in them, and before the meeting closed thirty-three souls were added to the church. The impressions which have been made upon the hearts of the people, will, we trust, be attended with the happiest results.

The brethren are much encouraged, and an effort is now making to build a meeting house here.

Yours in hope of eternal life,

CH. O. ALDEN.

NOTE,

The following Epistle, written by the hand of his daughter, records the death of brother Hayden, of Youngstown, Ohio, father to W. and S. Hayden, ministers of the Word, Cuyahoga county, Ohio. He was an excellent man, an affectionate husband, a tender parent, a kind friend, and a warm and sincere Christian. No better proof of this is wanted than the fact stated by his own daughter, namely : that "all his children and grandchildren are endeavoring to walk in the faith and obedience of their father." The writer of this note became

acquainted with the deceased fourteen years ago. He was then among the Baptists, and it may be said that he and his excellent and pious wife and children were among the first, if they were not the very first, who were cut out of the Mahonning Association by the true Gospel, and offered as the first fruit to God of the present reformation. Thanks be to God they have proved themselves worthy of the honor which God was pleased then to confer upon them; for they have been, and are exceedingly fruitful in Christ Jesus, to whom be glory. May the Lord continue to bless the widow and her children, and make them a blessing to many people. We condole with the writer, we condole with the whole family, and feel that on the day on which the deceased closed his mortal pilgrimage, there died indeed one of the fathers in Israel. We feel that the righteous has died and we would lay it to heart.

W. SCOTT.

DEAR BROTHER SCOTT:—I am now seated to address you under mournful circumstances. My aged and honored father, with whom you were well acquainted in the beginning of the present reformation, has fallen asleep in Jesus. He left us on the 29th of March, after one week of severe sickness, during which he manifested all confidence and joy in the word of the Lord and the glorious hope of immortality and eternal life; his almost last words were, "I have fought the good fight, I have finished my course, I have kept the faith." He had met with the brethren on the preceding Lord's day, and appeared to rejoice in the ordinances of the Lord; and, as I was told by one of the sisters, went around after meeting and shook hands with many, speaking a word of exhortation to each; little did he think (said she) that he was bidding them the last farewell on earth. He is gone!—O! how would we feel in a moment like this were it not for the consolation afforded us in the volume of inspiration! where we are assured that those who sleep in Jesus will be raised in his image when he comes the second time. Blessed be God for his goodness in giving his Son, that we might be redeemed from sin, death, and the grave. Glory to the Son who came! What a comfort! to reflect on the glories of heaven, where all tears and sorrow shall be gone forever, where pain and parting are no more.

We hastened to see our father as soon as we received word of his illness, but his spirit had winged its flight ere we arrived, and we were not permitted to receive his dying blessing, only Arthur and (Daniel who lives in the house and still has the care of our beloved and honored mother) were present at his death. William and Sutton arrived not till after his remains were interred. Samuel and Christopher were at the funeral. Dear brother, what a happy thought that all his children, together with grandchildren, are endeavoring to walk in the faith and obedience of their father!

But I began to write with the design of communicating some

facts and thoughts on our own history since I last saw you; we are in health as common, my health has been poor for several years. In the spring following the December meeting in Warren, where I last saw brother Scott, I was confined to my room three months, and was nigh unto death, insomuch that many, and I myself, thought my time on earth was spent. But God my heavenly father, saw that my work was not done, and I was restored to health and to my duty in my family. We have six children, the two eldest of whom have been inducted into the kingdom of grace, by being immersed in the name of the Lord. O what cause of joy that our children should be induced to break off their allegiance to the prince of darkness, and declare their faith in the King of Kings, and walk in the way of truth in their youth; the rest of our children are small; two boys William and Samuel, and our girls Sophia, Lucy, Orpha and Belinda. We are desirous of doing all that the Lord has enjoined on us as parents, to teach both by word and deed, in order to the salvation of the souls given to our care. Dearly beloved, I could write much more, but forbear, knowing your correspondence to be extensive. Yours in the bonds of the gospel,

RHODA DEAN.

P. S. We had the pleasure of seeing two buried with the Lord in baptism, on last first day, about a mile east of the centre of Canfield, and the attention of the people is somewhat awake in that place; we hope soon to see more. May the Lord bless his word to the salvation of the sons of men, and to his name be the praise.

LAFAYETTE SEMINARY.

This School, so extensively known for a number of years past, throughout the western and southern States, situated on my farm, four miles from Lexington, Ky., will be opened on Monday, the 3d day of February next, for the reception of boarders, and will close on the 3d day of December following, being a term of ten months for the school year.

The subscriber pledges himself to pay strict attention both to the moral and intellectual culture of those youths who may be committed to his charge.

TERMS: \$150 per scholar, for board and tuition, each boarder finding his own bed and bedding.

Board and tuition fees must be paid, invariably, half-yearly, in advance. Pupils received at any time, and charged in proportion.

Reference.—The citizens of Lexington generally.

BEVERLY A. HICKS, *Principal*.

January 11, 1840.

NOTE.—My school is now in operation and I can yet accommodate a dozen additional boarders.

B. A. H.

THE EVANGELIST.

NEW SERIES.

Vol. VIII. Cincinnati, Ohio, June 1, 1840. No. 6.

CLEANSING OF THE SANCTUARY.

No. 3.

The Bible alone.

1. The Bible alone, as an element of reformation, is so universally received by the brethren that any advocacy on this point is rendered wholly unnecessary. We all go for the Bible alone in opposition to all books of human authority. This is a settled principle.

2. But when the Bible has done this much and excluded from the sanctuary the books of men, what then? I answer that this is done in order that it may itself be read, studied, digested, and treasured up in the store-house of the mind and memory. It becomes an important question, then, whether those who take the Bible alone read it more than those who take it in conjunction with other books, as confessions and books of tradition? In a word the great purpose of reformers in recommending the Bible alone is doubtless that the saints may be perfected in their holy profession. This seems to me very evident.

Again: if we take the Bible alone for personal perfection, then we take it for the very purpose for which it was originally granted. "All scripture, says our apostle, given by inspiration of God, is profitable for doctrine, reproof, correction, and instruction in righteousness, and is given that the man of God may be *perfect*, &c. *Paul to Tim*. But indeed all the other elements of reformation, as well as the Bible itself—the true gospel, the name Christian, the apostolic order of the church, are designed to bring about our perfection, and they are valuable to us as individuals, only as they minister to this end and advance it. Is it not mere rant to declaim against other books, if we read not the Bible, and study it for the improvement of our own character? What is the true gospel, or the name Christian, or all the positive institutions of the church, if they are not made to subserve the purification of our own nature? All these things are made for us and not we for them. They are means of which our perfection is the end. He then that reads the Bible without relation to his own improvement

in the divine life, misses the mark. He that reads it merely to quiet an uneasy conscience, and not to illuminate his own understanding and improve his heart and life, does not understand the relative connection and dependence of things in this point.

Men are waiting in eager expectation that some grand disclosure will yet be made in relation to the things of religion, that something is to be fished out of the scripture of an extraordinary nature. They seem to imagine that something super-excellent, and superior to Christianity itself, is yet to be unfolded. This is absurd. Christianity is the revelation of eternal life and cannot be excelled. What we want most of all is these two things, namely: 1st, Christianity itself, uncorrupted Christianity, Christianity unburdened from the defilements of men; and 2dly, time and taste to enjoy its sweets. Now I imagine we have Christianity unburdened from human corruption when we have the following:

1. The Bible alone.
2. The True Gospel.
3. The Name Christian.
4. The Apostolic Order.
5. The Doctrine of Perfection.

The ball of reformation may, by the aggregate presentation of these things, be conceived to be moulded. I trust it is destined to receive a bold impulse; and to be impelled in a direction in which it shall do great execution to the honor and glory of God.

O that every one who names the name of Christ, could say what King David sang, "And that most holy law of thine I have within my heart." "O how I love thy law! it is my study all the day."

CLEANSING OF THE SANCTUARY.

No. 4.

Christian Name.

Subsequently to the restoration of baptism for the remission of sins to its proper use, and after it was seen who they were who were hostile to it, the whole cycle of creeds and commentaries from the Popish manual to the Philadelphia confession was ransacked for authorities. It was soon discovered however, that baptism for remission of sins was a doctrine in the theory of all parties, and that the greatest fault of the person who introduced it was this only, that he practised what they preached. In this manner its opposers were soon silenced and the original practice allowed to proceed quietly as it happened to commend itself to the faith of society. This will be the history of the plea put in in behalf of the name Christian. Its novelty, and like baptism, its seeming uselessness, will at

first startle some. But wonder will subside by and by; the lovers of Christ will in time set a higher value upon it, because they will better understand its import, its relations, uses and abuses, and finally as the lovers and supporters of original Christianity will be one people, so they will also have but one name, and that will be Christian.

Believing that the disciples were named Christians in the apostolic age, and that they should be so denominated in this and in every other age, it seems but fair that in our attempts to settle these points the minds of our readers should be aided, and the subject as much as possible relieved by submitting to them the judgment of eminent men in the case. We will, therefore, do this: We will let them hear the voice of the learned in the affair; and if any one shall imagine that more attention is bestowed on this subject than its importance merits or warrants, we answer such as we answered others touching baptism, namely: "You think that we make too much of baptism, would you know the reason? It is because you make too little of it." At all events the truth, the whole truth on this subject, God helping, must be known. The philosophy of the argument is that "he who names you claims you." If you be Christ's, then no man may name you. The four important passages relating to the name Christian, are Acts xi. 26, xxvi. 28; 1 Peter iv. 16; and James ii. 7, though there be other passages from which this topic may be argued. We shall begin with the first of these, namely: Acts xi. 26. prefacing with a saying of Dr. Adam Clarke's, viz:

How very few who profess this religion are satisfied with the title (Christian)! when all return to the spirit of the gospel they will probably assume the appellation Christian.

Dr. A. Clarke.

Reader, mark this man's language, "When all return to the spirit of the gospel." So long as there are disciples called Presbyterians; disciples called Episcopalians ; disciples called Methodists; disciples called Reformers; and disciples called Disciples! there must always be just so many spirits. Two names, two families; two hundred names, two hundred families. This by a law of both religion and society. But the important and the all-important point before us in settling the verse in Acts, is to procure a proper translation of it. Thomas Scott says, "Were called Christians, &c. It came to pass that they (Paul and Barnabas) called the disciples Christians."

Thos. Scott.

Thomas Scott was unquestionably one of the most eminent scholars of his time. So that together with that of Beza, one of the greatest Greek scholars that ever lived, we have the authority of this celebrated Episcopalian Doctor. Having given his translation, we insert the following which is his comment.

"This is indisputably (*mark the word indisputably*) the na-

tural construction of the passage. But the word translated (called) implies that this was done by divine revelation, for it has generally this signification in the New Testament. Their enemies had hitherto called them Nazarenes and Galileans; and the disciples had called each other "brethren," "believers," and "saints," which names were not sufficiently distinguishing, but the word Christian aptly denoted their reliance on that anointed prince and Saviour, who was generally rejected with disdain by both Jews and Gentiles; it also implied that they were partakers of an unction of the Holy Spirit. Doubtless it was afterwards used as a term of reproach by their persecutors, though it was so honorable in its meaning and original," &c.

Scott's Comment.

Bishop Pearson seems to think that Paul and Barnabas gave the name to the disciples.

Dodridge.

Benson endeavors to show that Christians received their holy and honorable designation by a divine admonition.

Townsend.

Witsius that it was solemnly proclaimed in the churches that such was to be their title.

Townsend.

At Antioch, a Gentile city, Christ set up his standard for the Gentiles and displayed his banner, and put his own name upon the disciples. They who were before called dogs and the off-scouring of all things, have now the honorable name of Christ imposed upon them. "The disciples were first," &c. Note lastly that the disciples did not call themselves Christians first at Antioch, much less did their enemies give them that name, but they had it by divine authority imposed upon them. God would have Christ's disciples called Christians.

Henry, Lord Bishop of London.

We bless thee (O Lord) for this name which is more glorious than the most honorable title men can bestow. Grant, O Lord, that Christians may forget all other names and distinctions and love one another as Christians.

John Gilles, D. D.

"And the disciples were first called Christians," &c. who before were called by reproachers Nazarenes and Galileans, and since by heresy and hereticating reproachers are called by a multitude of dividing and disgraceful names."

Baxter.

They (the disciples) by divine direction first received the designation (Christian) at Antioch in the apostolic age and still retain it.

John Brown.

I would here ask, Who of 'he disciples retain it? the disciples named Methodists? the disciples named Reformers? the disciples named Disciples? John Brown might as well say that those who sprinkle retain Baptism for remission of sins.

W. Scott.

"*The Disciples were first called Christians at Antioch.*"— Before this they were called among themselves brethren, saints, disciples, believers, and those who called on the name of Christ; and by their enemies Nazarenes and Galileans, men of this sect; but now by the conversion of so many heathen both in Caesarea and Antioch, the believing Jews and Gentiles being all made one church, this new name was given them as being more expressive of their common relation to Christ their great Master and Lord.

Old Commentary.

The conversion of a grown person from heathenism to Christianity, which is the kind of conversion commonly intended in the Epistles, was a change of which we have no conception. It was a new name.

Paley.

And it came to pass that they continued there and assembled at proper times in the church for a whole year and taught considerable numbers of people, and the disciples were by divine appointment first named Christians at Antioch; a title that was really an honor to them, and was very well adapted to signify their relation to Christ as their common Lord, and their expectations from him as their Saviour.

Dodridge's Paraph.

I think, with Dr. Benson, that the term *Chrematisai* implies that it was done by divine direction, and am therefore not solicitous to know by whom it was given.

Dodridge.

It has been made a question, by whom was the name given to the disciples; some think they assumed it, (*this is contradictory of the text—W. S.*); others that the inhabitants of Antioch gave it them, (*this is to make it a nickname*); others that it was given by Paul and Barnabas, (Beza, Thomas Scott, Bp. Pearson.) This latter is favored by the Codex Beza, which reads the 25th and 26th verses of the 11th chapter as follows:

And hearing that Saul was at Tarsus he departed seeking for him, and having found him, he besought him to come to Antioch: when they were come they assembled with the church a whole year, and instructed a great number, and there they first called the disciples at Antioch, Christians."

The word *Chrematisai* in our common text which we translate "were called," signifies in the New Testament to appoint, to warn, to nominate by divine direction; in this sense the word is used in Matth. ii. 12, Luke xi. 26, and in preceding chapter of this book, verse 22d. If (since) therefore the name was given by divine direction, it is most likely that Paul and Barnabas were directed to give it, and that therefore the name Christian is from God as well as that grace and holiness which are so essentially required and implied in the character. A Christian is the highest character that any human being can bear upon the earth, and to receive it from God as those appear to have done, how glorious the title! It is however worthy of

remark that this name occurs in only three places in the New Testament here and chap. xxii. 28, 1 Pet. iv. 16.

Clarke.

There was not another occasion for it necessarily to "occur: The term disciple does not occur once in all the Epistles or Revelations. Ed.

And it came to pass that a whole year they assembled themselves with or in the church, and taught much people, and they (who formerly were called) disciples were called Christians first in Antioch.

Whitby's Paraphrase.

And the disciples were called Christians first at Antioch.— Before they were called disciples as here believers; men of the church, Acts v. 14. Men of this way; the saints, those who called on the name of Christ, and by their enemies Nazarenes, and Galileans; but now by the conversion of Cornelius and his kinsmen and his family, the believing Jews and Gentiles being made one church, that the names of Jews and Heathens might no more continue the distance that was betwixt them, this new name was given to them both, as some have conceived according to the prophecy mentioned, Isaiah lxxv. 15— And you shall leave your name for a curse unto my chosen; for the Lord God shall slay thee and call his servants by another name. A name embraced by all Christians as most expressive of their relation to their Master, Christ, and which they gloried in and owned before the face of their enemies.

Whitby's Comm.

Persons confound what is said of the new church in the 65th chapter with what is said of old Jerusalem in the 62d chapter, and so impose upon themselves by their own inaccuracy.

W. S.

I interrogated them, Are you Christians? If they avowed it, I put the question to them a second and a third time, threatening them with the punishment decreed by the law; if they still persisted, I ordered them to be immediately executed.

Pliny's Letter to Trajan.

It is evident from them (the letters of Pliny and Trajan) that by the existing laws, it was a capital offence, punishable with death, for any one to avow himself a Christian.

Jones' History,

First at Antioch:—" Here it was they first received this standing appellation. They were before styled Nazarenes and Galileans.

Wesley.

Even the Presbyterians begin to go for the sacred name Christian, as may be seen from the following:—Ed.

If we call ourselves by any human authority let it be an inspired one; let us call ourselves Paulites, after Paul; or Johnites, after John. But no. The worthy name by which we will be called is Christian, after Christ.

Jay's Morning Exercises.

Christian, a name given (first) at Antioch to those who believed Jesus to be the Messiah. Acts xi. 26. They generally called themselves brethren, faithful, saint?, believers; and were named by the Gentiles Nazarenes and Galileans. *Calmet.*

Tertullian says, "The name of Christian comes from the unction received by Jesus Christ; and that of *Chrestianous* which you (the Gentiles) sometimes through mistake give us (for you are not particularly acquainted with our name) signifies that gentleness and benignity, whereof we make profession." *Calmet.*

So God changed the first name disciple into Christian, "the disciples were first called Christians by divine appointment at Antioch." So it should read as I have before proved in one of the volumes of the Christian Messenger.

Barton W. Stone.

And can any appellation be better calculated to keep us right than that of CHRISTIAN? Surely no name can combine in it so many interesting considerations to excite us to every thing that is good, honorable, and praiseworthy as the name CHRISTIAN. It is without exception the most exalting, the most honorable, and distinguishing title under heaven. Excited, therefore, by these considerations, let us hold it fast, and endeavor to walk worthy of it.

Thomas Campbell, Sr.

If, then, Benson, and Witsius, and Beza, and Thos. Scott, and Pierson, and Dodridge, and the lord bishop of London, and Gilles, Baxter, Brown, Paley, Clarke, Whitby, Wesley, Jay, Calmet, and many others go for the divine origin and authority of the name Christian, we may very properly conceive the question of its authority settled. The theory of this business, we may regard as being established; but I am no theorist; this truth like all other truths, and like the other elements of reformation, must be made to do its duty; it must be made practical and must be used in such a manner as to perform its part in the purification of the Sanctuary. As the Bible is to cleanse the house of the Lord of books of human authority, as the true gospel must exclude false gospels, so the true name must exorcize false names. Shall we impose it then upon the disciples as these excellent men and great scholars say it was imposed upon them first at Antioch) There are then two questions before the brethren at this time, 1st, That of the divine authority of the name. 2d, That of the use which we are to make of it in order that it may put down all human names and opprobrious nicknames, and so perform its part in the cleansing of the Sanctuary. Here it ought not to be overlooked, that as regards the authority of the name, the brethren generally, so far as my knowledge extends, are determined to be called Christians only. Those who read but one side, and many such I find in my travels there be among us, who may be called readers not inquirers, ace of the contrary opinion.—

The opinion, however, of those who read only the one side of a question when they know it to have two, and to be under discussion, is of no value. This is the way that other partisans and sectaries do.

Our periodicals, with but a few exceptions, are on the side of Christian. The Detector is perfectly clear and decided on the question of its authority. I hope that when he comes to the question of use, the *cui bono* of the inquiry, he will be equally correct and explicit. By treating it as a mere theory those who have heretofore advocated the name Christian have made comparatively no headway; by naming it upon every one who receives the gospel it will be carried around the world, and all false, human and absurd names be expurgated from the church.

The Detector has published a letter from John T. Johnson, on the practical use of this truth. It appears that this evangelist conceives it to be his duty to name the worthy name of Christian upon the disciples. Numerous other preaching brethren in Kentucky feel the same duty to be of divine obligation. A letter of similar import has been transmitted to our office for publication, and may be found in the preceding No.

Finally: We sincerely trust that all our periodicals will deliberately and maturely consider these two questions—the truth and use of the name Christian, and that they will, if consistent with their conviction, lend their aid to the immediate diffusion of the truth throughout the ranks of the disciples. It is unpleasant to my best feelings to proceed a single step in this or any thing else, but shoulder to shoulder with my early bosom companions; but it is equally incongruous with my faith to suppress the truth on any account. In fact the truth on this point cannot be longer suppressed; it must be known; I have committed myself to the name Christian, and will on all proper occasions make war against the names, Reformers, Campbellites, Baptist and all such designations. Some of the brethren are in the habit, of using such expressions as these, "we Reformers," "we Campbellites," "we Baptists," &c.—all such stuff is incompatible with genuine reformation and sound speech, and ought to be abandoned. Let us draw every where a strong and striking contrast between genuine simple Christianity and the heresies of the day, "we Christians." "We the disciples called Christians."

We have still in reserve a multitude of other authorities which are forthcoming when occasion serves to speak again on this topic.

W. SCOTT.

PERFECTION.

No. 11.

SELF-EXAMINATION.

In our last we proposed the obligation of self-examination on the principle of possessing in ourselves all the elements of

individual perfection. Now if a man were in possession of a farm which he knew to be of the richest and most exuberant soil, and that all that was necessary to make him vastly opulent, was simply that he should give his undivided attention to said farm, would he not be exceedingly culpable if he were to neglect it? Certainly he would. Well it will just be so with us who profess Christianity, if, after having been delivered by the true gospel and better views of things from a false philosophy and a depraved theology, we refuse to examine ourselves with a reference to our own improvement, and our usefulness as the servants of God and the disciples of Jesus Christ. "Let a man examine himself." Forget not this scripture. Again: suppose the same man to understand that if he did not cultivate his farm so as to produce wealth, it would produce weeds—weeds that might and, if not subdued, that would over-run the whole manor. Would not his obligation to tend his farm be still further increased? It is precisely thus with ourselves. Our admirable powers of knowledge and duty require to be cultivated. If we will attend to them they will yield a rich harvest of good to men, of happiness to ourselves and of glory to God; but if we neglect them, they will run to waste; the field which God has given us to cultivate will become unfruitful and by consequence unprofitable to him of whom we farm it; it will over-run with weeds and we shall at last find ourselves unable to restore to the owner his own with interest.

As God has associated in the constitution of the same soil all the qualities and ingredients necessary to produce both herbs and weeds according as it may be cultivated or neglected, so has He in the fabric of humanity conjoined whatever tends to produce virtue and vice; and therefore care and cultivation are indispensable to exalt the one and suppress the other. We are selfish as well as benevolent, we are capable of pride as well as of self-respect, of cowardice as well as courage, timidity as well as circumspection, of lust as well as love, resentment as well as self-defence, partiality as well as friendship, and cunning as well as prudence; superstition and adoration, steadiness and stubbornness, justice and injustice, temperance and intemperance, faith and credulity, ignorance and intelligence, good and evil, perfection and imperfection, are equally characteristic of the mental constitution of man; and all that can be said in relation to perfection is that we may improve if we choose to cultivate what God has given us. We may exalt our nature or we may abase it. Christians are those in society who in the presence of God and of all the people have presented themselves to him through Jesus Christ as aspirants after eternal life, and of course after the perfection of character which leads to it. Would you then rid your profession of the gospel of ignorance, evil, credulity, intemperance, injustice, stubbornness, cunning, partiality, resentment,

lust, cowardice, pride and selfishness? betake yourself to self-examination. There would be but little use in exhorting you to improvement, or of pointing out to you items of particular practice, till you first resolve to examine yourself. There is something wrong or defective; otherwise progressive improvement would not be enjoined upon us by the master. It behooves every disciple therefore to see what that wrong, what that defect is. By examining ourselves we become acquainted with ourselves, and by becoming acquainted with ourselves, we prepare the way for a sincere and just reflection and observation, upon our duty in the relations of life and religion. I have stated that we have within ourselves the principles of endless improvement, the elements of perfect character; it follows irresistibly then that our highest aim should be to act in conformity with these principles, enlightened and sustained as they are by the illuminations and motives of the gospel. But how are we to act in conformity with them until we become acquainted with them? And how are we to become acquainted with them but by examining ourselves? Some of our powers reduce us to a level with the brute, for we are animal as well as rational; others of them exalt us to an equality with the angels. Some of them are evidently of time as appetite; others eternal in their destination, as intelligence. In some things we may resemble Jehovah himself, (with holy reverence be it spoken) for he, says the apostle, who does righteousness is righteous, even as God is righteous; and on the other hand the abuse of our faculties and capabilities may sink us to an equality with demons themselves. I beseech you, therefore, brethren "by the tender mercies of God that you would not be conformed to the world but be transformed by the renovation of your mind." Examine your mental constitution; and examine your behaviour in the light thereof and in the light of God's most holy Bible. Is your conduct becoming your profession?

W. SCOTT.

PUBLIC SPEAKERS.

Ev. C————

Quality of voice—heavy, bass, audible. *Articulation*—good when slow, when hurried imperfect. *Enunciation*—full, round and occasionally a little artificial, dramatic, pompous. *Emphasis*—frequently on a wrong word and on a wrong part of the word. *Pause*—improperly in the middle of a word, and sometimes between two words where no pause is or ought to be. *Tone*—guttural. *Action*—calm, occasionally firm and energetic. *Language*—improved and tasteful. *Logic*—that of history, narration. *Rhetoric*—various, beautiful, sometimes lovely, sparkling and impressive. *Eloquence*—when didactic, sober, grave, temperate; when poetic, enrapturing, filling the heart and soul and imagination with delight, feeling, devotion.

Always pure, frequently powerful, and sometimes overwhelming. When in exhortation he takes his stand with Moses on Mount Nebo, to the east of Canaan, and Jordan rolls between, when he sees by faith the unbounded glories and realms unknown to mortal eyes that lie beyond; when with the ken of inspiration he descries the happy land, the health and immortal bloom that triumph there, its regions of bliss, its streams of life and fountains of salvation, its shores of deliverance and all the glories of the promised land, then let men think no more of this world, let them—but &c.

Ev. S——th.

Quality of voice—guttural, dry and husky. *Articulation*—measured, slow, perfect. *Enunciation*—full. *Emphasis*—natural and striking. *Pause*—irregular. *Tone*—drawling. *Action*—nervous and indicating "down with the enemy." *Language*—always sifting out the sense. *Logic*—sure, sharp, killing. *Rhetoric*—borrowed from all sources. In nature from the sun down to the spark of the fire-fly. In society from the king to the beggar. In art from the sublimest to the meanest of human fabrications, and in religion every thing. *Eloquence*—sparkling, shrewd, and bordering sometimes on the indescribable; but let a man take care how he resigns himself to S's. wit. It is used as some dangerous animals use their feelers—simply to ascertain where the prey lies. When that is done the wit is ended, and then, woe betide the man that smiled; he must die the death. Borne on the wings of faith to Calvary's rugged steep away the speaker soars with all his audience, and there all-seated on the ground in tones deep, full, fearful and urgent he cries, Behold the man! The laboring soul is crucified with Christ, dies and resigns itself to God. The house is sunk in tears, it groans, it labors in pain as a woman in travail. Now men are born to God; the triumph is complete.

THE GLOBE.

The wisdom of God in the formation of the globe is very evident, 1st, in its external crust. 2d, in its internal structure.

First. The convex superficies of the earth, and the relative connection and dependence of one system upon another and of the whole upon its parts, as the vegetable kingdom upon the mineral and the animal upon both, and of each animal upon all the rest, afford admirable indications of the unlimited wisdom of God.

2. From certain facts and phenomena the inference is probable that the centre of the globe is a fiery one. The relative density of the globe being five, and this being double of that of its surface, it would seem to follow that its centre must be metallic. But the existence of burning mountains and the

fact that the heat of the earth is in the ratio of its depth with some other inexplicable phenomena would indicate that this metallic centre is in a state of fusion. Perhaps it would be impossible to account for the present existence and situation on our continent of stratified rocks containing sea shells, but by supposing the existence of a central fire; for what other secondary cause could we suppose equal to the elevation of such mighty masses as those which form the basis of the habitable parts of the world? May not, then, the everlasting God have treasured these fearful and vast magazines of fire in the bowels of the earth, for the purpose of giving birth to the several and successive epochs which mark out the high antiquity of the system? May not this fused centre be his artillery laid up in store against the day of wrath and retribution of the righteous judgment of God? But after all, forces not central but comparatively superficial may be equal to these phenomena, and the centre be a vacuum.

Let us have grace, says the apostle, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire. W. S.

THE DEEP THINGS OF GOD.

If we take the two divine systems of nature and religion, we shall find that they both have their "depths" or "deep things." "I remember, says the honorable Robert Boyle, that when I asked our Harvey, in the only discourse I had with him (which was but a while before he died) what were the things which induced him to believe in a circulation of the blood, he answered me, that when he took notice that the valves in the veins of so many parts of the body were so placed that they gave free passage to the blood toward the heart, but opposed the free passage of the venial blood the contrary way, he was incited to imagine that so provident a cause as Nature, had not so placed so many valves without design, and no design seemed more probable than that since the blood could not well, because of the interposing valves, be sent by the veins to the limbs, it should be sent through the arteries and return through the veins whose valves did not oppose its course that way."

Paul speaking of the deep things of God in religion, names the preaching of "Christ crucified" as one of them; which, if the Jewish rulers had fathomed, they would not, he says, have crucified the Lord of Glory.

Newton, by an analysis of a ray of light, completed the brilliant induction, that white is the union of all colors!

Paul, from the writings of the ancient Prophets, deduced "the mystery which in other ages was not known to the sons of men, viz: that the Gentiles should be fellow heirs, and of

the same body, and partakers of God's promise in Christ through the gospel. See Eph. 3d chapter.

Newton, from the accidental fall of an apple, deduced the existence of an agency, into the operation of which he was enabled finally to resolve at once the motion of the least grain of sand, and the flight of the greatest spheres in the universe.

From the archives of the Jewish nation Paul ascertained the fearful prediction that Israel was to be cast off from being the people of God, but that after a long and dreary space they should return and regain their honorable standing: and he concludes the prediction with these memorable and sublime words, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? Or who hath first given to him and it shall be recompensed to him again? For of him, and through him, and to him are all things". To whom be glory for ever. Amen." W. S.

BISHOP REFORMER.

No. 3.

SIR:—It has been said that "the church is constitutionally a monarchy"; but this is true only in regard to one department of her government, namely, the legislative.

Pure monarchy is the will of an *individual* executed agreeably to the will of that individual; and aristocracy is the will of *the few* executed according to the will of the few; while pure republicanism is the will of *the many* executed agreeably to the will of the many. Now the church in her political organization is not purely any one of these. She is not wholly a monarchy; neither is she purely a republic; and as for aristocracy she has not that element in her government at all. — There are no nobles in the church. Her government is a mixture of monarchy and republicanism; for while it is readily admitted that she is subject to the will of a single individual, it is equally certain that the election of all officers is to all intents and purposes in the hands of the people.

Seeing that religion consists in the revelation of the divine will, the church in point of law must needs be a monarchy; but when we reflect upon the ends to be accomplished by law, it is equally evident that in the application of law she required to be strictly republican. In the legislative department, therefore, she is monarchical; and in the executive, republican — Her laws are made by one Sovereign and executed by many officers—all of whom are elected by the people, who may either displace them, diminish or increase their number, or approve or disapprove their conduct, according as it appears to them faithful or unfaithful. This beautiful form of government is enjoyed by no other people under heaven in the same perfec-

tion as it is by the saints of the Most High in the kingdom of heaven.

The difference between the true Church and Popery is this: The true Church embodies in her government monarchy and republicanism; i. e. the will of one Lord executed agreeably to the will of the many brethren. Popery is monarchy and aristocracy conjoined; i. e. it is the will of one Pope executed by many officers chosen by themselves, the people having nothing to do in the election, or in the execution of the laws; for all election is done by patronage of dignitaries from the Pope downwards.

Now this aristocracy is extremely dangerous to the liberty of the people; and yet there is an *ultra-republicanism*, a kind of selfish independence, a vain swaggering thing, scorning counsel and seniors and delighting to feed only on its own pride and jealousy, which is far more dangerous to the safety of the body of Christ than an usurped aristocracy itself. Those who refuse the counsel of others are always most ready to give their own. In the kingdom of Christ, there are then, two extremes to be guarded against,—aristocracy among the rulers, and *ultra-republicanism* among the brethren. The bishops speak of dignity, power, rule, authority, office; and the people say usurpation, pride, oppression, change.

Annual elections have been recommended and in some instances practised. The bishops are fond of office and the people fond of change; so that it is highly problematical whether we suffer most from the ambition of the one party or the license of the other; for it is just as bad to put down a worthy and prudent ruler merely because we can put him down, as it is to have a useless bishop keep his office merely because he can keep it.

I am not fond of change. I like not novelty for its own sake. I don't think election and change are synonymous terms as some others do. If, therefore, the election approaches, I am not so much concerned about putting new, raw, and unpractised hands into office as I am anxious to discover whether it were not better to bear the ills we have than to fly to others which we know not of. But what I wanted to observe in this paper is this, namely: that the government is a mixture of monarchy and republicanism. This ought to be clearly perceived and appreciated; it is the very thing that will keep the rulers humble and the people contented. The moral of my experience in this affair of government is, "Be not fond of change."

BISHOP REFORMER.

No. 4.

SIR:—If the church, as I have observed, is liable to two dangers—aristocratic feeling and behaviour in the bishops on the

one hand, and *ultra*-republicanism among the members on the other hand, becomes it not the duty of the members universally and of the serious particularly, to have their eye on these besetting sins? Ought not the presbyters and first fruits of the assembly, to be vigilant and labor to repress both these excesses within due bounds? The question is now being put in divers places, "whether the bishops had not better resign?" My judgment is—they had better improve. I love improvement and go for perfection. I do not admire degradation, and seek change for its own sake. "Grow in grace and in the knowledge of our Lord Jesus Christ," is sound doctrine, and most deserving to be practised.

Sir—In a case like ours where "all are brethren," we cannot expect to see slavish honor paid to any man, and no Christian, I hope, would wish to see it; but, sir, there is a respect for seniors due from the youth of our churches to our elders, and to those who have long been engaged in the affairs of religion, the absence of which I should deplore to witness. The law was careful and dogmatical in the inculcation of this virtue: The youth of Israel were to honor "gray hairs and rise up before the face of old men." But the gospel is equally explicit: "You younger be subject to the elder; yea, all of you be subject one to the other."

CONVERSION.

Jesus, on a certain occasion, said to the apostles, "I am the vine, you are the branches." The design of this figure was to show both the relation of the apostles to him and their dependence upon him. "As the branch cannot bear fruit of itself except it abide in the vine, no more can you except you abide in me." *John 15 c.* When the Lord Jesus thus spoke the vine had not yet put forth her grapes, but the branches only. No churches had yet been called into existence. The Redeemer, however, even in this conversation, anticipated the time of fruit-bearing, and subjoined, "in this is my father glorified that you bring forth much fruit." *John 15 c.* If then Christ be the vine and the apostles the branches, Who are the fruit—the clusters of grapes? I answer, the churches are. The vine, the branches, and the clusters of grapes are Christ, the apostles, and the churches.

Now in the great work of our salvation there is given to each of these a part to act. Christ does one thing, the apostles another, and the churches a third. As Christ is not the apostles, and the apostles are not the churches, so the work of the one is not the work of the other.

There are mentioned in scripture three words, under which is comprehended nearly the whole of the Christian doctrine; and these three words describe severally the work of Christ, the work of the apostles, and the work of the churches,—

These words are Redemption, Conversion and Perfection. It is the work of Christ to redeem; the work of the apostles to convert; and the work of the churches individually and collectively to perfect themselves in their holy profession. Redemption obtained that conversion might follow; and conversion obtains that perfection may follow. Touching that man who will not hear the gospel, Christ has died in vain; and in regard to him who receives the gospel without relation to his future perfection in holiness, that man has "received the grace of God in vain, for without holiness no man shall see the Lord." *Heb.* 13 c. Redemption is something done for us; conversion something done with us; perfection something done by us. We can neither redeem nor convert ourselves, and it is not necessary nor required that we should, for Christ has done the one and the apostles' doctrine the other; but we can, and if we be the disciples of Christ, must perfect ourselves. Our character, when we are converted, is worldly; that is, it is, if we have any, formed on worldly principles, and consequently not divine in its nature. The doctrine of perfection then is to impart to us a divine nature and by the good and godly principles of faith and love enjoined in the gospel to make us what we ought to be. So much, then, for redemption, conversion and perfection, as being separately and respectively the work of Christ, the apostles and the churches.

We shall now speak a little more particularly of redemption and conversion—the work of Christ and of the apostles, and will state a few of the differences which subsist between these two things, as follows viz:

- 1st. Redemption is the work of Christ.
- 2d. Conversion is the work of the apostles.
- 3d. Redemption implies the offering of blood.
- 4th. Conversion the proclamation of the word.
- 5th. Redemption is universal and includes "the whole world."
- 6th. Conversion is particular and refers to each individual separately and singly.
- 7th. The apostles could convert but they could not redeem.

8th. The Saviour could redeem by the efficacy of his precious blood; but he needed not to assume the work of conversion for the apostles were equal to this. There is, then, all the difference between the work of Christ and that of the apostles, that there is between blood and words, universals and particulars, something done for us and something done with us, something perfected or completed at once as was the case in our redemption when Christ died, and something that is of a current nature—like conversion which goes on at this day as it did on the day of Pentecost, and which will continue to go on till the resurrection as it now does.

It is necessary to be extremely clear in making out the differences between these two things, for the world which con-

founds all distinctions has confounded the work of the apostles with that of the Saviour, and has hoped to be converted by him who redeemed us, instead of looking to those ministers of conversion sent to us by him. "Go convert the nations," "As my father sent me into the world, so send I you into the world." "He that heareth you, heareth me; and he that heareth me, heareth him that sent me." "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following. Amen." *Mark 16 c.*

The blood of Christ, then, was shed, as John says, not for our sins only but for the sins of the whole world; and the word of the apostles has come to every man in the world, that is, to Jew and Gentile indiscriminately, and it is equal to his conversion and salvation, if he will believe it. The gospel is called the word of God, because it his message. It is called the word of Christ because Christ brought it from God. The word of his grace because it is the offspring of his favor. The word of the kingdom because by it we receive the knowledge of his kingdom and an introduction into it. And it is called the word of life because it imparts to us life, and reveals eternal life. The word of truth because it is truth; the word of salvation because it saves us; and the word "of faith for it is to be believed; the word of righteousness for it imparts, and inculcates righteousness, and the word of his power because by it he rules the nations. Word means message; we shall therefore in a following paper consider the matter more particularly.

O. P.

**FEMALE INSTITUTE, GEORGETOWN, KY.
WOMAN.**

Woman appears to me capable of so much loveliness, both of mind and body, and is destined at all times to exert so powerful an influence on society that I am astonished the social institutions of the world are not, in all civilized countries at least, framed with a direct reference to her perfection. Of what infinite beauty, symmetrical and proportionate, is her person susceptible! What grace, familiar and majestic! What expression of purity, of divinity! O! we may talk of the improvement and perfection of the inferior races till doomsday; but I vouch that we never can entertain for them the rational delight which we cherish for our own wives and daughters, and to expend more time on the improvement of the one than on that of the other is a violation of all religion and right reason. Adam admired, and no doubt felt a real benevolence for his whole animal dominion as it passed in review before him, for like ourselves he was capable of this general feeling; but among them all "there was not found a help-meet for Adam." There was not one of them for whom he felt a per-

sonal preference or could look upon with soul-mixing complacency. Eve was created—

"Heaven in her eye,

In every gesture dignity and love."

Her form, grace, beauty, majesty, with all their charms, filled the eye and soul of the father of mankind, and caused him with new-born delight to exclaim: "This is now bone of my bone and flesh of my flesh"! Charmed with the glorious gift, he put his name upon her: he called her "woman" because she was taken from man; thus testifying that not good will merely, but complacency; not general benevolence but personal preference and infinite delight inspired his heart and his tongue in regard to the matchless person to whom God did now espouse him.

We desire to direct the minds of parents to the "Female Institute," Georgetown, as to an Academy of the highest order among western educational establishments for females. From inquiry made during a late visit, we learnt that the Institute is flourishing in the highest degree. We avail ourselves of this opportunity to suggest to parents and guardians the propriety of visiting it, nothing else being more likely to assure them of the superior facilities possessed by the Institute for advancing the education of their daughters and wards.

W. SCOTT.

ROBERT HALL, OF LEICESTER—IN THE PULPIT.

"One of the recollections which I should be loth to lose; which I should desire, above all others, to preserve fresh and uneffaced, is the memory of a sermon I heard him preach at Kettering, in the summer of 1825, on the resurrection. The scene and the auditory were alike singular. The building was crowded almost to suffocation. It contained men of all creeds and parties—the grave and the gay, the infidel and the Unitarian, the Quaker and the Episcopalian. It was curious to observe the air of evident disappointment on the face of several of his hearers as he commenced his sermon. Their look of surprise and concern spoke as plainly as look could speak. 'Here is some woful mistake?—This feeble, hesitating speaker, can never be the eloquent Mr. Hail.'

"He began in a very low tone; seemed languid and dispirited; coughed repeatedly, gave you the idea of a speaker who felt quite uncertain whether he should be able to proceed; and paused at frequent interval, painfully, to draw breath. His friend, Mr. Jacomb, told me that two hours' sleep was the whole he had had on the preceding night; and that, passing the remainder of it lying on the floor, perspiration had more than once rolled profusely from his brow with the intense agony of his complaint.

"Well might he appear exhausted and depressed!

"Presently he warmed with his subject. His voice assumed a deeper, fuller, rounder tone. All hesitation vanished. Periods of cogent argument, pathetic entreaty, and pointed illustration held his varied auditory in unbroken and delighted attention. As he proceeded, one after another of the congregation rose with the excitement of the subject, style, and argument, till at the conclusion, half of his audience were standing, in rapt and spell-bound admiration of his powers.

"The breathless silence of many seconds which succeeded, was to my mind a marked and affecting tribute to the solemnity of the subject, and the absorbing eloquence of the man.

"When Robert Hall was in the meridian of his powers, he was announced to preach twice in London on one day for the fund connected with the Baptist denomination. Being then in the neighborhood of the metropolis, I hurried up to London expressly to hear him, and arrived early in the morning of the day he was to preach. With some effort I succeeded in reaching the chapel, and after a struggle obtained standing room. I was well repaid. A more splendid effort of human intellect was never listened to by a delighted auditory. In the evening he was to plead in a different and distant part of the town, and taking an early dinner with my friends, I pursued him. He surprised me when he commenced, by stating that, owing to severe illness, and very limited notice, he had not been able to prepare himself as he could have wished; and that therefore some of his audience would probably hear that night the same sermon that they had listened to in the morning. I fancied I was better able to enter into its varied excellencies upon its second, than upon its first delivery. But what struck me clearly, forcibly, and lastingly was this: that all the finest passages in the sermon, the appeals, the peroration, the application, were word for word the same as he had uttered them in the morning. The conclusion which I then arrived at. was this: that Hall did not preach extemporaneously; did not preach from memory; in other words, that he was a preacher *sui generis*—occupied a position hopeless for other men to reach, alone and unapproachable!"

RELIGIOUS RIDDLES.

1. How is faith like heat?
2. How is John the Baptist the greatest of men, and yet less than the least in the kingdom of God?
3. How is Jesus the first, and the last
4. How is the first last and the last first?
5. How was Paul the greatest of Apostles and the least of all Saints?
8. How is the Redeemer like both a lion and a lamb?
7. How is He the root and offspring of David?
8. How is faith like the body, and works like the spirit?

MARRIAGE.

Paul says, "marriage is honorable in all." Another says "marriage enlarges the scene of our happiness or misery; the marriage of love is pleasant; the marriage of interest easy, and the marriage where both meet happy." "The sexes are treacherous among themselves but not to one another." Hence a grand reason for marriage—that each may possess a strictly bosom-companion.

STATISTICS OF THE UNITED STATES.

The following statistics are gathered from the American Almanac for 1840.

LITERARY AND RELIGIOUS INSTITUTIONS.

There are 95 Colleges in the United States.

27 Medical Schools.

37 Theological Schools.

8 Law Schools.

RELIGIOUS DENOMINATIONS IN THE UNION.

| | |
|---|-----------|
| Baptists, (of different denominations,) | 4,200,000 |
| Methodists, | 3,000,000 |
| Presbyterians, | 2,175,000 |
| Congregationalists, | 1,000,000 |
| Episcopalians, | 800,000 |
| Christians, | 800,000 |
| Universalists, | 600,000 |
| Roman Catholics, | 800,000 |
| Lutherans, | 540,000 |
| Dutch Reformed, | 450,000 |

Besides a great many other denominations, not so numerous as the foregoing.

Newspapers, Magazines, &c. 1,555

Daily Papers, 126

Locomotive and Railroad Engines in the U. States, 350

Massachusetts has 37, and Maine 2.

There are over 800 Steam-boats in the Union; 8 of which are in Maine, and 140 in New York.

LETTERS.

Pantigo, N. C. May 9th, 1840.

DEAR BROTHER SCOTT:—The principal object of the present communication is, to request you to forward "The Evangelist" for the present year, and until otherwise ordered, to my brother Daniel Latham. Direct it to this office. As small bills are subject to a greater discount than larger ones, I have not sent the pay for the work now ordered, nor for "The Gospel Restored," of which I have lately received five copies. My

intention is to endeavor to get more subscribers to your Evangelist; or, if you have them on hand, to get another supply of the Gospel Restored, so as to make the amount due you equal to a ten dollar bill. If, however, you prefer it, I will remit immediately the amount due you, in small bills.

The prospect for the Reformation in our church and neighborhood, is much brighter than at any former period. I am in hopes that in a few weeks more, we shall be able to organize our church on the apostolic plan. May God grant it, for we have had dark times and gloomy in religious matters for many years. I am not aware of any church in this state so near the enjoyment and practice of the ancient gospel as ours in this place. We break the loaf once a month, and we meet together every Lord's day for the purpose of reading the scriptures, praying, singing and conversing on the scriptures. We intend to build a meeting house next autumn, which will belong exclusively to our church, and then, if not sooner, we hope to meet every Lord's day to attend steadfastly to the *Apostle's* doctrine, fellowship, breaking of the loaf, &c. About thirty persons have been baptized among us in a few months.

I am well pleased at the discussion of our *name*. I intend shortly to propose to our church, (of which I am ruling Elder and Teacher, and have been for twelve months) to adopt the name of *Christians*. I have not much doubt of succeed. At any rate, there are enough among us willing to do so, to constitute a respectable church.

I remain, dear brother Scott,

Yours in gospel bonds,

THOMAS J. LATHAM.

P. S. Could you furnish a few copies of the Evangelist from the commencement of the first volume to the present time, if needed?

T. J. L.

BELOVED BROTHER:—I am truly sorry that I am not able to do so, the numbers of the preceding volumes being entirely exhausted. I have perhaps two dozen copies of the Gospel Restored on hand. Touching a remittance, you can defer it till ten dollars are collected. I am exceedingly happy to know that you are in favor of the name Christian. I hope the church will adopt it. But if they see not precisely with you in this affair, do not, my brother, urge it but with great moderation, and in such a way as shall be good to the use of edifying; for although I am myself thoroughly convinced of the divine authority of the name, yet knowing at the same time the natural tardiness of large bodies of men to receive new knowledge— I would deem it my duty to propose such a thing with great discretion. Union is strength, let us not by injudicious urgency lose any thing of all that we have been gaining in past years. Very affectionately and respectfully,

Your brother,

W. SCOTT.

DEAR BROTHER SCOTT.—There is much cry for funds, I notice, to pay Evangelists, and if I may be allowed, would suggest a remedy, and in my apprehension the only one, viz: Let every disciple lay by in the Lord's treasury *every* first day, as God has prospered him, and co-operating meetings to raise funds, and subscription lists will soon be as totally unnecessary as baby sprinkling is to make Christians. This law of love, "laying by every first day," if I judge correctly, should be urged upon the brethren more than it has been. Brother Emmons' view on this subject should be put in the hands of every disciple; but if not, Paul's letter to the Corinthians, Philippians, &c. &c. should be brought to the remembrance of all. Among the many wonderful and glorious things which the reformation has made apparent to the world, this matter, allow me to say, has not received the attention it merits.— Substitutes have been resorted to, but it is very plain they don't fill the treasury; and if the Lord is paid weekly and a judicious distribution made, all will find the language of Paul to the brethren most cheering; and he who is able to make all favor will multiply the seed sown and increase the fruits of righteousness to all who obey, and I know not but what Malachi says in the third chapter, may be fully realized.

Be this as it may, as the Lord only allows one week so settle with him, let all be careful to pay their dues *promptly*.

Affectionately your brother,

Savannah, April 1st, 1840.

S. C. DUNNING.

Georgetown, April 16, 1840.

DEAR BROTHER SCOTT,—I have long thought that the public teachers, who have really rallied to the Bible alone as the infallible standard, have been too squeamish in regard to their qualifications and support. There are some amongst us, attempting to act the part of evangelists, who have no authority from a congregation—and who, in the second place, possess scarcely any of the requisite qualifications. The congregations should be very careful in such cases; and be governed by the directions of the inspired word.

In regard to the support of evangelists, we are, almost all of us, at loose ends. Every congregation should be supplied with a fund on hand, or so arranged as to be at all times accessible. When this is the case, such a congregation is prepared to request the labors of an evangelist.

The present plan adopted by the congregation at this place is this—Besides our regular weekly meetings, it has been resolved to have a three or four days meeting, once a month, by an evangelist. The officers make application to the preaching brethren and make such arrangements as will best promote the cause of truth. In making this application it is considered the duty of the officers to notify the evangelist what is the *least* he may expect for his services and labors of love. Thus

all good feeling will be preserved, and if any thing more is advanced by friends, it is so much beyond the calculations of both parties.

If the brethren desire the cause to advance most rapidly, let them act liberally to those men who are spending their lives in the good cause. The brethren must make a great difference between those who merely preach on Lord's-day, and those who are constantly engaged in the service. What I mean by constant service is this—that a man has abandoned wordily concerns and labors so as not to injure his constitution. It is presumable that a man might preach half his time; and when the evangelist preaches every day for half a month at a place, he ought to be remunerated for a full month. More hereafter.

Yours,

J. T. JOHNSON.

BROTHER SCOTT,—In relation to things spiritual we are cold and lifeless. True, a few of us meet every Lord's-day. We have brother———to preach for us every first and third Lord's-day and Saturday before. When we have preaching we have a tolerable congregation. Man being gregarious in his habits will sometimes go to meeting for the purpose of seeing and being seen—sometimes for the purpose of talking and interrupting the worship, and indeed this seems to be the case with a considerable portion of the people about us. There is something wrong among us—a deep rooted and corroding cancer has spread itself over the church, and is preying upon its vitals. We are all doctrine, and no discipline. Violations of almost every Christian precept are permitted to pass unnoticed. If noticed at all it is talked about for a few months, and then, to use a congressional phrase, is left among the unfinished business. There are now before the church three or four cases of more than one year's standing, one of these more than two years—all of which cases might have been settled in one hour if taken in the right time. But our government, if we have any, is only a nominal one. We have, it is true, officers (so called) who claim the exclusive jurisdiction of all cases of discipline. But how do they discharge the functions of their high stations? The love of men's praise is to be our ruin. I would not give a fig for the good opinion of a bad man—neither would I give a button for that officer whether civil or ecclesiastical, who from fear of offending could be made to shrink from a faithful performance of his official duties. But all officers must be (according to our orthodoxy) selected from a certain class of men—like the people of Virginia, our representatives must have certain qualifications, not mental nor moral, as Paul would have them, but they must be old, that is one—they must be connected to a large portion of the members, that is another—they must be tender mouthed and say no hard words against evil doing, that is another—they may rail against the Beets (so called by us) as much as they please,

that is another. But they must use no very hard terms in relation to keeping bad company, to visiting tippling houses, to paying and receiving formal visits on the Lord's-day, to money shaving, usury, to bearing of malice, or ill will one to another, to back biting, to jealousy one towards another, to divorcing of husbands, with a long list of etceteras that would fill this sheet. For not one of these things could beget up to the reprobation of the congregation, without some one or more of the brethren saying in his heart, he is too personal—he meant me!! And yet, br. Scott, strange as it may seem to you, we have "Jeremiads" from elders and bishops, about the hardness of heart and unbelief of the world.— Strange as it may seem not one of the vices above named, can be painted in its true colors in the church without offending more than one member, and yet once a week we have a lamentation over a hard-hearted gain-saying and rebellious world!

R. T.

Augusta, Bracken county, Ky., March 23d, 1840.

DEAR BROTHER,—Brothers J. T. Johnson and J. J. Moss, lectured in this place in February last, since which time, we under the care of brother Holton, have organized a small church, the roll contains 18 or 19 disciples, and something about the same number yet to be enrolled. From the first moment to the present time, we have been assailed by Burr M'Cown and John H. Watt, who go about from place to place, denouncing the Disciples as heretics, as being led captives at the will of Campbell, Scott, and other teachers, to the subversion of the gospel and the destruction of their own souls. We therefore, request, if in your power, that you will come over and help us; we fear not for ourselves, for we read the scriptures daily to see whether the things taught are so, but we fear for those who feel friendly, and know not what course to pursue, for it appears we are beset by ravening wolves, but we who are in the kingdom know whom we serve, and in his strength we hope to walk. Burr M'Cown is of the Methodist, and Watt of the Presbyterian connexion, a strange association indeed. If possible we shall be glad to see you. I am, dear brother, yours in the bonds of peace.

A. D. K.

JOURNAL OF CHRISTIANITY.—This is the name of a weekly paper, edited by brother Dr. Nathaniel Field, at \$2 per annum in advance, \$2,50 within six months, and \$3 at the end of the year. We have received the tenth number; the paper is got up in good style, edited with decency, moderation, and ability, and contains many very pleasing and profitable pieces; it is partly political, partly literary, and partly religious, and promises to be a very useful family paper. It is published at Jeffersonville, Indiana. ED.

THE EVANGELIST.

NEW SERIES.

Vol. VIII. Cincinnati, Ohio, July 1, 1840. No. 7.

PERFECTION.
SELF-EXAMINATION.

No. 11.

In entering on my scientific pursuit, says Sir J. F. W. Herschel, one of the student's first endeavors ought to be, to prepare his mind for the reception of truth, by dismissing, or at least loosening his hold on, all crude and hastily adopted notions respecting the objects and relations he is about to examine as may tend to embarrass and mislead him; and to strengthen himself by something of an effort and a resolve, for the unprejudiced admission of any conclusion which shall appear to be supported by careful observation and logical argument, even should it prove of a nature adverse to notions he may have previously formed for himself, or taken up, without examination on the credit of others. He adds that "such an effort is the *euphrasy and rue*, with which we must 'purge our sight,' before we can perceive and contemplate, as they are, the lineaments of truth and nature." The self-denial which is recommended in the above elegant observations of this great "Shepherd of the Star?,"* is as indispensable in the student of religion as in the student of nature. Without intellectual and moral discipline, without some effort to abandon those fatal prejudices which would retard our progress towards perfection by holding to our lips the intoxicating draught of self-complacency, and causing us to believe that we have already attained it, we shall be wholly unfit to prosecute with success a genuine reform of our own life. The disciple of Christ must "examine himself" as the apostle says; for as Christ our adorable master has it in another scripture, "You know not what spirit ye are of." To be ignorant of any of the works of God is not desirable; but to be ignorant of our own life and constitution is perfectly inexcusable. Where the scriptures command us to examine ourselves they can mean only one of two things, or both of them together as related to our profession of the gospel, i. e. they must mean that we

*Sir John says that Astronomer signifies "Shepherd of the Stars."

should examine for the purpose of understanding it, our own mental constitution; or they must mean that we should examine, for the purpose of understanding and improving it, our own life or behaviour as related both to our mental constitution and to the religion which we profess; for the religion of Christ must harmonize with the constitution of our nature, be this what it may; for how could we imagine that an all-wise and all-benevolent Creator could possibly propose to man a religion not adapted to his nature! Suppose it had been given to man but adapted to angels, or devils, or to no created nature whatever! Does any one imagine that God ever gave to angels a religion that was suited only to man and not to them? Never. Why then should we suppose that a good God ever gave to man a religion that was not suited to his constitution and nature. It is said that the commands of God "are not grievous but joyous;" but how could this be if they were not adapted to our nature? If they did not harmonize with both our constitution and our state as social beings, they would be most intolerably grievous; they would be wholly insupportable. In self-examination, therefore, the assemblage of objects which present themselves for reflection, or calm and careful consideration, are these three, viz: 1st. our own mental constitution; 2d. our own life or behaviour forming our character; and 3d. and last, the Holy Scriptures as intended to illuminate, direct and support us in our efforts to mould and fashion ourselves after the image of God who created us.

Now these are all great subjects; and the virtue of self-examination which contemplates them with their mutual connections and dependence must also be great. I say their mutual connections, for the scriptures must connect themselves with nature at some point, otherwise they would be wholly useless; there must be a point where they reach and touch human nature. I say dependence also, because if religion has been superadded to nature, it must have been because of some lack or deficiency in the latter, which requires to be made up by the former; and therefore we must be dependent on the Bible for the supply of this, whatever it be.

Again: our character must be dependent on our constitution and the Holy Bible also, so that there must subsist among these things both relation and dependence; and inasmuch as we are expected to found and form our character for eternity, it behooves us to understand them all, that we may shape our lives accordingly. In our next we will direct the attention of the reader to the constitution of human nature.

W. S.

May the 20th, 1840.

BELOVED OF GOD:

Health and peace to you from God and from Jesus our Lord.

We have the pleasure to inform you that our Circular of March 10th, had happily been responded to by our brethren

throughout the state in a manner at once honorable to their own profession of the holy gospel, and gratifying to our feelings. They have attended l'rom all quarters at Harrodsburg, and blest us with their presence, their piety and their counsel, and now after ten days liberal, enlightened, and delightful intercourse, after many' important and interesting disclosures; after having had much light shed upon the great object of our meeting;, namely: the furtherance of the interests of Religion and Literature, we are enabled by the good providence of God, our Father, and in accordance with deep reverence for him, and love for them, to dismiss them in peace, and by the addition to our assembly of forty most interesting conversions to bring our meeting to a tranquil, pleasing and successful issue.

For particulars touching the number and condition of the churches that have addressed us by letter, we beg leave to refer you to our minutes. The number of members reported falls a fraction short of ten thousand; but this, we are assured, by information received during the meeting, is not more than one-third of the whole number of our brethren residing within the limits of the state of Kentucky, and that therefore a complete census for the next year 1841, will doubtless return at least 30,000 for the whole state. That this may be obtained, and that the objects of our present meeting may be still further advanced, we have appointed a second general meeting, to be held at Harrodsburg in 1841. It will commence on Thursday before the 2d Lord's day in May, and this all the brethren every where are affectionately and respectfully invited to attend.

In reporting, the churches will please have respect to the following points, viz: "The number of brethren in each church; the number of churches in each county, and if possible the number of brethren in each county. Also, their organization, their past success, their usefulness, and their prospects for the future, with any additional item of information which it may be deemed important to communicate."

Among the occurrences of our meeting, we deem it not the least interesting to the public, and the brethren, to state here, that there were elected for the benefit of all churches in the state, two evangelists, John Rogers and J. J. Moss, who are to be sustained, not by the churches, but by the individual contributions of the liberal and bountiful brethren, who either have pledged, or may hereafter pledge themselves for the support of this necessary and most, interesting embassy.

The business of these public functionaries will be, not so much to make converts themselves, as to address the churches which they visit orally, and if possible to arouse the whole profession in Kentucky to their duty, and to exalt them to a higher usefulness, and a divine life, by inculcating upon, them the imperious necessity of perfecting, as soon as practicable,

their church organization, of applying for their own safety, quietude, and purity, the uniform discipline of Christ, of employing evangelists, of raising funds for this and other necessary purposes, by an equitable scheme of finance, and of the great obligation of personal perfection in justice, mercy, and the love of God; that by well doing, we may put to silence the ignorance of uninstructed men.

Beloved, seeing we anticipate great results from this our mission, we invite you to share with us the burden of sustaining it, by remitting to Doct. Samuel Hatch, Chairman of the committee, such a sum of money, or notes, or pledges, as it may appear good to you to contribute for said purposes.

Receive, therefore, beloved, for the truth's sake, these the Messengers of the Harrodsburg Church, and pledges of our dearest esteem, the offspring of our highest affection for you in Christ Jesus. And now may grace, mercy and peace from God, rest upon you through Jesus Christ. To him be the glory through all ages in the church. Amen.

Done by order of the Church,

SAMUEL HATCH,

JOEL P. WILLIAMS,

SAMUEL G. MULLINS,

WILLIS H. WINN,

PHILIP T. ALLIN.

Committee of Harrodsburg Church.

PERFECTION.

No. 12.

SELF-EXAMINATION.

We have stated that agreeably to certain views of human nature man is a creature of knowledge, duty, happiness and conscience, but an improved philosophy would simplify our apprehension of humanity by defining it as being intellectual, moral and animal in its constitution; that is, man is endowed mentally with animal propensities, moral sentiments, and intellectual faculties. The excellence of our character, therefore, for strength, wisdom, and benevolence will always be in the ratio of our conformity to the laws which preside over this our nature, which, as may be seen, is one of great extent ranging from mere matter to faculties which place us on a level with God and the angels; for in the beginning God made man in his own likeness.

We have then three orders of faculties, the animal, the moral, and the intellectual.

1st. The animal propensities are those which are given to a man for his own defence, gratification and support.

2d. The moral sentiments are those which are given him for the defence, support and gratification of others; and

3d. His intellectual faculties are bestowed upon him that he

may discern the truth in all cases. So that we are endowed with powers to render us active in our own behalf; powers to render us active in the behalf of others, and powers to judge of all action, and to show us what providence has put in our power to do both for ourselves and others. It is in the world of mind as it is in the world of matter, truth is balanced upon contraries; we have in the material world light and darkness, attraction and repulsion, gravitation and motion; and in the world of mind we have selfish propensities and social sentiments, desire and aversion, virtue and vice. Our passions would impel us to gratify ourselves at the expense of others; and our feelings of benevolence would lead us to gratify others at our own expense. By our propensities we would live in ourselves and for ourselves; by our sentiments we would live in others and for others; but divine wisdom has shown us that these are the extremes of our nature and that we can neither live exclusively in ourselves or in others. He has therefore given us intelligence by which we may discern what is duty in all cases, and attend to it accordingly.

It is not unimportant that we observe in this place, however, that although the blessed authority of our nature has gifted us with powers to make us active in behalf both of ourselves and others, and with wisdom and prudence to discern the truth, yet he has not left the matter here entirely; but has superadded another moral power of faculty, viz: conscience, or if you like, conscientiousness, to incline us, when the truth is seen, to follow it; a conservative power to preserve the balance of our faculties and cause us to act in harmony with our whole nature, and our state and condition as members of the community.

Seeing then that we are endowed with faculties that naturally and spontaneously lead us to act in behalf both of ourselves and other men, there can be, strictly speaking, no virtue or merit in any thing that we do either for ourselves or others considered apart from our intelligence. It is the acting in behalf of ourselves or others agreeably to the *dicta* of our conscience, illuminated by reason and the Holy Scriptures, that stamps our deeds with the name and merit of virtue.

From the foregoing premises, therefore, we may perhaps gather up a definition of perfection of action. Let us put this question then, and try to solve it by the facts above stated: What is perfection of action? *Answer.* An action is stamped with perfection when it is performed aright, not by instinct, but by intelligence and agreeably to an enlightened conscientiousness. There is a difference between action and character; these words stand to one another as particulars do to generals; there be many persons defective in their character who nevertheless perform individual actions of great virtue and merit. And there are others who have become eminent for general excellence who nevertheless have stained their reputation by

acts of great enormity. The Holy Scriptures present us with abundant illustration of both these cases. I presume my readers would desire to have a definition of the expression "perfection of character." Above I have attempted to define "perfection of action," and hope in due time to supply a definition of the other expression also. In the mean time let us remember and obey the apostolic induction "Let a man examine himself."

W. S.

**CONVERSION.
CONTINUED.**

As men have confounded the work of Christ with that of the apostles, and not taken the distinction between redemption and conversion, so they have confounded the work of the Holy Spirit with it also, and taught that unless the world is converted by the Holy Spirit, it will not be converted at all. Now the work of the Holy Spirit is inspiration; and inspiration is certainly as distinct from proclamation, which is the work of the apostles, as a propitiation which is the work of our Lord Jesus Christ. Why do we confound inspiration, proclamation, and propitiation? Their distinction is, one might suppose, sufficiently obvious. Is, then, the man, who is converted, inspired to be converted? The affirmative of this is in fact the doctrine of every one who denies the efficacy of the word of the apostles—the power of the glorious gospel which they had in charge to announce to mankind. Inspiration may be necessary to make a prophet, but it is not necessary to make a disciple. A sight of the Lord Jesus was requisite to prepare a man for the Apostolate, but this is not needed in making a Christian. Paul, in order to become an Apostle, was favored with a view of the person of the Redeemer; but to make the Eunuch a disciple it was sufficient to send to him Philip. In short, men are to be converted by the proclamation of that redemption which is in Christ Jesus, and to receive the Holy Spirit after they are converted. Thus the work of conversion is neither the work of Christ nor the work of the Holy Spirit, but a matter with which the apostles were charged when Christ said, "Go you into all the world and preach the glad tidings to every creature; he that believes and is baptized, shall be saved; and he that believeth not, shall be condemned." Mark 16 c. Here we ask what is that word or message by the apostle which is to convert the nations? I answer it is the gospel. But what is the gospel? It means good news, and this good news is this, "That God so loved the world as to give his only begotten son that whosoever believes on him might not perish but have everlasting life." The enunciation of this fact is varied in style and language, but the fact itself is invariably one in all the scripture.

Is it next asked how is this message to be taught mankind Answer, It is to be taught by the Holy Scriptures, that is we are to deliver it in the language of the Holy Scriptures, and there it assumes the form of faith, repentance and baptism first. If then we would forward the mission of the apostles and the work of conversion, we must seek to secure men in faith. In this affair it is impossible to please God without faith. The same is equally true in regard to repentance and obedience. But the word in point of privilege is to all who receive it in its true form, remission of sins, the Holy Spirit and in the end eternal life; such are said to be begotten of God by this word, to be born of him. The word to such is as milk and meat, and is intended to be to them a guide and comfort through life.

But the apostles to whom was committed the conversion of the world have fought the good fight, they have finished their course; and this business necessarily devolves upon the church which they had the honor to raise up among us Gentiles to the glory of the name of Christ. In this our duty is evident, for if the church address not herself to the work of the Lord to whom shall the world be indebted for conversion? to whom shall poor sinners look? Will angels or devils, or wicked men assume this work? No. It lies upon the disciples to see that this is done.

We conclude then by arguing with our readers to remember first of all that the conversion of mankind lies with them. 2d. By attending to it we shall secure to ourselves a clear conscience. 3d. We shall save souls. 4. We shall by so doing please God. 5. We shall glorify the name of Christ. 6. We shall beauty and gladden the church. 7. We shall then appear to him to profit. 8. If we water we ourselves shall be watered, for God will bless us. Will not, then, all these natures operate in us to perform our duty? Reader reflect upon each of these in succession. Think of the eternal importance to others of this duty, think of the blessing of a pure conscience as the result of having attended to this duty. Think of the souls saved, and of the vast obligation under which we are laid of pleasing God. But will not our love to Christ influence us? Do we not desire to see our leader glorified? What ought to be nearer to our hearts than the name of the fame of him who died to save us? But are not the compact and joy of the church dear to our hearts? When, then, does she appear in greater beauty and joy than when clothed with the garments of salvation? Is not the addition to the kingdom of God of converts the unvarying source of her greatest blessedness? Oh there is nothing more pleasant to the true lover of our Lord Jesus Christ, than to behold the converts coming like doves flying to their windows.

O. P.

THE LORD JESUS.

After our blessed Lord had spoken what is called his sermon on the Mount, the people it is stated, were astonished at his doctrine, for he taught as one having authority and not as the Scribes. He appeared to them to be a great original and not a retailer of the doctrines of Moses. As we have never listened to a person clothed with authority immediately by God, it must be extremely difficult, if it be at all possible, for us to conceive of his manner of teaching. Whether that of our Lord was grand and striking, grave and weighty, simple and unaffected, or occasionally and by turns all these together, the means of determining are not within our power. When the officers of the Sanhedrim were sent to seize him, they returned without him, and offered as their apology for so doing, that "never man spoke like this man."

The moral that I would deduce from what is said of our Lord's manner of teaching is this, viz: although his followers in the ministry of the gospel can never arrive at that dignity and power of manner which distinguished him as the great original, yet they ought in my very humble opinion, to teach and preach, as Paul says, with all authority. The preacher should let the people know that the gospel is a *command* with a *promise*, that it embodies divine authority as well as divine grace, that the Most High commands them to repent. The bishops of churches should also enforce the commandments of Christ by his apostles with all authority, for if the preacher may in the name of God, command the people of the world to obey the gospel, much more may the bishops of the churches enjoin upon the brethren the precepts which are intended for them. Obey them that have the rule over you, and admonish you in the Lord, and esteem them highly for their works sake.

There is, however, nothing more distinctive of our Lord's excellency than a certain fulness of mental devotion by which he seemed every moment to have the divine Father fully before his eyes. I have set the Lord always before my face, he is at my right hand so that I am never moved. In thy presence there is fulness of joy and at thy right hand there are pleasures forever more. He looked like a being who had come from another world indeed—a world, not distinguished for a mixture of good and evil like our own, but in which God was the all-pervading idea, the charm of the heart and the theme of the tongue. It ever had been his delight from eternity to do the will of his father, and when he became incarnate, it was, he said himself, his meat and drink to do his will. This great interpreter of the divine mind, the Word of God, (for he receives this name because he is the interpreter of the divine mind, even as our own word is the interpreter of our mind) this illustrious personage seemed ever to be full of the godhead, and in this fulness seemed to be merged all undue regard to created good. He was not of this world.

He was of God and came from God, and was himself while in the flesh an interpretation of God. He was God manifest in flesh, "He that hath seen me hath seen the father." "No man hath seen God at any time; the only begotten who is in the bosom (counsels) of the father, he hath revealed him."

This mental devotion should be cultivated by all Christians as a people who are destined to go to a world where mixed relations of good and evil, of sin and righteousness do not exist. Preachers of the gospel and bishops of the flock of Christ, especially, should be eminent for this fulness of devotion of God; and make his character, and his work and word the themes of their unceasing meditation and conversation with all men, and especially with the brethren under their care.

W. S.

CHARITY.

It is evident that our Lord Jesus was in the habit of giving to the poor; for when he said to Judas, before the Lord's supper was instituted, "What thou doest, do quickly," the other disciples thought he had directed him to give something to the poor, for Judas carried the bag. It behooves the disciples of the Messiah to look well to themselves touching the performance of charitable deeds, for their eternal salvation will turn upon this at last. "Then will the Judge say to them on his right hand, 'Come you blessed of my father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you lodged me; I was naked and you clothed me; I was sick and you assisted me; I was in prison and you visited me.' Then he will say to those on his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food; I was thirsty and you gave me no drink; I was a stranger and you gave me no lodging; I was naked and you clothed me not; I was sick and you assisted me not; I was in prison and you did not visit me.' "

And those shall go away into the everlasting punishment, and the righteous into life eternal.

The Christian religion, then, consists at last, of goodness towards man and piety towards God.

W. S.

INTERNAL AND EXTERNAL EVIDENCE OF OUR ACCEPTANCE WITH GOD.

It is not unusual, and perhaps it is not important here to notice it, for certain religious people to say, "Give us the internal evidence of the Holy Spirit and we desire no higher proof of our acceptance with God." Others say, "We have the word of God and that is enough for us." The one of these classes

of people, go for the Spirit alone; the other for the word alone; the enlightened disciple of Christ will go for both, the word and spirit conjoined. Why should we run into extremes? Are not two witnesses better than one? Do not the word and spirit together form a stronger proof of our acceptance with God than either of them taken singly? When the Lord says that "he who believes and is baptized, shall be saved," it is well, and it ought to sustain the obedient in peace, and in confidence of his acceptance with the Father of mercies; but, if to the external evidence of the word he has been pleased to superadd the internal evidence of his holy spirit, this is still more excellent. Among the errors of the day that of separating things which God has joined together, is not the least to be deplored. If God has promised his Holy Spirit to the believers, be it remembered that he has commanded him to be baptized in order to receive it. "Repent and be baptized every one of you, in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit."

W. S.

Boon county, Mo., June 1st, 1840.

BROTHER SCOTT,—On the first day of May I parted with my family, I left my domestic cares and set out on a preaching tour through the upper counties of Missouri. On the first Lord's day and Saturday before, Elder Thomas McBride and myself attended a meeting in Georgetown, Pettis county; this congregation was planted about a year ago, and your old friend Dr. Ferris is its Bishop. On the 5th nit. I addressed a congregation at brother Browning's, in Saline county, where there is a congregation in gospel order. On the 6th I reached brother Duke Young's, in Lafayette county, he has a meeting house on his land, which was nearly filled with an attentive congregation. This large and flourishing church has been gathered principally by the labors of brother Young, they have had considerable accessions within a few months, at on9 meeting near 30 were added. On the7ih brother Young and myself went to Dover, we had a large congregation and an interesting meeting here. This is one of the oldest churches founded upon the Bible alone in Missouri. Your old friend and brother Foster, late of Burlington, Ky., is one of the Elders. The church is large and in a flourishing condition. In the afternoon I went on to Lexington, accompanied by brothers Vancamp and T. N. Gaines, who met me in Dover, and spoke at candlelight to a large assembly in the Court house. The next morning we set out early for Jackson county, the two last mentioned brethren being with me. Brother Gaines preached at Col. Chiles', and that night we reached my old companion and brother Elder F. R. Palmer, who resides near Independence. He cordially welcomed us, but his late beloved companion, our esteemed sister, was no longer there

to greet us, as she had so often done in former days in Kentucky.

On Saturday, the 9th, our meeting began in Independence, and continued until Tuesday night following. The congregation was large—the large and comfortable frame meeting house, was generally filled to overflowing, and the attention seemed to increase as the meeting progressed, and we regretted that other appointments compelled us to leave under such encouraging prospects. We had 32 additions during the meeting. One esteemed lady, who had long been a Presbyterian, was immersed. One Cumberland Presbyterian, one Baptist, and a few by letter were added, the others by faith and obedience. Brother Palmer was the immerser, and gave some lucid and interesting addresses on baptism at the water. This is a numerous and respectable church.

On the 13th brothers Palmer, Gaines, and myself were in Liberty, Clay county, but the tremendous rains prevented the people generally from attending. Brothers Gaines, Young, and myself each gave them a discourse. Here we met with brother Aug. Payne, one of the Elders of the congregation, and who has done much for the Bible cause in upper Missouri. This is a numerous and interesting church, and in addition to the services of brother Payne, they have those of brother Hiatt, an excellent preacher from Virginia. They have built for their accommodation an excellent brick meeting house in Liberty.

On the 14th, in the evening, we reached Richmond, viz: brothers Palmer, Gaines, and myself, and continued with them until the next Saturday morning, during which time 14 accessions were obtained to the good cause. On the 15th we were joined by brothers Payne and Warrenner. Richmond is a pleasant and flourishing village, and the county seat of Ray county; brother Gaines a short time before this had visited this place, and spent some ten days among them proclaiming the word, assisted a part of the time by brother Payne, and succeeded in inducing some 48 or 50 to confess and obey the Lord. A church of Christ was immediately planted, and the good work is still progressing. Although this church is an infant one, it is nevertheless in a very nourishing condition. On the 3d Lord's day, the day before and after we were in Lexington, our young and excellent brother Gaines resides here, and in connection with brother Vancamp, labors for them in word and doctrine, here we had crowded congregations, and a very pleasant meeting, 16 additions were made during our stay here. Brothers Palmer and Payne were present during the meeting. Brother Hiram W. Bledsoe, late of Bourbon county, Ky., was ordained an Elder in this church. The friends are building a comfortable brick meeting house in Lexington. After witnessing a number of immersions in the noble Missouri, I came on to Dover and spoke there again at candlelight.

On the 20th brother Lancaster and myself addressed a large congregation at brother Wood's, in Saline, and at candlelight in Arrow Rock. On the 21st I reached home, after an interesting journey of some 350 miles travel, in which I visited many churches I had never been among before—met and worshipped with many, very many of my old brethren and former associates—made many new and valuable acquaintances—and saw the success of the truth in upwards of 60 additions to three congregations. I besides traveled through one of the most lovely, fertile, and beautiful regions of country I have ever beheld. The Bible cause has a strong hold in Upper Missouri, and has many able advocates, but still not one-fourth enough for the demand. Oh, that some talented preachers could be induced to lend a helping hand in Missouri. I was pleased to learn by letters, on my return, that you, with other brethren had been recently laboring in my old neighborhood, in Fayette county, Ky., with great success; and that you had preached at my brother-in-laws, Col. T. A. Russells, on which occasion his soil, who is the only son of my only sister, was immersed. Praised be the Lord.

Your Christian brother,

T. M. ALLEN.

TEMPORARY NATURE OF THE MATERIAL SYSTEM.

The things which are seen are temporary. PAUL.

If we admit, says a writer, the Eukian theory (*that the planets which compose the material system, perform their revolutions merged in a resisting medium,*) the consequences which follow are of the grandest nature. The beautiful simplicity of our system, as shown by the theorem of Lagrange (517,) (577,) that the great machine of the universe presents to the contemplative mind no indications of beginning or end, is lost! The doom of ultimate decay seems stamped upon all the works of the Creator. Though we cannot by any stretch of the imagination embrace the period of the duration of the system, the conclusion still forces itself upon our minds that at last it must end—that one by one the planets must be lost in the mass of the sun—itsself perhaps in other suns and to contribute by the immensity of its attractions to the destruction of other systems. Though such will be the inevitable effect of a resisting medium, no individual of our race will have been destroyed by the heat consequent upon the diminished orbit of the earth.

S. C. WALKER.

THE GREATEST MAN.

The greatest man is he who chooses the right with invincible resolution; who resists the greatest temptations from within and from without; who bears the heaviest burdens cheerfully; who is calm in storms, and most fearless under menaces and frowns; whose reliance on truth, on virtue, on God, is most unfaltering.—*Channing.*

THE HARBINGER.

In the June number of the Harbinger there is a piece by the editor headed, "The Evangelist," which it behooves us here to notice:

Reader, observe, when the Harbinger and the Evangelist had the happiness to meet in Cincinnati it was agreed fully on both sides, that our mutual differences should be laid aside.— But whereas the Harbinger, in his last discourteous piece, speaks of "apologies," "assurances," "professions," "promises," and "acknowledgment," I here assure you that he is mistaken, and that there were no such things from him; no such things from me; he made no acknowledgment to me but what you saw in his letter, and I made none to him but what you saw in mine; at least I intended to make none; indeed, I had none to make, for I am not conscious of having done him any evil. If I have spoken of the affairs of 1827, it was because I had a right to do so; and if it be necessary I will do so again.

My course after the meeting in Cincinnati was this: Having yielded to the wishes of all present and of the Harbinger in particular (for the propositions came from him,) I determined to go heartily into the matter, and from that moment not to allow one word to pass into the pages of the Evangelist, which even the Harbinger himself should be able to interpret as a note of war. The Evangelist "was from that moment pure and unstained. My course was perfectly unequivocal and decided. Again: in order to gladden the hearts of the brethren, and, if possible, to wipe away as in a moment all memory of past differences, I inserted our letters in the very first number of the Evangelist that came out after our meeting: nay, I even tore out of the forthcoming number some matter which had already been setup in order to make room for said letters, and willingly incurred this expense in order to hasten to its different destinations the good news of our final reconciliation; I say reconciliation, for although neither of us could say that he had intentionally injured the other, yet each felt that he had been injured by the other.

But in writing upon "Our Name" the Harbinger had associated his own with those of Luther, Calvin, and Wesley: and as I had said with a smile, "How fond we are of great and glorifying associations," &c. I thought it behooved me for sake of ancient friendship to notice, and apologize for this.— Hence the appearance in my preface to the letters, of the following sentence, viz: "*the brethren will never be wounded again by a publication of a similar nature in the Evangelist.*"

Now, reader, did it ever occur to you that in this little voluntary contribution to peace I had made a surrender of my personal independence as a man? or of any of my rights and liberties as an editor? Surely you could not imagine me guilty of a thing at once so absurd and unnatural!—

The Harbinger, when correcting an error of father Stone's, says, "You make me say of a subject abstractly what I say of it in connection with its consequences." In correcting the Harbinger himself therefore, I affirm that *he makes me say in a universal sense what I said only in relation to a particular kind of observation.* I meant that I would smile at the Harbinger's taste for great associations no more; but he introduces my saying into his first paragraph without the most distant allusion to the circumstances under which it was penned, or the small affair in relation to which it was written. That I should not examine into imputations, insinuations, or other injuries found in the Harbinger, whether written and offered by himself or any of his anonymous agents and writers, would imply, I must confess, concession indicative of a pusillanimity which it has never entered into my heart to think the Harbinger, or any other person, would presume to charge me with. No, I hold the blessings of personal right and my freedom as an editor and a Christian most sacred; and if the Harbinger imagine that he is at liberty to apply my saying to any thing but the kind of observation in relation to which I wrote it, I beg leave to say that he is morally not at liberty to do so; and if from reading the unfeeling paragraph in the late Harbinger any of my brethren suppose that I have laid myself under any superior obligation to silence or guilty peace, I here tell them emphatically that I have not. The Harbinger pronounced of himself to be at peace. Nay, I have his written pledge for peace, and he is solemnly bound by his own signature to honor this peace.

Having now explained the nature of my words and shown to what they were applicable, it becomes me, further to state, that when I had withdrawn all exciting expressions from the Evangelist; published the letters; and made the above offering to peace, I was willing to go even farther, and therefore, in order to leave nothing undone which sincerity might do, I sat me down and wrote to the Harbinger a letter of friendship. It was intended to be an expression of my perfect and entire satisfaction with what had taken place at Cincinnati. It was full of the kindest sentences. Thus I had done every thing declarative of good intentions and of sincerity, which it was in the power of any human being similarly situated to do.— But mark the sequel: it was the dead of winter and I was under promise to be in Richmond, Ky. on the 23d of December.— Well, with all my high hopes of peace out I set, when, behold, just as I arrived through storms and tempests at my place of destination, Richmond, the Harbinger was put into my hand! Too much wine, said I, is not good; vinegar comes from wine. I am bold to assert that a piece of more flagrant injustice and wickedness has not been done any individual in this reformation since it commenced than is done the Evangelist in the piece in the Harbinger which I read in Richmond.

But how do you suppose, reader, this infamous publication is got over by the Harbinger? Although it associates the person spoken of with murderers—Cain who slew his brother Abel, and Joab who killed Abner,—how do you think the Harbinger slurs it over? I will let you hear: the following is from the editors hand in his late piece:

"But an '*anonymous publication*' appeared in the Harbinger, criminating, as *some imagine*, the Evangelist. That, however, having been printed while I was from home, and before the letters above alluded to were written, even in the judgment of the Evangelist as now expressed, attaches no blame to me."

Reader, the name of a certain person living near Bethany and doing business for the Harbinger, was given me as the author of the abusive paper. I immediately wrote to him: he deigned me no answer. I then addressed a note to the Harbinger himself making the request that he would furnish me with the writer's name, *in order "that I might settle it with him according to the laws of Christ."* The answer was, that my letter was not sufficiently respectful. He knew the person, he was a very respectable person, but he would not give me his name. I had told the Harbinger that unless he gave me the person's name, I would certainly decline publicly all religious connection with the writers, editors, and publishers of said piece. I have done so, and until the Harbinger gives me the name of said person I hold him responsible. His saying that he was absent during its publication is no adequate apology for refusing to give me the name of the person: till he does this I am unable to settle my case agreeably to the law and discipline of Christ. To say that he was absent during its publication makes bad worse. To be assured of this the reader has only to ask himself, Who were the editors and publishers of it? But enough of this for the present.

I immediately received a letter from Cincinnati informing me of the grief that this anonymous paper had occasioned there, and stating that one of the Elders had addressed a letter to the Harbinger, complaining and declaring it to be inconsistent with the late arrangements. The January number of the Harbinger next arrived; this some of the brethren spoke of to me as not being free from insinuations and imputations, and expressed their grief at the appearance of a spirit in the editor utterly at war with the letters which I had published. The February number of the Harbinger at last came; still the brethren thought it not free from allusions and expressions hostile to the continuation of peace. The March number arrived, when things became so perfectly ambiguous and equivocal that Unformed one of the Elders of Cincinnati that my private remonstrance with the Harbinger was come to an end. This person addressed a second letter to the Harbinger, and the result was that I was once more addressed by the Harbinger

and informed that when he said certain matters and used certain expressions I was not to understand him to mean the Evangelist.

Now, reader, was it a time for him or me either to speak ambiguously? and so ambiguously too as to disturb the minds of the brethren, to cause an elder of the church to address him a letter on the subject, and to make it necessary even for himself to write me, and bid me not imagine the Evangelist to be pointed at?

These are some of the things, then, reader, which compelled me to believe that explanation was necessary. I have explained and will explain farther if necessary. Do I hesitate to say that my feelings have been wounded? No. I feel that the most sacred affections of my heart have been outraged. The Evangelist suffered *publicly* and *privately* while suffering was good : But there is a certain point to which a man may be driven: after this to suffer ceases to be a virtue.

In my explanations I said that my words had been taken and put under the caption "Heresy." To this the Harbinger replies that the Evangelist is not "named nor alluded to in the piece." This is an admirable answer; but let him make the case his own. He knew he was alluded to in my explanations because his words were there used; but he may use my words it seems; set them in the most questionable attitude, and then tell me the Evangelist is not alluded to.

He says that the Evangelist as well as any man in the world knew what he alluded to when he said "The numerous periodicals that have arisen from time to time to assist us," To this I answer, that the Harbinger has no authority from me for thus saying. I knew nothing at all of what he meant till he told us; nor did I care; for I only purposed to state to the brethren in my former paper what I repeat here, that the Evangelist did not arise *to assist either him or his periodical* in any sense that he could give the expression. He meant, he said, that the Christian Baptist "*led the way in the present effort at reformation.*" Well, the explanation being given, would the person who led the way in the present effort to re-establish the true gospel be permitted to use such language, and to speak of all who are now engaged in this effort as coming up to his assistance? I think not. Yet in this matter wonders have been effected.

The Harbinger says of our December number, that the Evangelist well knows that he, the Harbinger, regards that number "*as false in some of its prominent facts, and unchristian in its spirit, matter, and form.*" The Evangelist thinks he knows the contrary, Seeing then that he has so gratuitously given his opinion of our December number, he certainly cannot take it amiss in us to say of his October number, which caused ours to be written, that *we think it also false in some of its prominent facts, and unchristian in spirit, matter, and form.*

The Harbinger says he has been silent when he ought to have spoken. I am confident that he has also spoken when he ought to have been silent, for had his pieces never appeared, mine never would.

Thrice do we find in his late piece the words "*beloved brother*" italicized and quoted as taken from the Evangelist. This is a bold push to put a man at fault. Now the Harbinger has designated us beloved brother often enough as all know: and it would be a very easy matter for us to quote, italicize, and comment on the expression as being found in his own writings, but alas! this is a poor way to heal wounds. He shall not find us prostituting the expression.

Finally, the Harbinger speaks of his having delighted to honor us. I am not conscious of having done any thing to forfeit the respect either of him or any other man in this reformation. It is God that honors us, and that hath made us a blessing to many people; and I trust the Harbinger will by and by be convinced that the honor which we seek, it is not in his power to bestow. I go for peace; but henceforth it shall be peace founded upon rectitude. If I have misconceived him I desire to be corrected; and I will add, that if the Harbinger wants that peace to obtain, which he was the first to propose, he must change his plan somewhat; for if he thinks that we are to act as one whose hands are bound, we can only say that he is mistaken. We most sincerely wish to the brethren that peace which it appears we ourselves are not destined to enjoy. Yes, may grace, mercy, and peace be with the brethren through our Lord Jesus Christ. W. S.

ORDER.

In the Roman Senate the greatest freedom of debate was permitted, and each member had the privilege of expressing his views at large on all questions submitted to their consideration. But whilst this was a standing rule in that dignified body, it was also deemed imperative upon its members, that after a question had been disposed of finally, that the minority should acquiesce and submit, so says the learned and elegant Gibbon; it would be well for us to learn a useful lesson from this standing law of a Pagan assembly, a law originating in wisdom, and proven by experience to be a sound, healthy and righteous one, from which without the very best of reasons there should be no departure.

In our assemblies, when met to deliberate upon matters of expediency and propriety, or in cases of discipline, after the meeting has been properly organized, and a question has been submitted to the calm and patient deliberation of the body, and all who may desire it, have expressed their views upon the subject, when the final vote is taken, the majority should always rule, and the minority ought not only to acquiesce but to sub-

mit, not only should they yield, but comply with the wishes of the majority; unless this be the case, nothing can be done in our Christian assemblies to any purpose without unanimity, and this cannot be expected in one case out of a hundred.

It ought therefore to be a standing rule amongst us that after the final vote is taken upon every question that has been finally considered, that the parties in the minority should obey. Any other view of the subject must lead to the abuse of a great privilege and plunge the congregation into the whirlpool of anarchy, keep the body in a continued ferment, and will forever prevent the settlement of every question that may come before the house.

I have seen and lamented the evil effects resulting from the opposite course. After the congregation had scripturally decided in a case of discipline, how often is it the case that a few members in the minority have kept up a continued strife, by asserting in defiance of all proof the innocence of the accused, and condemning the measure of his excision as arbitrary and despotic.

Not only have members been known to agitate questions privately to the disturbance of the congregation after they have been put to rest, but not unfrequently is it the case, that in public, insinuations or direct objections have been thrown out, with reference to those matters which have been thus solemnly ratified and confirmed; this is certainly indecorous and improper, and no member except through ignorance of duty, or by an overweening opinion of his own importance, or by a reckless disregard to the judgment of his peers, would adopt such a course.

It is to be desired that our brethren would take this matter under consideration, and act upon the rule referred too, upon which the Roman Senate acted, a rule which the Christian legislator has sanctioned and which common sense, right reason and the usages of all well organized deliberative assemblies approve.

AN OBSERVER.

PUFFING.

I am mortified to see the notices sometimes found in the letters of your correspondents, given of certain evangelists, who have been successfully employed in the vineyard of the Lord. Not unfrequently is the reflection forced upon me that the statistics of immersion, &c. given by them, are sent for publication merely to let the reader know that "*I have done it,*" with a studied particularity. You will find a correspondent say, "how unfavorable the prospects were," until either the writer or some one else came to their aid, and then commenced the accessions, intimating if he had not been there, the meeting would have closed without additions, when in fact, he only may have reaped from the labors of others. It is exceed-

ingly unfair and unjust to depreciate the labors of our brethren, and for one or two persons to run away with the spoils, or like Achan, to steal and hide away the golden image; and nothing is so unbecoming in a proclaimer of the word as *egotism*.

I am equally pained to see the bold and fulsome panegyric that is so often bestowed upon our teachers—for instance, they are called "bold and fearless champions of the truth"—"eloquent and powerful proclaimers of the word," "mighty in the scriptures," "men of great promise," "efficient men," "an apollo, a modern apollo, a western apollo, or the apollo of the west," and such like language. To a refined and sensitive mind, nothing can be more confounding and painful than such flattery, but to a young and inexperienced preacher, to be thus puffed in stereotype, it may have a most deleterious effect. To administer fuel to the pride of such persons is dangerous in the extreme.

That we have in our rank some tolerably able men for their circumstances is true, but among them all you will not find one that deserves the epithets bestowed upon them, and if they did it would be unwise to bestow them. In fact it is the fewest among them that have a competent knowledge of the scriptures of the Old and New Testaments; they have not enjoyed many advantages in early life—their attainments therefore are limited—knowledge of the things of nature and religion but scanty—and but few if any have devoted much of their time assiduously, critically, and minutely to the reading and study of the scriptures, except in part; and but few if any have studied them in the original language in which they were written, or even with the lights which English literature would furnish.

OBSERVER.

PUNISHMENT OF THE CROSS.

The ingenuity of men in the invention of penal tortures, has well nigh equaled their ingenuity in the invention of crime. They have seemed to think, that the more terrific and revolting a chastisement is, so much the stronger will be the reluctance to incur it. In this they have forgotten that certainty, rather than severity of retribution, deters from sin; and that any apparent savageness in the penal code, instead of repressing insubordination, excites to it. The spectacle of a barbarous punishment blunts the sensibility of the observer, annihilates his pliability to moral consideration, removes sympathy from the side of justice to that of an injured criminal, inflames the recreant spirit to a fearlessness of all milder penalties, and a willingness to hazard such as, though terrific, are yet uncertain and are apt, whenever inflicted, to gain flattering commiseration. The history, then, of punishment on the cross, as it detects the secret efficacy of all pun-

ishment, commends itself to the notice of all who are interested in legislating. For a different reason, it commends itself to Christians. This was the punishment inflicted on their Master. In enduring its agonies, consisted partly his atonement. If they wish to learn the cost of the atonement, they will wish to meditate on the extent of those agonies.

The cross was early used in Assyria, according to Diodorus Siculus; in Greece, according to Plutarch, Quintus Curtius, Justinus; in Germany, according to Tactius; and indeed in almost every land of which a history has come down to us. It is still used by Mohammedans in the east.

Livy dates its introduction into Rome, at the time of Tullus. He is probably correct; though Cicero dates it at the reign of Tarquin the Proud, who certainly applied the torture with all the zeal of one who had introduced it as a novelty. The use of it became more general, as the republic increased. We read of the crucifixion of five hundred and upwards in a single day, by Titus; of about two thousand at one time, by Quinctilius Varus; of about six thousand servants, by Augustus the Sicilian, the masters of the servants having previously been slain. Josephus says, that, at the destruction of Jerusalem, "room was wanting for crosses, and crosses for bodies." When nominal Christianity, however, became triumphant, this species of penalty was discarded throughout the Roman empire. As the holiest of men once endured it, a veil of hallowed remembrance was flung over it; Constantino resolved that throughout his dominions it should no longer be profaned, and he substituted for nailing upon the cross, strangulation upon the gallows, (patibulum instead of crux.) He also prohibited the breaking of the criminal's legs, because the legs of Jesus' companions in punishment were broken, and he stamped the cross on medals, coins, and the arms and ensigns of his soldiers.

The Romans applied the punishment chiefly to slaves, and therefore called it "servile supplicium," "supplicium in servile modum." A crime which would subject a soldier to decapitation, would send a slave to be crucified. "The cross, the very name of it," says Cicero pro Rab., "should be far, not only from the body of a Roman citizen, but also from his thoughts, eyes, ears'. Not merely the endurance of all these cruelties, but also the condition to endure them, the expectation, yea, the mention of them, is unworthy of a Roman citizen and free man." It is indeed true that citizens, distinctively so called, were always exempt from this punishment; but mere freemen, who were not citizens, were sometimes exposed to it. No age nor sex were spared. Robbery, assassination, lying, theft, desertion from the army, and other crimes, were punished by it, and in the case of slaves, so small an offence as desertion from their master. Lardner says, "it was universally and deservedly reputed the most

shameful and ignominious death to which a wretch could be condemned. In such an exit were comprised every idea and circumstance of odium, disgrace, and public scandal." Hence was the cross called "infelix arbor," "infelix lignum," "infamous stipes," "damnata crux." "From this circumstance," says Justin Martyr, "the heathens are fully convinced of our madness, in giving the second place after the immutable and eternal God and Father of all, to a person who was crucified," "We must hesitate," says Trypho, after ridiculing the weakness and sufferings of Jesus, "with regard to our believing a person who was so ignominiously crucified to be the Messiah; for he fell under the greatest curse of the law of God, for it is written in the law, cursed is every one who hangeth on a tree." We perceive, then, that the apostle had a *meaning*, when he said, "Christ took upon him the form of a *servant*," Phil. ii. 7, 8; that "he despised the *shame*," Heb. xii, 2; that the preaching of the cross was to the Jew, who remembered Deut. xxi. 23, "a stumbling block," and to the Greek, who asked what good can come from a nailed, pierced malefactor, "foolishness," 1 Cor. i. 23. The celebrated climax of Cicero, derives much of its peculiar force from the ignominy of the chastisement it describes. "An order was given for his execution, for his execution upon the cross!" "It is an outrage to *bind* a Roman citizen; to *scourge* him is an atrocious crime; to *put him to death* is almost parricide! but to *crucify* him— what shall I call it?"

Nor did the dreadfulfulness of this result alone form its baseness. "Crudelissimum, teterrimumque," Cicero characterizes it, and says, "ab oculis, auribusque, et omni cogitatione *hominum* removendum esse." For the intensity of its pangs, it was feared far more than either burning or decapitation. "If men are free citizens," says Ulphianus, "they may be given to the beasts for their crimes; if slaves, they may be loaded with the heaviest punishment," "supplicio summo," "supremo," "extremo," as it was often denominated. We shall easily see that it must have been full of tortures if we attend to the structure of the instrument and the mode of applying it.

There were two kinds of crosses; the simple and the double. The simple cross consisted of a single timber, to which the hands and feet were bound or nailed. Hesychius says, that sometimes the criminal was made to sit upon a sharpened stake, and the stake penetrated the body, and after passing along the spine, came out at the mouth. Seneca and Plato mention this mode of "infixion," as distinguished from that of "affixion." Nicholas Fontanus says, that the cross sometimes came out of the breast instead of the mouth.

The double cross, according to Tertullian, Justin Martyr, and Jerome, was constructed in three different ways; first, in the form of the letter X, the two beams intersecting each other

in the middle, and one of the criminal's members being affixed to each section of each beam; secondly, in the form of the letter T, the two beams crossing each other at right angles at the top, and one arm being affixed to each part of the transverse beam; thirdly, in a form distinguished from the second by an elevation of the perpendicular beam above the transverse, the two beams remaining at right angles to each other. According to the most ancient pictures, statues, and written representations, our Saviour suffered on the double cross, made in the third form. The perpendicular beam was distinguished from the transverse by the epithet, "tree," and this word is sometimes extended in its signification to the whole instrument. See Paul's use of it in Gal. iii. 13, and Peter's in 1 Pet. ii. 24.

In the middle of the perpendicular beam there was a projection, called "the middle seat," upon which the sufferer rested and by which in part he relieved the pressure on his limbs. The knees being bent, and the feet being therefore incapable of supporting the body, its whole weight must rest upon the hands, and sometimes they, without the aid of this middle projection, would be insufficient to sustain their burden. Although many have denied that any such seat was in use, the authority in favor of it seems to be decisive. Justin Martyr, who lived before the punishment of crucifixion was abolished, states expressly, "in the middle of the cross there was fixed a piece of wood, as a horn, standing out, and on the horn the crucified man was as it were carried." Irenaeus also speaks of the projection in the middle of the perpendicular beam, on which projection the criminal, while held up by nails, rested and relieved himself." Tertullian and Innocent mention the same, as the means of prolonging the sufferer's agony because mitigating its intenseness. The current comparisons, also, among ancient authors, of a crucified man with an equestrian, indicate the existence of the central knob. On no other principle can we understand the phrases, "to mount upon the cross," "to leap upon the cross," "to ride," (inequitare,) "to rest upon the cross," "to be borne and carried upon it." Ordinarily the seat was smooth and easy, and according to Justin, was made to resemble the horn of an ox; but occasionally there were sought out for the criminal some excruciating pains, and then the seat was made rough, pointed, and sharp.

On the top of the perpendicular beam, over the head of the malefactor, was usually placed a tablet containing the charges for which he was condemned. The tablet, according to Vossius, was covered with (cerusa) a kind of white paint on which letters were, not as some say, engraved, but written with ink or vitriol. The inscription was sometimes in several different languages. That which Pilate wrote for Christ was in three; the Latin, as a tribute of respect to the empire; the Hebrew,

that it might be understood by the inhabitants of Jerusalem; and the Greek, for the accommodation of the numerous Hellenists who had come up to the feast.

Not more than five or six words were usually inscribed on the title-board. "Parmulius has spoken impiously," is a superscription preserved in Suetonius; Eusebius mentions another, "this is Attalus, a Christian." The words placed over our Saviour, are supposed to have varied in the different languages, and thus the varied representations of them by the Evangelists may be, each, correct. Each contains a provoking laconic sarcasm upon the Jews, whom Pilate hated ungovernably. Here, on the slave's cross, is your *King!* Jesus, a man from contemptible little Nazareth, and yet the King of all Jewry!

The height of the tree of the cross was ordinarily about ten feet. Of these, two, and sometimes three feet were sunk in the earth, so that the elevation of the criminal above the earth's surface was no more than from twelve to thirty-six inches. It was easy for the sufferer hanging on so low an instrument, to converse, as Christ did, with the bystanders, and easy for the bystanders, like them who gave Christ the impregnated "posea," to reach to the head of the sufferer.

The instrument was erected for crucifixion at some conspicuous and frequented place. Quintilian says, "as often as we crucify malefactors, we select the most celebrated roads, where the greatest possible number of witnesses can look on and be moved with fear." Polycrates selected for the scene the highest summit of the celebrated Mycale; Alexander, the most public place in his cities; the Mamertines resorted to the "Pompeian way," and in nearly all populous villages, some commanding site was consecrated to blood. The Jews, tho' required by Deut. xvii. 13, to inflict capital punishment so publicly that "all the people shall hear and fear," were yet forbidden by the spirit of Numb. xv. 35, and 1 Kings xxi. 13, to inflict it within the city, see Acts vii. 58, and the Romans also preferred to crucify their malefactors "without the gate." Accordingly Christ was led from the governor's palace, which was the celebrated fort of Antonia, and situated a few rods north of the temple, to Golgotha, "the skull,"—called the skull partly on account of its shape, partly because it was strowed with the bones of malefactors crucified upon it. Although without the city, as is evident from Heb. xiii. 12, it was not far without, as is evident from John xix. 20. Its distance from the fort of Antonia, or the governor's palace, where Christ stood trial, was in the shortest course about four hundred yards, and this may have been the distance which he walked to crucifixion. Being near the walls, and being, moreover, an eminence, the spot was very publicly exposed. It was easy, therefore, for the priests to gaze at the suspended Messiah without defiling themselves by ascending the hill, see Matt.

xxvi. 41, Mark xv. 32; for the Galilean women likewise to behold him "afar off," see Matt. xxvii. 55, Mark xv. 40, Luke xxiii. 49; and for "many of the Jews," to read the title of his accusation, even while standing on the walls of the city.—There were also two public roads, one from Bethlehem and one from Joppa, which met by the side of the mountain in its immediate neighborhood, and so travelers from the west would necessarily "pass by," and might revile the executed sufferer; see Matt. xxvii. 39, Mark xv. 29. From this publicity and also from the barrenness of Golgotha, it was a very eligible spot for executions; yet, above all others, disgraceful. To be crucified there, was as repugnant to a prisoner's feelings, as in England to be hung at Tyburn. But Christ "sought disgrace."

THE NORTH WESTERN PASSAGE.

The question of a North Western passage from the Atlantic to the Pacific Ocean, after having been for three centuries a matter of doubt to the civilized world has been settled at last. It is known that such a passage exists. Messrs. Dease and Simpson, of the Hudson Bay Company, have succeeded after two previous attempts, which resulted unsuccessfully, in exploring the way, and in establishing beyond a doubt the fact of a continuous communication between the two great Oceans. The passage through the entire route from the mouth of the Coppermine river to the Atlantic lies South Lat. 69. The strait continuing the passage runs between Boothia, now first ascertained to be an island, and the main land; it is about ten miles wide at each extremity and three miles wide in the middle.— The successful explorers reached Fort Simpson—a trading post of the company—on the 14th of October last, having left Cape Franklin, near the mouth of the Coppermine river, on the 20th of July.

The discovery of this passage has long been an object of especial solicitude to the British Government. The names of Parry, Franklin, Ross, Back and others, are associated with strenuous persevering and most laborious effort towards attaining this much desired result. The liberal policy of the government which rewarded and honored the services of these enterprising men, though none of them succeeded in the ultimate purpose of their labors, has now achieved the great end in view. Each previous undertaking did something towards accomplishing it. Messrs. Dease and Simpson, to whom belongs the glory of final success, no more deserve *all* the honor of the enterprise, than the architect of a cupola deserves to enjoy the fame of constructing the noble edifice of which it is the crowning ornament.—*Balt. Am.*

THE EVANGELIST.

NEW SERIES.

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DISCIPLINE.

NO. VI.

The means to be employed for the recovery of an offending or offended brother is a chain of three links, viz: 1st. A private personal interview; 2d. A social personal interview; and 3d. An ecclesiastical interview, or an interview with the church. If these means fail to bind brother to brother, the matter is ended; the party is lost. It becomes important, therefore, that this discipline be attended to with great care and accuracy.

To know whether this interview with the church means that the parties shall appear before all the brethren or a majority of them assembled; or before the officers of the church as those appointed to attend to her business, is a question that has perplexed many even of those who most anxiously desire to be enlightened on the point. The language is, If he will not hear them (the witnesses) tell the church. Observe, it is not "*tell the world.*" Again: it is not "*tell the church and the world both,*" But as the first interview was to be between the parties alone; and the second between them and the witnesses alone; so the third interview is to be between all these and the church alone, that is, the church is to do her business by herself, the world or the unconverted have no right to be present. The greatest possible prudence ought to be exercised in this point; I think I have seen infinite evil occur to the reputation of the church from a contrary practice; the frailties of the brethren on occasions of difficulty call not for that notoriety which the presence of the unconverted would give them.

Every term in the law of Christ is important. "Tell the church." "*Tell;*" some neglect to tell their grievance; some refuse or neglect to take the first step, some the second, and some the third. The consequence is, that the church becomes filled with parties and heartburnings. Respect for the peace and purity of the divine institution, and above all, respect for the law of Christ that bids us tell the church, should incline and impel us to disclose in a proper manner those evils and injuries which we cannot in silence any longer endure.

The discipline of Christ, which I have in a few essays discoursed upon, is either so illy understood or so badly attended to as to make it a very hazardous matter to attempt to have any injuries brought before the churches. Many of the officers of the churches, upon whose character the adjustment of difficulties will always in a great degree depend, do not possess the governing attribute in any adequate degree; and others of them are wholly without that shepherd-like care which is indispensable in the person appointed to the office of pastor. Many of them forget that it is their honor and office to stand in the same relation to the whole flock, and therefore they are too often ready to take sides with those who make them their confidants and to become the leaders of parties rather than guardians of the whole church.

But the question recurs, Do we make our grievance known to the church when we make it known to the proper officers of the church? If the officers of the assembly be appointed to do the business thereof, then it behooves them to hear and attend to it, and we should tell the church through them, and the church in turn will speak to us by her officers; but if the officers are not appointed or ordained with relation to discipline, but the whole church must do what can certainly be more expertly done by her servants, then we will tell it to the church, the whole church, and nothing but the church. There can be no doubt that it devolves upon the officers of the church to negotiate and manage all church business, and therefore, it is both proper and natural to inform them if we have any thing which we intend for the ear of the brethren assembled. Hence the necessity of having discreet business men for officers, and not weak partisan plotting ambitious brethren who would rule others long before they have learnt in any degree to rule themselves. It is death and destruction to a church to elevate to the episcopal dignity and carp a person of no competent attainments. There are men who do not see before them one inch; who think themselves wise when they are only cunning; and mistaking cunning for wisdom they imagine that when they have made one successful effort all is done, the business is ended; but they have no turn for that combination of thought which is so indispensable to the management of the whole business of a popular assembly; and so not unfrequently they and the church together fall victims to their own short-sightedness and self-conceit.

When a case is entrusted for settlement to the church and the officers of the church, the most sacred regard should be had to the salvation of both parties; and if any man concerned in it would be wise, let him himself first be pure, peaceable, gentle, easy to be entreated, full of goodness, without partiality, without hypocrisy; for if any one will descend from being the bishop of the flock to be the bishop of a party, which men of slender

parts, weak judgments and limited experience are very apt to do, he degrades himself and dishonors his office.

If, then, we accomplish nothing with our brother by a private and a social interview, we are to tell the church this, and so give him the benefit of an ecclesiastical interview.

SENEX.

CLEANSING OF THE SANCTUARY.
NO. V.

The Millennium is a topic in religion which has long proved a delightful but delusive source of gratification, mental gratification to the enthusiast. The sobrieties of literal Christianity are dull things to him. Give me a Millennium, as Rachel said to her husband when she wanted children, "give me a Millennium else I die," is the very spirit and quintessence of the enthusiasm of this age. But, reader, mark this—that however much we may yearn after some great foreign or future good, a greater good than the plain, simple, unadorned religion of the New Testament the present world is never to behold. This is heaven's last best gift to men; for, as the Apostle says, If God withheld not his own Son, but freely gave him up to death for us all, how will he not with him freely give us all things!

For more than twenty years have we, in company with good and great associates, been laboring to disentangle original Christianity from the corruptions with which the ignorance or design of men has combined it; and if we have presented the following as a schedule of reformation, we have done it, not because we deem any of the elements a novelty, but because the brethren are acquainted with them all, and know that these are the great principles which are now breathing life, and vigor, and courage into all the ranks of the current reformation.

1. The Bible alone.
2. The True Gospel.
3. The name Christian.
4. The ancient Order of the Church.
5. The perfection of individual character.

No reformer has ever come forward and presented these in the aggregate as the basis of a perfect reformation; they have been introduced successively and at several times by the several public men now in the field as they happened to see farther than their fellows into the original institute. But the truth is that there never was a public man who did not in the first instance see things partially. Like the man in the gospel whose eyes were opening, each has seen men like trees walking! Now having constitutionally a little more Causality than Eventuality, and a little more Comparison than Language, or, in other words, having a greater taste for philosophical and logical analysis than for history and philology, we thought

it would afford our beloved brethren a real pleasure to see at a bird's-eye glance these weighty and powerful principles which have been so long agitating Western Religious Society; and therefore, the above analysis of reformation is submitted not as containing things which have been undiscovered, but as being an assemblage of all the most important discoveries of the great and excellent persons with whom we have so long had the pleasure of co-operating—whose names also I trust are in the book of life:—may heaven pour its choicest blessings upon their heads for what they have done, and grant them a free and full forgiveness for what they have not done.

We have thought the above schedule would afford our readers delight pretty much in the same way as a small map of a large country affords us delight. It is a map of our Reformation; it is an anatomy of this great living thing that is now stalking from sea to sea, and from the river to the ends of the earth.

Two uses may be made of the above analysis of reformation:

1st. A man may employ it for the expurgation of the whole church of Christ.

2d. He may employ it for his own purification.

This last, for all the purposes of his own salvation, is the most important of the two propositions: for what will it profit a man, should he do ever so much good to others, if he himself proves impure, if he himself be unholy? Therefore the man "who would better the condition of others in religion should first of all employ it for his own purification, then let him presume to assist others.

W. S.

CLEANSING OF THE SANCTUARY. NO. VI.

Of the five elements of reformation, viz: the Bible, the true gospel, the name Christian, the church order, and perfection of character, that whose authority is at present most questioned and contested is the name "Christian."

Touching this point two propositions are now before the brethren—one by the Harbinger that we should prefer and take the name disciples because it is, he says, the most "*ancient*," most "*scriptural*," and most "*unappropriated*."

The Evangelist urges that the word disciple not being a name at all, but a relative designation, like brethren, saints, faithful, children, elect, &c, it is like these to be used only in its proper scriptural and philological sense, and that the Holy Scriptures informing us that "*the disciples were named Christians*," no other name is either lawful or necessary.

Animated by great zeal for the name disciple, for he says there is no alternative but "Jesuite or disciple," and the space of six months, 'which he had allotted to himself for prepara-

tion, having expired, the Harbinger for August has come on bringing with it no less than sixteen pages on the subject of our name. The piece divides itself into two parts— the first comprised in four pages, the second in twelve. Both being sufficiently spiced with sarcasm, and pervaded by a spirit which few brethren, who read them, will, I am sure, feel to be in much unison with either the humility which becomes the true disciple or the respect and courtesy due from one brother in Christ to another.

Without further preliminary, however, we will proceed to the examination of those arguments against the name Christian which are found in the piece; for it would be very uncharitable in me by particularizing all its discourtesies to attempt to deprive a "calm and grave" disputant of the advantage which arises to him from the mere use of a sarcastic and supercilious diction.

1. The Harbinger now objects to the use of the name Christian, 1st. Because no party in Christendom will ever call "us Christians to the disparagement of themselves." To this I answer that with us it is a settled maxim to call Bible things and persons by Bible names, whether the parties in Christendom will do so or not. They will not call baptism immersion; shall we then reject immersion for baptism on this account? The crying sin of Christendom is that they will not call Bible things by Bible names; and were we to assume the name of disciples of Christ, neither would they call us by this name to their own disparagement.

2. But the Harbinger objects again, "that as a *denominational* and *national* designation it has no discrimination, no honor, no divinity. "The Christian world," "the Christian nations" are, he says, "just as vague as Christendom." This, I answer, is a fact; but observe also that while these expressions are indeed vague, so are they also unscriptural. But shall we suffer ourselves to be robbed of the golden treasure of a pure and biblical language by an unsanctified world Because they abuse it shall we disuse ill Then might we with the same propriety abandon the proper use both in word and fact of baptism, the supper, preaching and the Bible itself. But I would ask what superior discrimination, honor, and divinity would attach to 'he name "Disciples" None whatever. The objection therefore is utterly valueless.

3. It is again objected that "there is no Christians in heaven, no Jew," &c. To this I reply there is no baptism in heaven, no supper, no Holy Scriptures, no waiting upon the sick, &c. Shall we, then, decline all attention to those things for the present in the hope of higher and more spiritual good in heaven? Or shall we attempt by restoring Bible things to Bible names to merit the excellent distinction before our God of those who have been "valiant for the truth in the earth?" For more than twenty years I have gone for this last, I shall

not now, I trust, be induced to abandon my course by reasons so groundless as the above.

4. It is again objected—that Christian is not of divine authority because the word *chrematizo* does not signify to name by *divine* authority. The former objections, which would have swept away the whole of our religion, we are compelled to reject because they prove too much. But this one carried to the poles by the sheer influence of its own levity, does indeed, as you will speedily perceive, prove nothing at all, and therefore it is equally to be rejected.

Reader, It is said only once in scripture, that "*on the first day of the week the disciples came together to break bread,*" Acts xx. 7. Now we break bread on the first day of the week, and we produce the above passage from the 20th of Acts for our authority; and think and assert that those who meet on the first day to break bread never can want authority for their practice, so long as it is once written that the primitive "*disciples came together on the first day of the week to break bread.*" But what would you think of that logic which objected to the practice of breaking bread on the first day of the week, merely because the word *senagmenon* in the Greek text does not signify "*to come together by divine authority*," but simply to come together. You would think such an objection trifling, would you not? you answer, yes. Why? because, say you, the proof in the verse is not contained in the word *senagmenon* as implying divine authority, but as signifying that on that day the disciples did assemble. Exactly so.

Well, then, it is just so touching our name. It is said in scripture that the "*disciples were named Christians,*" and this is our authority; but observe, that, as in the case of assembling on the first day the proof is not contained in the word *senagmenon* as implying divine authority, so in the naming of the disciples the proof is not contained in the word *chrematizo* as implying divine authority, but in the *fact*—the stubborn *fact* that "*the disciples were named Christians.*" It is not said that on the first day of the week the disciples at Troas assembled with divine authority; and it is not said that the disciples at Antioch were named Christians by divine authority, but it is said they did assemble at Troas, and it is said they were named at Antioch. Paul was present when they broke bread at Troas, and Paul was present when they were named Christians at Antioch; and therefore as it is written the primitive disciples at Troas [Paul being present] broke bread on the first day of the week, we do the same; and as it is written the disciples at Antioch [Paul being present] were named Christians, so we are named the same; but our authority in each case depends not upon a *word*, one *word*, but upon a *fact*, one *fact*, one stubborn *fact*, namely: that "the disciples assembled," that the "disciples were named Christians." The whole criticism of the Harbinger, therefore, from beginning to ending is irrele-

vant; it never touches the proof, and it is a mere logomachy or war about a *word* and not about a *fact* at all!

6. So that his reasonings, argumentations, his criticism and philology are all useless and superfluous and directed to a point on which I have laid no stress whatever, as containing infallible authority for the name Christian; and yet he has, doubtless by mistake, in a very unnecessary and unfortunate manner taken my word *infallibly* from its proper connection with *fact* in my piece, and joined it to doubtful reasonings about the word *chrematizo* in his own piece, and so made his readers think it had the same connection in mine. The sophism which the Harbinger employs in the whole of his elaborate and erroneous criticism is what logicians call the *ignorantia elenchi*, the mistaking of one thing for another; that is, instead of proving that *chrematizo* did not mean to name by divine authority, he ought to have proved that it did not mean to name at all, and that "consequently the disciples never were named Christians." But the sacred text says, "the disciples were named Christians," and so this criticism leaves the matter, so far as authority and the Evangelist are concerned, entirely where it was.

But observe, reader, I had said, and I thought the language sufficiently modest, sufficiently humble, "we shall, we trust, *infallibly* prove Christian to be both of divine origin and divine authority." Now the Harbinger having picked out the word *infallibly* and disassociated it from the proof and *fact* in reference to which I used it, namely: that, "the disciples were called Christians;" and having arbitrarily and improperly joined it to *chrematizo* to which I never referred as containing any proof or fact at all either fallible or infallible, but something merely *probable*, concludes his criticism on six passages in the following sarcastic style; for observe, where the argument is weak the sarcasm must be strong. "Having, says he, shown if not *infallibly*, very *probably* that we have taken these six texts from the service of our too sanguine brother editors, I shall next show that the remaining three can by no means be claimed by them," page 369. The finesse which the Harbinger plays upon his readers in relation to us at this point is this: He first makes them believe, undesignedly, no doubt, that the Evangelist had regarded that as infallible proof which he had never regarded as any proof at all; then he shows them, or thinks he shows them, that he had taken all this infallible proof out of the Evangelist's hands; and finally having fairly blinded his readers' eyes by the dust which his continued grinding on the old Greek word *chrematizo* had thrown into them, he "calmly and gravely" concludes the whole with this, viz: that *chrematizo* indicates no "divine authority in the case." All this, reader, is done with as much complacency and apparent earnestness as if it were true that the Evangelist had argued that *chrematizo* was infallible authority for the name "Chris-

tian!" And what was to be the result of this with the poor reader of the Harbinger? Why he must just believe this *argumentum ad ignorantiam* or argument addressed to his ignorance, and arise from reading the piece saying, "Well, the infallible proof of the Evangelist for Christian is demolished," when in fact it was never touched, no never touched!!

But, reader, turn over to pages 52 and 53 of the March number of the Evangelist, for this year, and you will perceive that what is there produced as *infallible* proof for the name "Christian" is *fact*, stubborn *fact*; not a *word*, not *chrematizo*, not the use of this "litigated" term of the sacred writers; but the undeniable fact that in Acts xi. 26, it is revealed to us by the holy Evangelist that "the disciples were named Christians." But in order to assure my readers of the truth of what is here stated, it will be safest just to insert my argument in this place; so here it is:—

"1. My first argument then for the divine authority of the name Christian, is that the holy Apostles Paul and Barnabas gave it to the disciples.

2. My second is that the language of the sacred text is in harmony with the above fact, and is repugnant to every contrary interpretation.

Of the language of the text:—It is universally admitted that the historian Luke intended by the language which he employs to inform his readers that the disciples were named, or that some people named them. But now see—To give a name implies authority, that is, none but parents, masters, guardians or God give names, for if a person without authority does give a name, then it is an illegal one and may consequently be changed by the proper authority, or it is considered a nickname. Now Christian was given to the disciples either as a name or nickname. If it was given as a name, it was given by authority, for nothing else could warrant the historian in calling it a name, but if it was given without authority then it is a nickname, for none giving it without authority could make it a real name. Shall we then appeal to the language of the Holy Bible, for the solution of this question? Shall the word of the Lord be deemed sufficient authority in the case? Most assuredly it shall. Well, what do the scriptures say? Do they say that the disciples were *named* or *nicknamed* Christians first at Antioch? Let us hear them. Well, 'And the disciples were *nicknamed* Christians first at Antioch.' What a precious reading! But, my reader says, it is a false reading. This is a fact; and therefore we subjoin the true reading, namely, 'And the disciples were first named Christians at Antioch.' To give a name, as I have already observed, implies authority, because none but parents and others having authority can legally exercise this right. Now it is God who is the parent—the father of the brethren, and therefore seeing that they were named it must have been by the

parent of the divine institution, God, and the 26th verse of the 11th chapter of the Acts, must, in point, of fact mean that 'the disciples were by divine authority, named Christians first at Antioch.'

So then, reader, you have in the last sentence of the paragraph above quoted a fair proof that it was in the language of the text, as it reads in English without reference to criticisms on *chrematizo* the Greek, that I conceived the infallible proof to be found.

But I knew, and observed in my piece too, that the argument derived from the *usus loquendi* of the New Testament touching *chrematizo* was regarded as a very weighty one "by many;" and, therefore, in a manner purely casual, purely incidental, I noticed it not as infallible proof or any proof at all, but as something that at least, did not disagree with my argument or proof as found in the above paragraph. Hence in speaking of it I twice say *if*— "If then it be lawful," and "If any weight is due," &c. "though regarded as a very weighty argument by many," &c. Now the Harbinger is at fault certainly when he changes my two suppositional *ifs* into *infallibility* itself and treats that as a weighty argument of mine, which I only looked at as being regarded a weighty argument by others i. e. Dodridge, Brown, Benson, &c.

But, reader, we believe many things from the tenfold greater difficulty of believing the contrary. The creation of the world by God for instance. Now this is the true state of the case touching the name of the disciples also; the text says they were "named Christians," and it is ten times more easy to believe this than to believe the contrary, as some do, that "the Christians were named Disciples"! and it is easier to believe that our heavenly Father, or the Lord Jesus, or the Holy Spirit, who alone had authority to do this, gave them their name than that Jews, or ungodly Gentiles, or the disciples themselves, contrary to the text, gave this name.

But in many theological matters we have three things: 1st, the fact: 2d, the proof; and 3d, the confirmation of the proof. For example, touching the resurrection of Christ we have, 1st, the fact; 2d, the testimony of the apostles to this fact; 3d, the gifts of the Holy Spirit confirming their testimony. Well, it is just so in relation to our name—we have first the apostle James in the year 61, speaking in his letter of a "worthy name" which had been *epicalumenon* sir-named upon the disciples, or given them instead of their old names Jews and Gentiles, as Cephas had been *epicalumenon* sir-named upon Simon and Barnabas upon Joses. Then after this we have Peter, in the year A. D. 64, giving us proof that that worthy name spoken of by James, was Christian, and exhorting the disciples not to be ashamed of suffering as Christians, but to glorify God by submitting to all suffering under that name. Finally, in the same year, or soon afterwards, we have the holy Evange-

list Luke writing the Acts of the Apostles and throwing light upon the testimony of Peter, and confirming us in the divine origin of the name "Christian" by telling us that the disciples received it at Antioch, Paul and Barnabas being present, and as some think and say, giving it to the disciples. Now, reader, reasonings upon the "*litigated*" term *chrematizo* any schoolboy may create and with equal facility any school-boy may destroy, but that the disciples have a name which is recognized as a "*worthy*" one is a fact; that this is "Christian" is also a fact, and that it was not assumed Luke confirms by telling us where and when it was conferred; and, mark, reader, the fact, the proof, and the confirmation, are of so undeniable a nature that they have carried along with them for 1800 years the convictions of the whole professing world, both Papist and Protestant, so that, who but the Harbinger argues that Christian is not the name of the disciples of Christ? or, who but he presumes to turn the wrong end of this Scripture foremost, and instead of calling the *disciples Christians*, calls the *christians Disciples!!!* This is the way the Protestant parties deal with baptism for the remission of sins. They assert that remission of sins is for baptism, while the Scriptures inform us that baptism is for the remission of sins, and as their antichristian reasonings have filled the whole church of God with false experiences in order to prepare the people for baptism, so their *anti-christian* reasonings on our name have filled it also with all false names in order to prepare each party for a standing which the Harbinger would call a "*denominational*" one—a distinction of which, I trust, those who have received the true gospel of Christ, will never be ambitious.

I will just observe, in conclusion, that the Harbinger in the end of his piece says, "the Evangelist, after all, in fact, claims only probable evidence." This is a great mistake, and a perversion of my language. I had used the word infallibly with reference to two facts which formed my "evidence"; and I had used the word *probable* in reference to *chrematizo* which I never adduced as my "evidence." Now as the Harbinger at the beginning of his piece had disassociated the word *infallibly* from the facts with which it was connected and joined it to the reasonings on *chrematizo* with which it was not connected, so in the conclusion of his criticism he disassociates the word *probable* from *chrematizo* in reference to which it was used, and joins it with the word "evidence" or facts in reference to which it was not at all used: thus making his misled readers imagine that I had, spoken of that as *infallible proof* which I had treated merely as probable reasoning; and that as "*probable proof*" which I had adduced as infallible fact.

But, reader, I freely forgive these blunders, although I deem the space of six months to be time sufficient to have enabled him to steer clear of them; but believe me, that if the name

Christian had no more authority than the doubtful reasoning upon which the Harbinger has voted for the name "Disciples" himself, and commended it to and imposed it upon others, I would as soon have proposed Galileans or Nazarenes for a name.

W. S.

**CLEANSING OF THE SANCTUARY.
NO. VII.**

The brethren, I am persuaded, would all be very happy to have this matter of the name fairly argued out, if those engaged in it would but treat each other with that sweetness of manner and smoothness of language which is so becoming in those who are inquiring after truth, and who are children of the same great Father. Having now sufficiently demonstrated that that part of the Harbinger's *critic* which relates to the import of the word *chrematizo*, has no relation whatever to that on which I relied as containing infallible proof for the name Christian, I might here cease to say any thing more of this matter; but as he has subjoined a train of philological reasoning on the same word, that establishes the very conclusion which he had labored to destroy, we will just show the reader this much, and tell him something which he will perhaps not be displeased at hearing.

The criticism of the Harbinger is substantially this:—*chreema* means "business:" *chrematizo* "to do business:" and to *chrematize* a man is to *businessize* him or name him from his business: but the disciples at Antioch had for their business the preaching of Christ, therefore to *chrematize* them was to name them from their business Christians! but as they were passive in receiving their name the word *chrematizo*, though in the active, must be translated as if it were in the passive voice. And this last observation the Harbinger says ought to be printed in capitals, every word of it!

The Harbinger will admit that, stript of its load of verbiage, the above is his whole argument why *chrematizo* rather than any other word was used in Acts xi. 26, fairly and honestly stated.

Well, reader, observe that the words *chreema* and *chrematizo* have other significations besides "*business*" and "to do business." *Chrema* also signifies an oracle, and *chrematizo* to deliver an oracle; and therefore, if upon this meaning of these words we institute a train of reasoning, like that of the Harbinger's, then we have the following, which in fact makes out, on his own plan, the very conclusion which he labored to destroy.

Chrema means oracle; *chrematizo* to oraculize or deliver an oracle; to *chrematize* a man therefore is to oraculize him; but the disciples at Antioch were *chrematized* Christians; therefore

the disciples at Antioch were oraculized "Christians," or addressed Christians by a divine oracle!

Now let us see whether this meaning of the word *chrematizo* would make good sense in other passages of the holy scripture in which the word is found: 1st, Noah was oraculized to make an ark; Moses was oraculized to build the tabernacle agreeably to the pattern; the Magians were oraculized or addressed in a divine oracle to return into their own country another way; the aged Simeon was oraculized that he should see the Lord's Messiah before his death; and Cornelius was oraculized to send for the apostle Peter. Now, reader, was their ever better sense or greater truth than this. All this is downright fact and scripture.

But let us next apply the Harbinger's English of *chrematizo* to these same passages: 1st, Noah was *businessized* to make an ark; Moses was warned according to his business to make the tabernacle; the Magians were warned according to their business to return into their country; Joseph, from his business, was warned to turn aside into the parts of Galilee; and Cornelius was businessized or warned from his business, which was that of a soldier, to send for the apostle Peter!

Now, reader, was there ever a thing so singular as this critic of the Harbinger It is an undeniable fact that Noah and Moses and the Magians and Simeon and Cornelius were all addressed by heaven in the passages in which *chrematizo* is used in relation to these worthies; and therefore you do no violence whatever to this fact when you translate *chrematizo* by oraculize, and say in English that they were oraculized or addressed by heaven; but to say they were addressed according to their business, when some of them were captains, soldiers, legislators, &c. is extremely absurd; and to say, as the Harbinger has said, that *chrematizo* is used in Acts xi. 26, rather than some other Greek word, because Luke intended to inform us that the disciples were named Christians from their business or calling, is equally, if not still more absurd. How much more natural to say what all the world believes, that the disciples were named Christians, not from their business, but from the name of their great Master, and that *chrematizo* is introduced into the text in preference to *kaleo*, *onomadzo*, &c, because deriving its origin from another word which signified an oracle, it was better fitted than they to impart to us the whole truth, viz: that the disciples were oraculized Christians, *kaleo* and *onomadzo*, not counting their descent from words that signified "oracle" or "to deliver oracles"!

But there is one more passage in which *chrematizo* occurs which is not yet explained. We shall attend to this and settle the matter so far as the Harbinger's reasoning is concerned. It is said in Rom. vii. 3, that the woman who marries while her husband is alive shall *moihalis chrematizei* "act the part of an adulteress" with this man. In English it reads "She

shall be called;" and the Harbinger would say "she shall be called from her business" an adulteress; but these ideas are neither in the text nor in the word; it is said that she herself, if she marries under certain circumstances, shall do something —she shall *moihalis chrematizei*, perhaps, "do *the business of* an adulteress," the word *named* being neither necessary nor in the Greek text, and that this is its meaning in this passage may be proved from the fact that *ago cum aliquo aliquid*, "to do any thing with another," is one of the established significations of the term *chrematizo*.

Reader, you know the English word *cream* signifying the *rich* part of milk? Well, it comes from the French *creme*, and this again from the Latin *cremor*, and this again from *chreema*, signifying in the singular money and in the plural riches,— on this the Harbinger builds his philological exegesis.— But, reader, although we have used the Harbinger's reasoning and made it triumph over the first part of his own criticism, yet we like not his philology so well. It is too limited at bottom, too partial and exclusive. Do you not perceive that he speaks of *chreema* and *chrematizo* as if they uniformly and exclusively signified "business" and "to do business," and nothing else? Now what is singular and equally true is this, that they never have these significations in the New Testament at all! The word *chreema* is used for money and riches in the following seven passages. Mark x. 23, 24; Luke viii. 18; xviii. 24; xxiv. 26; Acts iv. 37; viii. 10. As for *chrematizo*, with one exception explained in the preceding paragraph, it is never used in the New Testament but when the persons are addressed from heaven, as Noah, Moses, Elias, the Magians, Joseph, Simeon, Cornelius, and the disciples at Antioch, who, as we have seen, are all said to have been chrematized, or oraculized. Nobody doubts this. Nobody questions this, not even the Harbinger. He must allow they were *chrematized*, or oraculized.

Having now driven the share of his own reasoning a little further into the subject, and shown that the Harbinger's plan is all on the side of those who believe *chreematizo* to have, on account of its pedigree, something of divine oracle in it, as Dodridge, Benson, Brown, and, I believe, our worthy brother of the "Detector," we shall ask the reader what he now thinks of the Harbinger's philological reasoning Did it not at first look very imposing You answer, yes. Well, its author no doubt, thought so too, for he says he will stand for it "against any man in America, with all the sacred and profane classic dictionaries and books that can be assembled from Maine to Georgia"! "*Ecce homo*"! says the Harbinger. Truth is grave, tranquil, and like charity. But the Harbinger having committed himself to the name "Disciple," and in a work that must last while books last, imposed it upon all the brethren, *Fessenden's Encyclopedia*, see "Disciples of Christ," he is determined

that, if possible, those who go for "Christian" as the Bible name for the disciples, shall not have a foot of ground to stand upon. It behooves those, therefore, who are satisfied with the holy and worthy name Christian, to be as decided as he is, and to give place to any thing that is erroneous in him "no, not for an hour." He seems to be afraid that those who plead for Christian are about to impose it upon the disciples. Art consists in concealing the artifice: i. e. we sometimes hide our own failings by imputing them to others: he has imposed one name on us himself and would hide his own mistake by charging a similar weakness upon us. But we impose no name on any one: we ask converts if they are satisfied to wear Christian; and we will continue to do this, and in this lawful manner endeavor to exclude from the house and people of God, all *unnatural* names—the Harbinger to the contrary notwithstanding: *unnatural* I say, for the Harbinger regards Christian as the natural name. It sits with a bad grace upon him to oppose the natural name who has himself imposed upon this great community "Disciples of Christ." Does "Christian" stain the convert's reputation? Is it a name to be ashamed of? Did not Peter die under the name Christian and did he not say to all others, that if as such, if as Christians, they were reproached, they were happy It is a name derived to me from my great Master; I feel my conscience concerned in the matter, and I will give place in this affair to no man that breathes the breath of life. I will contest every inch of the ground, and I want all my readers to know this. But I want them to know also that the Harbinger having intimated that some had taken advantage of his silence during the six months he was preparing his criticism, and having also intimated that "once in six months will be enough for him," I will rest also, hoping that against the time he is prepared to speak again, we shall be ready to decide upon the correctness or incorrectness of the few remaining pages of his critic. He has quoted some authority, and this has been pointed at us as an *argumentum ad verecundium*; but if *he* presumes to dispute Beza, and Scott, and Dodridge, and Benson, and Pierson, &c. when they speak for the name Christian, we shall not be ashamed to examine his arguments when he would make them speak the contrary.

The Harbinger makes some observations on the enclitic particle *te*; we would most affectionately request him to review the laws of construction, or rather of Greek collocation, in relation to the use of this particle in connection with *subjects*, *verbs*, and *objects*.

I wish the Harbinger would commit fewer mistakes when he handles our sayings. He says the Evangelist calls Beza "a host" (wrong) and "the greatest" scholar that ever lived (wrong). Beza was "professor* of Greek, at Lausanne, and discharged the duties of his office with great reputation." He

*This cannot be said of many of the authorities quoted by the Harbinger, if any.

translated the New Testament and presented a Greek MS. of the 4th century to the University of Cambridge; but the Harbinger is allowed nevertheless "to doubt the prodigious Greek scholarship of Beza." We only want him to quote us aright when he comments on our words.

The Harbinger says, "I know there are some amongst us that have sought distinction because of their new ideas, their grand discoveries, their priority in some idea, saying, or doing," &c. Reader, does the Harbinger say this of himself, or of some other man? In reply to his saying, however, I will tell him what I know also: I know that there are some amongst us who do not require by ideas, &c. to seek distinction in this reformation. Reader, do you know the reason why? This is the reason, namely: God has already bestowed distinction upon them; and to be assured of this, one has only to enquire at the voice of true history when and where and how the thing now styled "*This Reformation*" was brought into a distinct separate form and existence. Any distinction, therefore, which man could bestow on such must appear comparatively to them wholly and totally contemptible: nor can such divest each other of their distinction in this reformation were they to contend for ever.

Again: He says, "I have, for many years, before that editor [*the Evangelist*] was baptized at all labored in the field of reform against the dogmatically imposing our own opinions upon others and arrogating to our own reasonings the homage due to divine oracles," &c.

On this I would just observe that before the Harbinger knew what baptism was for, and for many years before he stood any where but in the regular Baptist Associations, I had taken my stand as a Christian in the field of reform as one who would never again yield to human reasonings the homage due to the oracles of God.

I wish the Harbinger's feelings towards the Evangelist would return to their former channel. Much as he is inclined to disturb me, America does not, I am bold to say, contain a man who entertains for what he has done a more sincere admiration. But if any have offended us he has offended us only partially.

Perhaps we have all been too sharp in this affair of "Our Name." Suppose we henceforth speak more kindly, love more divinely, and be all good friends again. Brethren, "If there be any consolation in Christ, said our great Apostle, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus, &c. May peace rest with us all,

W. S.

PERFECTION OF CHARACTER.
NO. XIII.
SELF-EXAMINATION.

In our last we stated that our mental nature consisted of animal propensities, moral sentiments, and intellectual faculties. In this essay we wish to state this great fact, namely: that it is the prerogative of every man to possess the sovereignty over all these powers and faculties; so that he may either think, will, or act as to him appears proper, i. e. he can exercise or call into use when he pleases all the powers of his mental constitution; and where and when he pleases he can put these powers to rest. Were this lofty control of his faculties not awarded him he would be like a ship at sea without a helm; he would be the sport of every cross-providence that might overtake him, and die devoured by thoughts—the victim of insult or injury, which he felt but could neither foresee nor prevent.

It is ours, then, in all the tumults to which the soul may be subject, to rule her with a powerful hand, and to say "Peace, be still." It is ours by the sound mind and the spiritual strength imparted to us by the gospel to pull down all strong holds, and to bring every imagination into subjection to Christ. But, reader, you may not be aware of this; you may not have so attended to the workings of your mind, you may not have practised self-examination with such success as to be yet convinced that you are gifted with this high prerogative, and that as the sovereign of yourself, you can rule your thoughts, your words, your actions, and, if you choose, mould with plastic hand your entire character into a similitude of the high and holy One that inhabiteth eternity.

But "examine yourself," and if at any time you have laid you on your bed, and sleep has, because of the multitude of the thoughts of your heart, departed from your eyes and slumber from your eyelids, then say to the mind "peace;" refuse longer to give way to the spontaneity of thought that deluges your soul, and you will perhaps with joy perceive that it is your right to reign, and even to go to sleep when you desire it.— This, however, is but a single instance of the power which man possesses over himself. Refuse to think longer upon any topic, say some insult received, some injury to your honor, honesty, talent, reputation, fortune, &c. and you will instantly perceive where the power of forming your own character resides, namely: in yourself, i. e. in the supreme power which a good and merciful, all-wise and adorable God has given you over your own nature—first by the constitution of your own mind, and secondly, by the light, liberty, faith, love, hope, and glory of the holy gospel girding around as it were the loins of your mind and strengthening you with all might by his Spirit in the inner man.

The first thing in self-examination after ascertaining what

we are, is to assure ourself of the fact that we have within us the power of making ourselves what we ought to be. This point gained and then a man may proceed to found and form his character on the loftiest model, and make himself a good father, a good husband, son, master, servant, neighbor, friend, fellow-citizen, and fellow-saint, for observe, nobility of purpose or perfection is in the domestic circle styled Love. In the social circle Friendship. In the state Patriotism; in the world Philanthropy; in science the Love of Truth; in morals Virtue; and in religion Piety.

But I will observe that there be few that know either what they are, or that they possess the powers and faculties necessary to make and mould themselves into what they ought to be; and the religion and philosophy which ought to instruct the public in the knowledge of these things are neglected for knowledge of a less important nature.

W. S.

PERFECTION.

NO. XIV.

SELF-EXAMINATION AND SELF-CONTROL.

In the prosecution of this godly but neglected virtue self-examination, we are enabled by reviewing our own constitution and past behaviour, to ascertain fairly *what we are*; and by a careful study of the blessed scriptures we are enabled to perceive fairly *what we ought to be*. But the knowledge of these two things would be of little avail did we not at the same time learn a third thing; namely: that nature and religion have gifted us with a certain power by the exercise of which we are enabled from *what we are* to become at last by slow but certain progress *what we ought to be*. This power we shall style *self-control—the power of self-control*.

It is said by Solomon that he that ruleth his own spirit is stronger than he that taketh a city. Now it is indeed vastly interesting to behold *mind* acting upon *mind* in a great case, whether in the taking of a city or any other grand enterprise, but to see mind acting upon itself, and a man taking not a city but himself captive, is still more admirable! Unless a man "*deny*" himself, said our great and glorious Master, he cannot be my disciple.

It is allowed that we are gifted by nature with the control of our body, and though the members be many, with the control of all the members thereof also. Now it is this which enables man, and it is the ascertaining of this that prompts man, to direct his personal endowments to the business of life, for if he did not first of all ascertain that he was gifted with the prerogative of controlling his own person and all the members thereof, it is most certain he would never attempt any of all the things that constitute the business either of public or private life. But

discovering this, under its auspices the garden, the orchard, the field and forest smile; navies ride the deep and proudly fly from shore to shore; armies are created and destroyed; the arts flourish; science adorns the city, the court and the camp, and the family of man under the conviction that personal control is a law of our nature, are distributed into the different professions which are necessary to the accomplishment of the business of the world.

There is an analogy between mind and matter, between the body and the soul, for as the body is one thing yet constituted of many members, so the soul is also one thing and constituted of many faculties. Now having given us power over our person and all its members, ought we to think it strange or unreasonable if God have given us power over our mind also and all its faculties? There is and there of right ought to be a moral power as well as a physical power, a mental as well as a material, a spiritual as well as personal government. Now that we possess both these powers we believe from the proof which we derive from our own experience, for who does not from the thousand instances in which he has practised it, know that he possesses the right to control both his mind and his body? And if we are gifted with this most excellent endowment we ought to know it in so clear and practical a manner as to be able to use it on all-occasions affecting the glory of God, our own good, and the good of our neighbor.

Reader, believe heartily that God has endowed you with the power of self-government, and you will reform; and your reformation will put you in possession of the kingdom of heaven in fact—"righteousness and peace and joy in the Holy Spirit." For observe, you are not to wait upon the spirit to put you into frames and feelings as the doctrine of modern divinity has it, for it has this as it has all things else, wrong end foremost; but you are to regulate your frames and feelings by the powers of self-control granted you by your Creator; and afterwards to ask the Spirit, to ask that he may now come into you and make his abode in your purified and tranquillized bosom. But if you imagine he is to take possession of you while you are blown up with anger, inflated with pride, envy and jealousy, you are greatly in error. What would you have the Holy Spirit of God dwell in such a house? Monstrous! or would you have him impart his sweet and heavenly consolations to you while cherishing such impure and immoral vices? Does not the doctrine of faith go before baptism, and reformation and baptism or purification, both go before the Holy Spirit in the proclamation of the blessed gospel? These things have indeed all been inverted by the corruptors of Christianity, baptism has been preached as preceding faith, and the Holy Spirit as preceding reformation and purification; but the true doctrine of Christ is the reverse of these. Mark this reader; for God's sake and for the sake of your soul's salvation, mark this;

for there will never be an enlightened improvement of professing men till these truths are understood and appreciated. In our march to perfection, therefore, self-examination and self-control are elemental, and of indispensable obligation.— "Examine yourselves." This is one law in Christ Jesus. "Unless a man renounce (control) himself, he cannot be my disciple," this is another law. Now, reader, let, I pray you, "the peace of God rule in your heart."

W. SCOTT.

TO THE BRETHREN IN OHIO.

BELOVED:—We are losing all our religious instructors, they are fast migrating to our sister State Kentucky and elsewhere. I will name a few that have already gone from us. Dr. Pinkerton, Aylett Rains, John Rogers, who came among us but was not sustained; brother Powell, brother Stratton, the two brethren Jameson, brethren Moss, Smith, and George Campbell, in all ten, and most, if not all, of them possessing talents suited to the proclamation of the gospel, while some of them are of the highest reputation both for talents, character, and efficiency. In addition to these migrations we have to mourn the loss of another also who for character, ability and efficiency could not easily be excelled, driven to a foreign employment, chiefly perhaps by our tardiness to estimate his excellent qualifications.

Do not the brethren perceive all this? Will we suffer it still to go on and still affect to have the good of God's cause at heart? Look, I pray you, brethren, at things as they are. Open your eyes to the true state of the case. The finest teachers in the reformation have left us; Kentucky has got many of them and she shows herself worthy of them; we don't envy her of them at all; but we are sorry for ourselves. It looks as if we cared for every thing else than the cause of God.

I published a general meeting for you in the early summer; you met at Carthage and decided that two evangelists should be employed; and appointed agents to negotiate this business for you accordingly, but you did not look to your agents, and your agents did not look to their business, and so it ended where it began; the evangelists intended to be employed waited on your tardy operations till some more zealous brethren saw them standing idle, invited them into their harvest field to reap it down and to receive wages; but "the hire of our laborers who have reaped down our fields, which is kept back of us by fraud, crieth; and the cries of them who have reaped are entered into the ears of the Lord of Sabbaoth." He hath therefore sent them to more worthy vicinities, and all around us our vines languish; the fruit is not gathered; the harvest is not reaped.

Many of you deplore the absence of spiritual enjoyment; the

saints no longer shout aloud for joy; you eat and are hungry; you earn money to put into bags that have holes in them; and those who should have fed you with knowledge and understanding have, themselves unfed, fled from among you.

Consider your ways then, brethren; look, I beseech you, to your own souls, for verily he holds us responsible for the success of his holy cause in the earth. "Woe unto them that join house to house, that lay field to field, till there be no place that they may be placed alone in the midst of the land—they regard not the work of the Lord—neither consider the operation of his hand."

I ask you what it is that has caused so many of those whom Providence raised up for our instruction and comfort, to leave our country? I ask you what you imagine you can do in this great affair of salvation without competent instructors and laborers? Nothing. I tell you, you can do comparatively nothing. Accept, then, beloved brethren, this word of admonition and bethink yourselves. God will not be mocked, and he has made you all feel this truth.

Most affectionately your brother in Christ,

W. S.

A NUT FOR GEOLOGISTS.

Such is the heading of an article copied from the Brookville, Indiana, American, of a late date, and published in the Western Citizen of the 18th instant, in which it is stated that in digging a well in Uniontown, of that county, when about 35 feet below the surface of the earth, the diggers came upon several pieces of wood, limbs of trees, leaves, &c. The wood was of the swamp cedar kind, none of which is supposed to grow in the west. That paper says the town of Union is in a flat back country, far removed from any stream or water course. And near the well is the stump of a large oak which has just been cut down, and which has stood the storms of many hundred winters. When were these leaves and limbs deposited 35 feet below the roots of this sturdy oak? In the foregoing article Geologists are called upon to answer, if they can, the two following questions we suppose, to wit: How came the swamp cedar to occupy its present position in a country, in which in all probability it did not grow and secondly, When were the leaves, the limbs, the wood, deposited beneath the roots of the sturdy oak that had grown near the site of the well? If we could answer one difficulty by proposing others, we might ask, how came the bones of tropical animals to be frozen up in the northern icebergs? How came it to pass that almost half the trade of Siberia is in ivory"? Or, how came it to pass that some of the largest quadrupeds of the elephant kind are found almost entire, frozen up in the ice, the hair, the skin, the flesh, blood, and bones, just as they were when deposited

where they are found? Or when were the bones of the huge mammoth deposited at the place known by the name of the Big Bone Lick? Or, the bread fruit tree, evidently a tropical production, deposited in the state of Ohio? Or, how came it to pass that some of the Andes mountains are encrusted with oyster shells 14,500 feet above the present level of the sea? Surely we live in a world of strange things. Now for my part I should just as soon believe that the oysters grazed on the sides of the Andes mountains where these shells are now found, as that the elephants and other tropical animals lived in Siberia where their remains are found. Some wonderful catastrophe has happened to our globe. But what catastrophe, and when? "Aye, there's the rub!"

We do not presume that we shall be able entirely to satisfy every one who may chance to read this scrap, as to the means by which, and the time when the above mentioned deposits were made. But we think it likely that the elephants were deposited in the northern icebergs in Siberia, the mammoth bones at the Big Bone Lick, the bread fruit tree in Ohio, and the swamp cedar in Indiana, at the same time; and that .that was the time of the general deluge, recorded in Genesis by Moses. If so, they have all occupied their present position for about 4000 years. Then what will become of the infidel position that "all things continue as they were from the beginning of the creation." Or, as Mr. Hume has it, "that the laws of nature are uniform in their action, and have never been suspended since they first began to operate." Now, if such were the fact, the bones of tropical animals would have remained in tropical countries, swamp cedar would have been found on the surface of the ground, and oysters in the sea.— The Christian Geologist will be the last man in the world to say that all things continue as they were from the creation. Now, we think that we have cracked the nut; if not, we are willing to strike it again. Meanwhile we ask our skeptical friends to crack the following nut: If the laws of nature have acted uniformly, and have never been suspended since the creation, how came the cedar to be beneath the surface of the earth, the elephants in Siberia, the oysters on the mountains, &c. More when necessary.

J. IRVIN.

BRO. SCOTT:—Dr. Winans thinks that because "Christian" means *anointed*, those who approve it as the name of the brethren ought rather to contend for it in its English form and call themselves "*Anointians*."

On this plan, may I ask what those should do who plead for "Disciples" as a name? The word disciples means *scholars*; should not they then contend for it rather in its English form and name themselves "Scholars"? Or to follow out the doctor's observation, call themselves "*Scholarians*"; this would make the word completely denominational—and help our cause much.

EDAX.

I always feel to rejoice with those who do rejoice: and I don't think that the Harbinger and the happy "galaxy" mentioned in the following extract, ever wished to consume all the good things of the kingdom without sharing them with their brethren. Brother Campbell has wished sister Butler may become a mother in Israel, and I cannot deny myself the happiness of wishing the same good luck to sister Hobby, *cum totiis aliis sororum!*

W. S.

From the Harbinger.

Bragg's Store, Alabama, May 21, 1840.

God be adored!—On yesterday ten, among the brightest stars in the firmament of our race, came forward and bowed their necks to Messiah's yoke; among whom, God be praised! was my consort.

Sanballat. Can these feeble few build up the dilapidated walls of Zion? Can they fortify themselves? Will they sacrifice for the Lord? Will they revive the stones out of the heaps of sectarianism?

Tobiah. No: if a fox go up he shall break down their walls, and mock their efforts.

Disciples. Hear, O our God! for by the hypocrite, the ungodly, the spiritually proud, we are despised. O Lord, turn their reproach upon their own hearts, and suffer not their iniquity and sins to be covered; for they have provoked thee much. So let us build the wall, and ask them to walk about Zion, and go round her, and number her towers, and mark well her bulwarks, and consider her palaces, that they may despond in their work of demolition.

Sanballat. I have already desponded; I have exhausted the contents of my bitter chalice, and yet the work goes on. If it be of God it will prosper. Who can measure arms with Jehovah? Can any break in pieces the materials of this grand superstructure—the church?

Disciples. Thanks be to God who giveth us the victory through the Lord Jesus Christ!

Brother Campbell, as you have the pleasure of a personal knowledge with many of my neighbors, it might afford you and others a pleasure to know this galaxy. Brother and sister Hobby, and brother Hannah, of Baptist memory, and as worthy people as ever had their eyes open to the corruptions of that church; our beloved friends, and now brethren and sisters, Newport Bragg and consort, E. S. Wiley and consort, E. Bragg, (a lovely youth,) cousin Harriet C. Butler, and my own wife.

A less prophet than Isaiah could foretell much of the future in this section, provided the brethren do their duty—of which there is no doubt.

Brother Barnes poured the full blaze of a fired soul upon the meeting. Show him symptoms of relenting souls, and he

kindles into a flame of almost Arminian enthusiasm. Brother Curtis has scattered far and wide the seeds of the gospel over *oat prairie* soil. May God bless Zion!

JAMES A. BUTLER.

Some of these choice spirits are amongst the most esteemed of my Alabama friends. Such spirits as brethren Butler and Barnes ought to put to flight armies of the aliens, and to wax valiant in fight. The Lord bless them and their families! I have long waited for the good news of the submission of sister Butler to the Lord's Anointed. May she be a mother in Israel!

A. C.

Georgetown, August 11th, 1340.

BELOVED BROTHER SCOTT,—Since my return from Green river, I have been called to the assistance of brother Gano, at Cynthiana, where we have labored so successfully this year. Twenty-four additions were made during the meeting, and prospects were flattering for many more. Brother Gano had to leave a few days before the meeting closed to fill his appointment at Georgetown. Here he obtained three more additions, as I am informed.

We have now received upwards of 100 since March, at Cynthiana. Much good is yet to be done at that place, union is gaining ground in almost every direction. When shall I see you. Most affectionately yours,

J. T. JOHNSON.

Brother Johnson in his late tour in South Kentucky, with brother Smith, immersed
129. ED.

UNIVERSALIST ANECDOTE.

They tell the following anecdote of Mr. Kidwell, the Universalist preacher. He was holding forth one day on his favorite topic of "MO hell." The texts were flying about as thick as mots in the sun, and argument after argument came leaping from his lips like race horses, so that he seemed as if he would have made "old *hades*" himself blush had he been present. At this instant a drunkard came tottering into the meeting house, and marching up until he was precisely opposite the speaker, he turned round upon him full moon: then leaning upon the top of his staff and shaking like a reed shaken with the wind, he seemed for a few moments to listen with the most profound attention. The orator, however, had come to some very knotty text—perhaps "*these shall go away into everlasting punishment*" when the poor intoxicated man, having just sense enough to see the speaker's difficulty, could restrain himself no longer but stuttered out in the best manner he might the following petition:—"Mr. Kidwell, make it out if you can: if you don't, am a gone sucker."

The effect upon the audience and the orator was indescribable. There never was perhaps a better refutation of Universalism.

FEMALE ATHENAEUM.

We have not had time lately to visit the Female Athenaeum, of which our worthy and talented brother DAVID S. BURNET is Principal; but the reports brought us constantly by others are exceedingly flattering to the character of the school, and we think it only dutiful to let the brethren know this. The disciples in Ohio ought especially to patronize the Athenaeum.— Should the Principal of this Academy ever be constrained to abandon his good designs touching our sons and daughters, the brethren will certainly have to regret, when it is too late, their own want of discrimination and their miserable tardiness to put a proper estimate upon talents and acquirements far above mediocrity. Send your sons and daughters to the Athenaeum then, and extend to this estimable brother the patronage which both his character, talents, intentions, and accommodations so richly merit at the hand of all our citizens.

W. S.

POPLAR HILL FEMALE SEMINARY, KENTUCKY.

PRINCIPAL, PHILLIP S. FALL.

I have met with no young females whose manners for genuine and modest frankness, whose conversation for intelligence and piety excel those of the pupils of this excellent educational Institution, and it has been my fortune to know many of them.

W. S.

CHRISTIAN MESSENGER, FOR JUNE, 1840,

From Nottingham, Old England, has just been received. It is made up chiefly of matter from the Preacher, the Harbinger, and the Evangelist, but contains also some letters of a pleasing character from the British disciples. These letters demonstrate that *faith, repentance, and baptism* are now beginning to be plead with some success in England.

The brethren have also printed two editions of brother Campbell's Essay on Remission, and this and his New Testament are fast progressing in the Welch language; also the eighth edition of our Discourse on the Holy Spirit.

W. S.

BIG MEETING AT CARTHAGE.

Take notice, that, on Friday before the second Lord's day in September, a big meeting is to commence at Carthage. All the brethren everywhere are affectionately requested to attend.

THE EVANGELIST.

NEW SERIES.

Vol. VIII. Cincinnati, Ohio, September 1, 1840. No. 9.

PERFECTION.

No. xv.

FORCE OF CHARACTER.

I have already stated that one of the greatest discoveries that can reward the person who betakes himself to self-examination will be this, viz. that God has gifted him with the inestimable power of self-control. Force of character then will consist in an eminent degree in the exercise of this power, both in ruling ourself and in the accomplishing of all the duties of life. A pious woman asked me a few days ago whether we could exercise such a power over our feelings as to become insensible to the pain of fire or burning. Look at many of the early martyrs, and to the case of Huss, Jerome, and Cranmer. They even rejoiced; and Huss is said to have sung loudly and cheerfully to God, from amidst the fagots and flames which were consuming him. Sir Thomas Moore, some time Lord Chancellor of England, fell into disgrace with his Sovereign, and was committed to the Tower; on which occasion the Lieutenant of the tower made an apology for the diet, lodging, and accommodation, as unsuitable to the dignity of so great a man. No apology stir, replied the prisoner; "I don't question but I shall like your accommodation very well, and if you once hear me complain I give you leave to turn me out of doors." It may be taken as a rule that a man, whether good or evil, is to be estimated by his force of character. We have weak wicked men and weak good men; but I believe that it is not precisely in morals as it is in physics in this point; a man cannot become as powerful in body as he chooses, but in mind and force of soul and purpose he may be perfect and omnipotent. There is a moral omnipotence and there is a physical omnipotence. To the determined in righteousness all things will yield. No man it is said ever suffered more at the stake than did John Lambert, who was martyred in 1538. They burned him with a slow fire by inches, for if it kindred higher and stronger than they desired they carried it away; when his legs were burnt off and his thighs were mere stumps in the fire, they pitched his poor body upon pikes and lacerated his broiling flesh with their

halberts. But God was with him in the midst of the flame, and supported him in all the anguish of his nature. Just before he expired he lifted up such hands as he had, all flaming with fire, and cried out to the people with his dying voice in these glorious words, "None but Christ; none but Christ." He was at last burnt down into the fire and expired.

A man, after self-examination has taught him what he is (and by looking into the mirror of his past life every one may know what he is,) should next examine the Bible and find out what he ought to be; and then laving hold of himself with the grasp and force of a giant, he should consecrate himself in soul, body and spirit to his God. The church, the world, the gospel all stand in need of such men—men of great force of character, unwavering, firm, decided, and separated to the practice of righteousness. Let Christ direct you and then say, "through floods and flames," &c. Much of the character in the church, however, is as pliant as a willow, and yields without reluctance to the easiest solicitation. Let interest, fame, honor, pride, lust, avarice say come, and it cometh; go, and it goeth; do this, and it doeth it! This ought not to be so. Perfection of character is not to be attained by means of so pliant a virtue as this. The scripture says, Be strong in the Lord and in the power of his might. I am greatly surprised at the elastic nature of the religion of these times. What an easy virtue men possess! How fine the line is that divides their religion from the world! it is absolutely difficult to divide mine where the one begins and the other ends. But come the time must when divine character shall distinguish the church. The teachers and preachers must begin now, to inculcate upon the disciples perfection; and they must not despair if they cannot handle this great theme in a day. Let them fight away with it till they do become able to handle it. I am happy that I have the acquaintance of numerous teachers who are awaked to the importance of this great doctrine of Christianity, and are beginning to teach it.

I have just got hold of Wesley and Fletcher *on* Perfection; but their views of this thing are so perfectly different from my own that some of us must be wrong. We shall examine the tracts of these eminent individuals on this important point shortly. But they seem in the first instance to inculcate every thing but self-control; and perfection appears to be in their judgment not the formation of a divine character on the principles of the gospel, but sanctification by the spirit.

W. S.

SPIRITUAL INFLUENCE.
BY BROTHER B. F. HALL.

Our excellent and pious brother Hall, now of the congregation of Louisville, Ky., has written a piece under the above caption, which I am sure our readers will be very much pleas-

ed to read. It is intended to make clear these two things, namely: the necessity of *the word* and *the presence* of divine influence, both in conversion and sanctification. We would have gratified ourselves by making some remarks on the first part of the discourse, which we now publish, but having had it put into our hand at the moment we are about departing from home with just sufficient time to read what we publish in this number, we were compelled to deny ourselves this pleasure, and to reserve what we have to say on the doctrine of the piece till next month. The well known philanthropy of the author, his sincere and enlightened piety, his extensive reading, and love of improvement, all entitle him to a careful and respectful hearing, especially when he delivers himself on so interesting and refined a topic as that couched under the title "Spiritual Influence."

W. S.

A DISCOURSE.

"You have purified your souls in obeying the truth through the Spirit." 1 Pet. i. 22.

More, I fear, is said *about* spiritual influence than is said *under* it. Were we to invoke the Spirit's aid in our enquiries into his work, our views would more likely be correct as well as more enlarged.

It cannot be concealed that there are among those who wear the Christian name, various and discordant sentiments on this subject; but it is not hence to be interred that the scriptures leave us in the dark concerning it. What blessing may not be abused? What truth is not liable to be perverted? Every gift of heaven requires to be judiciously used to be a blessing; and every truth requires the exercise of the mind to be understood. Truth, all truth, rests upon evidence. This evidence must come in contact with the mind to produce its effects. And this contact can never take place without investigation; nor then, unless the film of prejudice be removed from the mental eye, and the man come up to the investigation with an honest heart. This is the manner in which we should approach the subject before us. May the Lord help us to do so!

All Christians, so far as I know, believe in the Spirit's influence. The controversy has respect to its *modus operandi*.— Whether it is *direct* or *indirect*; if indirect, whether it is on the *word* or on the *person*; if on the person, whether it is on the *mind* or *heart*, the *understanding* or *will*. It is not so much our intention in this investigation, directly to attack the sentiments we reject, as it is fairly and fully to present what we believe.

There are so many points of resemblance and contrast between Divine *physical*, and Divine *moral* influence, that I think it best, for the sake of perspicuity, to introduce the subject by pointing out some of them.

There are two great theatres on which God acts—matter and

mind. He first erected these theaters; and since their erection has constantly acted upon them in displaying his divine perfections. On the former, he displays, what are railed, by way of distinction, his *physical*, and on the latter, his *moral* attributes. In other words, God has instituted two great systems—nature and redemption, through which all the divine perfections are manifested. The kind of influence exerted through each system itself; and the effect is of the nature both of the system and the action; that is, *the action, the system, and the effect produced, are homogeneous*. The erection of either system displays all the divine perfections, both physical and moral, but not to the same degree. Just as the construction of the steam engine is evidence of mind as well as physical power; though the machinery is adapted to the latter. So a treatise on mental science is the joint product of both classes of power, although it is adapted to the moral man. The same may be said of the two great systems which God has erected. The material world is a proof of his goodness as well as of his power, but the latter is much more obvious than, the former. So the system of redemption, while it shows both classes of God's perfections, pre-eminently displays his moral attributes.

I have said that each divine system, the influence exerted in connection with it, and the effect produced, are all homogeneous, or of the same nature. Take the steam engine for illustration. It was constructed by mental, but erected by physical power. Suppose it really for operation. By what kind of power is it propelled? The answer is, by *physical* power. No man would think of putting such machinery in motion by moral means; such as facts, arguments, and motives. He, who would stand beside such machinery and command it to commence its operations, and reason with it, and present motives to get it going, would be considered a fit subject for the lunatic asylum. Not more so, however, than he who would attempt to move mind by the application of physical power.

Each of these systems—of nature and redemption—has connected with it three species of the same kind of power; one in constructing, another in upholding, and another in governing it. God is the source of all. *Creation* is ascribed to Him. "In the beginning God *created* the heaven and the earth." Gen. i. 1. He is also the Preserver of all things, "Oh Lord, thou *preservest* man and beast," says the Psalmist, Ps. xxxvi. 6. Our Saviour represents his Father as feeding the fowls of the air. Matt. vi. 26. David prays God to *uphold* him. Ps. li. 12. Again: God is represented as *governing* all things, so as to produce the results necessary to the accomplishment of the great purposes he has in view. He clothes the earth with grass. Matt. vi. 30. "He makes the sun to rise on good, and bad, and sends rain on the just and unjust."

Mat. V. 45. Again: an apostle says, "He gives to all, life, and breath, and all things." Acts xvii. 25. "He gives us showers of rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts xiv. 17.

It is asked how God created, and how he sustains and governs the universe? If the question relate to the *agent*, the answer is, *By the Spirit*. Job. xxvi. 13. It was the Spirit of God that brooded over the waters of Chaos, and produced order, and communicated life to all created things. Gen. i. 2. But it is not hence to be supposed, that the Spirit of God produced this beautiful, vast and stupendous universe by an operation silent and unperceived, and without any medium. Its energizing influence was put forth in *words* of power. His voice went rolling over the mighty void, communicating light and life to all material substances. Hence, the work of creation is in the scriptures ascribed to the *word of God*. The Psalmist says, "By the *word of the Lord* were the heavens made, and all the hosts of them by the breath of his mouth." Ps. xii. 6. "Through faith," says an Apostle, "we understand that the worlds were framed by the *word of God*." Heb. xi. 3. It was the energizing power put forth in words that created light. "God *said*, let there be light, and light was." Gen. i. 3.

The Spirit of God *upholds* all things. Hence David prays, "*Uphold* me with thy free Spirit." Ps. li. 12. This work is also ascribed to the word of God. "But this wilfully escapes them, that, by the word of God, the heavens were of old, and the earth subsisting from the water, and by water; by which the world that then was, being deluged with water, perished. But the present heavens and the earth, by the same word are treasured up, being kept for fire to a day of judgment." 2 Pet. iii. 5-7. The renewing of the face of the earth, or the products of the seasons, are ascribed to the Spirit of God in Psalm civ. 30. "Thou sendest forth thy Spirit, and they are *created*. Thou renewest the face of the earth." In the Epistle to the Hebrews, this governing or controlling power is ascribed to the word of Jesus Christ. "Controlling all things by the *word of his power*." Chap. i. S. From the above quotations it is apparent: 1. That God created, upholds and governs the mighty and unnumbered worlds that roll through space; and that all these effects are produced by the *agency* of the Spirit, and by the *instrumentality* of his word. We are not to suppose that he first sent out his word with a command to create the world, and that, owing to its failure to effect the work, he subsequently sent his Spirit along with it to render the word effectual. His Spirit and word were inseparably connected. The Spirit was the *energizing* principle, and his word was the *medium* through which that energy or power was communicated. So that it was not the Spirit without the word, nor

the word without the Spirit, by which the work of creation was effected, but by the Spirit's power put forth in the word of God.

2. We learn also God's method of accomplishing his purposes—*by means*. He created, and upholds, and governs all things by means. His Spirit is always the agent, and his word the instrument by which he performs all his pleasure in the material universe. His Spirit is the agent, and his word is the medium, through which that, agency is performed.

3. We learn that when God had created the world, he put it under laws suited to its nature, and that he now sustains and governs it by those laws, and that all natural products result from the uniform and harmonious operation of those laws. All the evils in the physical universe result from the infraction of the laws which God has put forth for its government. Now transfer these remarks to the system of grace or redemption, and substitute the word *morality physical* in the foregoing observations, and you have our views of the influence exerted by the Spirit in the recovery of lost sinners.

When God had determined on the rescue of our guilty race from the thralldom of sin, the first step towards its accomplishment was to make a communication of his design. This he did to our first parents, ere they were expelled the bowers of Paradise, in the promise that the seed of the woman should bruise the head of the serpent. This was the light that beamed upon their path, and cheered their spirits during their earthly pilgrimage. All other communications subsequently made by the Father of mercies, whether they consisted of facts, commands or promises, increased this light, and clustered around the first intimation of God's benevolent design, and added to this, formed the great remedial system. And until the last divine communication was made—until the system was completed, miracles continued to be performed. The wisdom of God communicated the truth to the Prophets and Apostles. The truth thus communicated was confirmed by miracles. Here was manifested the power of God. After the code was completed, the Spirit of supernatural and physical power ceased to be manifested. Just as the creating and constructing power of God ceased to manifest itself in new creations after the physical universe was arranged. But now we behold the wisdom, power and goodness of God in upholding and controlling the material system. So in the economy of redemption we see continually displayed the providential care of the Almighty Father in preserving and protecting unadulterated his revelations from the malice of his enemies. God not only preserves his revelations from the destroying hand of time, but he also secures them against interpolation. This is done in a providential manner.

It is a remarkable fact that the Hebrew language became dead about the time the canon of the Old Testament was

completed. This prevented the possibility of imposition in the number of books; and the number of copies at the time, circulated as they were among hostile nations, perfectly secured them against interpolation. The New Testament has been providentially guarded against interpolation in the same way. The Greek language ceased to be a living language about the time the last inspired books were written. Two such remarkable occurrences could scarcely, by the most skeptical, be ascribed to blind and undesigning chance. The remarkable care which God has always taken of the scriptures may be accounted for on the hypothesis that he intends *to govern* the world by the laws therein contained.

It is by the truth that God effects all the changes upon man, that are necessary for his conversion and eternal salvation. Hence the indispensable necessity for the word. Obedience to the gospel is necessary to salvation; and there can be no obedience without faith: and there can be no faith without, testimony heard. So says an Apostle. "How shall they believe in Him of whom they have not heard?" "So then," he adds, "faith cometh by hearing, and hearing by the word of God." Rom. x. 14, 17. The Saviour and the Apostles repeatedly quote a prophecy of Isaiah on the indispensable necessity of hearing the word in order to faith and conversion. "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." Acts xxii. 27.

If sinners could be converted without the word, why,—if the expression is allowable—did the Almighty take so much pains, and subject so many of his most faithful servants to Buffering and death in its most hideous and painful forms to have his communications made and preserved Why work such miracles to confirm the truth revealed by his Prophets and Apostles? Why send out so many agents to herald his truth to the inhabitants of the earth Why did Christ pray for such as should believe on Him *through the word of hit Apostles*, and for none others, unless it be that there is no promise of salvation without faith in that word? Why now send missionaries to the poor deluded heathen—why be at the labor and expense of translating the scriptures into their native languages, unless it be that "Faith cometh by hearing, and hearing by the word of God," and that such faith is necessary to salvation? Christ prays the Father to sanctify his disciples, but he desires him to do it *through the truth*. John xvii. 17.

The *purification* of the heart is ascribed to God; but he effects it by the individual's faith in the gospel. "And [God] put no difference between us and them, purifying their hearts *by faith*." Acts xv. 9. "In whom you also trusted, after

that you *heard the word of truth*, the gospel of your salvation." Eph. i. 13. "It pleased God by the foolishness of *preaching* to save them that believe." 1 Cor. i. 21. "God hath from the beginning chosen you to salvation through sanctification of the spirit and *belief of the truth*." 2 Thes. i. 14. These quotations are sufficient to show that the word is indispensable in the justification and sanctification of the soul. If additional evidence were required, the following words of the Saviour supply it: "You are clean through *the word* which I have spoken to you." John xv. 3. So much for the instrument.

The Scriptures explicitly state that all these effects are produced by God himself. And the expressions used, I think, authorize us to believe that he produces them *instantaneously*.* The language which the Scripture holds on the subject, does not mean merely that God has fixed the plan of salvation, and is not actively employed in doing any more. The language is as strong as could be employed to express the idea that he is active in doing the work—that he does it *instantaneously*—such as the following: "I will give them an heart to know me, that I am the Lord." Jer. xxiv. 7. "And the heathen shall know that I the Lord do sanctify Israel." Ez. xxxvii. 28. "I am the Lord which sanctify you." Lev. xx. 8. The apostle prays that God would comfort the hearts of the brethren at Thessalonica. 2 Epistle ii. 16,17. The apostle Peter prays that God would make his brethren perfect—establish, strengthen, settle them. 1 Pet. v. 10. Again, the apostle Paul prays that God would direct the hearts of the Thessalonians into the love of God and the patient waiting for Christ. 2 Thes. iii. 6. He again prays that God would make them to increase and abound in love. 1 Epistle iii. 12. A similar petition does he offer up in behalf of the Philippians—Chap. i. 9.

Perhaps I shall be told that these petitions were all in behalf of the people of God, and that, while it is true that God does *instantaneously* bestow blessings upon his people, he does not in the same way confer them on sinners. Upon this I remark, *first*, that sinners stand as much in need of *instantaneous* influence as saints. This all will admit. There certainly is as much to overcome in thorn, in order to their justification, as there is in saints, in order to their sanctification; and it would appear strange that God would exert the greater influence where there was the least need for it. What general would place his strongest forces, when about to engage in a battle, where the least resistance was expected? And surely God cannot be chargeable with such inconsistency. As unreasonable as such an idea appears to me, I would believe it; my reason should bow with deference, and my faith would embrace it, if the scriptures taught the doctrine. But I have been unable, after the most diligent search, to find any

*By instrumentality, I mean at the time it is effected—not without means.

thing in the Sacred Scriptures to countenance the idea. God is as uniformly represented as the author of justification, as he is the author of sanctification. *Secondly*, The language is as strong and pointed in the one case as in the other. This we have already shown in our remarks on the subject of purification, and it will be shown more at length in another place.

Having, as I think, clearly evinced the necessity of the word, and the presence of divine influence both in conversion and sanctification, I will next proceed to show the Scripture doctrine on this subject.

THE HARBINGER.

This paper will probably bring the misunderstanding which subsists between the Harbinger and the Evangelist to a conclusion. There appears to me at least, from the language of the Harbinger, to be a fair prospect of this at present. Touching myself, if there is any thing to be learned of me from my life and history, from my private and public pursuits, from my labors with the tongue and pen in the church, in my family, and in the world, it is this, namely: that the Evangelist is essentially a man of peace.

When we first noticed the course which the Harbinger was pursuing we mentioned no names; it is to be regretted, therefore, that he did not according to the rules which he has prescribed for others, allow the paper to pass unnoticed. He had put our language under a heretical caption and commented on it in that suspicious attitude accordingly; he had spoken of our periodical as having been got up as an aid to his own, and thus unintentionally degraded us before the public as a disciple of Christ alone; he had delayed for five months the publication of the letters which had passed between us and which "we were both bound to publish; the Harbinger had also come out with the anonymous paper and given great offence to many, and even caused one of the elders in Cincinnati to address him on the subject repeatedly; was it then to be wondered at if with all these provocatives the Evangelist tendered him a caveat, and noticed these things as not being in perfect unison with the solemn pledges of peace which the Harbinger had given to the Evangelist in the City? But we desire to think no evil of him in this, or in any other matter. On the contrary we choose to cultivate the most honorable ideas of the Harbinger and to cherish a heavenly disposition, towards him at all times.

The Harbinger says he has had the misfortune with many others to differ in opinion with the Evangelist in relation to the view which "he has taken and exhibited of certain incidents and events in the history of our co-operation and acquaintance." Believe me, leader, that I have been most un-

suspecting, most careless in relation to matters the importance of which is questioned by no one that ever enquires into them. At the introduction of the true gospel there was no party in existence in which any one could enjoy primitive Christianity in peace. At least the party which is now styled "*This Reformation*" did not then exist in a distinct and separate form. I had been chosen by a Regular Baptist Association to preach. But little did they know what was about to be preached. The ancient gospel in all its points contradicted the dearest sentiments and thoughts of the whole protestant world. It was soon seen, therefore, that it would make its own way and that the creation of a new party in which primitive Christianity could be enjoyed in peace, was as inevitable as it was indispensably necessary. This desirable object, after two years, was brought about, and in August, 1829, the Harbinger and the Evangelist saw the Mahonning Baptist Association, increased by perhaps a thousand members, abandon her former connection and name, and take her stand among the parlies of Christendom as "*This Reformation*" in its infantile but distinct and separate form, lint, reader, whether the question on which the Harbinger differs from us be "Who was chiefly instrumental in working the thing now styled '*This Reformation*' into its infantile but separate form" or "What is meant by the Restoration of the Gospel as propounded by the Evangelist and afterwards plead for by the Harbinger" I declare it never once occurred to me to think of myself apart from the Harbinger. For whether he wrote or I spoke, we co-operated for the glory of God and the good of souls. Every one may think of these things as he pleases for me. If unprecedented success has crowned our labors, the praise belongs to God and not to us.

Touching the anonymous-abuse, piece it is much to be regretted that the Harbinger should have in his last piece offered himself as its apologist. Every honorable person ought to set the seal of reprobation upon every such a thing; the honor of our periodicals, the rights of individuals, and the safety of the community demand it. It was in the company of his own cousin, in Lexington, we first learned that we were the person pointed at. in said publication. But to this part of the Harbinger's last piece self-respect will not allow me to return any answer. And the divine temper which we desire to cherish towards the Harbinger as well as all the other children of God, says pass it by; forgive, forget it; love like brethren; be pitiful, be courteous.

As for the Harbinger's plan of settling our differences by referring them to the church at Bethany, I confess myself wholly unable to perceive either its fairness or scripturally. As, therefore, I disclaim the jurisdiction of the church of Bethany in any case affecting me until I appeal to her, I trust she will not, by taking premature order upon any question between

the Harbinger and the Evangelist, make it necessary for me after this to renew my complaints in public and to appear in self-defence a second time. If the Harbinger or an anonymous writer, or any other person, [say a brother in South Carolina, in Canada, or in Great Britain,] be offended with the Evangelist, let such person, according to the law of Christ, tell him his fault privately, not by an abusive anonymous paper. If the Evangelist will not hear, let said brother take witnesses; and if I hear not them, let him tell the church; and if the Evangelist hear not the church, let him be as a publican or a sinner. But if contrary to the laws of Christ Jesus any brother in these distant localities or in Bethany assail my character and standing through the press, I have no time to go to South Carolina, to Canada, to Great Britain, or even to Bethany. The error must be corrected on the spot. But we doubt not the Harbinger will willingly submit his difficulties according to the law of Christ. I hold myself responsible to all his laws; but I dare not comply with what would be an inversion of them, and abuse his authority by turning his disciplinary code wrong end foremost.

I account it my duty as well as my glory to lay aside all anger, and to cherish a heavenly and gentle disposition towards all men, to be meek and unresisting, to be humble and holy, and poor in spirit, to be full of mercy and good fruits, to love my brethren, to seek their good always, to seek holy tranquillity of mind and to be as much as possible like the Lamb of God, and I will not, if I can possibly avoid it, allow myself to think any thing else of the Harbinger. However much he may have wounded me I forgive it all, and I can forget it all, thanks be to God; and, I trust, that he, like the Evangelist, longs and pants after the perfection of his nature, after a divine and heavenly character. May the heavenly Father and his Son Jesus Christ before whom we must all shortly appear to give an account of the deeds done in the body, have pity upon our poor and needy souls, forgive us all our sins and shortcomings, and perfect us, one and all, in every good work and word, and to God and the Lamb be all praise.

W. S.

PERFECTION.

No. XVI.

SELF-EXAMINATION, SELF-CONTROL, AND SELF-RESPECT.

Self-examination enables us to know what we are; self-control enables us to become what we ought to be; and self-respect will prompt us to the practice of these virtues for the sake of the end, namely: the perfection of our character. Self-respect, I do not mean selfishness, self-respect, I say, is a virtuous and conservative power in our nature. The perfection of our

character, however, will be found to consist in knowledge, duty, and happiness; but without self-examination there can be no knowledge of ourselves; without self-control there can be no perfection of duty; and without self-respect there can be no rational happiness. Every one of us, therefore, should, cherish when it is obtained and seek by all excellence of behaviour until it is obtained, the approbation of our own consciences; for if our own "hearts condemn us," says John, "God is greater than our hearts and knoweth all things."

Perhaps there is nothing in a man's life, nothing in the life of a Christian which more becomes him than consistency with his own principles and profession. How can any man respect himself who is not consistent with himself. Now every one who professes one thing and does another, is inconsistent with himself. It is against this inconsistency of character that our Lord speaks when he says, "Why do you call me Lord, Lord, and do not the things which I say?" This inconsistency will prove the cause of condemnation to thousands at last, "for," says the same holy Lord, "He that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man who built his house upon the sand; and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it."

There is nothing perhaps more humiliating to a person of sterling principles than the misfortune of having, by mischance, for no such person is presumed to do it by design, done or said any thing to lower himself in his own estimation. We sometimes conceive a grand indignation against such; but would we spend only a few moments in reflection on the case, we should in every such instance cherish very different feelings towards him. In fact we should see that the man himself would be the very last person to forgive himself; and therefore our indignation would be changed into pity, compassion, forgiveness, "lest," as the apostle says, "such an one should be swallowed up of much sorrow."

Self-love and self-respect are very different things; the former regards our interests, our passions, inclinations, propensities; the latter relates to our character and is concerned in its perfection. They are, therefore, in most instances, opposed to each other: self-respect has no greater enemy than self-love. Self-love is full of pride, anger, ambition. Self-respect is rich in humility, self-denial, meekness, gentleness, truth, goodness. In short, self-respect is a virtue nearly allied to the cardinal virtue of all divine character, namely: love; and it is certainly our chief prompter in the exercise of self-examination and self-control.

For an old man to figure like a young fool is very inconsistent. And to see a young saint play the part of an old sinner is a sight equally unlovely—equally incongruous. There can be no self-respect there. To see a man pretending to rule the

church of God when he ran neither rule himself nor his family is ridiculous; and to appoint him a feeder of the flock of Christ who does not daily feed his own little flock at home, is not less abhorrent to every notion of propriety, prudence, wisdom, congruity, consistency.

We have a great deal to say on all these points; and in fact we feel and acknowledge with mortification that we have a great deal to do in all these points. But I argue not for one grace of character with my readers in these hastily written essays, but am rather anxious to point out the principles by which they may adorn their characters with every grace, whether society, justice, mercy, or the love of God; for if a man will not betake himself to the founding and forming of his own character, the inculcation of a single virtue will avail but little. We argue not, therefore, with our readers for any thing short of the whole duty and obligation which Christianity lays them under to become heavenly and divine, taint-like, Christ-like, God-like.

We say on the authority of the Holy Scripture, examine yourself, control yourself, be consistent, and you shall reap even in this life a rich reward in the conscious rectitude—the self-respect which your own pious, righteous, peaceful, and holy life will infallibly beget in you.

W. S.

PERFECTION.

NO. XVII.

INITIUM EST DEFICILE.

The beginning of things is hard. It is, for instance, hard to begin to improve a man's own self; for under the pretense of magnifying the grace of God we not unfrequently frame the most impudent apologies for our own negligence and want of zeal. We can do nothing of ourselves, say we; it is all of grace; God must work in us to will and to do of his own good pleasure. I am a poor creature, says one, and what can I do, says another. And if it is the will of God that I am to be saved I shall be saved, says a third. All this is impious in the extreme, and diametrically opposed to the genius of Christianity.

Have you ever seriously tried to improve? Did you ever look into the mirror of your own past life with a reference to the forming or reforming of your own behaviour? Have you carefully sought to find out what you are? Have you studied the Scriptures to see what you ought to be? Have you ever tasted of the luxury of self-denial, self-control, and of that self-respect which springs from a pure conscience and from a faith unfeigned? In fact men, I mean the disciples, are incredulous in this point; they don't believe that it is left them to make themselves what they ought to be by the aid and assistance of religion. Their education has been administered on princi-

ples and maxims the very reverse of this. They imagine that their perfection is to obtain by a superior and instantaneous divine influence upon the foul at the place where and the time when God wills, or in the hour and article of death that may be! This is the enthusiasm of modern sectarism, and consists chiefly of transcendental hallucination of soul and feeling, amounting in fact to little more than pure self-conceit. The perfection of life, perfection of charity, godliness, all virtue, public and private—in short, it is a total and entire surrender of the soul, spirit, and body to God through faith in Christ Jesus. In principle it is faith; in devotion it is love; and in life it is obedience; the soul enraptured and illuminated by the knowledge of God is ravished by the Divine perfections, the works and ways and designs of God, and yields herself to active obedience.

W. S.

FEMALE INSTITUTE, GEORGETOWN, KY.

I attended this morning the baptism of one of the pupils of this school. There is no Institution of a similar nature in which the Bible more certainly forms the basis of the Educational course. The brethren in Kentucky have reason to be proud of this school.

W. S.

OBSERVATIONS ON THE DISCOURSE OF BR. HALL.

It is well known to us all that a vast majority of our fellow-professors and the Baptists in particular, hold to the following as an essential doctrine of the gospel, namely: That an "instantaneous influence, on the mind of the sinners, together with the word, is indispensable to faith and justification."

Now, in one word, we do not believe this. The disciples of this reformation do not believe it. It is not believed by the party at all; and we are all willing that all the world should know that none of us believe it. On the contrary we believe that the word of God, without any preliminary or accompanying operation of the spirit on the perceptive reflection, or moral faculties of man, is, of itself by the grace of God which it reveals both to his understanding and affections, capable of converting his soul and of turning the whole man head and heart, to the service of God.

It has long been a question which of these two views is true—theirs or ours. The doctrine of brother Hall's discourse would seem to favor the idea that they are right and we are wrong; for he says, "the scriptures cited show that the doctrine of spiritual influence is true in respect both to the Christian and the sinner; and that this influence does not consist merely in the Spirit's dictating the word, or inspiring prophets and apostles to speak and write the contents of the scriptures. According to this view of the subject the Spirit

now does nothing in conversion and sanctification, and has done nothing since the death of the apostle John; whereas the scriptures uniformly represent the Spirit as actively employed in effecting the whole work of conversion and sanctification."

We are not, however, to understand brother Hall as pleading for the Spirit without the word of God. On this he is perfectly clear and argues that whether sinners are changed, converted, quickened, drawn, illuminated, begotten, washed, cleansed, purified or sanctified, they derive these blessings through the word; so that, to use his own language, "the doctrine plainly taught is, that the Spirit is the active agent and the word is the indispensable instrument in both processes," viz. conversion and sanctification.

The manner in which the word and Spirit co-operate in the conversion of the sinner is described by brother Hall as follows: "when the gospel facts are presented to the mind under favorable circumstances—circumstances which require no violation of the laws of mind, the Holy Spirit follows them up with *apprehension*. When the evidences which accompany the truth are honestly weighed in the mind, the Holy Spirit follows them up with *conviction*. When the motives connected with the facts and evidences are duly appreciated the Holy Spirit follows them up with the *consent of the heart* to abandon sin and to practise holiness."

I trust, then, we fully understand the theory of conversion as taught in brother Hall's discourse, when we apprehend it to consist of the word and the spirit inseparably combined, the former being adapted to the "*capacity*" of the sinner in *fact, evidence, and motive*; the latter or the spirit following up these things when honestly considered in such a manner as to produce *apprehension, conviction, and obedience*.

Now, I must confess to my beloved, that his theory has at least the merit of being a beautiful one; here is the truth adapted to the intellectual, the moral, and the affective powers, or in other words to the understanding, the affections, and the will; and here is the Holy Spirit up the whole with apprehension, conviction, and obedience; all this is beautiful and symmetrical; and were I to allege any thing of a purely philosophical nature against it, it would only be this, namely: that for the production of one effect, conversion, it assigns too many causes—the word and the spirit combined, whereas the scriptures allege one of these only as necessary, viz: the word. "The law of the Lord is perfect converting the soul." Any additional operation of the spirit would prove the word of the Lord to be imperfect.

We never can believe the Spirit necessary in conversion so long as we believe the gospel alone equal to this effect, and we must always believe the gospel equal to this effect, as long as we believe it to be the power of God.

But we intend to re-publish brothers Hall's discourse, not Only on account of our affection for him but also on account of the many beautiful points which are found in it.

We have returned home in time to insert these observations in our second form of this number. W. S.

QUESTION.

IS IT EASIER TO CONVERT A SINNER THAN PERFECT A SAINT?

Apollos. Mr. Editor, we have had pointed out to us in a very lucid and definite manner Conversion and Perfection, and the differences between these two doctrines. Since I began to have my attention drawn to them as contrasting with and differing from each other. I have been led to ask myself whether the one or the other is the easiest of attainment, that is, whether it is easier to convert a sinner or perfect a saint?

Editor. Your question, bro. Apollos, is, I must acknowledge, a very extraordinary one. Is it easier to convert a sinner or perfect a saint? Well, indeed! let me see, ah! in fact brother Apollos, you have *nonplused* me to perfection. But perhaps you see a little farther into the subject than your humble servant does, and intend to shed some light upon it. Pray what do you think of the matter?

Apollos. I have thought very seriously of the matter, Mr. Editor, and if I had time and you had space in your paper, I could say some prodigious fine things.

Editor. Well, suppose you take time, brother Apollos, and I afford space, what then?

Apollos. Why, then, sir, I would say that it is much more difficult to convert the sinner than to perfect the saint. *Editor.* Well, suppose I concede you this too, what then? *Apollos.* Then, sir, it follows incontestibly, that if spiritual influence be necessary to the perfection of the saint, much more is it necessary to the conversion of the sinner; and if spiritual aid be extended to the sinner in faith and obedience, then the boasted maxim of this reformation, that the gospel is the power of God, fall to the ground. Does it not?

Editor. I don't know, Apollos; at this stage of the business I would rather inquire than concede. Your question becomes important, I perceive, from its anticipated consequences whether real or imaginary: but how would you prove that it is more difficult to convert a sinner than to perfect him after he has become a saint. Was it not easier to move the Israelites from Egypt than to prepare them by a course of discipline in the wilderness for entering into the holy land? A few miracles only were necessary to accomplish the one while forty years did not suffice to bring about the other. What do you think of this, Apollos?

Apollos. I think, sir. it is an analogy; or rather it is a comparison in which the object bears no proper resemblance to your subject; for you mean, I presume, that the conversion of a sinner may be compared to the removing of the Israelites out of Egypt, and the perfection of a saint to the wanderings of that nation in the wilderness of sin and Sinai. Do you not?

Ed. Precisely. But if you like not my comparison, take it your own way; and prove by one argument that it is more difficult to convert a sinner than perfect a saint. I have always thought it more easy in great cases to set out than hold out, and more difficult to hold out than set out. A seed may soon and very easily too become a plant, but the plant may not soon or easily become a tree; birth is soon over, but life is checkered with a thousand trials; alas! what snares beset us, what trials await *in*, what mischances befall us between the cradle and the grave.

Apollos. Really, Mr. Editor, in rhetoric you are truly prolific; how am I to dispose of your figures if they come leaping from your lips at this rate? Here is the departure of Israel from Egypt; their journeyings in the wilderness, an enterprise, a seed, a plant, a tree, birth, life and the grave all in a breath! If the mere statement of my proposition has drawn forth an eloquence like this what may we expect if in addition I submit an argument? I am almost afraid.

Ed. Be not afraid, dear Apollos; I wait for your argument; do, I pray you, prove that it is more difficult to convert a sinner than perfect a saint.

Apollos. Very well, then, I will prove it; Is not conversion something done with us, and perfection something which we must do for ourselves?

Ed. What then?

Apollos. Why, it is most clear then that perfection is something so easy that we can do it for ourselves; while conversion is a thing so difficult that others must do it for us!

Ed. This is pure unmixed and unmitigated sophistry, Apollo?.

Apollos. Very well then we shall meet again.

RESTORATION OF THE JEWS.
BY M. M. NOAH, EDITOR OF THE NEW YORK STAR.

The march of science and triumph of civilization must carry in their train liberty and toleration in matters of religion; and the peace now prevailing among Christian Powers affords an admirable occasion to inquire into the expediency and justice of extending further protection to the Jewish people. It is true that all the civilized powers of Europe have removed nearly the disabilities under which the ancient people have for centuries struggled; but something more remains to be done. A great, an important act of justice remains yet to be

consummated, and it only can be done by and with the consent and exertions of Christendom; namely, *To restore the Jews their rights as a nation.*

If the ancient heritage of the Jews were now in the possession of the Christians, not a day would be lost in calling together and re-establishing the sovereignty of the people, as promised to them by the King and Lord of heaven and earth, repeatedly, in so many pages of scripture. It would be the pride of good Christians—men who understood the religion they professed—to be the instrument under Providence of aiding in the fulfilment of the divine promise to Israel; but a powerful people of a mixed religion, many centuries behind the age, are in possession of the Holy Land, and the great event can only be brought about through the influence of the Christian Powers, uniting in representing to the Egyptian Sovereign their anxious wishes and ardent hopes that he will consent to the restoration of the Jewish nation, under such stipulations and considerations as shall be mutually agreed upon.

We have to work with human agents; the decrees of Providence can only be carried into effect through the agency of man in compassing certain objects.

By a most extraordinary miracle, it may be called, the Almighty has protected the Jewish people, and kept them united as a distinct nation for more than three thousand years, with the avowed intention to restore them to their own country, and re-establish the Kingdom of Israel once more in Jerusalem. Their triumphant redemption is promised throughout the scriptures—"Fear not, for I am with thee; I will bring thy seed from the East, and gather thorn from the West; I will say to the South give up, and to the North keep not back; I Will bring my sons from afar, and my daughters from the ends of the earth." "They shall adore the Lord in Mount Sinai— in the city of Jerusalem he will pour out his spirit on thy seed, and blessings upon thine offspring." "In that day the Lord shall thresh out from the channel of the river to the brook of Egypt, and ye shall be gathered one by one, ye children of Israel."

Thus said Isaiah; and Jeremiah is equally full in his prophetic promises. "For lo, the days come, saith the Lord, that I will bring again the captivity of my people, Israel and Judah, and I will cause them to return to the land which I gave to their fathers, and they shall possess it." "And I will break the yoke from off thy neck, and will burst their bands, and thou shalt no longer serve strangers; but he shall serve the Lord his God, and David their King, whom I will raise up unto them." "Therefore, fear not them, O my servant Jacob, neither be dismayed, O Israel, for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest and quiet, and none shall make him afraid." "For I am with thee, saith the Lord, to save thee: though I make a full end of the nations whither I

have scattered thee, yet I will not make a full end of thee." "I will multiply them, and they shall not be few; I will cause them to be respected, and they shall not be debased; you shall be my people, and I will be your God."

Do Christians believe in this prophecy? Aye, every one of the hundred and twenty millions who believe in the scriptures; they religiously believe the truth of the prediction; they have the evidence in their own hands, before their eyes; the people so miraculously preserved for this great event stand ready to be redeemed. Will Christians, therefore, come to the aid of the Almighty, and assist to carry out and consummate his avowed intentions towards his people Israel! He has disposed of the great events connected with their preservation and restoration; man must do the rest.

Every where we hear of societies to evangelize the Heathen, to spread the gospel throughout the world; missionaries are sent to countries remote and barbarous to preach peace on earth. No society has been raised any where in Christendom for the "*Restoration of the Jews to the Promised Land.*" No Christian has said, in reference to this great event, "God's will be done on earth as it is in heaven." The last, the only great act that may stamp Christianity with the attributes of divinity remains to be accomplished. No man moves in it. Nothing has yet been done that can possibly accomplish so much for Christianity, as might be their agency and influence in bringing back the Jews to the Holy Land. All, so far, has been Theory and Faith; this act would be practical demonstration of the beauties of Christianity.

THE JEWS' LOVE OF JUDEA.

The most interesting circumstance which presents itself to my mind, in recalling what I saw of the Hebrew nation in the east, is the universal diffusion of the love, the undying love of the Jews for their own Judea, the Canaan of their fathers. Who could see, without emotion, thousands of poor Israelites, who, from the remotest parts of Europe, have made their way, by long and weary pilgrimage, through privations incalculable and suffering without end—often shoeless, and almost clothesless—friendless, penniless, that they might see the city of David and lay their bones in the bosom of Jerusalem! What multitudes are there among them who have sold their last possession—having gathered together their little, their all—and have started, marching towards the rising sun, from the Vistula, the Dnieper, and Danube, on a journey as long as perilous! How many have perished, exhausted on the way! How many have landed at Joppa, crossed the Taurus, at Antioch, have been unable, from over exhaustion, to reach their longed-for goal! How many have sunk in sight of the Mount of Olives! And how many have closed their eyes in peace and blessedness when the privilege has been vouchsafed to them of treading within the walls of Salem!—*Dr. Bowring.*

THE JEWS AT DAMASCUS.

We understand that on Monday evening a meeting; took place of all the influential Hebrews in London, at the Vestry-room of the new synagogue, at St. Helen's-place, on which occasion the various letters; which have been received from Damascus, containing accounts of the horrid cruelties committed upon the unfortunate Hebrews at Damascus, were strictly examined, and after a long discussion Sir Moses Montefiore, on the part of the English Hebrews and Monsieur Cremieux, the celebrated counselor at Paris, on the part of the French Hebrew persuasion, have agreed personally to depart, in the early part of next week, for Alexandria, to be present at the investigation which is to take place there, in respect to the death of Father Thomas and his servant. Subscriptions were immediately opened to defray certain expenses, when the three brothers of the late Baron de Rothschild, who were present, subscribed £200 each; Moses Montefiore, £100, his Lady, £100, besides paying his own expenses to Alexandria; Isaac Cohen, £100; Mr. Lucas, £100; with numerous other subscriptions. The appointment of two gentlemen of such high character to proceed to Alexandria gave great satisfaction. *London, June 18, 1840.*

The letter, of which the following is a copy, was found with the names attached to it, among the loose papers of a merchant in the State of Maine.

May 2d, 1839.

MY DEAR SON,—It is with mingled emotions of pity and shame that I address you. I weep while I write, at the thought that a son of mine is about to add one to the number of the intemperate. Ever since I have been forced to believe that you have been repeatedly intoxicated, my spirit has sunk within me. Life has become insupportable, and death brings no relief. *A drunkard!* O, my boy, spare me this curse; save me front the unutterable we of being the father of a living mass of putrefaction and pollution. I could hear that you were steeped in poverty, and begging your bread; and though my heart would bleed for you, yet I should have the consolation that there was no want of moral purity, no self-inflicted misery to deplore. I could see you brought to my door a raging maniac, or a wailing idiot, deprived by God of the glory of humanity, and bow in submission to the will of the All-wise. But to know, that by your own acts, you had voluntarily yielded reason and sentiment to a low appetite, is insupportable. I cannot endure it. Neither earth nor heaven bring me consolation. By night and by day your image haunts me—not the image of the affectionate son, whom I rejoiced to welcome home, but that of the weak, helpless inebriate, the sport of the thoughtless, the pity of the good. If this condition is to be yours, I know not where to turn for comfort. Whether you

live or die, I must mourn inconsolable. O, my boy, my boy, save me from misery. *Be* to me, what you have been, my own honest, pure-minded son. Drink no more of the intoxicating liquor. *Touch not, taste not.* This is your only way of escape. I beseech you, make a manly effort, abstain at once, totally and forever. If you have the moral strength to do this you are rescued. If not, I say it with anguish, you must suffer the torments of hell, a hell on earth—I dare not look beyond—and I, your father, must descend to the grave, a stricken, broken-hearted old man, leaving a drunkard to bear my name, a sot to follow me to eternity.

O, my son! I have prayed for you, I have poured out my soul in prayer for your deliverance, but you too must pray and strive. He who has placed us in this world of trial requires that the offender should exert himself. If you have any love for your father, a father who has always taught you by precept and example, to be temperate; if there remains any affection for that sainted mother, who may even now be interceding for the child she has left on earth, I entreat, I beg you to resist the tempter, and become what you once were, my child, worthy of a father's fondest love.

Till I hear of your amendment, I must remain your afflicted father.

LETTERS.

Bourbon co., Ky., Aug. 18, 1840.

BROTHER SCOTT,—I got home last evening from a four days meeting at Bethlehem, in this county, six persons made the good confession; brothers Rogers, Williams, and Rains were there. On the 1st inst. I again visited Cynthiana; after five days almost incessant labor, having immersed thirteen noble Volunteers, I left for home—brother Johnson arrived on the day of my departure to carry on the work. I have since learned that before he left some ten more accessions were obtained, and choice spirits they were indeed. We felt much gratified at the order introduced, while we were with them. Two elders and five deacons were elected and set apart, and I do most sincerely pray they may continue steadfast as we exhorted them, in the apostle's doctrine, in contribution, in attending to the Lord's feast, and in prayers and praises. Bear in mind all this was effected in the midst of a hot political contest; yet none of these things moved us, the brethren stood with us, and a large audience was present even on Wednesday. The following Lord's day I was in Georgetown, (my native place) and early on Monday morning immersed an amiable lady in the clear stream that issues from the famous Republican Spring. Spoke that day out at Dry Run meeting house and heard two young ladies confess the Lord, and then proceeded to Elkhorn for baptism—here was exhibited an

interesting scene, an excellent young lady, who had just arisen from the watery grave, on reaching the shore was met by her sister, they mutually embraced and sobbed aloud: Oh it was truly most affecting, I was led to think of that blessed morn, when, if they faithfully together here serve the Lord, they shall meet most joyfully, to be with each other forever.

The next day I was at Union, in Fayette county; here I met brothers W. Brown, G. W. Williams, and J. Rogers, same fifteen had already come forward under the labors of brothers Brown and Williams, we continued the meeting some three days longer, and nine others confessed and obeyed the Lord; At this place in April last, under the labors of brother J. Rogers, the beloved and lamented L. J. Flemming was also with us, some 15 were added.

I am grieved to see the spirit manifested in some recent pieces written on the *Name*. I had hoped that in investigating this subject there would rather be a reliance on solid scripture proofs and arguments, than on personal popularity and influence; that no personal suites, collisions or feuds, would have any thing to do in the matter. It is properly an affair of the kingdom, and one too of great moment. I am not one of those who esteem names as nothing, they are all that they import, they who died for the name Christian died for Christ and his cause. I am aware that a profession of religion under any name, where it is not lived, will avail nothing in eternity, but does that prove it is unimportant by what name a real sincere follower of Christ is called? No. When I hear the inspired Peter exhorting (1 Pet. iv. 16,) his brethren by the name *Christian*, and under that name to suffer patiently, let me not be told in the face of Peter, the Lord's chiefman, that the name is not of divine authority. Peter never nicknamed or reproached the followers of his blessed Master. James the servant of God seems to have prized that name more highly than all earthly riches. Do not the rich, says he, "blaspheme that worthy name by which ye are called?" (2 c. 7 v.) But why the recent attempt to strike off the force of all arguments adduced, by styling us *exclusives*? Would it prove immersion not to be Christian baptism, to call its advocates *exclusives*? Certainly not. But what is in truth our position? This, that the writing or printing the words, saint, brother, child, servant or *disciple*, with a capital letter on the left, does not make and cannot make of either a proper name; that no man has a right in the kingdom of the Lord Jesus now, to make proper names for use, and particularly where by so doing, the Christians will be divided into new parties. That the name Christian, embracing all and meaning all that is good, given by divine authority, should be worn by all the followers of Christ, and is not to be thrown aside for a new made proper name; but should be acknowledged by every scholar of Christ, Does wearing and owning the name

Christian indeed set aside the use of the terms "brethren," "children," "disciples," "saints," "servants," or any other terms authorized of God and expressive of any relation in which we stand to God and his Son Jesus Christ? No. Where then is exclusiveness? Not with us most assuredly—but with those, who by singling out a common noun, and giving it great conspicuity, urge upon the brethren to receive it as their distinguishing appellative to the *exclusion* of the name Christian, because, forsooth it has been abused. The real question then, which is now debated, is this,—Shall the significant, expressive and blessed name Christian, sanctioned and used by the Apostles, be *thrown aside* for an experiment, for something novel) or shall we cling to it, and try by the help of the Lord to walk worthy of it and disabuse it? But it is urged that in Eph. iv. Paul says nothing of the family name among the units—neither does he speak of the one Lord's Supper or Feast—is there not therefore either a name or a feast? May grace and peace attend you and yours.

Your brother in Christ.

JNO. ALLEN GANO.

Jamestown, Ohio, 28th Aug. 1840.

BRO. SCOTT:—Will you have the goodness to let the "Evangelist" speak to "EDAX" and tell him that he mistook his man when he identified me with those who plead for the name "Disciples" to the exclusion of other names. I have never given a preference for that name over the name "Christian." I go for both names.

But permit me to add, that it is a fact that the disciples of Christ were first called Christians at Antioch. But who would infer from that fact that from that time they ceased to be disciples? I conclude that none but the disciples of Christ were ever called Christians at Antioch, or any where else, and that none but disciples of Christ ought to be called Christians now. The disciples wore both names in the primitive church, and I think they ought to do so now: they were really disciples and nominally Christians. He that attempts to make two people of them is guilty of heresy, and after the proper admonitions, ought to be rejected as a heretic.

But to return to "EDAX." If the argument for the *patronymic* name is worth any thing, the disciples should be called Messiahs in Hebrew, Christians in Greek, and Anointed in English, for their patron is named Messiah in Hebrew, Christ in Greek, and Anointed in English. But who ever heard of such a patron as "*Disciples*" in any language? Who ever heard of *Scholars* teaching their Master, or of scholars being named after themselves?

Affectionately yours,

M. WINANS.

Georgetown, Sept. 4, 1840.

DEAR BRO. SCOTT:—I have just returned from two meetings

over the river near Danville—the meeting at Givens' lasted six days—41 additions. That at the Fork meeting-house lasted 4 days—12 additions. The Lord be praised for all his goodness. Brother Shannon, the President of the College, was with us at Givens', and excelled all our expectations. We were delighted with him beyond measure. He is to be with us in Georgetown at the annual meeting next Friday. The prospects for our College at Harrodsburg are most flattering. All we want at this moment to ensure success are good buildings.

Most affectionately yours,

J. T. JOHNSON.

Dry Creek, Kenton county, Ky. Sept. 8th, 1840.

BELOVED BRO. SCOTT:—Enclosed I send you brother T. M. Allen's letter. On last evening I was at Ludlow's, Kentucky, in company with brothers Lawson and Vandyke. I preached and they exhorted. Three persons made the good confession and are to be baptized on Sunday next. The brethren were much rejoiced, and exhibited great zeal and Christian solicitude for the advancement of the Redeemer's kingdom. May the good Lord bless them. Another appointment was made for early candle lighting this evening.

JOHN A. ELLIS.

Boone county, Mo. Aug. 21, 1840.

DEAR BRO. SCOTT,—

On Wednesday evening last, I returned home from Monroe county, some 40 or 45 miles north of this, where I had been attending a protracted meeting within a few miles of Paris. The meeting commenced on Thursday, the 13th, and continued until the following Tuesday evening. Twenty-four I think, confessed the Lord and were immersed during the meeting. The congregations were unusually large, and gave profound attention. The preachers in attendance, besides those who reside in the county and vicinity, were B. W. Stone, of Illinois, J. Creath, jr., John R. M. Ca'll, of La., M.P. Wells, and myself. Just before we separated on Tuesday evening, the new converts were invited to come forward and be seated together, when Brother Creath gave them a most interesting and able address, and welcomed them as "Christians" into the church of Jesus Christ. It was truly an interesting meeting. Brother Creath had recently in two visits to Palmyra, added about 46 to the church in that place.— Several have been added at other meetings I have attended since I last wrote you. Brother Stone expects to commence the "Messenger" in a few weeks; brother Creath, myself, and other brethren expect to assist in its publication.

Affectionately your brother,

THOMAS M. ALLEN.

Our meeting at Carthage, now in progress, is most interesting: 14 have already presented themselves: our excellent and worthy Evangelists Barns, Burnet, Challen, and Pinkerton are present. Prospects are very flattering.

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VISIT TO KENTUCKY.

Time is winging us away
To our eternal home;
Life is but a winter's day—
A journey to the tomb.

In a period of little more than three weeks, and in an extent of country not exceeding twenty-four miles in length, in the upper counties of Kentucky, more than 200 people have obeyed the gospel. The several accessions making up this number were made chiefly to the following churches, namely: Nicholasville, Providence, Lexington, and Georgetown. As cold waters to the thirsty soul so is good news from a far country, said the Jewish Monarch: to our distant and dear readers, therefore, this happy news of tears, penitence, conversion, and the return of sinners to God will, we trust be as cooling waters from Jordan's streams or the wells of Salem—grateful, refreshing, exhilarating, strengthening.

After the meeting at Nicholasville had been opened, brother Johnson and self were joined by our estimable fellow-laborer, Doctor Lewis Pinkerton. This meeting, this holy convocation at Nicholasville, will long be remembered by those who had the happiness to taste of its enjoyments. The King at one period of our solemnities seemed to have descended into the midst of his saints with garments smelling of myrrh, and aloes, and cassia out of the heavenly palaces, making them glad and filling every soul with joy unutterable and full of glory. It was ecstasy all, but not extravagance; it was peace and love and the holy Spirit. He was as the dew of heaven; and Israel shone like the lily: the beauty of his people was as the olive tree and their odor as the odor of Lebanon. How lovely is thy dwelling place, O Lord of Hosts!

The church of Nicholasville was in a state of great depression some years ago; but was put into order again by Dr. Robt. Richardson. Under the guidance of a pious senior, and visited by divers of our church messengers, she has revived; has grown as the vine; her odor again is become as the smell of the wine of Lebanon. Her Eldership consists of a happy mixture of manhood and old age, and partakes of the activity and

strength of the one and of the experience and dignity of the other. There is at present associated with father Symes in the Eldership four other brethren of great worth and uprightness. During the meeting the Evangelical corps resided under the roof of this hospitable and heavenly-minded old man; and the high and divine communion which we held with him of things as yet unseen, the objects of our faith and hope, will, we trust, never be forgotten. May grace, mercy, and peace rest upon him and his family, through Jesus Christ.

We proceeded to Providence, a church composed of the kindest brethren: here also the Lord blessed the labors of his Evangelists, brothers Johnson and Pinkerton, with fresh success: the piety, indefatigability, and eloquence of these excellent servants of God were beheld with equal admiration and affection by all the brotherhood. How blessed the lot of that people who enjoy the benefit of those holy ministrations supplied by such as truly serve God and his Messiah!

O greatly blessed the people are
 The joyful sound that *know!*
 In brightness of thy face, O Lord!
 They ever on shall go.
 They in thy mine shall all the day
 Rejoice exceedingly:
 And in thy favor shall their horn
 And power exalted be.

The Evangelists dispersed; path departed his several way: We turned aside into the parts about Republican, where we had the happiness to see and to great many of the holy brethren. Republican is a congregation King south of Lexington about six miles. The population of the vicinity is nearly all converted. Thomas Smith, now on a visit to Missouri, is their chief speaker. Here we met brother Begg, and spent with him a few nights under the hospitable roof of our excellent brother Lewis——, with whom and his pious lady, together with father Symes, who had come from Nicholasville, we enjoyed a renewal of all that sweet and holy communion of which we had already partaken in the congregation in Jessamine.

Far from mortal cares retreating,
 Sordid hopes and vain desires,
 Here his saints securely meeting,
 Every heart to heaven aspires.

In Lexington, brother A. Kendrick, with brother Dr. Smith, had also commenced a meeting. The efforts of these excellent brethren were crowned with sudden and great success. They were occasionally supported by brethren Gano, Pinkerton, Shannon, and others, till the number of converts swelled to upwards of 125. We had the happiness to be of the audience of all these devoted servants of our Lord, to hear them and with others to share in the pleasure and profit of their sa-

cred eloquence. Brother K. has a fine untiring tenor voice and an articulation as distinct as it is rapid. His oratory is a little dashing, but full of sense, striking and influential. Brother S's. eloquence is full of entreaty, pathos, and rhetoric, with a first rate buss voice, and tasteful and ornate language. Pres. S. is a logician, philologist and rhetorician as well as a learned theologian and successful evangelist. His action is full of vivacity, and his manner earnest in the extreme. The benevolence which beams from his open countenance disarms suspicion and renders every thing he says acceptable. Brother P., when speaking, is a personification of true piety. He is full of Christ. The burden of souls is upon him : what he says evidently comes not merely from his lips but from the deep conviction that couches beneath. His voice is a little husky, but at the same time hindereth him not the use of a style of words and language which is at once neat, tasteful, ornate, and not unfrequently in the highest degree classical [scriptural]. The spontaneity of his thoughts and plentifulness of his ideas have made him latterly a little careless of the logic of his discourses: this his good sense, illuminated by more experience, will enable him to correct, but if indulged in, it would destroy the balance which should obtain in every discourse between the moral and the intellectual, knowledge and duty, teaching and exhortation. His eloquence is devotional, beautiful, and impressive. J. A. G. is a person of great mental force, morally and intellectually Though he can state, prove, illustrate, and defend with power and clearness, he nevertheless seems conscious that his greatest strength lies in the *morale* of his discourse. Accordingly, when he has laid down his premises and reviewed and shortly argued them, he diverges from the straight line of demonstration; and leaving the heights of proof and proposition he descends upon his audience in a shower of tears, and, in a style of language and a tone of voice not to be imitated, leads captive all hearts. Like Milton's Philomel,

"Most musical! most melancholy."

Since the departure of brother B. F. Hall from Lexington for Louisville, brother Short has labored with the brethren there much to their satisfaction. The Lord, by the late additions which have been made to the church, has been gracious to his people; quietude pervades the church and great grace rests upon them all.

The meeting at Georgetown was attended with the best results. Brothers Johnson, (Gano, and Pinkerton were present. The baptisms took place at night. The scene was sweet, solemn, and imposing. The sighs of the new-born babes struggling into life, as they rose from the bosom of the waters into the moon-lit air, fell upon the souls of the audience soft as the dews of heaven, and tearful and tender as the rain upon the mown grass and showers that water the earth, while the hymns and psalms and spiritual songs chanted by a hundred voices

sounded through the nightly sky like the music of the spheres or the song of the seraphs filling the hear; with pity, piety, penitence and adoration.

We next made a run out into Henry county, visiting the brethren at Palmyra, New Castle, Clear Creek, Shelbyville, Elkhorn, and Grassy Springs, besides the proclaimers which we have named we had the pleasure of seeing others, as brother Tribble at Palmyra, a laborer that needeth not to be ashamed rightly dividing the word of truth and fearlessly giving to saint and sinner his portion in due season: also brother Roberts, who has been very successful in Henry county and vicinity. At Clear Creek, brother Crawford, an Evangelist in easy circumstances, with a disposition and abilities both intellectual and moral to do all possible good in the name of his great Master. It is pleasing to have to nonce in this place the divine kindness of certain members of the church at Clear Creek Academy: the cause seems to lay near their heart indeed: and we trust their names are written in the Lamb's book of life. Of them it may be said, as Paul said of Stephanus, "You know the family of Stephanus, that it is the first fruit of Achaia, and that they have devoted themselves to the ministry for the saints." We trust that the aged father Thomas and his numerous and pious sons and daughters and sons and daughters-in-law will long continue to be a blessing to their brethren and to those who labor for the Lord, and that they will live piously and die rich in good works and in the righteousness of the kingdom of heaven.

At Shelbyville we lodged as usual with brother Dr. Nuckols. The hospitality of some men extends to their kin: that of others embraces kin and Christians too; while that of others knowing no bounds would, if it could, spread a common board for all mankind. An air of pious repose spreads itself over every thing and every person and apartment under this hospitable roof: a peaceful stillness has stamped itself upon the family, and the innumerable visitants of all persuasions that meet here readily yield themselves willing victims to the gentle quietude that pervades the house, and talk of religion with the feelings of men and not partisans. The Apostle spoke of certain individuals as being "the glory of Christ." How truly glorious it is in every one who has the ability, to use a generous hospitality as Peter enjoins, without grudging; cheering and being cheered, watering and being watered, loving and being loved, as in the case of this excellent brother and his pious and devoted partner. The church of Shelbyville was lately much refreshed by the visit of brother Moss. The accessions made during his stay were perhaps 18, and the brethren not unwilling to hear all the truth, winced not under his racy teachings, but heard him gladly. There are many pious and faithful brethren and sisters in this church: Nuckols, Standiford, Shiers, Morton, and Others are no doubt very properly reckoned pillars in this assembly.

In Shelbyville, Grassy Spring, Union, Lexington, New Castle, Georgetown, Millersburgh, Cynthiana, Winchester, and many other places, there is a strong desire to improve in Sacred Music, and some attempts are being made in some of those places to do so by the young disciples patronized by the old. The ordinance of praise, however, lays in a total ruin among us: nevertheless we are not to blame; for the parties, Baptist, Methodist, Episcopalian, Presbyterian, Quaker, Catholic, &c. from which we all come, have treated us no otherwise in regard to the praises of God than in regard to all other things in the Christian religion. They left us ignorant of all things: we have had to set up house anew, and we shall have to furnish and adorn our house like other new beginners just as we are able. May the good Lord help his poor children to improve in this and in every grace.

On our return from Henry county we stopped at Frankfort: saw our esteemed brother Moore, and visited Poplar Hill Academy, the seat and home of brother Philip F. Fall.

At twilight turned to seek a resting place,
And spend the night in piety and peace;
A life so sacred, such serene repose,
Seemed heaven itself—. PARNELL.

When supper was over we were introduced into the apartments containing the Philosophical and Chemical Apparatus, and entertained by the philosophic President of the Academy with numerous pleasing experiments, shows and illustrations: though brother Fall, from family and other reasons has diminished the former number of his pupils one-half, and has now but twenty-five young ladies, yet this seems only to have doubled his diligence in the augmentation of his apparatus. Among the additions made to this since my last visit are a splendid Telescope, the cost, of which was \$750, and the Lucern Microscope, a piece of apparatus of great value, especially in Mineralogy and in vegetable and animal Physiology. By these two instruments we were entertained successively with a peep at the vast and the minute, the sublime and the beautiful! At one time we gazed through the Telescope at the vast and marble-like orb of the moon; at another speculated on the microscopic and hexagonal covering of a gnat's eye. Burke on the Sublime and Beautiful, says that "attending to their quantity beautiful objects are comparatively small." This observation of the English statesman and philosopher derives an admirable illustration from the microscopic object just mentioned. Never was any thing fabricated with higher regard to mathematical accuracy than this *minutissime*, compared in quality to which the gossamer that floats in the summer beam was like a tissue of iron wire compared with a web of finest silk. The honeycomb identical in figure but on a larger scale, though constructed with the unerring science of instinct itself, could not

excel it in beauty and regularity. In the honey-comb the hexagon is preferred to other figures as affording the greatest possible strength and space. This filmy covering then is fabricated with relation to strength and the introduction of light into the gnat's eye, the hexagon being preferred in this case also as affording the greatest possible space for the transmission of the rays of light; so that in the minute as in the vast the divine wisdom pervades the system of created things, "O Lord, how manifold are thy works; in wisdom hast thou made them all!" The sting of a bee was next laid in the field of the microscopic speculum; but the perfection of its mechanism was rendered less apparent by its being encumbered with its sheath. Then we saw bugs and beetles, dropt in gold and shining in burnished mail. The mite, of which we sometimes eat a thousand at a mouthful, was submitted, but Burke's observation fails here, for a very ugly looking little creature it is. Well it is that we do not always know what we eat; for if our eyes were as piercing without the aid of the microscope as with it, surely we would seldom, in summer at least, either eat or drink. Other minute creatures, which must here remain unnamed, were also subjected to speculation. The examples in vegetable and animal Physiology were curious and striking; and in Mineralogy the appearances of several of the metals were beautiful and impressive; the foliated appearance of silver, the moss-like masses of gold, the white and lustrous forms of platina, and those of mercury, arsenic, copper, and the blue, fiery, and red-like color of antimony, were truly striking and beautiful.

Passing over the experiments in Chemistry we applied our eye to the Telescope. The moon, "shorn of her beams" was seen hanging in "heaven's wide pathway" like a globe of marble, and seemingly as impenetrable to the human eye as this, even when aided by the triumphs of art. The distance of the moon, like that of the sun, is derived from its horizontal parallax, obtained by observations at remote stations, or by phenomena called occultations, and is found to be about 237,000 miles distant. How impressive the idea of beholding a globe so vast brought within an apparent distance of a few feet! Vast, however, as is the real distance of the moon, it is little more, as we are told, than one-fourth the diameter of the sun's body, "so that the globe of the sun would nearly twice include the whole orbit of the moon"! "a consideration," says Sir John Herschell, "wonderfully calculated to raise our ideas of that stupendous luminary." In the morning we looked through the splendid Telescope, with its colored glass, at the sun: and oh! what a boundless idea filled the soul as that huge sphere traveled across the field! and he appeared the more stupendous to us as we thought of him in comparison with the minute atoms which we were examining on the preceding evening. The first reflection of a scientific nature which suggested itself

to me on beholding these heavenly bodies was the evident imperfection of the instrument through which they were viewed. Notwithstanding all that has been said of the Telescope, how vastly must it be improved before any thing can be known of the inhabitants even of the moon, say nothing of the sun which is hundreds of times more distant! There is no more appearance of animals, or of vegetation, or of houses, &c. on the superficies of the moon than there is upon a globe of white wax; all is cold, lifeless, impenetrable, and indicating not one idea beyond what Scripture gives us of her use, namely: "For a light by night." The maculae or spots on the sun were very obvious and apparently restless as viewed through the great Telescope. But still the scene impresses the soul with a kind of scientific despair, and we retire with the sorrowful conviction that Philosophy is never destined to triumph over the difficulties which interpose between her and a real understanding of the physical constitution of the sun and moon.

Sir John Herschel says that "a circle of one second in diameter, as seen from the earth, on the surface of the moon, contains about a square mile." It appears to me, therefore, that if to the powers of the greatest of our Telescopes there could be added the most perfect Microscope, *a man in the moon*, when seen, would not appear larger than the smallest of our animalculae. Now carry this reasoning to the case of the sun, some hundreds of times more distant, and then you will perhaps feel the infinite barrier which distance has interposed between us and all knowledge of the physical condition of these spheres. Men may know the things of earth then, but of the things in the heavens they must for ever remain in comparative ignorance; and with the holy Psalmist we may say and sing, "*The heavens, even the heavens are the Lord's; but the earth has he given to the children of men.*" Psalm cxv. 15.

We finally bid farewell to the president of Poplar Hill Female Academy and his household: and afterwards wended our way back to Frankfort, musing on God and his works, and upon the Philosopher and his fair school and its rich and varied furniture. Oh! did the bishops and people in our ranks but take the same pleasure in the churches of God which this Christian Philosopher takes in his school; had they in them but a modicum of the taste, the spirit of improvement which distinguishes this admirable teacher, what would not the church of the living God become! Just what she is called in Scripture—the Bride—the Lamb's wife—the Daughter of the King, the Delight of Christ, the Dove, the Fair one, the Lily among thorns, the Sister and Spouse, the pure Virgin, Christ's undefiled one! But alas! there is little church pride among us. This is an age of trade and commerce; and the profession every where and among all parties partakes of the secular spirit that pervades society.

As we made our way to Maysville we met driving through

sleet and rain on his return from Paris to Georgetown the indefatigable brother Johnson, who had been there holding a protracted meeting: 11 persons had made the good confession. Although we took no verbal notice of it, yet we experienced a thrill of sorrow and compassion as we looked on the face of the excellent man: he was hoarse, pale, and looked feeble. We bid him adieu, and in two days after found ourself in the bosom of our own dear family in Carthage, having been absent eight weeks. For all which blessings we devoutly render thanks to Our God, through Jesus Christ.

From our tour we think we have been able to deduce the following, viz:

1. In some parts the balance which we think Scripture designed should obtain between teachers and preachers, conversion and edification, is destroyed. In some vicinities and churches, preaching predominated; in some, teaching; in some places the brethren were chiefly young convene without competent teachers; in other places they were all old saints without any preaching. We are happy to say, however, that in some few places there was a happy mixture of teaching and preaching, of conversion of sinners and edification of saints. I saw some folks also that felt that something was wrong without knowing what it was. If they will examine, they will find that the balance which should obtain between their duty and their knowledge is lost in the church, that it is all conversion—or all teaching, or it mayhap it is too little of both, or none at all of either.

2. I think I saw in the centre counties of Kentucky what cannot at present be seen in the same degree in any other portion of the "Christian world. The Evangelists traversing these counties are, Johnson, Gano, Pinkerton, T. Smith, A. Kendrick, Dr. C. Smith, John Rogers, A. Ruins, Irvin, Rice, Marshal, Whittenton, Brown, *cum multis aliis*. Now ask any of our brethren in these counties within an area of 30 miles square, Where the leading characters among the above-named brethren are to preach on any given day of the month, and a thousand to one but he will tell you, and say brother such-a-one is to be at such a place on such a day; and so of others. The truth is, that the brethren of these counties being chiefly in easy circumstances, think but little of riding ten and twenty miles to meeting when the weather admits; and there is such an unceasing current of people circulating northward, southward, eastward, and westward in these counties, that news of every kind is spread with the rapidity of a mail express.

But the truth is that the minds of the inhabitants of these counties are deeply embued with Christianity; and this I judge to be owing mainly to these three things: 1st The whole ground was originally beat up by the Christian brethren and S. W. Stone; 2dly. The writings of Alexander Campbell again impregnated the population; and 3dly. Our manner

of pleading and propagating the true gospel was introduced and has been and now is triumphantly successful in the whole length and breadth of the country; and the worthy Evangelists which I have named, availing themselves of these successive improvements, have been set over the heads of all the enemies of original Christianity. In no other country have I ever seen the servants of our Lord Jesus Christ become so evidently the delight of a people. In many other places the support of Evangelists is deemed burthensome: in these counties their services are eagerly sought for and rewarded.

W. S.

**PERFECTION OF CHARACTER.
NO. XVIII.**

There are few, even among the pious, who understand it to be their duty and their prerogative to form their own character. The Calvinism under which we have chiefly been educated makes children of us all and disarms us even of our best and boldest resolutions, we are perhaps inclined naturally to think that we must necessarily be always just what we now are, and total depravity inculcated upon us from our earliest childhood, seals us in the delusion till the *quid oportet* of our existence is wholly lost sight of and we cease to believe that we can possibly become what we ought to be before God. The formation of character is not a doctrine of Calvinism.

Arminianism as taught by Methodists has not improved the case. What Mr. Wesley styles Perfection is, he says, given "*instantaneously, in a moment.*" His views, therefore, and our own may be stated in contrast thus:—He thinks Perfection if something given; we deem it something acquired. He thinks it something imparted in a moment; we understand it to be attained by a long and great devotion to our holy religion; as the Apostle says, "not as though I had already attained, either Were already perfect, but I follow after," &c. Mr Wesley's converts are all perfected first, and have their characters formed afterwards: the very reverse of this is the truth in our judgment; we argue that the disciple must form his character first, and inter his perfection last. The doctrine of Wesley causes of course many enthusiasts who have no character to boast of perfection, and many others of the best character to despair of it. He says it is the effect of an instantaneous act of the Spirit upon the soul; now the sincere and honest hearted, not experiencing this always in such a degree as to lead them to the bold conclusion that they have attained and are already perfect, are hereby discouraged and made to doubt, of their acceptance with God till despair succeeding, they are in many instances impelled to deny the faith altogether, and become worse than an infidel. We believe then that the word perfection, as the

Apostle Paul employs it sometimes, has respect to behaviour, and describes that, ultimate and high effect upon the character which results from the slow but gradual operation of the doctrine of Christ in the understanding and upon the heart or the Christian, changing him from glory to glory as by the Lord the Spirit. The perfection taught by Mr. Wesley, therefore, is not that which is inculcated in these essays. In principle his is a mental hallucination; ours in principle is faith: and in fact is an attainment to be made only by the severe virtues of self-examination, self-government, vigilance, &c.

Calvinism is false philosophy and Methodism is false religion. The former incubates wrong views of human nature, teaching that we are totally depraved, and that "no mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word and deed;" while the latter teaches erroneous views of the holy Spirit, and that the convert after his justification may, by an instantaneous operation, be carried in a moment to the height of that perfection which even the Apostle Paul had, at the date of his Epistle to the Philippians, not attained! The first of these errors retards the progress of the convert towards perfection by teaching him that this is impossible: the last by saying; that he has attained it. The latter fills him with spiritual pride: the former covers him with dismay. We discard them both, therefore, as equally opposed to the perfection of which we write, and as having no other tendency than, like other errors, to lead astray.

What admirable powers has not God conferred upon us in the gifts of self-examination and self-government! For a being to be able to turn his mind in upon itself and examine all the faculties of his soul, is a most extraordinary endowment; and to be able to continue and prosecute this excellent virtue of self-government till he has fixed the balance of mind and by self-government brought his will to respond to his understanding, his duty to his knowledge, and his feeling and temper to them both, and his whole body, soul, and spirit, to the will of God through faith and through the Holy Spirit is indescribably glorious in any being.

But observe, reader, in all our endeavors to improve ourselves, we must never forget this, that without Christ we can do nothing. The spirit and the temper of the Son of God must not only be desired, but sought after by constant and ardent prayers to God that he would perfect us in every good work and word to do his will, working in us by his mighty power whatsoever is pleasing in his sight through Jesus Christ.

Let us never despair then of a final triumph touching the improvement and perfection of our character. Self-government is a prerogative of our nature and calling, and, as Christians, we have a right to victory not only over satan and the world, but over ourselves also. Others cause us frequently to transgress; but our resolutions should be those of the Psalmist, "As

respects the doings of men I have purposed in my heart that I Will not transgress." Satan also causes us to transgress, for I doubt not that we are in these times shockingly ignorant of his devices; but man I apprehend is too frequently his own greatest enemy. To obtain a victory over ourselves, therefore, is glorious and worthy of the disciple and follower of our Lord Jesus Christ.

W. S.

**PERFECTION.
NO. XIX.
TO HUSBANDS.**

One of our brethren some months ago attended class-meeting among the Methodists; in the end the preacher in charge gave directions that such among the brethren present as had been perfected would rise to their feet: four persons stood up: the minister treated their pretensions with respect and deference, and regretted that his own experience did not warrant him in claiming the same high distinction: he was not yet perfected, and concluded by requesting them to pray for him. We presume not to affirm what deference is due from our readers to so extraordinary an exercise as the above, but we hesitate not to declare that had these people's ideas of perfection been identical with those taught in the scripture?—had they in their notions of this doctrine looked more to character and less to feeling: had their own perfection in good deeds rather than their enthusiasm been in their eye, they would doubtless have exercised greater modesty in asserting the high degree of their spiritual attainments.

In the exercise of self-examination many in looking into the mirror of their past life will no doubt perceive that their character is stained with the dye of bad temper—perhaps they are the slaves of anger—anger towards their own wives who sleep in their own bosoms! They hide their face, as Isaiah said of the hypocrites of old, "They hide their faces from their own flesh," and imagine, nevertheless, that their services are acceptable to Jehovah. There were doubtless just reasons why the Holy Spirit said, "*Husbands love your wives and be not bitter against them.*" It is one of the most unpardonable of all sins for a man not to love his wife. The Apostle says that, "he that loveth his wife loveth himself." The reverse of this is true also, that he that hateth his wife hateth himself. Let perfection then begin at home; let it begin by loving your wife, and that this eminent virtue may flourish forthwith, assure yourself that as it is your prerogative to nourish and cherish her as your own flesh, so also it is your prerogative to suppress every temper, every word, and every look hostile to her happiness and your affection for her. One of our own poets has given us the following inimitable lines on the chaste affections as they obtain between

the sexes in youth; and if mutual love is so beautiful in the young, is it less admirable in those of maturer years? Is the corn less beautiful in the ear than in the blade?

If heaven a drought of heavenly pleasure spare,
 One cordial in this melancholy vale,
 'Tis when a modest youthful loving pair
 In others arms breathe out the tender tale,
 Beneath the milk-white thorn that scents the evening gale.

But I say there were proper reasons why the Holy Spirit left us not to the dictates of our own fluctuating feelings and erring judgment touching this virtue, but enjoined it upon us as a law in God's kingdom. "Husbands love your wives." It is a fact that many men professing godliness do not love their own wives. And there are but few who love them in the proportion of their great deserts, their many admirable virtues: a pious woman, and especially a pious wife. and still more especially if she be a mother, is by far the dearest of heaven's earthly gifts to man; and it for a moment men would reflect upon the peculiarities of her physical nature—the pains and sorrows to which it subjects her: her family cares, and the embarrassing circumstances of the station which nature and custom has destined her to occupy in society and in the family, they could not help pitying her sore distresses, her personal and mental cares and suffering: but pity is allied to love; and her nature embraces the elements of all love and esteem as well as of pity and commiseration. If, therefore, husbands who are defective in this beautiful virtue would but allow their hearts to be touched with the pity which is due to their own wives, it is probable that they would finally love them with all their hearts. I believe, so far as my acquaintance with animated nature goes, that there is no male but the human that indulges in any thing like general anger towards the female. This may appear a little severe, but the brother who will not love his wife deserves it all and more too. I know, however, that there is abroad an abominable scepticism touching personal improvement, and that many are satisfied with being bad on this point from believing that they have not within themselves the means of becoming better: but this is false, as we have demonstrated in our preceding essays; for we all have within us the elements of perfection, the powers and faculties both of self-examination and self-government which are necessary to make us what we ought to be before God. Men are jealous of their dignity, their sovereignty in the family; they would all be "most noble lords"! and would be happy in many instances to be obeyed at any rate, whether the heart of their wives were won or not. The Sovereign of the Universe despises such obedience and therefore he exercises command on no such principle; but greatly and graciously secures our obedience by first subduing our hearts. "We love Him," that is, we keep his commandments,

"because he first loved us." Unless, therefore, a man love his wife he has no reason to hope for that subordination in his family which its highest interests demand; and hence it is for the best reason that the Holy Spirit said "Husbands love your wives"; and in the following words reprove the opposite vice, "be not bitter against them." I knew an enthusiast, and he was reckoned a very religious man too by his party, who after having thrown the burden of providing for the family upon the shoulders of his poor wife, quitted her altogether, yet had art enough even alter this to acquire reputation for piety among those whose views of religion enabled them not to discriminate between pretense and practice, faith and obedience, the love of God and the love of one's own flesh. Let no such piety be respected among us; the pretences of such a professor are more injurious to the cause of Christianity than the ravings of an infidel. If all the smiles which some men bestow upon strangers were collected on one cheek, and all the frowns they offer to their own wives were gathered on the other, what beautiful looking creatures such men would be! We have a thousand things to say upon this subject, but we must defer them till a future paper. "Examine yourselves."—*Paul*.

W. S.

**CLEANSING OF THE SANCTUARY.
NO. VIII.**

It was said to a prince on a certain occasion of old that there was no royal road to a knowledge of mathematics. This may with every possible propriety be affirmed of the offices in the kingdom of God. There is no royal road to the office of a Bishop, or a Deacon, or an Evangelist. To be convinced of this one has only to look at the history of those who successfully fill these offices among us. There be many proclaimers abroad; but among them all how few comparatively have attained to eminence as successful converters of mankind; and by what painful experience, by what toil, labor, and devotion have these few earned their present distinction! They have had to be unceasingly in the field, to arrange the elements of the gospel, to state there over and over again, to define, enforce, illustrate, defend, to warn, exhort, remonstrate and entreat. They have had to follow up their audience from house to house to ascertain their difficulties, meet them one by one, confute and remove them, open the blind eyes by the light of God's word, take the feeble by the hand, lead them, encourage, strengthen them, and bear them on their bosoms into the kingdom of God. They have had to rebuke infidelity, scepticism and disobedience; to practice self-denial in many forms, and separate themselves from all earthly comforts—their own homes, their wives, their children dear! They have had to bear slights,

insults, injuries, poverty, sickness and scorn. To be a preacher in a party in which every thing in relation to faith, repentance and pardon is expected to be accomplished by spiritual operation, and where, in consequence, nothing is looked for from indefatigable labor and a superior and dexterous handling and application of the word of god, is an easy matter; but to render the gospel of God fruitful, *to so speak it*, Acts xiv. 1, that a great multitude shall believe it: to so handle these believers that many of them shall repent, and to so manage the penitents as that they shall all turn to God and be baptized is an arduous task. To the accomplishment of this task it may not require the finest scholarship and the highest mental endowments, and this is fortunate, for it is most evident that scholarship and genius and high mental endowment, like wealth, will seldom submit to the unceasing toil incident to the evangelical profession; but successfully to plead the gospel as plead in this reformation, a few things are indispensably necessary:—1st. The spirit of Christ disclosing itself by the love of men's salvation in toils, in labors, in necessities, afflictions, distresses, in pureness, in knowledge, in long-suffering, in truth and in honor. 2d. The man who would succeed as an Evangelist must be a man of good natural senses; and 3d and last, he must possess a competent knowledge of our religion: as for his knowledge of mankind this he will attain by his labors with them; but without labor, and until a man has labored, he can promise himself no success as an Evangelist. In a word a man can become an Evangelist only by experience. Would a man then be a successful preacher of the gospel? let him stand on his feet eight nights in succession and eight hours at a time, so to bed at twelve, one, or two o'clock, or like Paul, continue his toil till break of day, for by just such labors was the gospel introduced among the Gentiles at first; and by just such toils is it finally to put down all the false gospels in the world. It is the holy spirit of Christ then in the Christian brother that will finally cause him by dint of experience to fill with honor the evangelical office, and such a person will have to take a snatch of reading and learning just as he can catch it.

Men are to be set over the flock of Christ, by the same holy Spirit. There is no royal road to the office of bishop among us. If a man, as Paul says, desires the office of a bishop he must have such and such qualifications, and these qualifications are to point him out as the subject of the Spirit's choice; how unfortunate when this important office is filled, or the way to it crowded up, by persons of our own choice rather than by those qualified by the holy Spirit! In every instance the office had better be kept empty and the passage to it clear until the persons qualified for its arduous duties appear among the brethren, occasion and opportunity being given to such as inwardly desire to be overseers of proving their competence, their piety and pastoral care.

In our late tours through Kentucky we had opportunity of seeing and conversing with many of the overseers of the churches, as well as the Evangelists.

It seems to me then that just as our present accomplished Evangelists are now every where useful in bringing forth fresh and new Evangelists, so our present Bishops are the persons who are to foster and cherish and encourage those in whom appear the first buddings of pastoral desire towards the office of bishop. The church of God is an independent self-sustaining society, and is intended to be a blessing to the world not to be blessed by it. Our servants are to go from the church into the world and not to come from the world into the church. — We may, therefore, soon have plenty of Pastors and plenty of Evangelists, if our present Pastors and Evangelists are only careful to manage with judiciousness the raw material laying at their hand, for the word of God and the spirit of God are among us. But no man can make a bishop of a person who does not himself desire to be an Bishop. Nay, the truth is, that, no man can make another either a bishop or an Evangelist at all. The servants of the church of the living God must grow up in the midst of the church of the living God, and with the proper qualifications at least, present themselves a voluntary offering to the Lord to do his work—to convert the world and to feed and nourish and cherish the church. The Jews were the people of God not voluntarily, but according to a law; their priests and servants officiated in the temple not voluntarily, but according to a law. But the people of the Messiah were to be "a willing people," i. e. a people who should present themselves to him voluntarily; and so the servants and ministers of this people were from the beginning and now are only such as did or do present themselves voluntarily to do the service of the Lord. We cant put a man into office here for a bit of bread. Our Evangelists have to earn their bread by the sweat of their brow, if they can do the work of an Evangelist and preach and sweat in close and crowded rooms, harangue successfully large assemblies, pursue converts from house to house, and travel and convert and baptize, they may earn a scanty subsistence here and in the end eternal life, but there is no sinecure in the kingdom of God. Our bishops may do little, but their services are rendered unsuspected by the fact that they receive nothing in return for them; their service is a voluntary one, also undertaken not by constraint, as Peter says, but willingly; "not for filthy lucre's sake but of a ready mind." Were the duties of the pastoral office as well understood at those of the evangelical office, the toils might be found to be as great and as beneficial in the one as in the other. The pastoral office in the church is one of great veneration and respect; and our overseers are to be "highly esteemed for their work's sake." What is the reason why the work of the Evangelist is become so popular among us while that of the Pastor

passes wholly unnoticed? In every periodical of the reformation are filed the successful deeds of our preachers; but in none of them appear the duties and doings of the Bishops. Is it so that there is nothing at all of a popular nature in this office; or are Bishops less useful than Evangelists? We think not. We think that were the duties of both offices duly considered and compared they would be found to be equally pregnant of interest and incident. Will not the overseers, like the evangelists, please to commune by letter with our periodicals, and discourse of the discipline, the worship, the order, the ordinances, the teachings, preachings, exhortations, praises, prayer, alms-giving, &c. &c. of their respective churches? Methinks I hear them answer "No." Why? "Because," say they, "we are not to publish our deeds to the world." But see, respected brethren, though you are not to publish your deeds to the world, yet you may publish them for the church. The order of the church and the duties of your office have been corrupted and lost, and are to be restored again only by a slow, gradual, and perhaps painful experience. Why then not file your experience in some of the periodicals for the good of others who enjoy the episcopal rank like yourselves? Should you chance to make a point in worship, discipline, order, government, or finance, by making it common property you afford all others in your office an opportunity of adopting the improvement, and by this means the duties of your office may be finally and duly ascertained.

See what fine forms of evangelical labor we have in the successful efforts of our Evangelists! Why then might not things flourish and shine in the ecclesiastical department also? Beloved brethren, I cannot help thinking that were I bishop over two or three hundred members, as some of you are, I should never stop till I had made the church of the living God be as heaven upon earth. I should know every one of my sheep by name. I should make prayers pray, readers read, teachers teach, exhorters exhort, the rich give alms, and the singers sing, till heaven and earth should meet and mingle into one in the place where prayer is wont to be made. I should know all their joys and sorrows, &c. &c.

**THE CHRISTIAN MESSENGER.
ENGLAND.**

We have duly received the last three numbers of the above-named periodical, edited by brother James Wallis, Nottingham, Old England. They are composed chiefly of pieces judiciously extracted from the periodicals of the reformation published in this country—the Preacher, Detector, Harbinger, and Evangelist, interspersed with original matter by the editor and other writers.

No doubt our readers would gladly hear how their British brethren drive the pen in the blessed work of reformation on the other side of the Atlantic. We mean, therefore, to reciprocate with brother Wallis, and to gratify the brethren in these localities with some matter by our foreign fellow citizens of the kingdom of God. The pieces which may in future be extracted from brother Wallis' paper will be subscribed *Ch. Mess. Eng.*, "Christian Messenger," England, to distinguish it from the Christian Messenger published in Illinois by our venerable br. Barton W. Stone.

The following two pieces selected will show the estimate which our British brethren put upon "*the starting point*"—the remission of sins, as supplied in the true gospel; also the just discrimination which they make between the objects of faith and those of hope as taught in original Christianity.

THE STARTING POINT.

Burnley, July, 1840.

When I take a retrospective view of my religious experience, as a member of a Particular Baptist church for upwards of ten years, I find my religion has been clothed, as it were, in a mystery; "clouds and darkness" have rented upon it; there has been a sort of indefiniteness about it; it has not yielded that joy and gladness, which I am now persuaded it is calculated to impart. Moreover, I call to mind the observations I have made on the experience of others with whom I have been surrounded, I think I do them no injustice in stating, that it has been with them, in a great measure, (if I may judge by the prayers and addresses I have heard,) as it has been with myself.

What then is the secret of this state of things? It is simply, in my opinion, Sir, this;—We have had no starting point.—Men, blindly trusting to their own hearts and feelings on this subject, and rejecting the positive testimony of the word of God, and the ordinance of baptism, which he has appointed as a means by which we obtain a knowledge of remission of sins, have consequently wandered on in uncertainty, doubling and fearing as to whether they be forgiven; every step has been unstable and wavering, because they knew not whether they were accepted in the beloved or not.

This has been manifested in all our prayers; for while it becomes every one to draw nigh to God with deep humility of soul on all occasions, yet, surely, if we are reconciled to Him; if we have been purged from our old sins, we should approach our heavenly Father with the confidence and trust which a child exercises towards its parents; yea, we should be enabled to address God, as "Our Father who art in heaven;" being assured that as he has given his Son to die for us, as he has adopted us into his family, that he will with him freely give us all things.

I am persuaded likewise, that the moral tendency of this doctrine, in the production of a holy life, is most powerful. Have we been forgiven so much! Have our numerous offences been blotted out! How must we love! How must our souls be poured out in thanksgiving to our merciful and redeeming God! And how shall we that are dead to sin, live any longer therein. But if we remain in a state of uncertainty with regard to our acceptance with God, there seems to me no barrier to protect us from the attacks of the enemy, neither do we feel a sufficient repugnance to sin: we are not assured of being separated from it, so as effectually to resist the temptations that continually surround us. But if through the obedience of faith, we have obtained a knowledge of forgiveness, then it is, that when we are tempted, the recollection of our high calling of God in Jesus Christ produces its legitimate effect,—when we remember, that, having been buried by baptism into the death of Christ, and having from thence risen with him, we must, have no dealings with sin, but on the contrary, seek those things which are above, where Christ sitteth at the right hand of God; there must our affections be fixed, not on things on the earth.

Forgiveness must be at the commencement of the pilgrimage of every child of God; but how shall he mark his progress that knows not when or where he started? or, how shall he expect to be received at the goal, who knows not whether he has started on the course appointed or not? There must necessarily be a starting point.

It always, Sir, bespeaks to me something radically wrong in the preaching of the word, when individuals can sit under the sound of the gospel, twenty or thirty years, and yet never obey it; regular in the assembly on the Lord's day, on friendly terms with the minister and his people, yet never yielding obedience unto Christ. It is, sir, because the great doctrine of repentance and remission of sins is not made sufficiently prominent; it is not proclaimed as intended, and as it was at Jerusalem.— Let the great doctrines of Christ's death for sin, and his resurrection for our justification, be proclaimed; let men be taught that by obedience from the heart to the form of this doctrine, (which is by a burial into Christ's death by baptism, and arising with him to walk in newness of life); that by this means we are made free from sin, and become servants of God; I say, let these things be proclaimed in the language of inspiration, and men must either speedily yield obedience thereunto, or cease to listen. The language of the New Testament authorizes no delay, "now is the accepted time, now is the day of salvation." Men are blinded and deluded by the charms of eloquence, by fine-spun theoretical discourses, which they mistake for the gospel; they hear the cry of peace, peace, when the entrance to the path of life is hidden,—the starting point to the everlasting kingdom of peace and glory is obscured by the inventions of men.—*Ch. Mess., Eng.* T. WARD.

THE OBJECT OF HOPE.

We can fully sympathise with T. W. in the above remarks, having formally years traversed the same gloomy and uncertain path, not only without the knowledge of the proper starting point, and the race to be run, but equally ignorant of the object of hope. The primitive Christians ran, having in view the prize; they did not fight as beating the air. The object of their ardent expectations was clear, certain, and apparent in all their words and actions. It was ever before their minds; for they looked not at things seen and temporal, but at things unseen and eternal: it was the return of their Lord; to be changed into his likeness; to have immortality conferred on them by a resurrection from the dead, and to dwell in his presence for ever. They earnestly waited for an inheritance incorruptible, undefiled, and that cannot fade away, reserved in heaven for those who are kept by the power of God through faith; for a world once filled with sin and death, now restored to its primitive glory, and placed for ever under the reign of Jesus, the second Adam, the Lord from heaven. Paul says, "for as it is appointed unto all men once to die, and after death the judgment; so Christ having been once offered to bear away the sins of many, will, to those *who look for him*, appear a second time without a sin-offering to salvation:" "wherefore," says Peter, "the rather, brethren, earnestly endeavor to make your calling and election sure, for in doing these things you shall never fall, and thus there shall be richly ministered to you an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. Such we are persuaded was the *one hope*, the prize of the high calling of God in Christ Jesus, and such (unless Jesus, Paul, Peter, James, and John be false) will be conferred on them who by patient continuance in well-doing, seek for glory, honor, immortality, eternal life.—*Ch. Mess. Eng.*

PERSECUTION OF THE JEWS.

London, July 11th, 1840.

A numerous meeting of the merchants and bankers of London was held on Friday, 31 ult., at the Mansion House, for the purpose of expressing their horror and detestation at the cruelties inflicted on the Jews at Damascus, on the false pretense that they had murdered a Roman Catholic priest, that his blood might be used in the feast of unleavened bread. It was stated that seven of the most wealthy inhabitants, of high character, had been consequently subjected to the most cruel torments; two dying under them; and others, barely surviving the principal tortures to which they were submitted, such as flogging, pressing their eyes from their sockets; tying up tender portions of their bodies, and exposing them till the poor sufferers grew almost mad with pain; forced to stand upright for three

days, and when falling, roused by bayonets; dragged round a large court by the ears till blood gushed out; thorns driven between the nails of the flesh of fingers and toes; setting fire to their beards, and holding lighted candles under their nose, so that the flame should ascend their nostrils. Resolutions were agreed to, expressing the sympathy of the Christian public at the atrocities committed on the sufferers, and calling on the European governments to secure a fair trial to all accused, eulogizing the British government for their willingness to uphold and support the cause of suffering humanity; offering thanks to Lord Palmerston for his prompt interference, and for transmitting the resolutions to the representatives of the different powers resident at the British court, requesting them to transmit them to their respective nations. Mr. O'Connell made a most eloquent speech, calling on Englishmen to raise one cry from end to end of Britain, on behalf of the victims of such atrocious oppression, and said if they wanted an Irish shout, they should have it.

LETTERS.

Fayette county, Ky., Nov. 12th, 1840.

DEAR BROTHER SCOTT:—In that most interesting and affecting conversation, held by our blessed Lord with his followers "the same night in which he was betrayed," he promised them both peace and tribulation—"These words have I spoken to you, that in me ye might have peace—in the world you shall have tribulation." Now, how can an individual be, at the same time, the subject of two states so very dissimilar? Does the Saviour teach, in these expressions, that his people are to be one day in the enjoyment of peace unalloyed, and the next the children of unmitigated sorrow? or, that from their connection with him, "the peace of God shall *always* possess their hearts and minds," while from their alliances with this world, tribulation is inseparable? The latter expresses the true state of the case, whether it be the meaning of our Lord in the above quotation or not.

The real Christian can—"rejoice evermore." The sun of his hope careers in a cloudless sky, and hastens to set forever in the ocean of life. As the world cannot, give, so, neither can it take away the Christian's joy, which is "unspeakable and full of glory." Do poverty and misfortune lay their heavy hand upon him?—he remembers that his Lord had not where to lay his head, and that all things, by the divine appointment, shall work together for good to them that love God. From his low cottage he looks to the heavens, and with triumphant rapture and delight exclaims,

"Yonder's my house, my portion fair,
My treasure and my heart are there,
And my abiding home."

Are his doings and sayings misunderstood and misconstrued by his contemporaries?—his Saviour will "judge the world in righteousness, and reward every one according to his works." He may shed tears of the bitterest sorrow over a circumstance 60 deeply afflicting, while with the purest joy he anticipates the final sentence of the great Judge, which will vindicate him fully and forever. But docs distance or death, separate him from those he loves in the Lord?—the redeemed shall e'er long be gathered from the four winds of heaven, and housed forever in that "building of God not made with hands, eternal in the heavens." The saints of all nations and of all limes will be found, when "angels shout the harvest home." They shall, in happy companies of myriads, with songs and shouts of triumph, ascend the mountains of deliverance, and part no more. Is the child of God reminded by all he sees around him, that his earthly career hastens to its consummation?—"he trusts in the name of the Lord and stays himself upon his God." What though the cold and swollen waters of Jordan roll between him and the city of habitation. He will fear no evil as he enters them, for the rod and staff of his God will be there. This great Deliverer will never forsake, no never leave him.

How eloquent with we, the last briny tear that suffuses the sunken eye of the dying mother, as she looks for the last time upon the faces of her beloved offspring! She must leave them, perchance upon the cold charities of a merciless world. Here is tribulation indeed—but where is peace? In the Lord. "God be merciful to you my children," is her last prayer. With the strong arm of faith and hope, she lays her babes upon the bosom of her God—the orphan's friend—then wings her way to everlasting blessedness. "In me you *shall have, peace.*"

A peace that passeth understanding is the Christian's birthright, and is beyond the reach of earthly care. Is he in adversity?—he "cleaves to the Bible and trusts in the Lord." He is sorrowful, yet always rejoicing, poor, yet possessing all things, whether present or to come; and the winds and waves of tribulation, only accelerate his movement towards that blessed home, where the weary rest. How emphatically true it is, that the love of God is a balm for all our wounds—a cordial for every fear. The love of Christ is the fountain of all pure and permanent bliss, and what shall separate us from this love? "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay in all these things we are more than conquerors through him that loved us. "For I am persuaded," says Paul, "that neither death, nor life, 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." Nothing then shall separate the Christian from joy unutterable.

But, my dear brother, if the peace of God be glorious, are

not the tribulations of the world necessary? Would not the seducements of time prove fatal to many of us, but for the salutary influence of unavoidable sorrow? With all its troubles and disappointments, we are in danger of loving this world too well. We have need to be reminded that we are strangers and pilgrims here—that this is not our home. What then would be the result, were God in his anger to leave us to bask in the sunshine of uninterrupted prosperity? We would, most probably, "lift up our eyes in hell." Hence the Saviour has bequeathed to us tribulation as well as peace, that our characters might be developed and perfected. He was himself "a man of sorrows," he was "*made perfect through suffering*," and passed from a cross to a crown. All our tribulations, if properly understood, will work for us an exceeding and eternal weight of glory.

This if, I believe, brother Scott, my first, letter to you. I have made it lengthy, but as I write seldom, you will forgive me. I had well nigh made it a sermon. We used to converse at leisure, upon the blessed things of religion, but we are, it seems, to enjoy this privilege less frequently during the remainder of our stay on earth. Well, be it so, we will have the longer chat, when we meet above, blessed be God for the hope of heaven.—I will if possible fulfil my promise during the winter, though I have but little time to write.

Mrs. P. joins me in love to sister Scott and Emily and the children. That he who was "acquainted with grief," may be with us through life, and bring us all safely home to God, is the earnest prayer of your brother in tribulation, and in the kingdom and patience of Jesus Christ.

L. L. PINKERTON.

Madison, Ia. Nov. 12th, 1840.

DEAR BROTHER SCOTT:—We have lost our dearly beloved br. Jesse Mavity. He departed this life on the evening of the 5th instant, in Columbus, Ia. after a confinement of about sixteen days.

Brother Mavity has been a proclaimer of the gospel for near twelve years,—long enough to secure the unfeigned love and high esteem of all the dear brethren with whom he was acquainted,—and they feel that they have lost what time shall never be able to restore,—a good man, a useful man, a man deeply interested in the cause of God; in a word, a man whose services in the church of God will be remembered for many a year, and seriously missed by those among whom he has labored so faithfully.

He died one year, one month and four days after his lady; and they have left three little sons behind to mourn their loss.

He was in his thirty-fourth year, and was the picture of health and vigor a few weeks since. But "in the midst of life we are in death."

L. H. JAMESON.

Millersburg, Sept. 6th, 1840.

DEAR BROTHER:—The object of the present communication is, as you will see, to inform you of the death of our beloved brother in the Lord, N. L. Lindsey, of North Middletown, Bourbon county, Ky., who left us at 6 o'clock, A. M. on the 4th of September, 1840, in the full assurance of a happy immortality. The church at North Middletown, of which he was one of the bishops, has sustained a loss not soon to be repaired. Faithful, affectionate, and frank in the discharge of his duty, he had gained the confidence and esteem of, not only the church of which he was a member, but of all who knew him. For some time before his death he seemed to have detached his feelings from the things of the world in a great measure, and his great desire seemed to be the success of Messiah's kingdom. He was fast growing in grace and in the knowledge of our Lord and Saviour Jesus Christ; and while he taught the word of truth, he lived in strict accordance with what he taught, and thanks be God, his death was as triumphant as his life had been exemplary. On the evening of the 3d of September, being in his neighborhood at the burial of a relative of mine, and hearing that brother and sister Lindsey were somewhat unwell, I went, as I was in the habit of doing, to spend the evening with them. But oh! who can paint my feelings when approaching his bed-side I laid my hand upon his forehead and found it covered with the cold dew of death. He at that time was not apprized of his situation, but as soon as he was told by me that his case was exceedingly doubtful, he said—brother Irvin I wish you to tell all my brethren and sisters with whom you may meet that this is the hour of which I am not afraid. A friend of his that had been present a considerable part of the day and who was exerting himself to save him, said, Colonel Lindsey, do not suffer yourself to be excited; said he, I am not excited, but I wish you all to know that I am not afraid to die. Soon afterward he asked, "Is this death?" and being answered rather in the affirmative, he said, "Jesus can make a dying bed feel soft as downy pillows are." After a little pause he said, "I wish you all to know that I am now fully satisfied with that faith that I have professed, and I only have to regret that I had not engaged in the service of God earlier than I did." "Time," said he, "like an ever rolling stream, bears all its sons away; they fly forgotten as a dream dies at the opening day." But language cannot do justice to the parting scene. Sister Lindsey was lying in an adjoining room unable to arise from her bed without assistance. Being told of brother Lindsey's situation, she requested to be taken to his room; when brought to his bed-side in the agony of grief she exclaimed, "O! my dear, I cannot give you up, I cannot let you go; you must not leave me, we must not part." Said he, with all the mildness of a dying saint, "Livinia, my dear, do not talk so; O! be resigned to the will of God, we have spent many pleasant days

together; this is the last, till we shall meet to part no more. O! have fortitude; be resigned." His daughter, thirteen years of age, being the only one of his daughters present, came to his bed-side and threw herself on the bosom of her dying father and embraced him. Said he, "my daughter, you have lately put on the Lord Jesus, be dutiful and kind to your mother, remember that this is the first commandment with promise." Soon afterward he ceased to speak and yielded up his spirit without a struggle or a sigh, into the bosom of his Father and his God. O! said I, while I held my hand upon his bosom and watched the declining taper of life,— "Let me die the death of the righteous, and let my last end be like his."

"Sweet is the scene when Christians die,
When holy souls retire to rest;
How mildly beams closing eye!
How gently heaves the expiring breast!

Triumphant smiles the victor's brow,
Fanned by some guardian angel's wing;
O grave where is thy victory now!
And where, O death, is now thy sting!"

P. S. The above is written not merely that the community may know that brother L. is dead, but that they may know how he died.

Your friend, and brother,

J. Irvin.

I had the honor of brother Lindsey's acquaintance. In person he was large and commanding; he was considerate, wise, and prudent, and in his manners gentle as a child. Religion seemed to be his chief delight; never did I see a man of more saint-like behaviour; I could never look at him but as a father. He was altogether a superior man. May his bereaved family feel that comfort in the God of their father which his death now renders so necessary: we solemnly and affectionately condole with them on the present mournful occasion.

W. SCOTT.

RELIGIOUS STATISTICS.

The following information, says the New York Commercial, collected with much trouble by the committee of the Society for the Propagation of the Gospel in Foreign Ports, is extremely important:

| | | |
|-------------------------|-------|------------------|
| Christians,..... | | .260,000,000 |
| Jews,.. | |4,000,000 |
| Mohammedans,.... | | . 96,000,000 |
| Idolaters of all sorts, | |500,000,000 |

| | | |
|--------------------------|-------|-------------|
| Population of the world, | | 860,000,000 |
|--------------------------|-------|-------------|

THE EVANGELIST.

NEW SERIES.

Vol. VIII. Cincinnati, Ohio, November 1, 1840. No. 11.

OUR COURSE.

In our course towards the M. Harbinger, we have been, if not entirely at least materially, controlled by the course which that paper has been pleased to pursue towards us. It has now decided upon silence for the future touching our personal difficulties; well, be it so: in things personal and in the things relating to "Our Name," it has gone before us; it has led, we have followed, and being for peace we now, as formerly, feel perfectly willing; to follow rather than to lead. The question of our personal differences may, therefore, be considered as dismissed from our pages.

That of our name we dispose of as follows: It is not a personal but public matter which now interests the consciences of many of the most judicious, enlightened and upright among the brethren. These pious persons, believing that the words disciple, brethren, children, sons, believers, citizen, elect, heirs, saved, justified, sanctified, redeemed, &c, are used in the volume of inspiration as descriptive of particular relations, do themselves accordingly employ them constantly in that sense; and the idea of excluding the use of them in our religion has never once entered their minds.

But they also believe that while the Bible has furnished us with these and many others both literal and figurative in their use, and descriptive of particular relations, it has also supplied us with a word for "Our Name," descriptive of universal relation to Christ in religion, whether as his justified, sanctified, saved and redeemed ones, or as his brethren, disciples, heirs, sons, children, citizens or friends. This name is "Christian"—a name most natural, and most dear to all their hearts because derived from the name of their great Master, the Christ, and worn in the midst of the most horrid cruelties by his saints of old, the apostles, evangelists and first ministers of our religion, who suffered, bled and died under it. A name most sacred to their consciences because the subject of promise by the holy Prophets, *Isaiah lxxv. 15.* most wisely given to the disciples first at Antioch, *Acts xi. 26,* and afterwards recognized by the holy apostle Peter as the name of God's house and family. Knowing, therefore, that words

which stand for particular relations, either in a family or a community, as father, mother, sister, brother, son, daughter, friend, neighbor, citizen, subject, &c, do by no means interfere with or destroy the use of proper names or patronymics, and that neither do proper names and patronymics destroy the use of these particular appellatives these persons do by right of all these considerations claim the name "Christian" as their name, and assert it to be their prerogative to wear it as their proper appellation and great patronymic in the house and kingdom of God; and with them do we ourselves also in these sentiments and feelings most heartily and devoutly concur, choosing for our name "Christian."

Observe, however, that, while the above persons are convinced of the entire groundlessness of the arguments adduced in behalf of other words as a name, they believe it to be the prerogative of all the holy brethren to think for themselves on this and on all other religious subjects; and while they themselves are prepared to listen to every thing that might be reasonably urged either against their own views or in behalf of the view of others, they think, nevertheless, that the present enquiry from the beginning has been conducted in a manner so little flattering to their expectations, wishes and feelings as to render it inexpedient to pursue it farther at present, but to suspend the enquiry and leave it open for future adjustment in love.

In accordance with this decision and with the above declaration of our views of the matter we pass over the last piece in the M. Harbinger without, a word in reply, and shall for the present regard it as belonging to a former dispensation. May the Father of Mercies keep us from all man-invented names: may he preserve us from every thing that tends to produce schism and degrade us into the shape and semblance of a mere proving and stationary sect, and may we all by his kind care show by our life and behaviour that we are disciples of his Son worthy of the name "Christian." W. S.

**CLEANSING OF THE SANCTUARY.
NO. IX.**

If the Bible, the true Gospel, the true Name, the Ecclesiastics of our religion, and the Perfection of character, are taken as the elements of a perfect reformation, then, as so many grand chapters, they may be considered singly, and cultivated in every church gradually and successively. Perhaps we will ring our thought within the grasp of our reader's mind by the following observation, viz: in some churches their study of the Bible excels their attention to the evangelics of our religion or the gospel; in others the attention of the brethren

to evangelics or gospel matters greatly transcends their care for ecclesiastics or church affairs, so that while they have additions and are ambitious of numbers they forget the ordinances of reading, teaching, prayer and praise; and again some bodies of disciples are emulous of exactness in this department and forgetful of personal character, while many seem to have thrown themselves upon chance for a name and are perfectly regardless of the matter, being willing that their profession of the true religion should be labeled with a false name or a true one. as chance or whim may direct. We will hazard another observation, of a more general nature, viz: that if we take the whole reformation in its length and breadth, we shall find that the evangelical department is better understood because, more cultivated, than the ecclesiastical departments; and that of course our evangelists are more popular and better acquainted with their profession and the nature of its duties, than the Bishops are with theirs. Now this ought not to be, and need not to be, for the Bishop's office is a most venerable one in the Christian church, and were Bishops and the Bishop's office. attended to, and nourished and cherished as are the Evangelists and their office we should soon see of our present materials as estimable forms of pastoral care and labor among them as we do of gospel labor among our Evangelists.

What is wanted most of all in a godly Evangelist is industry; he must be a working man, "do the work of an Evangelist," as Paul says, which is carefully to show that Jesus is Messiah; that the Messiah is the Son of God; that these two great propositions touching the rank and person of our deliverer when taken together, form a third proposition which is fundamental in our religion; that this last is the creed of christianity—the article of faith, the thing to be believed in order to salvation. His descent, mission, ministry, trial, death, resurrection, ascension, advocacy, &c, must all be argued; and the Evangelist must, especially dwell on those themes that address themselves to the heart; as that God so loved the world as to give his only begotten Son, that whoever believed in him might not perish but have eternal life, leaving nothing unsaid that can affect the heart or illuminate the understanding.

The next care of the Evangelist is to watch the effect of all this upon the audience; to make a drought upon their faith; and by an open confession of the truth to separate the disciples, causing every holy woman of the sisterhood, and every pious man in the brotherhood to labor in the gospel, opening the blind eyes, unstopping the deaf ears, melting the hard heart, strengthening the feeble, healing the broken hearted, delivering the captive, setting at liberty the bruised, confirming the doubting, encouraging the timid, and warning the ashamed. There is, however, much of the work of the Lord that cannot be done publicly and in the meeting house.

There are multitudes of cases that cannot be known but by special enquiry; some are diseased in one way, some in another; and these can be come at only in one of two ways, by the word of the Lord.

The next step to be taken by the Evangelist, therefore, is either in find out the names and residences of those who are religiously affected by his preaching, and visit them privately; or he most hold a religious levee at his lodgings every night after preaching, or on nights when he has no preaching, causing all the young converts to attend, that they may pray, sing psalms read, converge, &c. This meeting all who have been, impressed with the truth should be invited to attend. Meetings of this kind we have always found to be most profitable. They afford the laborer no ordinary advantage. Here he can take up single and embarrassing cases and handle them with, all freedom. Hither also persons will come to be introduced to him, and the meeting will furnish him with an acquaintance which could be obtained in no other way. All worldly formality should be laid aside; but the highest christian courtesy, decorum and purity should be exercised, nothing forming a Subject or topic of conversation but religion. There is perhaps no meeting more prolific of conversions than this; and perhaps this was the way the apostle Paul most frequently propagated our holy religion in the beginning, the people coming to him as the scriptures say, "in his own hired house;" but if this is inconvenient or impracticable nothing is left for the Evangelist but to follow up his audience from house to house, by accepting invitations, and seeking introductions in this manner, threading out the relations of those into which he is admitted with all possible care till their fathers and mothers, and sons and daughters, and friends and relations, and acquaintances are all ascertained and known, and the religious spirit is fairly established in the community. The word of the Lord has then free course and is glorified by the salvation of those who believe.

The next thing to be done is to form the new converts into a church and to give them the ordinances. Or if they are to be added to an old church, the evangelist should avail himself of this happy occasion for setting in order the things which are wanting; and while old and young are warm and melted into love, pour them all with a full flow of soul into the mould of complete gospel order.

Without labor of this kind no man can ever become an accomplished and eminent evangelist. And by labors of this kind a man may, like the heroes of old, through faith, subdue kingdoms with the true gospel of Christ!

Dearly beloved fellow evangelists, whither has fled the zeal, the labor, the perseverance and unconquerable toil of the primitive proclaimers of our salvation. Are they ministers of Christ, says Paul, 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 shipwreck, a night and day have I been 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 country, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily—the care of all the churches, &c.

Gracious and blessed Master, how has thy work been neglected! Oh restore to thy servants the spirit of thy primitive ministers, and to thy name be the glory for ever. Amen.

W. S.

CLEANSING OF THE SANCTUARY. NO. X.

In the last of Ezekiel, the prophet, there is a vision of the building of the temple, and of the glory of the Lord; and of the waters that issued from under the threshold of the house, its measurement, the borders and the divisions of the land of Israel, the city, its gates, and its name. The vision occupies the last eight chapters of said book, and the growing anxiety which is felt for the return of the Jews now causes this and other portions of their prophets, to be read with more than ordinary interest.

May I propound to you or your readers a few queries on this vision? I will venture to do so.

First —Has this prophecy and John's vision of the new Jerusalem the same signification?

Second—Will Ezekiel's prophecy be fulfilled at the return of the Jews to their land?

Third—Or will it be accomplished only at the second coming of Christ?

Lastly—Was it fulfilled at the return of the Jews from Babylon? I. SWALLOW.

The above queries were sent to me long ago, and may perhaps to some extent be now answered by the following from the Ch. Mess., England.

RESPECTED FRIENDS.—That Jesus is the Christ, the Son of the living God, is a proposition admitted probably by all of you. Some of you, perhaps, may have acquiesced in the truth of this as *an hereditary tradition*; that is, as a something which everybody before you has acknowledged, and therefore beyond dispute. Upon the same ground, Mohammedanism is upheld by the Osmanlis, Paganism by the Chinese, Romanism by the Papists, Protestantism by the British constitution, and Sectarianism by the population of England and these United

States. But there are others of you without doubt, who believe this foundation corner truth, on the testimony of the law, the prophets, the psalms, and the apostolic writings. It is not my design at this time to descant upon the relative value of the confession of these two classes of *professors*. It must be obvious to the obtusest and meanest intellect; for the one is based upon popular faith, which is implicit, unreasoning, unthinking credulity; while the other is founded upon a diligent investigation of the testimony which God has given. My object in writing to you from this remotest region, is to assist you in adding to your "faith" *courage and knowledge*; for even in these times of "peace," courage is especially needful to defend the capitol of the kingdom against that innumerable host of sappers and miners—those *charitable* battalions of the enemy—which the god of this world has marshalled against it. He cries "peace, peace," when there is no peace, but sudden destruction at hand; peace with the non-naturalized, is a false peace. It is a peace which ought not to be named in the camp of the true Israel; a place which ought to be conquered by the sword of the Spirit of God. Well, then, to encourage the true believer, and to enlighten the uninformed, is the end which I propose in the following lines. May you receive them in the spirit and love of truth. Amen.

Of all personages who have appeared among men, Jesus is assuredly the most magnificent and illustrious. When I read such passages as these, I am astonished that men professing to believe the scriptures can find it in their hearts to subordinate his least commands to their own worldly or ecclesiastical conceits. "Thou art the Son of the living God;"—"being in the similitude of God, esteemed it no robbery to be as God; nevertheless he divested himself, assuming the appearance of a servant, being made in the likeness of men, God has exceedingly exalted him, and has bestowed on him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess that Jesus the Anointed is Lord, to the glory of God the Father." "He is the image of the invisible God, the First-born of the whole creation. Because by Him (as the Word before its incarnation) were created all things. And he is before all things, and by him all things consist." "God has spoken to us by a Son, whom he has constituted Lord of all things; by whom (as the Word, see Gen. i.) he made the universe; who, being an effulgence of his glory, and an exact representation of his character, and controlling all things by his own powerful word, sat down at the right hand of the Majesty on high, being exalted as far above the angels, as the title (Son) *he has inherited* is more excellent than theirs." It was this super-angelic personage whom John saw symbolically represented as clothed in a long robe, and girded about the breasts with a golden girdle. His head, even his hairs, were white like wool, as white as snow;

and his eyes were as a flame of fire; and his feet like fine brass, when glowing in a furnace; and his voice as the voice of many waters; and out of his mouth there went a sharp two-edged sword; and his countenance was as the sun when he shines in his strength." Human language cannot express the glorious attributes of Jesus, When I reflect upon his dignity, how contemptible and mean are the brass-sounding and tinkling epithets bestowed on men of renown, to exalt them in the estimation of an imbecile and marveling multitude! It is by Him mortal kings rule, and princes decree justice. These are but dust and ashes, while He is the King of Immortal Kings, the Lord of ever-living Lords, who, when the last blast of the seventh (the present) trumpet shall echo through the cardinal points of its heavens," shall come forth (from the chamber of death) like dew from the womb of the morning."

To this Jesus, as the Life-Illuminating-Word, Jehovah said about 1000 years before he was born of Mary, "Thou art my Son, this day (of thy resurrection) have I begotten thee:" and because he has raised him from the dead incorruptible, he has spoken thus to him by Isaiah, "I will give you the sure mercies of David"; or as bishop Lowth renders it, "the gracious promises made to David"; and, my respected friends, where are these promises recorded? I would, if you please, rivet your attention en this point, that you may increase in knowledge and faith concerning the destiny of Jehovah's King.

I affirm, then, that these gracious promises made to David are receded just where they ought to be, in the life or biography of that celebrated prince; and in the seventh chapter of the second book of Samuel. *When God promises any thing to men, he invariably fists that promise on record, and that record is one to which they have free and easy access.* I wish you to reflect on this as a rule without an exception. Let any one affirm that God has promised this or that, and then let him point out in what chapter and verse of the Bible it is so written; but if he cannot do this, then, my friends, be assured that the alleged promise is a mere creature of the man's imagination; and no one can possibly know any thing at all about it.— This remark will apply equally to the *decrees* of God as to his promises. He has decreed many things, for he publishes edicts as well as every other sovereign ruler; and like them he places them on record, and circulates them abundantly throughout every part of his dominions to which they have relation; but we know what he has decreed only insofar as they are registered in the statute book of his kingdom among men. Well, God has decreed that he will give to the Witness, the Leader, the Lawgiver of the nations, and to *every one that thirsts*, the promises which he graciously made to David. This decree is recorded in Isaiah Iv. How interesting, then, to us who thirst to know the particulars of those gracious promises!

Read, if you please, my friends, the chapter in Samuel already quoted; and allow me to observe, that as it stands in the royal version of the Scriptures; that is, in the translation of the original writings authorized by "the Defender of the Faith" as it is in antichrist, you can arrive at no definite understanding of the matter. I shall take the liberty, therefore, of rejecting the royal authority, which, you know, with us republicans of the States, is as imponderable as the thistle's down; and take the rendering of the chapter as given by our learned countryman, Dr. Adam Clarke, who, though ignorant of the gospel of God, was on all hands acknowledged to be profoundly skilled in the Hebrew, and its kindred languages of the past.

The history of the seventh chapter, as presented to us by the translators and adulations of "the Most High and Mighty Prince James," informs us, that when the Lord had made all the enemies of David his footstool, that it came into his heart to build a temple for God to dwell in; and that Nathan, in a moment of non-inspiration, encouraged him to undertake the work. But this was not the mind of Jehovah; for David had shed too much blood upon the earth to be permitted to build an edifice which was to be symbolical of the things of purity and peace, it was reserved to Solomon, the typical prince of peace, to erect such a building to his name. God, however, was well-pleased with his servant David for entertaining the design, and therefore told him that He would build him, David, a house, and establish the throne of his kingdom forever. That he would set up his seed after him, and that if he (the seed) should commit iniquity, he should chasten him with the rod of men, and with the stripes of the children of men. But that his mercy should not depart from him as from Saul, and that his house, and kingdom, and throne should be established for ever. This communication took David by surprise, and caused him to exclaim, "Thou hast spoken of thy servant's house for *a great while to come.*" And is this the manner of man, O Lord God!

But according to the rendering of Dr. Adam Clarke, the 10th, 14th, and 19th verses read thus: — 10th. "Moreover, *I have appointed* a place for my people Israel, and *have planted* them that they may dwell in a place of their own, and move no more, neither *do* the children of wickedness afflict them any more, as before time." 14th. "I will be his father, and he shall be my son. *Even in his suffering for iniquity* I will chasten him with the *rod due to men*, and with the stripes *due to the children of Adam.*" 19th. "Thou hast spoken (said David) of thy servant's house for a great while to come. *And this must be the law of the Adam* (or of the man,) O Lord God." Parallel to verse 19 is 1 Chron. xvii. 17, which the Doctor renders thus: "And thou hast regarded me according to the order of the Adam that is future, or the man that is from above."

With this better translation, my friends, can you have any doubt to whom God inferred when he said David, "I will set up thy seed after thee, which shall proceed out of thy bowels." Some do reply that Solomon, the son and successor of David, is the person intended; and indeed David considered that a reference was made to Solomon, for in 1 Chro. xxii. 11, in giving charge to his son, he says, "Prosper thou, and build the house (or temple) of the Lord thy God, *as he hath said of thee.*" But though this be granted, it can by no means be admitted that Solomon was the only personage, and the chief of the prophet Nathan's message. David himself did not think so, for he exclaimed, "Thou hast spoken of thy servant's house for a great while to come," namely, "for ever," verse 16. Now, although "for ever" in some passages means no more than for a human life-time, yet in this, such an interpretation cannot be admitted, unless it be conceded that the life-time is unending: and certainly it cannot be reasonably contended that the forty years of Solomon's reign was either "a great while to come," or "the establishing of David's throne for ever."

This communication by Nathan can be no other than "*The law of the Adam*"—the edict concerning the "greater than Solomon," who should be the Son of God, and to whom, in the language of Isaiah quoted by Gabriel, "the Lord God should give the throne of David his father: and who should reign over the house of Jacob forever; and of whose kingdom there should be no end. Isaiah ix. 6, 7; Luke i. 32. David, grateful to God for his prosperity, concluded that as he had built himself a palace of Cedar, he ought not to permit the shekinah of his great Benefactor to dwell in a tent; and Jehovah, well-pleased at David's remembrance of him, and solicitude for his glory, declared that he would make him a house more lasting, than Cedar,—a house or *dynasty* which should endure for ever. In order to this, then, he averred that he would set up his seed after his demise, and that he, (THE SEED,) should build the temple for his name, and that the throne of His (the Seed's) kingdom, should be established forever. If this had reference to Solomon alone, then be it remembered that the promise of God has failed; for, where now is Solomon's throne? Where his kingdom? Where is David's house? Solomon's kingdom was in Palestine, and his throne in Jerusalem; but where for the last eighteen centuries are either to be found? and as for David's house or family, they are lost in the dispersion of the tribes of Israel. But if this were spoken of Solomon, *as the type* of the "greater than Solomon," then "the gracious promises made to David "have yet to be fulfilled in the high and glorious destiny of Christ, the King of glory."

Without doubt David regarded this as the law concerning the Christ, and that God had graciously honored him as the ancestor of Him whom God had dignified with the super-

angelic title of his Son. "I will be his Father," said he by Nathan, "and He shall be my Son;" a title, by the way, namely, "the Son of God," never applied to Solomon the king. In confirmation of this, Peter says (Acts ii. 30) concerning David, that he was a prophet, and knew that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up the Christ *to sit upon his* (David's) *throne*; well might David say then, "thou hast spoken of thy servant's house for a great while to come."

That these promises to David had reference to the Prince of Peace, is made still more certain by a character in the text already quoted. "I will be his Father and he shall be my Son," and as applied by the apostle Paul in his letter to the Hebrews, in that important, masterly, and interesting epistle, he affirms that Messiah is made as much better, or exalted as far above the angels or messengers of God, as the title, "Son," *which he has inherited*, is more excellent or dignified than that of "angel," which they bear; and in reasoning upon this, he asks the question of the reader: "To which of the angels did he at any time say (as he said in prophecy by Nathan of the seed) "I will be his Father and he shall be my Son?" And, my friends, if God has never honored any of the angels, not even Michael or Gabriel themselves, with the name or title of Son, shall we affirm that the dignity was conferred on the

wise, but frail, Solomon, who ascended the throne of David *before* his days were fulfilled, and not *"after"* he had slept with his fathers? So you see that Paul understood this promise to David as having chief reference to Messiah, for he quotes from a passage as proof that God had conferred a title on his anointed which gave him an equality of rank with Himself: well might it be said another place, "Let all the. angels of God worship him!"

It is, then, beyond cavil, that Nathan spoke concerning the Son of God as the seed that God would set up after David; now mark well the things which are spoken in relation to Him.—*First*, The Son of God is to build a temple to the name of Jehovah, verse 13. *Secondly*, He was to suffer for iniquity. *Thirdly*, in suffering he was to be visited with chastisement and stripes which were due not to himself but to the children of Adam, verse 14. *Fourthly*, *He* was to have a kingdom; and *Fifthly*, *His* throne when set up is thereafter to endure for ever.

The first proposition may, perhaps, stagger the incredulity of some of you. But, my friends, why is it not as competent for the Son of God to build a temple on Moriah, as it was for him to drive the thieves out of his Father's house, which they had converted into a den? It is true that he must descend from heaven to do it, but there is no greater marvel in this, than that he who was cradled in a manger should ascend to the right hand of the Majesty in the heavens. Incredulity

apart, Jehovah has said that Messiah shall build a temple to his name, and he has minutely described the edifice, and placed the description on record. Ezekiel saw the builder, and in chap. xl. 3, portrays him as "a man whose appearance was as the appearance of brass," which, by synecdoche, identifies him as the personage described by John, Rev. i. 15. Let it not be said that the temple described by Ezekiel has been erected.— This is certainly not the case; for no temple has yet existed, all of whose apartments have been Most Holy. The chambers of the temples which were erected before and after the Babylonish captivity were Holy and Most Holy; but the brazen-builder of this third temple said to Ezekiel), "This is the law of the House; upon the top of the mountain, *the whole limit* thereof round about shall be Most Holy."

The second and third things you freely admit: but as to the nature and character of the *fourth and fifth*, men do exceedingly dispute. His kingdom is to be an everlasting kingdom, and one which the God of heaven will himself set up. Hence it is termed the kingdom of heaven; and God has said by Daniel, that it should be set up in the days of the ten kings or kingdoms. Now some imagined it was set up on the day of Pentecost, but they skip over the strict construction of Daniel ii. 44, and read it as if written, "and in the day of the fourth king shall the God of heaven set up a kingdom which shall never be destroyed." Whereas, it says, "in the days of these kings," symbolized by the ten toes of Nebuchadnezzar's image, which kings or kingdoms had no existence on the day of Pentecost, nor for centuries after; for they arose out of the ruins of the fourth or Roman empire. Now, my friends, has the God of heaven set up an indestructible kingdom since the day of Pentecost, and contemporary with the kings of modern Europe? If he have not, then this kingdom of Messiah has yet to be established. Some think that He has his kingdom, and sits upon his throne; but it is altogether an illusion. His kingdom is a real visible dominion on earth, and the locality of his throne the hill of Zion, "on which Jehovah will dwell forever," Psalm lxxviii. 16. Messiah is not upon his own throne, not upon his father David's, but on the right hand of the celestial Majesty, where he is waiting *till* his enemies are subdued; that he may come and "commence his reign." Rev. xi. 17; N. Vers. If Messiah be upon his own throne, then let it be shown that David, his father, reigned in heaven at the right hand of God, and not upon Zion, in the city of Jerusalem. "The Lord God," said Gabriel, "shall give unto him the throne of David his father; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Now is there any reasonable sense in which this has been accomplished? History testifies to the contrary; for the throne of David has had no existence for ages, and the house of Jacob refuse to submit to his law.

DISCIPLINE.
NO. VII.

We have, we trust, shown conclusively that as the first interview between the offending and offended parties is to be a private one; and the second is to be between both of them, and the witnesses, so the third meeting is to be between all these and the church.

The question which occurs next is, whether the affair is to terminate here? Is the sentence of the church to be final? or is there an appeal from the church to some higher tribunal? As for a higher tribunal than the church there is now none such on the earth. But may we not appeal from the judgment of the church and tell our grievances to the churches? This would be to act not in conformity with the letter of the law, which says "tell it to the church," not churches—one church, not two or more.

The word church is used in scripture in two senses, a particular, and a universal. That is, it either specifies the brotherhood in a single city, as Jerusalem, Antioch, Ephesus, Corinth, Rome; or it signifies the whole body of Christ as consisting of the brotherhood every where throughout the world. When, therefore, we are commanded to tell our grievances to the church it must mean one of these two things, namely: tell it to the church in a particular place or city, or to the whole body of Christ scattered throughout the world: this last, however, is impossible and, therefore, the first must be the thing intended by the Lawgiver: we must tell our grievances to the church of which we are members, and if she err, other churches are not responsible to Christ for her errors, even as she is not responsible to Him for their errors.

Is there no appeal then from the church to the churches? None whatever. Is it not be regretted that there is no such appeal warranted by scripture? Not in the least. On the contrary it is greatly to be admired. First it establishes the perfect independence of the churches singly. Secondly it secures them against the confusion and innumerable quarrels which must necessarily have arisen out of a contrary law, or the establishment of a church of appeals, as a General Assembly, Conference, Presbytery, Synod, Association, &c. &c.

But is not the judgment of every church fallible? Yes; and so is that of any and every number of churches. Two or two thousand cyphers will never make a unit; and two or two thousand fallible churches will never make one infallible one. But certainly the Saviour intended to secure us in an infallible judgment when he ordered us to refer our cases to the church. The Saviour has secured his church in infallible law; but his infallible law and the erring judgment employed in the application of it are very distinct. In the Christian church the legislative and executive powers greatly differ in regard to infal-

libility. Christ in making the law is infallible; the church both in judging of and in applying that law is fallible. It is possible then that I may be excluded from the church by her fallible and erring judgment when I ought to be retained it? Yes; and it is possible also you may be retained in it, when you deserve to be excluded. Man may creep both in and out contrary to law.

But is there not a case in point in the appeal made by the church of Antioch to the church at Jerusalem? One church may, I opine, seek light from another on any subject, if she pleases to do so. But this is quite a different case from that in which an individual or a number of individuals appeal in a case of discipline from one church to another, or which would be still more extraordinary from one church taken singly to the same church taken in connexion with other churches.

The case of the Antioch church was a question touching circumcision, and not discipline. Neighboring churches could not have settled it: It required the infallibility of the Apostles inspired by the Spirit of God to settle the matter in dispute, and the answer returned is accordingly sanctioned by this high authority, in the following words, viz. "For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things."

But should the church to which I belong err in their judgment of my case, what then? You must bear it. But if feeling myself wronged I should apply for membership in the church at another place, city or village, what then? When you have been separated from our body, or when you have separated yourself we are not responsible for your conduct; and, therefore, you are at liberty to make such application to another place as you feel the scripture and your own conscience warrant; and if another church refuse or reject you we are not responsible. She must look to herself and to her own affairs. The churches may be compared in some points to the States composing the American Union, which are all independent of each other, and yet connected through the general constitution. In the worship, order, discipline, finance, and marshaling of affairs the churches are each singly independent of each other: Yet in a common constitution the New Covenant and the common cause they are one people. One body with many members.

But, brother Senex, on this principle of receiving a member excluded from one church into another, I see this difficulty, viz. that both in the church on earth and the church in heaven there may be filed respecting this member two opposite judgments. What then I answer that this may also be done were one church to assume the prerogative of judging in the affairs of another; but more of this again.

SENEX.

PATRIOTISM.

Mr. Jennyns, and after him Spurzheim, have observed that Christianity commends not the virtue which we call patriotism. This may be a fact; but the Scriptures certainly furnish us with examples of patriotism or the love of country of the highest order nevertheless. The mission of the Lord Jesus Christ was to his countrymen; and his personal ministrations confined to them exclusively. "He came to his own and his own received him not." Yet he wept over Jerusalem, and on one occasion poured out his soul and his patriotism at once in the following inimitable strain, "O Jerusalem! Jerusalem! if thou at least had but known in this thy day the things which belong to thy peace! but now are they hid from thine eyes."

When Paul was converted he went to Tarsus, his native city, where Barnabas found him, and thence bought him to Antioch, but that he had a special feeling towards his country and countrymen is most evident from his own language: "I say the truth in Christ: I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen, according to the flesh," &c.

The whole apostolic college indeed showed themselves possessed of this feeling, for they gave Paul and Barnabas the right hand of fellowship that these two should go to the Gentiles, and the eleven themselves to the circumcision to their country men.

The fact is, that there is no more incongruity between patriotic feelings for the salvation of our own countrymen and that of the men of all other countries, than there is between our special affection for our own family and that which a good man cherishes for all other families. A Christian loves all the families of the earth, and especially his own; and he loves all the countries on earth, and especially his own; and he will disclose this special affection for his countrymen by every good deed and by laboring to possess them of the great salvation.—In short, it is to be regretted that ever; one is not possessed of patriotism. Some men's love is confined to themselves; some men's extends to their kin, and others to their country.

Evangelists shew different degrees of patriotism, some of them are purely local in their feelings, others embrace a wider range, and some carry their state in their heart. We think we know one man who carries his state upon his heart. It is not his relations merely, or his neighbor, or his county, but his state he feels for: he feels for the disenthralment of his native land. Oh! that every State in the Union had men in it with such feelings! To save our fellow-citizens from sin and the second death is patriotism of the highest kind.

We go then for that patriotism which would save its fellow-citizens from eternal ruin, by shielding them in the armor of all righteousness.

W. S.

THE CHURCH OF THE LORD JESUS IN BALTIMORE.

To all the Disciples of the Lord to whom this communication may come:

DEAR BRETHREN:—Having been much misrepresented in the Harbinger of the month by certain factonists whom we had cut off from our body, as you will have seen; and knowing that brother Campbell will not be able to place our defence on his pages before the 1st of January, and being unwilling to remain that length of time, not only deprived of your kind consideration, but the object of your just indignation as we would deserve to be if these charges were true, we hasten to lay before you a statement of facts, that you may, according to the direction of our common Master, know both our accusers and ourselves, not by our profession but by our "*deeds.*"

Peace be with the brethren, and love and faith from God the Father and the Lord Jesus Christ. Amen.

CHAS. FARQUHARSON,

ELDERS.

JOHN C. FRENCH,

Baltimore, Nov. 16th, 1840.

The pamphlet containing the above letter and the statement of facts referred to in it, came duly to our office in Carthage. The position which the church assumes in it is, as she observes, one strictly of self-defence, and the details, she adds, are given "far more in sorrow than in anger." The defence is firm, manly and conclusive. The pamphlet ends with the following words to the Harbinger, "We look to you, sir, to do us the earliest justice in your power, by placing our defence upon your pages, that the antidote may have a circulation coextensive with the poison. We shall also furnish a copy forthwith to our accusers."

The pamphlet adopted without a dissenting voice by the church, is signed by the Elders.

LETTERS.

Salem, Mass. Nov. 10, 1840.

MR. WALTER SCOTT:

Dear Brother,—The object of this communication is not only to give you, if possible, some account of the real state of the reformation in New England, but also to solicit, your benevolent aid in an effort now being made to publish a religious newspaper to plead for primitive Christianity.

Brother Comings, for more than two years past, has stemmed the strong current of persecuting opposition raised against him by the leaders of pretended reformation by the cry of no spirit, water regeneration, &c. single-handed and alone. Brother Comings can however now reckon among his friends not only churches but many of his speaking brethren. Many of the Christian brethren are wishing and laboring to the best of their

knowledge for a better state of things—desiring to leave their speculations and embrace Christianity in its primitive simplicity and purity. Others, though friendly, seem to regard brother Comings as in error.

Of these ministers who are friendly but few dare to take a decided stand. Indeed, I know of but one who has done so. Yet it is very evident many others know too much of the truth to stand long in their present position.

Brother Comings has succeeded in establishing a small congregation in this city who regularly, not only commemorate the resurrection of the Messiah, but his death also. Brother C. has immersed a number of these members the present summer.—Of the churches of the Christian connexion in general altho' they have thrown away their written creeds, they have failed to carry out their first principles, (bible alone.)

Now it is well known that these one-sided papers and those connected with them, are laboring with all their might to prejudice the churches and the people, intending to destroy the influence which our brethren of the west and southwest might otherwise have; yet they declare that they will have no controversy on the subject. But they evidently mean that the people shall have only one side. Yes, these pretended champions of reformation who care more for party than truth, and more for self than party, suppose that they have succeeded in driving the nail; and now by shutting out all fair investigation they mean to clinch it. Now I appeal to the brethren of the west and south west and I ask, *Shall this be done?* I do it, feeling confident that every true hearted disciple, (and I believe they are,) will answer *NO*.

I make this appeal with reference to brother Comings' request (see prospectus) and would add that although it is feared the number is small who will give aid to such a work in the onset, yet I am fully confident that when the paper shall become established it will be amply sustained in New England, and I can assure you that brother Comings is well calculated both in respect to ability and acquirements to gain a hearing from and sustain the confidence of the people here, and I feel confident, notwithstanding the able publications now in the field, that this paper will be a most valuable and interesting one to the disciples. Those who are not acquainted in New England can hardly conceive how much there is to be accomplished here through the press. And judging from the present state of things, never in my humble opinion was the publication of such a paper as is proposed more needed: and I think there cannot be found a field for more successful labor south or west. Will the brethren in your parts lend us their aid and thus secure the advancement of truth?

Yours for truth and righteousness,

GEORGE MOODY.

DEAR BROTHER SCOTT:—It appears to be unnecessary to send blank paper, I shall therefore add a few more things. We have instituted what we call a Bible class in our neighborhood, but there are but few that take a part with us in it. We commence by singing and prayer; it is held every Lord's day from ten to twelve o'clock. We select a passage of scripture one day on which we discourse the next in a conversational way, and generally note the references upon passages that we think have a bearing on the passage in discussion, which I think will be profitable if rightly attended to. I intend bringing into discussion, Luke xxiv. 47, 48, which if rightly investigated will show how repentance and remission of sins were preached in Jerusalem, and to show that the same should be preached all over the world, can be very easily done by referring to Christ's commandments to the Apostles, which are legibly written in living characters in the New Testament. Because they were to begin at Jerusalem, then Judea, then Samaria, then to the uttermost parts of the earth. Well Peter spake as the spirit gave him utterance, and no doubt he spake the truth, the same truth that should be preached in Jerusalem, Judea, Samaria, and to the uttermost parts of the earth, and as we live on the same earth that Jerusalem is on we claim to have a right to the same gospel, and not only so, to the same mode of having it preached, Protestantism to the contrary notwithstanding.

But says Jesus if the truth shall make yon free you shall be free indeed. Now may grace, mercy and peace attend all those who love our God and Father, and our Lord Jesus Christ, to whom be the glory forever. Amen. JOSHUA WRIGHT.

St. Mary's, Ohio.

Brother Wright persevere; you will have a church in St. Mary's shortly; be steadfast and the Lord will reward you.

W. S.

Iron's Creek, Overton co. Ten., Oct. 19th, 1840.

On Saturday 3d November, brother John Smith held a three days meeting at this place, obtained 20 additions to the good cause.

Bro. G. W. H. Smith a young brother from Kentucky, and one that has just entered the field, came in near the close and continued the meeting two days, enlisted 29 in the cause of the Lord; we had a warm and happy meeting, all in the neighborhood nearly have obeyed the gospel.

Brother Smith left after two days and visited Ashburn's Creek, four miles distant; spoke on Thursday night, one more made the good confession; he being unwell rested until Lord's day, obtained thirteen that evening, four the next day with the assistance of brother John Emmerson, being then confined to his room for two or three days, the meeting was put off until

Friday night; the weather being unfavorable, but few attended, one more confession, which made 19 at Ashburn's Creek, 48 under the labors of our young brother—63 in all within the course of eight or ten days, we have about 200 members in the two congregations, we bless the Lord for his kindness and goodness.

J. M. TURNER, Elder of Iron Creek church.

Georgetown, Nov. 19th, 1840.

DEAR BROTHER SCOTT,—I have been laboring at Paris and Providence the last two weeks. The fruits of our labors at Paris were eleven additions, and at Providence nine, making twenty in all. The prospects were fine at both places for many more. Now is the time to labor in this good cause. Oh! Lord, we pray for more laborers to enter the harvest field. May the Lord bless you.

Affectionately,

J. T. JOHNSON.

N. B. I shall most certainly be at North Middleton, the Lord willing. I have not heard from Paris since I saw you at brother Gano's. Brother Gano obtained two in this place and three at Stamping Ground, while I was at Providence. He obtained Dr. Barlow of this place, although he had been a Catholic for twelve years. It was a great acquisition as all are compelled to acknowledge.

J. T. J.

Extract of a letter from Dr. Winans.

It does seem to me that the whole dispute about the two names "Disciples" and "Christians" has been a dispute about nothing, for if any be called Christians, they must of necessity be disciples of Christ; no others can properly be so called.

As it regards Christian being given by God himself,—*Query* —Was there ever a church on earth the whole of whom were truly Christians? If not, did God call them that which they were not?

Brother Scott, we earnestly desire to see and hear you again: we know of no man who can do more good among us than yourself, and are in need of help. Peace be with you and yours.

M. WINANS.

Answer.

My dear Doctor:—Health and peace. You set too high an estimate upon my feeble powers: the Lord grant me to see you and the beloved brethren with you at an early date. Touching the Name, I print your query, and appreciate your excellent judgment in all things, but must go for the name "Christian" as our general name, and disciple as a particular one. Some of the brethren who read this will perhaps answer you, but you will excuse me for the present. I have been eight weeks in Kentucky. Peace to thee and thine.

W. S.

BROTHER FIELD:

The Rev. N. L. Rice, editor of the Protestant and Herald, in his paper of the 12th instant, says of the Journal of Christianity that it is a *Campbellite paper*.

As the world is fast coming to the full knowledge that "names are thing?, and when *party names*, that they are most potent things," will you be so kind as to let me say a few things on the subject of names? And first, can we follow Christ without being the *ite* of some man? or can we be Christians without belonging to some one of the *isms* of the day? I am persuaded that the isms of the day are a reproach to those who adopt them, and he that gives them when they are disclaimed violates the express law of Christ. He speaks evil of his brother, and is accounted as a railer or reviler, and placed along with haters of God, and those who have no lot in the kingdom of heaven.

When we lake the word of God alone for our rule of faith and practice, I do not see how we can call ourselves or the church of God by any *name* not found in the Bible, and it seems to mo that every departure from the book would place us under the rebuke that the Lord gave Peter, in the 16th chapter and 23d verse of Matthew. Christ alone had the right to name his people and his church. And when Christians want to please God in all things, they will feel themselves as much slandered in being called by any man's name as they would in being called a thief, a fornicator, or a drunkard. If the editor of the P. & H. is correct in thus designating your paper, you will please strike my name from your list, for I am determined to call no man on earth my Master, nor will I encourage in others what the Bible does not teach. Oh, that Christians would come to a pure speech and hold fast the form of sound word". Brother Field what do you say?

Yours in the hope of a blessed immortality,

JAMES POMEROY.

We perfectly agree with brother Pomeroy in the views he has expressed in the above letter. We look upon it as offering an insult to God, after having been baptized into the name of Christ, made members of his family and received the adoption of sons, to call ourselves by any other name than his.

Journal of Christianity.

BELOVED BROTHER,—I take up my pen to address you once more. Since my last I have been made to revolve many things in my mind. The year is about expiring, and the time for the rights of editors is fully come. I have long been a reader of the reformation periodicals, and although I have not been a subscriber since the publication of the first number on reform, yet either by subscription or purchase the literature of our brethren and community is in a great measure before me. But while I have made out to keep up with our editors it is with some

regret, I have to confess, that my readings have been of a description very different from those found in the reformation journals, say mechanics and philosophy.

I ventured on a former occasion to present to you in an imperfect manner, my views of certain important points, as "sects among Christians," "heresy," "Our Name,"&c., and although I am in no manner inspired with a rage for writing, yet impelled occasionally by the charm which religion throws over my own feelings, to transfer my thoughts to the pages of my Note or Scrap Hook, I shall be happy from time to time as opportunity affords, to place them in this manner at your disposal.

I am not vain enough, however, to promise to your readers, that I shall reveal to them the Philosophers Stone of Van Helmont, Tully, Bacon, and Albertus Magnus, or the universal medicine of the Alchemists and Paracelsus. I have burrowed little in the *Subterranea* of Beecher, or the enemies of Homberg, Geoffry and Lemery. I would prefer being considered one of your readers rather than your writers; or at most a humble contributor to a work which has not unfrequently charmed me from the pursuit of a kind of knowledge not half so profitable, either to the head or heart, as that in which our reformation trafficks.

At the same time, however, I choose not that you should regard me as your man Friday—a creature to be found every where and necessary in all other romances as well as in that of Robinson Crusoe. In errantry and arrantry there must be Fridays, Squires, and Sanchos; but they are employed, however, only where solid realities are awaiting to fill up the plot and bring about the catastrophe.

Though it be a pleasant pastime to trace on the page of history the march of mind and the progress of science; though verily it is refreshing to the soul to watch the advances of society, and the circumambulations of the arts and sciences in their periginators from Assyria to Egypt, from Egypt to Greece, and from Greece to Rome, and from Rome ancient to Rome modern; though it be impressive and striking to behold the Entities and Quidities of the dark ages receding before the beaming effulgence of the Baconian method; and the crystalline spheres, the primus mobile, and epicycles of the sage of Peluseum with the eccentrics, deferents, and other sublime but clumsy apparatus of Des Cartes breaking down under the gravitating influence of Newton and the philosopher of Thorn, yet there is a philosophy that lies nearest the home of Christians—nearer to their hearts than all this, that is the philosophy of brotherly love.

But sir, we are become a widespread people, and it would be unparalleled in history were there not among us persons unable to appreciate the virtue of brotherly love, persons to sow discord, to invade private character, and public right, and

with the tread of the mastodon trample under foot fact itself. I am more and more convinced that the best philosophy is a good life. Human wisdom in many instance? is great, but all who follow it are taken in their own devices; the wisdom that cometh from above is pure and peaceable, gentle and easy to be entreated, full of good works, without partiality, without hypocrisy.

O. R.

SCOTCH LETTER.

Dundee, July 17, 1840.

MY BELOVED BROTHER,—It is now about six months since I first lilted up my pen to open a communication, with the editor of the *Christian Messenger*, but for various reasons, after further considering the subject I determined, at least for a time, to remain silent. 1st. You was an entire stranger to me, and although embarked in a cause which of all others I love, because the *most holy, glorious, ennobling, and honorable*, both to God and man, which can possibly come within range of intellectual recognition—the restoration of *pure and practical religion* as discovered on the *bright* page of the DIVINE REVELATION; yet as hundreds had professed all this hundreds of times before, and had been found in the end wanting, I thought it advisable to just wait *a week*, and consider. 2d. I have but just emerged from the darkness and confusion of the captivity myself, and notwithstanding every effort on my part to act the most consistent part, and pay the most consistent things, I often felt, either from the brilliancy and super-glory of the *truth* being too much for my newly-opened eyes to bear, or from the remaining darkness in, and opacity of, my mind, that the prow of the *reformation*, of which, as far as regards Dundee, I had taken the *wheel*, was often well nigh stranded, or within the breakers, ere I was aware, in consequence of my unskillful steering; therefore. I judged it better to apply hard to the BOOK before committing myself to the pages of the *Christian Messenger*.

Fifteen years ago I was *converted* to Methodism, while I was a boy in my teens. Ten of the first of these years I spent in exile in the midst of Calvinian death; the last five I have spent in searching after the truth. I thought on the rise of the Christian society in L——pool, that I had found her, but I was deceived. I was *called* to Scotland by an Independent church in 1837, and I thought if I had her not here, I could institute measures for effecting a living exhibition of primitive Christianity, with three hundred members, and a goodly promiscuous congregation. I commenced with all my strength, physical, moral, and intellectual, to make this mass what I anxiously longed and earnestly prayed for—a habitation for the Lord of hosts to dwell in. I urged the promises of the gospel; I denounced the dreadful doom of the damned spirit

in very vengeance, and often till my audience quaked again, but in vain. Yes! brother———in vain; and is it matter of wonder? No! no! it was the creature opposing the world, the flesh, and the devil; and worse, far worse, it was proposing to do God's own work other than in God's own way, and therefore it never could and never can succeed.

In the month of August, I think last year, I was delivering lectures from the 1st Epistle of John. I had arrived at the 5th chap. 8th verse, when I was brought to a dead stand. I began first to *wonder*; to examine other portions of the word carefully; to start; to hesitate; to calculate consequences. On one side was my *reputation*; the epithets which would be cast on me by the church,—by the whole *Christian community*; by the world; the certain reverse of my circumstances; there stood my wife, dear to me as my very soul; six helpless lambs, my children, equally dear, &c, &c; on the other stood the smile and frown of the Judge at the impartial bar; Jesus who died for me and rose again, who was even now sympathizing with and pleading for me a poor worm of the earth in the very act of rebelliously counseling with flesh and blood, after having protested and sworn to follow him to the death, if required. Eternity! bliss—woe. What could I do? I would sell all—risk all—hate all. I would, and blessed be his holy name, I have to the utmost of my feeble power, followed Him; neither do I regret the act. I was baptized; broke up the church; formed another on the basis of the New Testament; reared my voice against every sectarian innovation; and as my reward, obtained the ill-will of every sectarian man and community. No matter; our efforts already have been crowned with far more than expected success, having risen from twenty-one at first immersed, to one hundred and ten, our present number, within a few months.

Is the work finished, then, do you ask? No. God forbid it should, while one sinner or sectarian remains a living blot on this fair earth, and is within her reach of mercy. My Saviour says it need not be; and woe to that base man who would lay down the arms of omnipotent power, till with his back to the field and with his face to the foe, his Master translate the dying warrior to glory, from his death bed of fame. No, beloved brother, the war is only commenced—scarcely indeed commenced. I expect to see, if I live only a few years, the clouds of death and supineness, in which the professing Christian world has been wrapped, pass for ever away: to see every bow be it against the foe; the lovers of Jesus and the souls of men doing all by their prayers, their means, and their proclaimers, to increase the number of the redeemed. Even now I am ashamed of the reformers themselves. They could, if it was not for the cursed love of gold, have had by this time laid prostrate at the cross of our dear Lord, many a soul, who is yet on his way to the mansion of death and hell. It is not merely

getting right views that is to do the work. We may know the truth with clearness of an archangel, and only enhance our crimes and our punishments thereby. Gold is only truly valuable when in circulation. The speculatist knows this, and we ought to learn a lesson from him. Paul would. The pure gold of the gospel must be circulated. Men willing to devote themselves to God's own work must be found, if any such there be; and these must be *sent* by the churches, to proclaim to dying sinners the way of salvation; otherwise our efforts at reformation are all a farce. I have lived since I began to walk in the good old way on the poorest of fare, and so have my family; and I am willing and thankful to do so, and more, for the cause of Him, who, being the brightness of the Father's glory, gave up all, and spill his most precious Mood for me and all mankind. O that we may be fruitful only a little, little longer, and then, will come the time, when rewards will be distributed! In the hope of immortal hie, yours affectionately,

G. C. REID.

Ch. Mess., Eng.

CARTHAGE.—The brethren in this church are and have been for some time past in circumstances of great spiritual comfort. During the fall they have been visited by brethren Burnet, Challen, Jameson, Rude, Barnes and Rickets. Brother Rickets was lately laboring in Cincinnati, twenty persons had obeyed the gospel, and the impression made by this estimable brother seems to have been during this as during former visits to that city, of the most desirable nature. He honored Carthage also with a visit and plead the points introduced with great variety, beauty, sincerity, urgency and devotedness.

TO THE FRIENDS OF PRIMITIVE CHRISTIANITY.

The subscriber, by the request of various friends and advocates of primitive Christianity, proposes to publish in this city, (Salem, Mass.) a semi-monthly religious newspaper, to be called THE GENIUS OF CHRISTIANITY; to be devoted to the christian religion in its primitive order, purity and unity, without respect or deference to the will of existing religious parties or sects.

The Genius of Christianity will maintain that in the authority of the teachings of Jesus and his Apostles, and by their example, is laid the true and only foundation of Christian union, church order or Christian assurance:—That the existence of party strife among religionists is proof that the elements of the striving parties are not of Christ:—That the spirit of free but humble investigation is indispensable to the knowledge of Christianity, distinct from the customs and traditions of men, which have made the word of God of no effect; and, that the Christian religion in its primitive order, unity and purity is indispensably necessary to make men what God designed that

they should be. It will be open to all respectable persons for the free discussion of religious differences.

It will pay particular attention to the Evidences of the divine authenticity of the Christian religion—contend for the supremacy of the Word of God over all traditions, speculations or customs of men, as a rule of faith and practice—plead for "*the perfecting of the saints,*" and endeavor to show that every plan or theory of Union, Perfection, Sanctification, Non-resistance, Anti-sectarianism, Universal reformation, Religious liberality, &c. other, than Christianity as it came from its founder and was demonstrated in the lives, practices and precepts of Jesus and his Apostles, is a spirit of enmity to God and worthy of perpetual opposition.

TERMS.

Twenty-four numbers to constitute a volume, at one dollar in advance. If not paid within three months, one dollar and twenty-five cents per volume.

Any person who will forward five dollars in advance shall be entitled to six copies to subscribers, and in the same ratio for \$10, 15, 20, &c.

No money to be sent till the first number is issued. To commence as soon as sufficient encouragement is received.

All letters, communications, &c. relative to *The Genius of Christianity*, to be addressed (post paid) to A. G. COMINGS, Salem, Mass.

REQUEST.—*Dear Friends*,—It is feared that the number in this part of the country will be very small, who will be found ready to give aid to this work in the onset. Nothing short of the most vigorous action of every friend of primitive Christianity, who feels a true interest in the religion of the Messiah, whether residing near or distant, can secure the publication of such a paper as is proposed; and yet the importance of it is incalculable at the present time. Can you not gain encouragement for the progress of the object by obtaining subscribers or voluntary offerings of benevolence.

Yours, for Christ's sake,

A. G. COMINGS.

Salem, Mass. Oct. 22, 1840.

Will our brethren please extend their aid to brother Comings: he is highly spoken of as an excellent man and successful minister of Jesus Christ. He has made a commencement in Salem, Mass, and has a great deal to contend with. Do, pray my brethren, help him. See brother Moody's letter.

W. S.

To SUBSCRIBERS.—To those subscribers who have lately given us their names we are obliged to say that the first two numbers of our volume for this year have run out. Our list of subscribers has unexpectedly "gone beyond the number of volumes printed. We will, therefore, enter their names for 1841.

W. S.

THE EVANGELIST.

NEW SERIES.

Vol. VIII. Cincinnati, Ohio, December 1, 1840. No. 12.

PERFECTION.

NO. XX.

It is important in all our attempts at reformation that *ends* and *means* be carefully and skillfully distinguished from each other. It is, to be sure, much to be regretted that our partial knowledge does not always enable us to do this; but as often as it does we are sure to be benefitted by it. In the following schedule of reform the first four elements are means; the last is an end.

The Bible;
The Gospel;
The Name;
The Order, and
The Perfection of Character.

Perfection is an end; the Bible, the Gospel, &c. are means for the attainment of this end. It was formerly a problem whether the elements of reformation were computed in the Bible alone: reformers twenty years ago, I well remember, thought they were; and that upon this single principle, the Bible, all parties might be mined. We have however changed our views: experience has demonstrated that it is only upon the principle and elements of union contained in that book fairly evolved and clearly understood that professors can be united. We desire, therefore, to impress it profoundly and indelibly upon the heart and understanding of the reader that the problem of reformation cannot be solved by a less extensive view of religion than is contained in the above diagram of reform; but by this we conceive it to be completely demonstrated: reformation in its means and ends is now all before us. We repeat it, the problem of reformation is now solved: we know its end, we know its means: we know what is knowledge, we know what is duty: we know what God has done for us, we know what he has commanded we should do for ourselves.— Perfection is before us and all the means necessary to attain it. It behooves us consequently well to ponder our ways, and decide upon what is next to be done in order that the ends of reformation, the perfection of our nature, may be attained.

But the word Perfection, as it respects religion, comprises two ideas as follows, viz:

1. The perfection of individuals.
2. The perfection of the church.

To disentangle the elements of reform has been a herculean task, and others and ourselves also have waded through a vast expanse of painful thought for twenty years, and more: we have read and written and labored more than ever we shall read, or write, or labor again in all probability: and with all the aids to our own inquiries afforded by associates of all kinds, what have we attained? Alas! alas! only this much, viz: that the end of the Christian religion is the perfection of individual character, the perfection of the church itself being subordinate to this. Yet mark, eternal life depends upon character!

The next problem to be solved is this, viz: Can we who enjoy these extensive views of reformation, and who are possessed of all the light, privilege, honor, and glory of original Christianity apply successfully the means to the end, and by the aid of the Bible, the Gospel, &c. work out our own perfection before God. Or will it take us as long to ascertain the truth in this case as it did to ascertain the means and ends of reformation themselves? i. e. will it take us as long to attain to perfection as it has taken us to learn what are the means for its attainment?

As nothing appears so admirable and so desirable as to be perfect before God, in this then may we be glad, that, the means of it are now intelligibly brought within our reach. Christianity will try us as silver is tried: it will sit upon us as the refiner's fire and as fuller's soap. It will thoroughly purge those who receive it in the love of it. But who may abide the day of his coming, say the scriptures, and who shall stand when he appears! He will be a swift witness against the sorcerers, and adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not the Lord of Hosts.

It is said of certain persons in the Revelations that they were *without fault* before the throne of God, and the throne of the Lamb! How admirable! how truly admirable! Without fault! This is the point to be gained in the profession of our religion, this is the end of reformation.

Two of the greatest evils incident to humanity are these: 1st, the taking offence; 2. the giving offence. Let a man try to live one day without these: let him try for one day to be without fault before the throne of God and the throne of the Lamb, and he will find his reward in his deed. Finally, we repeat, Perfection comprises two ideas, viz.

- 1st. The perfection of individuals, and
- 2nd. The perfection of the church.

To this last we shall give attention in our next volume, the Lord willing.

W. SCOTT.

SPIRITUAL INFLUENCE.**BY BROTHER B. F. HALL.**

We cannot concur with our beloved brother Hall in his views of spiritual influence: the result of a thorough investigation of this subject commenced almost twenty years ago, then formed about the first step from Calvinistic to correct views of the gospel; and our mind was not lightly made up. We do not think that any divine influence, except that of the *facts* and *truths*, and *promises* of the gospel, is necessary in conversion. We cherish, the highest respect for brother Hall's excellent abilities and, were it possible, still more for his piety: his design is good and his arguments numerous, but we cannot agree with his premises. Brother Hall, however, must be allowed to speak for himself. W. S.

"Having, as I think, clearly evinced the necessity of the word, and the presence of divine influence both in conversion and sanctification, I will next proceed to show the Scripture doctrine on this subject.

The language of Scripture is uniform in respect to the changes wrought upon the heart of both saint and sinner. 'I will put my spirit within you,' says the Lord, 'and cause you to walk in my statutes.' Ez. xxxvii. 27. Here the agent only is spoken of. In the following passage, the instrument, the word, is mentioned also: "That he [Christ] might sanctify and cleanse it, [the church] with the washing of water *by the word.*' Eph. v. 26. In 2 Cor. iii. 18, the apostle speaks of both the agent and the instrument; the latter under the figure of a mirror. "But we all with open face, beholding as in *a glass* the glory of the Lord, are changed into the same image from glory to glory, even as by *the Spirit* of the Lord." And again.— "Seeing you have purified your souls in obeying *the truth through the Spirit.*" 1. Pet. i. 22.

The word *conversion* expresses that change which takes place in a sinner in his turning away from sin to the service of God; and the word *sanctification* includes all the progressive change which one undergoes from the time he became a Christian, until fitted for the society of the redeemed in heaven.— But each of these words includes a series of changes through which one passes from a state of sin to heaven; or they are expressive rather of the consummation of the change. Each degree in the series is marked by a word expressive of the degree and extent of the change produced. Now, every shade of these changes is ascribed, sometimes to God or the Spirit, sometimes to the word, and sometimes to both jointly.

Sinners are averse to holiness—they are opposed to God; and they never will come to him unless he influence them to do so. God does influence them. This influence is represented as a *striving of the Spirit*. "My spirit," says God, "shall, not always strive with man." Gen. vi. 3. In scores of places sin-

ners are said to be invited, called, and influenced by the *word of God*. There are passages which explain this, and teach that the Spirit strives with sinners through the word, by instructing them. "Thou gavest also thy good Spirit to instruct them" This was spoken of the Jews in their sojourn in the wilderness, and is explained in the history of the case. The Lord directed Moses to gather the elders of Israel together, and he would put his Spirit upon them, that they might teach the congregation the will of God. Hence we learn that the Spirit's method of instructing is by words. Nehe. xi. 20. Num. xi. 16, 17, 25, 26. The manner in which the Spirit strove with the antediluvians was by words spoken by the patriarch Noah. 1 Pet. iii 19. Nehe. ix. 30.

Stephen, the proto martyr, charged his persecutors with *resisting the Holy Spirit*. Acts vii. 51. The next verse explains the manner in which they resisted the Spirit. The Spirit did not operate upon their hands and hearts without a medium.— They resisted as their fathers did. And how did their fathers resist the Spirit? By rejecting the message brought them by the prophets. "Which of the prophets did not your fathers persecute?" A crime of equal magnitude is charged to certain persons who resisted the truth. 2 Tim. iii. 8. Nehemiah says the Lord testified against the Jews by his Spirit in his prophets, xi. 30. They resisted the Spirit in rejecting the message brought them by the inspired prophets. "They made their hearts as an adamant-stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in his Spirit by his former prophets." Zech. vii. 12.

God is said to quicken the sinner. The Father," says Christ, "*quickeneth* whom he will." "You hath *he quickened*." Eph. ii. 1, 2. This is also ascribed to the word of God. "Thy word hath quickened me." Ps. cxix. 50. But God quickens by his word. In v. 93, the Psalmist says it was with his precepts the Lord quickened him.

Drawing is ascribed to God. "No man can come to me except the Father who hath sent me *draw* him." John vi. 44. The next verso explains it to be by *teaching* them. It is written, they shall all be "*taught* of the Lord."

The Lord is said to *open the heart*. "Whose [Lydia's] heart the Lord *opened* that she attended to the things spoken by Paul." Acts xvi. 14. But it was doubtless done by words, as Christ opened the hearts of his disciples by teaching them the meaning of the old Scriptures. Luke xxiv. 45. This is further manifest from the Acts xxvi. 18, which says that the apostle Paul was sent to the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of satan to God. What is meant by their eyes here, is explained in Eph. i. 18. "The eyes of your *understanding* being enlightened.'

We are said to be begotten and born of the Spirit, "That

which is born of the Spirit, is Spirit." John iii. 6. We are also said to be begotten and born of the word. "Born again, not of corruptible seed, but of incorruptible, *by the word of God*. 1 Pet. i. 13. And James says "God of his own will *begat* us with the word of truth"—i. 18.—which explains the manner in which God regenerates the sinner.

Christians are said to be *washed—cleansed—purified—sanctified*, by the Spirit. The apostle told the Corinthians that they were washed, sanctified, justified in the name of the Lord Jesus, and *by the Spirit of our God*. 1 Cor. vi. 11. Again, he says, "That the offering up of the Gentiles might be acceptable, being; *sanctified by the Holy Spirit*." Rom xv. 16. 'God. has saved us,' says the apostle, 'by the washing of regeneration and *renewing of the Holy Spirit*.' Titus in. 5. Again the same apostle prays the God of peace to *sanctify* the Thessalonians wholly. 1 Thes. v. 23. Writing to the Ephesians, the apostle says, 'Christ loved the church and *gave* himself for it, that he might *sanctify* and cleanse it.' Eph. v. 20. Here the work of cleansing and sanctifying is ascribed to Christ. But the next clause of the verse tells how he effects it—'with the *washing of water by the word*.' Christ prays the Father to sanctify his disciples through the truth. John xvii. 19. In 1 Peter i. 22, the idea is fully explained. 'Seeing you have purified your souls in obeying the *truth through the Spirit*.' Here the process, *purification*, is mentioned, and the agent, '*the Spirit*,' and the instrument, '*the truth*,' by which it is effected.

The Scriptures uniformly speak of Jesus Christ as our Saviour. But the apostle James ascribes salvation to the word received and engrafted into the heart. i.21. 'Receive with meekness the engrafted word which is able to save your souls.' The apostle Paul likewise tells the Corinthians that they were saved by the Gospel. 1 Cor. xv. 2. 'By which [Gospel] you are saved.' This is explained in a passage already quoted. God, says the apostle, 'has saved us, by the washing of regeneration and renewing of the Holy Spirit.' See, also, Rom. i. 16. Acts xiii. 26.

The apostle Paul represents himself and Apollos as joint laborers in the service of Christ—and when some members of the church at Corinth, disposed to faction, were for receiving Paul to the exclusion of the other ministers of Christ; while others were equally inclined to renounce all but Apollos; the apostle Paul severely reprimands them for their unreasonable partialities, and lets them know that neither Paul nor Apollos was able of himself to do any thing to profit any one in the service of Christ without divine aid. They were only ministers of Christ: and Paul might plant and Apollos water; but God gives the increase, 1 Cor. iii. 5-9. Now, in Matt. xiii. 8, the increase or product is ascribed to the word. But the apostle explains it by saying God makes it to grow.

Faith is said to be obtained by searching the Scriptures or by hearing the word of God. Acts xvi. 11, 12. Rom. x. 17 But, inasmuch as God has given both the facts to be believed and the evidence to confirm those facts, and blesses them to the producing the results, there is no impropriety in saying God gives faith. Indeed, the apostle Paul says, (Acts xvii. 31,) *that* God has given assurance [*or offered faith*] to all men; how? "In that he has raised Christ from the dead.'

An apostle says—'God has exalted Jesus Christ to be a Prince and a Saviour—to give repentance and remission of sins to Israel.' Acts v. 31. He also granted to the Gentiles repentance to life. Acts xi. 18. In other places we are told how God gives repentance—by convincing of sin, (Matt. xi. 20,21.) and by presenting inducements to the sinful mind. Acts xvii. 30, Rom. ii. 4.

Finally, it is said the Lord gave the people of Judah one heart to do his commandments. 3 Chron. xxx. 12. But the same writer informs us how he gave them one heart to do his Commandment?—"by *the word of the Lord, by the prophets.* 2 Chron. xxix. 25; xxx. 12.

The Scriptures cited show that the doctrine of spiritual influence is true in respect both to the Christian and sinner; and that this influence does not consist merely in the Spirit's dictating the word, or inspiring the prophets and apostles to speak and write the contents of the Scriptures. According to this view of the subject, the Spirit now does nothing in conversion and sanctification, and has done nothing since the death of the apostle John, whereas, the Scriptures uniformly represent the Spirit as actively employed in effecting the whole work both of conversion and sanctification. It appears to me, that the doctrine plainly taught is, that the Spirit is the active agent, and that the word of God is the indispensable instrument in both processes. The influence is instantaneous—(not *immediate*, but *mediate*.) through the word. Hence the effect, both in conversion and sanctification, is ascribed, sometimes to the word, sometimes to the Spirit, and sometimes to both in conjunction.

2. The influence of the Spirit is not on the *word*, for that is unchangeable; like its author 'it is the same yesterday, to-day, and forever.' If the word need to be changed to be effectual, it must be that it is imperfect prior to its being changed. If so, sinners act prudently in not yielding to its imperfect influence—for if they should, would it not make them like itself, imperfect! Nor can they *be to blame* for not doing so. If the word is imperfect, God must have made it so; and he did it either from choice or necessity. If from necessity, or because he could not make it perfect, it must remain so for the same reason; for what God could not do at one time, he cannot do at another. If he designedly left his word imperfect, it was be-

cause he wished it to be so; and if he wished it to be so *then*, he must intend it to remain so, for he is unchangeable. Hence there can be no operation of the Spirit on the word for the purpose of changing it, even allowing it to be imperfect. But we deny that it is imperfect, it is said to be *perfect*. 'The law of the Lord is perfect,' says the Psalmist. It is perfect in its facts—in number, kind, and adaptation to the perception of men. Its evidences and motives are perfect—in nature and degree—just such as the human mind requires for its conviction and renovation. What greater motives could be added? Those already offered are as high as heaven, as deep as hell, and enduring as eternity. No additional power could be given without destroying moral agency, and making men act like a machine, from the exercise of irresistible force. This would deprive their actions of praise or blame, and destroy their responsibility.

3. The influence of the Spirit does not terminate then on the word, *but upon the person*. Here another question arises—'If the influence is exerted on the person, is it on his mind or heart—his understanding or will? I answer, on both.— On the latter through the former. The effect is produced through the media of those laws under which God has placed mind. The mind of man is so organized as to perceive truth when presented to it in a manner suited to its capacities. God, therefore, presents his truth to the mind in that manner. He adapts the truth to the capacity of the mind. But the mind is so organized as to require evidence for its conviction. God has, therefore, attended the exhibition of the facts with evidences suited, in number and kind, to the mind—evidences calculated to produce in the mind the effect intended, viz, *conviction*. The mind is also constructed so as to be influenced by motive. God, therefore, along with the facts of his word and the evidences which attended its exhibition, presents motives, glorious and awful, to influence his intelligent, fallen creatures to obey his commandments. So that when the gospel facts are presented to the mind under favorable circumstances—circumstances which require no violation of the laws of mind, the Holy Spirit follows them up with apprehension. When the evidences which accompany the truth are honestly weighed in the mind, the Holy Spirit follows them up with conviction. When the motives connected with the facts and evidences are duly appreciated, the Holy Spirit follows them up with the consent of the heart to abandon sin and to practice holiness.

I may be asked how the heart can be changed by motives? I ask in reply, whether innocent Adam's heart was not changed by motives? And has the Devil more power than God?— Could the Devil with such motives as he presented to holy Adam, change his heart to hate God; and cannot the Holy

Spirit with infinitely greater motives change the hearts of sinners to love God?

It is not the mere presence of the Spirit that constitutes his influence. He is *essentially* present everywhere. He pervades immensity. He marks and guides the eccentric movements of the swift-flying comet, and directs the planets in their course, and controls the innumerable orbs that nightly bestud the vault of heaven; and at the same moment is convicting and converting sinners, and comforting and sanctifying saints, all over the world where his word is preached.— Though, like the wind, invisible, he governs and sustains all things. He is as truly present with the atheist, who denies his existence—with the rebel, who despises his governmental restraints,—with the impious wretch, who profanes his name, and imprecates his heaviest vengeance, as he is with the most pious and devout Christian on earth—yea, as truly as he is with the angels in heaven. But his *manifestations* are not the same to all—and why? Because he could not manifest himself equally to all without violating those laws under which he has himself placed his creatures, and by which he governs them.

PERFECTION.
NO. XXI.

"My character, O Christ! be this—
Nothing on earth to take amiss."

Husbands love your wives. True love thinketh no evil, but suffers long and is kind: there is, however, a singular disposition in many to be easily and suddenly excited, and to take most things amiss, especially in their wives. But can we reasonably conclude that a godly woman will on any occasion do any thing but what in her judgment she deems best for the family? We cannot reasonably decide that she ever will. She may err in regard to the best interests of the family in particular cases, but we cannot suppose her to be universally false to it. Hence for a husband to speak angrily to his wife, or to attempt to rectify her mistake, but in terms of affection and with the gentlest voice, is unbecoming and highly dangerous to the best interests of the family.

There is a divine excellence in every woman; but some husbands have but a sorrowful talent for unfolding it: they may be likened to the person in the fable who, after listening to exquisite music, began to pound the instrument with a club, saying he knew there was music there and he must bring it out. At last however, he broke the instrument. Such husbands have no self-government: they would govern others though they cannot govern themselves. A person disposed to take amiss the sayings and doings of his wife will be morose,

or clamorous, and betimes both. An aged Friend was asked one day by what means it was he had attained to such admirable self-government; he answered, by always speaking in a low tone of voice. Well, it is allowed the Christian, I suppose, to call in to his aid every thing that may hasten forward his perfection, and it there is any thing in the rule of the old Friend, let it be followed. Nevertheless if a man would be cured, let him not be easily provoked, let him take nothing amiss in his virtuous partner, but seek her perfection, and in so doing he will most probably find his own.

Good men never sin from principle. Indeed they cannot thus sin, otherwise they would be bad men: when they do sin, then, it is chiefly from ignorance, error in judgment, and from taking amiss the sayings and doings of others, and these accidents of extenuation entering into the cases of righteous men make it proper that they should be admitted to the advocacy of the Mediator, our Lord Jesus Christ. Hence it is said that if they sin they have an advocate with the Father; but although the moroseness, chiding, and clamorousness of a man towards his wife may be forgiven him for Christ's sake, yet how he should be able to forgive himself is a question to the solution of which my casuistry is, I confess, wholly unequal. It is of the very essence of true love "to bear all things," or in other words, to take nothing amiss, especially in one's wife; and if a man will embrace this as his maxim, his sourness, and all anger, wrath and clamor will vanish from his family.

The first of men discovered a high devotion to the partner of his soul. He was not first in the transgression, but died from a bold and admirable though fatal and deadly decision to share with her in her dreadful misfortunes. The second Adam, Christ, has discovered a like devotion for the church. Hence it is said, "Husbands love your wives even as Christ loved the church and gave himself for her that he might cleanse her by the washing of water by the word, that he might present her to himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy. So ought men to love their own wives as their own bodies: he that loveth his wife loveth himself." Eph. v. Would a man be miserable here and miserable hereafter? then let him cherish bad feeling towards the wife of his bosom. Any speculation about a theory of perfection that has no respect to practical goodness, is vain and unprofitable.

W. S.

DISCIPLINE.
NO. VIII.
Recapitulation.

Offences are either individual public, or of a mixed nature. The rule for settling an individual offence, is, that the offended party shall tell the party offending by himself alone. If

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

Observe, reader, the two persons taken by the dissatisfied party, are not to condemn the offending party before the church. The moment complaint is made to the church, all former dealings are annulled, and the case is to hang upon its own merits before the judicature or court appointed by the church. This, indeed, is an appeal from all preceding negotiations, and it is an appeal in the last resort too, a final appeal. The brother who will not abide by this decision, is to be reckoned upon as we would reckon upon a publican or heathen.— In no case, however, should the church herself, the whole community of the faithful, attempt to adjudicate a matter.— She must perform this by an appointed court; and so dispose of the case without disturbing the minds of the assembly.

We have said that offences are either individual, public, or of a mixed nature; and that the 18th chapter of Matthew's gospel contains the laws by which the first of these classes of offences is to be settled. It has been suggested to me by a respected brother, that the same rule may be applied in the treatment of public or ecclesiastic offences also. Suppose a brother guilty of any offence whatever, at war with the moral and religious reputation of the church of which he is a member: do not the overseers and guardians of the flock, as the official organs of the assembly, stand in the same relation to the offender, so far as the adjustment of the difficulty is concerned, as the person injured in an individual case, stands to the person who has injured him? If this is the truth, then, when a member of the church sins against the reputation of the church, the

overseers will first take him alone and endeavor to secure a settlement. If the offender will not hear the elders, they will visit him again with witnesses, who shall be able to testify to the christian and kind behaviour of the elders in the management of the case; but if he will not hear the elders, then they must, as in the case of a private offence, tell the church, who again will appoint a court or judicature, to sit upon and adjudicate the case. If he hear not the church, he is to be to us as a publican and sinner.

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

FAITH.

ACCORDING TO SWEDENBORG.

— that it may be seen what, is the nature of faith separated from charity, and what the nature of faith not separated from charity, I will communicate what I have heard from an angel of heaven. He told me that he had conversed with many of the Reformed, and heard what the nature of their faith was, and he related what had passed between himself and one who was in faith separated from charity, and another who was in faith not separated from charity. He stated that he questioned them and that they returned answers. As these conversations are adapted to throw light on the subject, I will here relate them.

The angel said that with him who was in faith without charity he discoursed as follows:

Friend, who art thou? He replied, I am a Christian of the Reformed church. What is the doctrine and the religion thou derivest from it? He replied, It is faith. What is the nature of thy faith? The other made answer. My doctrine is that God the Father sent the Son to make satisfaction for mankind; and that they are saved who believe this. He then asked him, What more dost thou know of salvation? To which he replied, 'Salvation is by that faith alone.' He said further, What dost thou know of Redemption? He answered, It was effected by the passion of the cross, and the Son's merit is affected by that faith. Again, What dost thou know of regeneration? He answered, It is effected by faith. What dost thou know of repent-

ance and the remission of sins? His reply was, They are obtained by faith. Tell me what thou thinkest of the commandments in the word. He replied, They are excluded in faith. Tell me what thou knowest of love and charity? They are contained in faith. Tell me what thou knowest of good works? He answered, They are included in faith. He then said, What then, are you to do nothing? He answered, What can I do? I cannot do good which is really good of myself. He, the angel, then said, Canst thou have faith of thyself? His reply was, I cannot. He said, How then comest thou by that, faith which thou hast? He replied, This I do not enquire into. I well know I have faith. At length he asked, What more dost thou know of salvation? He answered, What more need I know, when salvation is obtained by that faith alone? Then the angel said, Thou answerest like a musician who can sound but one note; I hear nothing but faith. If that is what thou knowest, thou knowest nothing. Depart hence and see thy companions. So he departed and found them in a desert without grass.

The angel's discourse with him who was in faith not separated from charity:

Friend, who art thou? He answered, I am a Christian of the Reformed church. What is thy doctrine and the religion thou derivest from it? He replied, Faith and love. He said, Are these two? His answer was, They cannot be separated. He said, What is faith? He answered, It is to *believe* what the word teaches. He said, What is love? The other replied, It is to *do* what the word teaches. He said, Hast thou done or only believed those things? He answered, I have also done them.

The angel of heaven, smiling, said, Friend, come along with me and dwell with us.

CHURCH OF CARTHAGE.

The brethren of Carthage some time ago decided upon a weekly meeting for enquiring into the Scripture doctrine of Perfection.

1. At their first sitting it was unanimously agreed that the whole elements of reformation—the Bible, the true Gospel, the true Name, the Order of the Church, and Perfection, should form the groundwork of their enquiry.

2. At their second sitting it was concluded that the last of these elements, namely: Perfection before God and man, merited their attention first.

3. At their third sitting, the question Whether Christians are allowed to become *offended* with each other, was taken up. It was concluded that the law to give no offence to Jew or Gentile, or the church of God, was clear and decisive; but that we might not or should not under any circumstances be offended

with our brother, did not appear to be the doctrine of Christ, the laws which are sometimes styled disciplinary, being framed with reference to this very thing. It became evident, however, that true love is not easily offended "is not easily provoked" or exasperated.

4. At their fourth sitting it was made a question, Whether the offended person was allowed to avenge his offence. After a careful common sense definition by word and fact of the term *vengeance*, it was unanimously agreed that the brethren of Christ are not permitted to avenge themselves—that God had reserved vengeance as a prerogative of his own only: hence our wrath is to give place to his wrath. "Vengeance is mine, I will repay, saith the Lord." Rom. xii. Whoever, therefore takes vengeance into his own hand insults God by usurping His prerogative.

During the same sitting the brethren were desirous to learn through what medium God's vengeance was usually administered, for it is said that it is "revealed from heaven against all unrighteousness", &c. The following question in consequence came up. How did God's vengeance overtake a man under the law of Moses? How does it under Christ? How in civil society, for the magistracy—the powers that be are said to be God's ministers to execute his vengeance against him that doeth evil. "He is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. xiii. 4.

Is the vengeance of God made to unfold itself only through the law of Moses, through the government of Christ, and through the arm of the civil magistrate? Or if an injurious brother escapes the civil arm and the discipline of Christ, will the vengeance of God overtake him through another medium, namely: the providence of God? Or may he escape all these in this life and meet the divine vengeance only at the last judgment? More of this hereafter. Meantime it was agreed that a perfect understanding of these questions, though desirable, was yet not absolutely necessary to the obedience of the precept—"Beloved, avenge not yourselves." From the above sittings it is discovered that Christians may be offended, but they are expressly forbidden to take vengeance. Although, therefore, it is not a sin to be offended for a just cause, yet, according to the law of Christ and of love, it is a sin to be easily offended, and consequently a great sin to be offended without cause,— "Whoever is angry with his brother without cause shall be in danger of the judgment."

5. Fifth sitting. Seeing the disciple is not allowed to be offended without a cause, this became a question, namely:— "Can he be offended without becoming angry?" Laid over till next sitting.

At the above meetings enquiry is made into the state of the poor and the sick of the village, and measures for their comfort adopted accordingly, for perfection of character must consist of

deeds as well as doctrines—of practice as well as principle; and habits, like passions, must be regulated by discipline and self-control. W. SCOTT.

BAPTISM
FOR REMISSION OF SINS.
Singular document.

Our respected brother Eaton, of the "Christian," St. Johns, N. B., writing on this topic, cites a very singular document to the point. After quoting from the Extra Harbinger divers authorities in behalf of Baptism for Remission of Sins, Brother Eaton says;

One very singular fact connected with the subject, is, that persons differing widely on other points, meet here! Dr. GALE, a celebrated Baptist Minister, who wrote 'Reflections on Wall's History of Infant Baptism,' not only admits the connexion existing between baptism and the enjoyment of salvation, but is fully with us on the doctrine of baptism for remission of sins. Our beloved brother Howard, in his travels through Nova Scotia, has procured two volumes of sermons. written by Dr. Gale. One of those volumes he has sent to us. It is really an intellectual treat. We were never more surprised than when we found those very sentiments, which our contemporaries are nicknaming Campbellism, plainly and fairly stated and enforced by a Baptist Minister, designated in the title page of his posthumous sermons, '*the late Reverend and learned John Gale.*' This volume printed after his death bears date LONDON, 1724, and was consequently written just *one hundred years* before Brother Campbell, Scott, and others in America, began not only to advocate but to practice those principles. But the Doctor speaks so well that he shall be heard in his own style and language. Nothing but the smallness of our work prevents us from making larger extracts from his excellent sermons, not only on this subject, but on many others of very great importance.

"To proceed, therefore, to a second consideration, to prove that all believers are equally obliged to be baptized; I would note to you that one use, and end, and design of baptism, was for the remission of sins; of this we are assured in the express words of scripture. Thus in 1 Cor. vi. 11, after the apostle has enumerated a great many abominable sins and vices, which exclude the unrighteous from the kingdom of God, he adds, *and such were some of you; but ye are washed*, i. e. in your baptism you are purified and cleansed from all the guilt, and pollution of these sins. And Heb. x. 22, in manifest allusion to the necessary purifications under the law, required of those who were to come into the presence of God, and which consisted in sprinkling blood, and the water of separation upon

persons who had been defiled, and in the washing their bodies in running water; the apostle encouraged the Hebrews to *draw near to God with, a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with, pure water:* importing that as those legal purifications cleansed them from the legal uncleanness; so the Christian baptism, which washed their bodies, purged and purified them from all the pollution of sin. And for so much as the natural purity or cleanness of the water is not to be regarded in the Christian baptism, nor therefore can be strictly meant in this place, it is not improbable that the word pure is here to be understood actively, or that our bodies are said to be *washed with pure water*, to mean, that in baptism our bodies are washed with water, which purifies and cleanses us, to wit, from our sins, wherewith we are defiled, and which before rendered us impure and unclean in the sight of God. Thus saint Peter says to those who being *pricked in their hearts*, and convinced by his preaching, inquired what they must do, Acts ii. 37, 38. *Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* And so again, chap. xxii. 16, baptism is said to wash away sins; for Ananias, being sent by God to baptize Saint Paul, alter his miraculous conversion, taught him thus, as Saint Paul himself assures us in these words, *and now why tarriest thou? arise and be baptized, and wash away thy sins,*" &c.

"As it is not necessary to our present purpose, so to avoid intermixing any other disputes, I will not now inquire how baptism may be said to answer this end; it is enough for us, that it certainly does, in some sense or other, conduce to the purging and purifying us from, and the remission and washing away of all the sins we have committed: and this being so, either some persons must be supposed, even from their birth, to have *been* so pure and holy, and *free* from sin, as to stand in need of no remission nor purification, which I believe few will venture to assert; or else all persons, even they who are born of christian parents, and educated in the most careful manner in the Christian religion, having sinned, and come short of the glory of God, having need of remission and purification, must consequently, as well as Saint Paul, be baptized and wash away their sins, and become clean in the sight of God; that so it may be likewise said of them, *but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*"

"Such as seriously consider these things, sure, can never prevail with themselves to neglect this so useful and necessary ordinance; for it must appear very bold and hardy, for any to expect, and promise themselves the remission of their sins, in any other way than that the Scriptures direct to. The scriptures shew us, that Christ instituted baptism for the remission

of sins: and several persons in the Scriptures, and among the rest even the great apostle Paul, are commanded to be baptized, in order to the remission of their sins; and what warrant have any now to expect, with any color of reason or modesty, that their sins shall be remitted in any other manner, and without doing that which was formerly so necessary to that end? Had those persons we have mentioned, refused to be baptized, notwithstanding the command which was given them, it would have been thought, a contempt of the ordinance; and their sins, instead of being remitted, would have been thereby increased, and bound faster on them. And I cannot see but the case is exactly the same with all those who refuse to submit to baptism now; for all those instructions were not only given to them of old time, but likewise to us, and our Lord will require the same humble, unreserved sincere obedience.

"If what I have said is not a demonstration that our sins shall not be forgiven without baptism; it must, however, be acknowledged to be at least doubtful, whether they will be remitted by God any other way. *Perhaps, possibly, it seems*, and the like, will go but a very little way, in opposition to such plain and express passages of scripture as have been mentioned; it can hardly be pretended, that granting the most, they can so much as render it doubtful whether our sins shall be remitted without baptism; and the Scripture assures us, Rom. xiv. 23. that *he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith, is sin*. And therefore, seeing baptism was certainly instituted by our Lord, and once of use for the remission of sins, and there can be no evil, no hazard, or danger in continuing to make the same use of it still; and likewise seeing there is, on the contrary, no certain express warrant for the disuse of it, and they who plead for the disuse may probably be mistaken? and notwithstanding all their imaginations, it may be true, that, according to the Scriptures, baptism ought still to be administered to all for the remission of sins; and then they who neglect it, run a mighty hazard of continuing still in their sins: I say, seeing there is certainly no danger in continuing to use what was once appointed, and there may, perhaps be great danger in the disuse of it: would not every wise and considerate man, even in common prudence, choose the safest way, in which there is no hazard at all, and continue in the practice of what can do him no harm, rather than presumptuously neglect it, when it may possibly do him some good?

"Some, perhaps, may be apt to imagine, that there is too great stress laid upon baptism, while the remission of sins is made to depend so much upon it. But this exception lies against the Scriptures themselves, not against our reasoning; for the necessity and usefulness of baptism to the remission of sins, is not our doctrine, but the undoubted doctrine of the Scriptures, which teach nothing more plainly. Saint Peter's

advice to his converts, was not only to *repent for the remission of sins*; but, Acts ii. 38, first to *repent, and then to be baptized for the remission of sins*; and Ananias' advice to Saint Paul even, after the extraordinary appearance of God in his favor, and his repentance, was to be *baptized, and wash away his sins*. Both these instances show, at least that baptism should conduce to the washing away their sins; and that, notwithstanding their repentance and every other requisite, without this baptism their sins should not be remitted. The words *be baptized for the remission of sins, and be baptized and wash away your sins*, can import nothing less than thus, unless it can be supposed those holy men acting under the influence of the Spirit of God, could order a thing to be done for a certain end, to which the thing had no tendency at all; and that the holy men have made use of expressions, on purpose to bewilder and mislead us.

"Let none, therefore, deceive themselves with their repentance, and the regularity of their lives, and promise themselves too much on their account. These, indeed, are excellent and valuable qualifications, and absolutely necessary for the remission of sins; but they are not powerful enough to exhort remission, and force our judge to forgive us.

"These alone, without the merits and intercession of our powerful Mediator and Saviour, would after all stand us in little stead, and make no sufficient atonement for our past offences: but our Saviour having bought us with a great price, and redeemed us and reconciled us to God by his own blood, *we are justified not by our repentance, but freely by grace, through the redemption that is in Christ Jesus*, Rom. iii. 24: *in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace*, Eph. i. 7.—Col. i. 14, as is highly reasonable. Therefore the benefits of his blood must be applied to our souls in his own way and manner. If he required no other condition but our repentance, then upon our repentance alone our sins should be forgiven us: but since he has appointed baptism likewise, whereby to wash them away, unless they are so washed away by baptism, they will remain upon us unremitted, for he that breaketh any one command is guilty of all. And therefore though our lives be ever so regular, and our repentance ever so sincere and perfect, and nothing else be wanting, yet the wilful neglect of the ordinance of baptism only, will obstruct the remission of our sins, and our acceptance with God, to which we can make no claim, but upon his own conditions, which are not baptism alone it is true, nor repentance alone, but repentance and baptism jointly: for if we desire to know what we should do to be saved, Saint Peter has told us by authority from the Lord himself, *repent, says he, and be baptized every one of you, for the remission of sins*: and what God has thus joined together in the Scriptures, let no man presume to separate and put asunder, nor without any ground expect the remission of his sins upon his repentance

only, and encourage himself in the wilful neglect of the ordinance of baptism, as insignificant and useless."

LETTERS, &c.

Extract of a letter from Francis W. Emmons, of Emmons, Ia.

I have read with much interest of late your numbers on Perfection. Let us go on to perfection. Let us keep in mind that others differ from us as much as we differ from them, (a truism the which is not sufficiently considered,) and then we must bear with others as we would be borne with ourselves.

In conclusion, permit me to express my entire concurrence with your "Elements of Reformation" for cleansing the sanctuary, with the substitution of the following, viz.

For 2d. The True Gospel, say the "Gospel"; 3d. The things and the ancient Order of the things connected with the proclamation of the Gospel; making six points instead of five. To the first four of which we have in the current Reformation, in some good degree attained. They have been discussed and settled by discussion. The remaining two are yet to be considered. In these are we deficient. The truth, the whole truth, upon these subjects is yet to be elicited, understood, embraced, and practiced.

I shall wait for your "Apostolic Order of the Church," on which subject if you don't satisfy me, the Lord willing, I have something more to write myself.

Wishing grace, mercy, and peace from God the Father and the Lord Jesus Christ,

I am yours,

F. W. EMMONS.

From Dr. Winans.

A happy Christmas and New Year to you and family, and may we all enjoy the blessings conferred by our Lord on these days—on the first of which he was manifested in the flesh, and on the last he was circumcised and identified as the seed of Abraham. Affectionately," &c.

From the New Church, Baltimore.

"We approve of the sentiment advanced by you, viz: that you 'had often known good to result from a bold and continuous proclamation of the truth where difficulties had arisen in the churches, inasmuch as it called off the minds of the brethren from their grievances and placed them upon new objects.' We have just had a practical proof of this in a visit which we have had from brother George W. Elly, late of Louisville, Ky. who since last May has been evangelizing for the church of Philadelphia. The bold, lucid, zealous and affectionate manner

in which he presented the gospel, constrained 13 persons to make the good confession and put on our blessed Lord by being baptized into his name. Glory to God in the highest.

(Signed)

Baltimore, &c.

WM. CARMAN,
ALEX. REED,
HENRY MENTZEL.

BRO. SCOTT:—No doubt you think it strange I did not write you sooner; but did you know how full my hands have been, you would readily excuse me. Religious matters have been in a state of great derangement among the followers of the Prince of Peace, in Baltimore. We have been engaged in an attempt to bring about a better state of affairs. (See the Harbinger.) To reform an old establishment is hard. We have, therefore, formed an organization entirely new, and have some prospects of doing better. Brother Scott, do you imagine there would be any likelihood of obtaining brother Johnson, or any other who might aid the cause here. Do, I pray you, try to help us. I received your Hymn Book and consider it a splendid collection—the best I ever saw.

Dear brother, may the love of God keep your heart and mind through Jesus Christ.

A. REED,

Baltimore, 1st October.

ANSWER.

BELOVED:—I reciprocate, and pray God his love may keep your near: and mind through Jesus Christ.

I condole with you all in Baltimore. Your afflictions have been very great. It must be recollected, nevertheless, that even the best constituted churches are liable to eruptions. Good men are not less liable to disease than bad, and it is with churches or assemblies of men as it is with individuals, and in religion as it is in nature. There are sometimes within churches volcanoes of bad feeling. A crater has to be formed, and the lava of wrath runoff; when the mountain is quieted. As Paul has said, "there must also be schisms (rents) among you that the approved may be made manifest." I speak not these things to apologize for schism, or to palliate the offence of such as cause it; but notice the fact to remind you that when such things occur the approved must not be discouraged nor discomfited: but rather rise superior to them, begin afresh, and aspire to new attainments in Christ Jesus.

I would it were in my power to assist you and the brethren with you: but the Evangelists here are universally engaged.— Touching brother Johnson you have my answer in my private letter to yourself and the other elders. I will keep your case in my eye.

Accept of my thanks for your attention to my affairs, and believe me very affectionately,

W. S.

Georgetown, Dec. 8th, 1840.

BELOVED BROTHER SCOTT:—I have just closed a ten days' meeting at North Middleton, at which 23 additions were made. Brother Dr. Adams was my assistant all the time, while disengaged from a most extensive and laborious practice. Brother Rains was with us several days.

The brethren merit all praise for the house of worship which they have erected. It is supposed capacious enough to hold 800 persons. It is one of the neatest rooms I ever occupied—and as well adapted to the speaker and the hearer.

When will you be over again? A great harvest can be gathered in Kentucky. Now is the time for action. The sects have much more confidence in their own efforts than in the operations of the Spirit—and they have substituted almost every human machinery to effect conversions. I do detest the hypocrisy of such pretensions.

May the Lord bless you.

Affectionately yours,

J. T. JOHNSON.

Centreville, Bourbon co. Ky. Jan. 3d, 1841.

BELOVED BROTHER SCOTT:

Dear Sir:—The cause of Christ still triumphs in Kentucky. Bro. J. T. Johnson and I closed a several days' meeting in Paris on Christmas night: although an attempt was made to interrupt our meeting by slander and abuse, we gained five valuable accessions to the congregation there. Next morning we left the comfortable residence of our brother Doct. C. E. Williams and his amiable lady; brother Johnson aiming for Caneridge and I for Millersburg, where, on the same day, we commenced with the brethren protracted meetings, I remained until Thursday evening following; brother Joshua Irvin was with us from Lord's day evening throughout the battle; 20 were conquered by the sword of the Spirit, two fell into the ranks from some other division of the army, and one was reclaimed. Oh it was a glorious victory! a joyful time! But to leave our military figure. Nothing could be more inspiring than to see the young of both sexes—particularly ladies, in the very depths of winter, most cheerfully yielding, in obedience to Heaven's command, to be entombed in the cold clear waters of Hinkston and arising to walk in a new life. The brethren and sisters acted their part nobly, day and night they were out with us. Having sent for some of the speakers at Caneridge to come to our relief, brother R. Rickets came next morning and informed us that brother Johnson would be there in the evening, thus enabling me to see my little family again without discontinuing the meeting. They are still I presume battling for the Lord. There were six additions, as I learned, at Caneridge. Please find enclosed three dollars for the Evangelist and receipt for the same in next number. My family are

through mercy well. Accept assurances of my warmest Christian affection.

Yours,

JOHN ALLEN GANO.

INTERESTING.

DEAR BROTHER:—When we parted I did not think that I should have deferred writing until now. The best apology that I can offer for my neglect is, that I had nothing to write worth your notice. Things are here pretty much as you found them when among us. Christianity is greatly neglected, but I still trust there are a few names in———that have not defiled their garments. We desire and pray most earnestly for better times, but still we must labor to bring them about, and in this way I am persuaded we shall not be disappointed. I once rejoiced, my dear brother, to have lived to see the true religion of our Lord and Saviour clearly developed to our understandings *in theory*; but alack, what a great deficiency in the *practice* thereof! "The form we have, but the power we have not." We boasted much of our knowledge. Shall we never be able to boast of our practice? I greatly fear, my dear brother, that we never can until we sift the wheat over again. By taking it through a process of rubbing we shall be able to ascertain when the good and sound grain is deposited, and also where the defective lies. This is truly an unpleasant theme to contemplate, but I cannot drive it from my mind. I have lost all my zeal for discussion, and have given my energies to lecturing upon the necessity of "perfecting the Christian character" and "holiness without which *no man* shall see the Lord." I will now relate a circumstance that transpired here among us. A gay and sprightly young man, aged about eighteen years, the eon of our beloved brother and sister Brite, was seized with fever and brought to a bed of languishing. The most skillful physicians were called in to his relief, but without effect. He still suffered and sunk down. His constitution being unusually strong he bore up for about six weeks. On last Lord's day evening I paid him a visit for the first time during his illness. When I entered the room he fixed his eyes upon me and beckoned to me to come to the bedside. I asked him how he was? He observed that, he was poorly. He enquired of me concerning my health, after which he asked me if I thought there was a possibility of his recovery; to which I responded that it was possible; that I had seen the sick raised when as low as he was. With this he introduced the subject of his future state, and spoke of his neglect of duty, and that, the associations of his former life had proved a great obstacle in the way of his learning his duty to his heavenly Father, (this he seemed to express with great sorrow of heart). He asked me if I thought it possible for him to obey the Saviour. I told him that others had, under similar circumstances. He said it was not possible to take him and immerse him then. (I understood him to say,

that he could not be taken to the creek.) But could it not be done lawfully without? Could it not be done in a cistern, saying that there was one already prepared in which he had been bathed during his illness? Upon this I asked him concerning his faith in the Lord Jesus; and with a flow of tears he expressed his full confidence in his will and power to save. I then bid him farewell with a promise to see him the next morning. Very early he despatched a messenger for me to come as I had promised. Accordingly I went; and upon my arrival he immediately informed me of his determination to be buried with his Saviour in baptism. He ordered the cistern to be prepared: his dear father willing to obey his will. While the necessary preparation was making, he expressed great joy in anticipation of a blessing upon his obedience, notwithstanding it was at so late an hour. The water was prepared (and truly it was a striking emblem of our Saviour lying in the tomb) and we all (some half dozen brethren being present) bowed down and prayed. He then told me to take his confession, upon which I asked him if he did with all his heart believe Jesus to be the Son of God and Saviour of sinners? He said in a clear and distinct tone of voice, YES, I DO, reaching his hand to me to receive his confession. He called to all in the room, both saint and sinner, to come and give them his hand. Truly, it was an affecting scene, such an one as I never witnessed before—one mingled with joy and sorrow. We then lifted him from the bed *into* the bath, upon which he charged us to be careful to put him entirely beneath the surface of the water. We then buried him gently in the name of Jesus Christ, and raised him again, at which he drew not an untimely breath. He then observed that he felt better in body and mind. He expressed continual happiness from this time until Wednesday following, when I went to see him again. I found him quite composed; he immediately commenced a conversation about the assurance the saints had of a resurrection. But soon we discovered that he was sinking in death, and as the sun went down behind the western horizon his spirit took its flight to God who gave it.

On the day of his immersion he requested me to write to you about him. His name is Horace H. Brite.

May grace, mercy, and peace be upon you forever.

Shelby co. Dec. 10, 1840.

WM. CRAWFORD.

"The eleventh hour." The above affecting conversion may justly be regarded as a striking proof of the exceeding excellence of the true Gospel. I have known a few more cases of a like nature. All the protestant exhibitions of the gospel combined from Episcopalianism downward, could not form an adequate substitute for the apostolic gospel, or do for a mortal what can be done by it—it supplies the grace of pardon to the penitent as well when he is hastening to the tomb as when he is in the possession of his best health. Blessed be the name of the Lord!

W. S.

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