

THE
EVANGELIST.
A MONTHLY PUBLICATION,

DEVOTED TO
ORIGINAL CHRISTIANITY.

CONDUCTED BY
WALTER SCOTT.

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

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

NEW SERIES—*VOL IV.*

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PREFACE

It is of the nature of true religion to inspire men with courage as well as fortitude. The apostles not only suffered, but contended; they were heroic, as well as patient, in the promulgation of the gospel, and not only bore every thing, but they dared every thing in this great enterprise, for the honor of Christ their master, and the benefit of mankind. It may safely be presumed, therefore, that all those who would prove themselves the true followers of these mighty ministers of righteousness, will carefully imitate them in their heroism as well as their perseverance, and by unconquerable attachment to the truth devote themselves in body, soul and spirit to the conversion of the world.

One thousand conversions, on the Western Reserve and vicinities, about thirteen years ago, stamped, as with the signet of heaven, the era at which our present plea for *immediate submission* to the gospel as announced originally in Jerusalem, was instituted. God grant it may speedily visit all nations.

Seventeen hundred converts were lately reported at one of our offices in the short period which elapsed between the publication of two consecutive numbers. The revival of the true gospel is indeed not, like many other occurrences which have transpired since, of no historical importance; but is an elemental fact in the history of reformation, and constitutes one of those essential steps of progress which God in his gracious providence has enabled the lovers of truth to make in their return to the original institute of Christianity. When a single pious presbyterian first yielded himself to the truth, and was baptized for the remission of sins and the Holy Spirit, momentous consequences were suspended upon the fact, for at that time a practical rather than a written confutation of infant baptism was wanted: true repentance, instead of enthusiastical experiences, and faith instead of feeling, required to be plead publicly: the doctrine concerning the Holy Spirit was to be adjusted in the public mind, and above all a starting point for the people, and especially for those preachers who not having the point of obedience to plead to were yet inclined to advance reformation, was imperiously demanded by the then existing state of things—the gospel

rightly stated, and properly plead, and promptly applied, answers all these purposes. Instinct with life, and pregnant of principle, privilege, and promise, and love, and hope, and joy, and faith, it suddenly, at first as now, filled all the converts with both courage and fortitude; and endowed them with heroism as well as patience, so that they promptly began to teach it to their friends, and families, their fellow citizens, and relations, everywhere. It descended all around like rain upon the mown grass, and as showers that water the earth; till passing into more than twenty periodicals it has been diffused all over the states, and even into foreign countries.

To God then, and to the Lamb be eternal glory, and honor, and dominion, and praise, and power; Amen.

But while it is joyous to the heart and refreshing as cool water to the lip, to see the gospel associated in our own reformation with all the other element? plead for by our companions and fellow laborers in the kingdom and patience of Jesus Christ, it is not to be denied that our heart sickens within us while we are compelled to admit that by the devices of an apostate brother it has been associated with one of the grossest impostures that ever was attempted to be palmed upon mankind—I mean Mormon, ism; a matter which we have thoroughly examined, and which, for its foul blasphemies, I would scorn to name here, were it not a fact that by means of the true Gospel, it is fast diffusing itself all over the states and is now in England, Wales, Scotland, Ireland, and by missionaries even on its way to Jerusalem.

How humiliating! how extremely humiliating to all! is this fact that the pure and unpolluted gospel in which, since its revival, we have all taken so much delight, should be thus debased and made the cloak and cover of such a wretched, and abominable, imposition!

May the Lord preserve his Saints from all delusion: May the God of our salvation have mercy on mankind, and to his good, and great, and holy name be all the praise, through Jesus Christ our Lord.

WALTER SCOTT.

THE EVANGELIST.

NEW SERIES.

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NEW GOVERNMENT AND NEW SOCIETY

PREDICTED BY THE PROPHETS. —*No. I.*

Behold I create a New Heavens and a New Earth.

ISAIAH 65c.

The prophecies of Daniel and St. John terminating with the overthrow of all the governments and religions of the old world, no other scripture has inspired the interpreters of prophecy with loftier hopes touching that excellent order of things which is to succeed and supersede the present, than that which we have quoted from Isaiah: "Behold I create a New Heavens and a New Earth!"

The earth was originally created a temple in which God was to be universally adored; but bad government and false religion have transformed it into a den of thieves. Society, therefore, in its very essence, must be subjected to revolution, till, man returning to his maker, the great globe shall again become a house for God—a temple in which he shall be universally worshipped.

The government and religion of old society, set forth under the alarming symbols, of metallic images, fierce wild beasts, and dragons, have cruelly oppressed mankind: and the people living under these tyrannical and polluted establishments, set forth in the same prophecies as the spas, the earth, and the grass of the field, have been base, tumultuous, and evanescent: the substitution of New Government and a New People was therefore a theme the magnificence of which rendered it altogether worthy of the holy spirit, and a legitimate subject of prophecy. What an amazing spectacle is displayed to the imagination of the man of God in the vast and universal changes indicated in the verse we have selected for our text!—A New Heavens and a New Earth! Here indeed is *mullum in parvo*: here, in a small space truly is comprehended the mightiest problem, even the dissolution of the whole frame-work of ancient society—the breaking down of its government—and the submergiment into a better

order of things, of all its honors and renown—its kings, its great men, its rich men, its chief captains, its mighty men, its bond men, and its free men together! the abrogation of its laws, and manners and customs: the destruction of its trade, and commerce, the dissipation of its vast and bloody armies, and navies, the disappearance of its religion, and immorality, and of its vile arts in the court, in the cabinet, and in the tented field. In a word, our text presents us with the mighty spectacle of falling empires with all their marts and capitals; or to give it in the language of the same illustrious prophet when depicting these changes in greater detail; "Enter into the rock and hide thee in the dust for fear of the Lord and for the glory of his majesty: The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day. And the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low, and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up; and upon all the ships of Tarshish, and upon all pleasant pictures, and the loftiness of man shall be bowed down, and the haughtiness of man shall be brought low and the Lord alone shall be exalted in that day; and the idols he shall utterly abolish; and they shall go into the clefts of the rocks and into the caves of the earth, for fear of the Lord, and for the glory of his majesty when he arises to shake terribly, the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the holes of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he arises to shake terribly the earth. Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of? *Isaiah 2 c.*

A remark by the celebrated Crellius, as quoted by a great author, touching the vast changes indicated in our text is worthy of a place here. "If, says lie, after the most severe servitude, by which the human race has been oppressed, golden liberty should follow; if after the thickest darkness of ignorance, the clearest light of truth should arise; if after a mighty contest, and calamities not to be calculated, great joy, and a most happy state of mankind, should succeed, then the face of all things will appear changed, and, whilst before they seemed to mourn, they will afterwards appear to smile, so that the *heavens* and the *earth*, will seem to have undergone a change, and to have assumed a different countenance." Though the words of Crellius are extremely beautiful and expressive, yet they are general and do by no means penetrate the magnificent import of our text. More, I am persuaded, is signified by the *new government* and the *new people* of the Prophets than any of us have heretofore been for-

tunate enough to conjecture. The improvements and revolutions that have already taken place in the nations by no means meet the expectations of mankind; and we see that in present society, even in the best forms, both in Europe, and America, nothing can be perfected—nature, religion, education, industry, government, and all the other elements of society conflict with each other, and by some unnatural combination operate equally to the detriment of individual happiness and general good—the human race cannot reach perfection thus situated; higher improvements, greater ameliorations, will, we may expect, be therefore, gradually introduced till the truth—the mangled truth triumphs over all her enemies, and she be gathered up from the four winds of heaven, to which she has been scattered, and be "moulded in every joint and member into an immortal feature of loveliness and perfection". That the ancient monarchies are to be removed is a fact that can be doubted by no one who has seriously considered the prophecies of Daniel and St. John; but it is not the destruction of old government and old society—a matter sufficiently obvious in the prophets above named, which we search for—but a more obscure thought, viz; the New Government, the New Society which is to succeed it. *Behold I create a new heavens, and a new earth!*

But our issue, I say, is not "What shall be", so much as "What ought to be". It is not future prospect, but present duty; for the problem of reformation, being, as we conceive, now solved in the development and enumeration of all its elements, it behooves us to understand what is expected of those who, like our brethren, have attained to a knowledge of the Christian religion as it came from its author.

W. S.

SACRED COLLOQUY —*No. I.*

Promise, Prophecy, Precept.

Many changes had occurred in the family at Harden since we last reported their pious intercourse; Mr: and Mrs: Locke had died: Mary had been wedded to Charles Sand ford, and John Locke Jr: married to the daughter of a wealthy farmer in the vicinity, had become the master and proprietor of the estate of his father, and like him had for some years maintained a generous and enlightened hospitality at the Harden house. The interests of religion and morality in the neighborhood, however, suffered nothing in this instance by passing from father to son; for John Locke the younger proved himself in every respect,

worthy of being the son of John the elder. He was in all respects a good man, and had been as fortunate as he had been prudent in the choice of a wife; Mrs: Locke was a truly devout woman; and being abundantly wealthy, employed much of her time in waiting upon the poor and sick of the neighborhood. Charles Sandford lived hard by, as did friend Stansbury with Mr. Williams, and others who were wont to visit the family for religious purposes during the life of the elder Mr: Locke. Upon the whole the changes which had taken place at the Harden house, with the exception of the death of its excellent former proprietor and his virtuous lady, were all rather of a desirable nature, and tended only to add vivacity, and a higher grace, to the society of the neighborhood.

The sterling old custom of reading the holy scriptures, parties for pious conversation, charily to the poor, and a noble and generous hospitality still marked the manners of the Lockes.

This excellent family with the devout neighbors, were assembled in a summer's eve in the parlour at Harden: the windows were thrown open, and the odor of a thousand flowers and shrubs that adorned the pastures and walks around delighted the sense, and threw a sort of divine sanctity into the interior of the mansion: Mr: Sandford had promised to be present with them on a certain evening, and that having now come, this affectionate brother made his appearance accordingly.

Bio: Sandford, said Mr: Locke, you were pleased at our last interview to promise us at this meeting something on the Gospel: and I was truly glad of it, for although much has already been said on this excellent subject, yet it is impossible that it should be exhausted. Religion like science, I apprehend, is inexhaustible; the words of God like his works, are infinite in extent, and may be pursued without limitation.

Mr. Stansbury:— The religion of God, like his works, is indeed of infinite extent, my dear brother, and may profitably be investigated without limit. The gospel is a great department, in that religion, and furnishes themes of magnificent and sublime import. The Lamb of God dying for the sins of a perishing world is no ordinary topic, but a great and holy and glorious subject, which should employ all tongues and pens here as it will engage all hearts and tongues hereafter; for I apprehend that the hallelujahs of the Apocalypse are but a specimen of that praise which forms the daily and nightly devotions of the holy ones of

heaven, who dwell in the presence of God and of the Lamb.

Mr: Locke:— Beloved brother, it is, I trust, the cause of unceasing gratitude to God with all present, that, our hearts have by his grace been made sensible of the greatness of our redemption by his Son Jesus Christ our Lord. As he has filled our hearts with his grace, so may we fill the earth with his praise, and glorify his name forever; for who is like unto our God? or who can be compared with him—Glorious in holiness, fearful in attribute?, doing wonders!

Mr: St:— I think, at our last interview, I committed myself to certain Christian matters for this evening—did I not, Sir?

Mr: L:— Yes Sir, you were pleased, in accordance with the wishes of a majority present, to promise us your thoughts on the promises, prophecies, &c. of our holy religion; if, therefore, it is not incompatible with your plan, I would furnish the occasion for a commencement by asking (or the sake of your answer, Whether there is any difference between *a promise* and *a prophecy*).

Mr: St:— Yes Sir, there is sometimes a difference between the promises and the prophecies of our glorious God. All his promises are prophecies, but all his prophecies are not promises, but are sometimes threatnings and proofs, and sometimes historic narrations of what is yet to transpire in the history of society and religion. Promise limits itself to individuals, families, and nations; but prophecy takes a wider range, covers all these and extends its voice to the destiny of the great globe itself and all other created systems.

Mr: Williams:— I should esteem it a peculiar favour, would Mr: Stansbury have the goodness to illustrate the difference between promise and prophecy, which he has just taken, by applying it to the case of the Messiah, our Savior. May I enquire, dear Sir, to whom in the ancient world the most remarkable promises concerning the blessed Redeemer were made?

Mr: St:— Although it might be deemed more in accordance with my last observations to give minutely the difference between promise and prophecy, yet, as Mr: Williams requests to know to whom in the ancient world the most remarkable promises concerning our Saviour were made, I will with pleasure wave our former question and gratify him with my thoughts on the subject to which his enquiry refers. The first promise of a Redeemer was certainly made by the God of heaven at the original lapse of the human family. We may, therefore, state our answer thus, viz.

1st. To Adam.

2nd. To Abraham.

3rd. To Judah.

4th. To David.

5th. To Mary.

The prophecies touching the offices, ministry, destiny, and Kingdom of the Messiah were in general delivered to the Jew-

wife take the Testament in her hand, let her open its sacred pages, let her follow its dictates and adorn herself with the ornament of a meek and quiet spirit, which in the sight of God is of great price, and the work is done.

Let her not look to the imperfections of her husband, but rather reverence him with all his imperfections, and seeing he is divinely enjoined to love her, let her endeavour by every means in her power to render her self lovely to her husband, full of chastity, gentleness, meekness, quietude, and cheerfulness. Let her rejoice in Christ, who by his promises and precepts, has brought the perfection of her nature fairly within her reach. Let her frequently reflect how much depends on her perfection in piety and virtue; that she is the mother of children who are to survive her for good or for evil, for time and for eternity. Let her unceasingly bear in mind that the honor of indefinitely improving is left with herself, and although bound to a temporary obedience by the order of society and the express will of heaven, yet it is fairly within her power to excel, and by force of the privileges honors and rank conferred on her by Christianity, to rise and shine forth the glory of human nature. 'Wives submit yourselves unto your own husbands as to the Lord' Eph. 5c. 22v,

If husbands were themselves ambitious of perfection, and would, while pursuing it speak of its desirableness, and trust improvement in their wives to piety, love, and intelligence rather than to their own sovereignty and power to command, they would doubtless be more successful in their endeavours to exalt them. But the sense, the religion, the rights of wives are too seldom honored in this way. Never, however, is a house so well regulated as when the mother, the pious mother is made the centre of attraction. How beautiful to see her by devotion and virtue making herself the desire of all hearts, and filling the house with goodly words and a meek, gentle and gracious behaviour, I held to this sentiment that a woman, if she chooses, can adorn herself with the highest loveliness. She can make herself be loved. She can excel in all beautiful thoughts. She is the eye and soul of the family, and there is none in it to be compared to her. Self-control is a virtue much more congenial to her nature than to man. But, like man, she is too frequently ignorant of the fact that self-government is a prerogative of her nature. Like him she too often yields herself to feeling, passion and noise because she knows not that nature and scripture have given her dominion over these things, the scepter of self-government however if she knew it is within her reach and she has only to lay hold of it and reign triumphantly over both herself and others for taking the scriptures as they read, she is the glory of man, that is she is an image of man, and is intended to rule by love and grace as he rules by strength and intelligence.

A man never expects great things of his wife but good things only, and good things in this world are made up in small parcels

ish nation, but the promise that he "should come" was made expressly to the above individuals personally. They were selected by God to be the ancestors of Messiah; and their names form the extreme and intermediate links especially marked out as those to which all others in the chain of his pedigree is to be referred. To Adam, in the threatening made by God against the betrayer of mankind, it was expressly declared that the woman's seed should crush his adversary. To Abraham it was promised that in his seed, which seed, Paul says, is Messiah, all the families of the earth should be blessed: and to the ancestor of the royal tribe, Judah, it was promised that till Shiloh came his hand should not fail to retain its grasp of the royal sceptre. While to David who was certainly by far the most famous of all Judah's descendants God said, "Of the fruit of thy loins I will grant to sit upon thy throne"; and he swore by his own existence that he would not lie to David; when finally, Mary a virgin of the royal stock of David, of Judah and Abraham, was graciously selected to be the mother of the illustrious deliverer; and verily her faith and piety must ever in all right judgement justify the wisdom which decreed her appointment to so high an honor, for she was unquestionably an excellent person, of great and superior piety, as her speech to her illustrious cousin Elizabeth testifies. My soul doth magnify the Lord; she exclaims, my spirit doth rejoice in God my saviour; for he hath regarded the low estate of his handmaid, for, behold! from henceforth all generations shall call me blessed; for he that is mighty has done for me great things and holy is his name. He hath showed strength with his arm; he hath scattered the proud in the imagination of their heart. He hath put down the mighty from their seats and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel in remembrance of his mercy, as he spake to our father Abraham and to his seed forever".

Mr: Stansbury pronounced the above hallelujah of the blessed virgin, with such devotion, and pathos that the whole company felt its inspiration, and as the children of Harden-the younger brothers and the sisters of its present master had been carefully instructed in sacred music and could carry the parts in a piece of harmony with grace and power, they suddenly, at a nod from their elder brother, sung forth in a bold but beautiful strain the last Psalm in anthem form: Mary accompanied them on the piano.

O praise God in his holiness; praise him in the firmament, in the firmament of his power. Praise him in his noble acts; praise him in his noble acts; praise him according to his excellent greatness. Praise him in the sound of the trumpet; praise him on the lute and harp; Praise him in the cymbals, in the cymbals and dances; praise him on strings, on strings and pipes. Let every thing that hath breath praise the Lord; praise the Lord, praise the Lord.

We cannot at present give any more of what passed during the evening; but we would here observe that it is scenes like these, manners and customs like those of the Harden family— piety towards God and charity towards all men upon which, must depend for their perpetuity our Republican Institutions. We may prate of education, we may boast of knowledge and glory in freedom; but *Tekel* is stamped as with a signet by the hand of heaven on the forehead of every institution political and religious that is not sanctified by the fear of God. Our commerce, our trade, our science, our arts, our navigation, and government and law are at present all defiled in their ministration by irreligion and profanity; till therefore, these and all things embodied in our institutions and manners and customs are expurgated and washed out of the body politic, and higher ameliorations and greater righteousness, and more purity are introduced the genuine lovers of truth and freedom cannot promise perpetuity and stability to the present order of things.

W. S.

PERFECTION.

No. XX.

Any speculation or theory of perfection that has not respect to practical goodness and improvement is fallacious and unprofitable. Observe also that no essay or series of essays, which either we or others have written or may yet write, can possibly perfect our readers: Improvement depends upon themselves as disciples or scholars of the Messiah. One man may lead an animal to water, but a thousand may not make him drink. One brother may write of perfection for a thousand, and of the obedience and motive and precepts and promises from which perfection is derived; but all the earth cannot make one man perfect: this thing every one must, under Christ as his great teacher, lord and saviour, do for himself.

The relation of husband and wife is the most essential in society and is the first that was ever formed between two human beings, and what is especially exalting in this relation is this, that the first couple may be properly said to have been married by the glorious Creator himself. 'When God made man, said our adorable Redeemer, he made them a male and a female, and in the original document it is stated. He brought her to Adam, Now we do not write this essay on the duty of wives in order to make them better but we address them this brotherly document to assure them, that, if they please, they can make themselves perfect if they are not already so: woman is susceptible of end less improvement and it is the glory of her nature that under Christ she can reach every excellence intellectual and moral. Let the Christian

A wife will do well therefore, to keep her eye on small matters and watch the direction in which the taste and peculiarities of her husband display themselves, and so carry herself accordingly, making herself in all things lovely to the partner of her bosom. This, in the meantime, should never be forgotten by her viz: that under Christ she has to mould and make her own character.

W.S.

THE APOCALYPSE.

And of the Three Unclean Spirits, chap. 16th, v. 13th.

Since our editorial labors commenced we have said almost nothing about the book of Revelations; and yet we have perhaps thought of its contents more than of those of any other book in the New Testament. We have laid hold of the three unclean influences mentioned by the apostle in ch. 16, v. 13, as having long appeared to us to be the last agents by whom the tyrants of the old world will be influenced to afflict mankind. The reader will please keep his eye on said passage, and, until we are prepared for further comment, read the following upon the Apocalypse by a great master in Prophecy.

Happy in an opportunity of endeavouring to serve the cause, and to confirm the evidences, of Revelation, and desirous of obviating some of those prejudices, which might otherwise be entertained against the validity of any conclusions grounded upon the Apocalypse, in this and the succeeding chapter I shall introduce a number of extracts and observations relative to its and particularly to its *genuineness*, its *uses*, and its *obscurity*.

Its name bespeaks its importance. It is called *the Apocalypse*, says Vitringa, 'because it not only describes, by the noblest symbols, the remarkable events of the world and of the church in succession, from the time of Trajan even to the consummation of all things; but it likewise serves as the seal and the key of all the prophecies of the Old Testament, which more obscurely treat concerning the same transactions'. Lofty also is the general title prefixed to it. The revelation of Jesus Christ, which God gave unto him.

With regard to its genuineness, authorities more respectable than those of Newton and Mede cannot be cited. It is the declaration of the latter, that 'the Apocalypse hath more human (not to speak of divine) authority than any other book of the New Testament besides, even from the time it was delivered'. This opinion Sir Isaac Newton supports at greater length; 'I do not,

says he, 'find any other book of the New Testament so strongly attested, or commented upon so early as this.—Justin Martyr, who within thirty years after John's death became a Christian, writes expressly, that "a certain man among the Christians, Whose name was John, one of the twelve apostles of Christ, in the Revelation which was shewed him prophesied," &c., and what this primitive father afterwards says relative to the Millennium, does, says, Sir I. Newton, amount to this, 'that all true Christians in that early age received this prophecy.—Papias, bishop of Hierapolis, a man of the apostolic age, and one of John's own disciples, did not only teach the doctrine of the Thousand Years, but also asserted the Apocalypse as written by divine inspiration. Melito, who flourished next after Justin, wrote a commentary upon this prophecy; and he, being bishop of Sardis, one of the seven churches, could neither be ignorant of their tradition about it nor impose upon them. Irenaeus, who was contemporary with Mileto, wrote much upon it. and said, that "the number 666 was in all the ancient and approved copies; and that he had it also confirmed to him by those who had seen John face to face;" meaning, no doubt, his master Polycarp for one. At the same time, Theophilus, bishop of Antioch, asserted it, and so did Tertulian, Clemens Alexandrianus, and Origen soon after; and their contemporary Hippolytus the martyr, metropolitan of the Arabians, wrote a commentary upon it. All these were ancient men, flourishing within a hundred and twenty years after John's death, and of the greatest note in the churches of those times. 'Surely' adds Sir I. Newton, 'this may suffice to shew, how the Apocalypse was received and studied in the first ages.

Among other primitive commentators on this sacred book was Andrew, bishop of Cesarea, who is supposed to have lived about the close of the fifth century. I now quote from the preface of this ancient work, as translated by Dr. Lardner. He says, 'he needs not to enlarge in proving the inspiration of this book, since many ancients bore testimony to its authority.' Some of the principal of these the bishop of Cesarea enumerates.

Dr. Lardner, speaking of the Apocalypse, says, 'Hermas has many things resembling it.' The resemblance indeed is so strong that he appears plainly to have imitated it. Now, 'the antiquity of the book, called *the Shepherd or Pastor* of Hermas.' says Dr. Lardner, 'is manifest and unquestionable.—We cannot, I think, place this piece later than the conclusion of the first century,' and accordingly he assigns it to the year 100. With respect to the visions of the Revelation, these, says this valuable writer, 'and the publication of them in this book, must be assigned, as far as I can see, to the years of Christ 95 and 96, or 97.' Thus then does it appear, that there is happily preserved a testimony to the genuineness of the Apocalypse, written only Four or five years after that sacred prophecy itself was published.

'It is a remarkable circumstance,' says bishop Halifax, 'and what perhaps distinguishes the Apocalypse from every other portion of the New Testament, that it was unanimously received as the work of John the Evangelist, by those who lived nearest the time of its publication, without a single person appealing to question its authority.'

'That St. John was banished into Patmos, in the time of Domitian, in the latter part of his reign, and restored by his successor Nerva, is' says Dr. Lardner, 'the general testimony of ancient authors.—But this book could not be published till after St John's release and return to Ephesus in Asia. Now Domitian died in 96, and his persecution did not commence till near the end of his reign.'

'Concerning his abode in Asia, we have,' says Dr. Lardner, 'divers testimonies of good credit.' Among others, he mentions Irenaeus and Polycrates. Irenaeus, in two places of his work against heresies, both cited by Eusebius, says, that John the apostle lived in Asia till the time of Trajan, who succeeded Nerva in the year of Christ 98.—Polycrates, bishop of Ephesus, about 196, is an unexceptionable witness, that John was buried in that city.'

'St. John the apostle,' I am now quoting from Leonard Twells 'was a Jew by birth, and though he had the gift of tongues, like the rest of the apostles, so that he could and did write Greek; yet it is plain, that in his gospel and epistles penned in that language, he retains the Hebrew and the Syriac idiom. This is so well known and so generally allowed, as to make all particular proof needless if therefore the style of the Revelations had been different in this respect; if the expression had been always or even generally pure Greek; if no footsteps and remained of Hebrew idioms therein, it would have afforded just matter of suspicion, that John the apostle and evangelist was not the author thereof. But the Revelation is free from this objection; for there are found in it as many, and perhaps more Hebraisms, than in any other book of the New Testament whatever.'

It may be seen in Lardner, that the reception of the book of Revelation was not peculiar to the catholic and orthodox Christians. Of the writings of the sectaries little comparatively is preserved yet evidence exists, that it was received, by the Donatists, the Novatians, and the Manichees.

That in the fourteenth and fifth centuries its genuineness was, however, doubted, and even denied, by Rome, needs excite no surprise. For this satisfactory reasons may be assigned. It is to be partly attributed to this prophetic book being at that time in a great degree unintelligible; and partly to the prevalence of the doctrine of the Millennium, which, as then taught, was altogether wild and incredible. That this was really to be found in the Apocalypse, some were ready too lightly to admit; in con-

sequence a decree of discredit was inconsiderately attached by some to the prophecy itself; and it will, Without hesitation, be admitted, that had this doctrine, as then represented, been in truth inseparable, from the book of Revelation, the sober inquirer would have been authorised in concluding, that the latter could not be authentic and divine.

It is proper to add, that Dionysius, bishop of Alexandria, about the middle of the third century, though he ventured not to deny, that the Apocalypse was a genuine work of an inspired person, or that such a person was named John, yet he endeavoured to shew, that he was not John, the son of Zebedee and the brother of James, who wrote the three epistles and the gospel, but another, who flourished in the same age, and bore the same name. But St. John, says bishop Halifax, has said enough to point out, without any uncertainty, who he was,—by describing himself as having been banished to Patmos, for the sake of his religion; a calamity, which, by the consent of all ecclesiastical historians, confessedly happened to our evangelist.' As to 'the diversity of phrase and sentiment, in the Revelation and the Other writings of St. John, it has been satisfactorily proved, that this difference is not near so great as Dionysius would represent it; no greater than what may fairly be accounted for from the difference of subject; and particular instances have been alleged, in which there is a remarkable coincidence both of ideas and words, which are peculiar to that apostle, and nowhere used by any other writer of the New Testament.' In like manner the judicious Jortin observes, that 'besides ancient testimony, there is also internal reason to conclude, that the gospel and the Revelation are the work of the same author.'

Against the Apocalypse it has been farther objected, that it is not to be found in certain lists of the books of scriptures, published in the fourth and fifth centuries. But this circumstance, says bishop Halifax, will not 'occasion any difficulty, when you are told, that the express design of those lists was to enumerate such parts of the sacred code as were proper to be read in public, for the edification of Christian assemblies; for which the general obscurity of the Apocalypse, and the small concern it seemed to have with the state of the church in those days, rendered it unfit.'

I have stated that, in the primitive ages, the meaning of the greater part of the Apocalypse was inaccessible to inquiry. Yet we learn from ecclesiastical history, that Melito, who in the year 177 presented an apology in behalf of the Christians to the emperor Marcus Antoninus; that Hippolytus, who flourished about the year 220; that Victorinus, who lived somewhat, nearer the conclusion of the third century; that Andrew of Cesarea, who is placed by Cave at the year 500: that Cassiodorius, whom the same writer places at the year 514; and that Arethas, who, as he conceives, flourished about the year 540, all composed com-

mentaries on the Revelation. This fact may seem to demand explanation. How, it may be asked, did it happen, that these writers, and doubtless others whose names have not been transmitted to us engaged in so arduous, and, it may be added, in so hopeless a task, as at that time, to explain the unaccomplished predictions of so dark a book as the Apocalypse, though most of them had before their eyes the miscarriages of their predecessors? I reply, that this is to be accounted for only upon the supposition, that the, evidence of its authenticity was decisive and unquestionable. When, however, they failed, notwithstanding all their efforts, of coming to any probable conclusions respecting the greater part of its contents, it is surely not to be wondered, that at length it began to be studied with less frequency, and by many was treated with neglect.

Leonard Twells discusses, through the space of almost 200 pages, the arguments on the authenticity of the Apocalypse, and declares, that 'either it is a genuine piece, or nothing in antiquity is so.' Accordingly the Roman Catholics venture not to dispute its authority, adverse as it is to their interests.

I conclude this chapter with a short citation from Vitranga. 'There is nothing grand and surpassing in the prophecies of antecedent times, which has not been gathered together by the Holy Spirit into these visions;' and this complexion of the book is, he declares, 'a most sure criterion of its divine original.'

Touching the three unclean influences we hazard nothing in saying, even at this stage of the business, what they are not. They are not the dragon, nor the beast, nor the false prophet for they are said to come out of the mouth of these; and if they are neither the iron handed Tyranny of the old world, Catholicism, nor Mohammanism, but three things proceeding from the mouths of these, it behooved us to understand what these three things are. They are the last evil agencies, according to the Revelations, that shall afflict mankind antecedently to a better state of things, and ought therefore to be understood.

W. S.

MORMON BIBLE —No. I.

The Book of Mormon.—Translated by Joseph Smith Jr., third edition carefully revised by the translator. Nauvoo, Ill., printed by Robinson and Smith, Stereotyped by Shepard and Sterns, West 3rd St Cincinnati, Ohio, 1840.

The Mormon Bible, of which the above is the title page, purports to give the history of a certain family which, under the guidance of its imagined father named Lehi, emigrated from Jeru-

salem southward to the regions around the red sea about the year of the world 3400, and afterwards from these parts westward to the American continent about six hundred years anterior to the christian era. The family is fancifully described as having kept and preserved records of its affairs for the period of a thousand years, extending from the time of its imagined arrival in the new world to the four hundred and twentieth year alter Christ. The plates upon which the ideal history is said to have been engraved were called the plates of Nephi. These descending with other ancestral lumber from father to son through along list of governors came finally by the favour of Ammaron into the possession of Mormon son of Mormon a lineal descendant of the original settlers, and a priest and prince among his brethren. Mormon added to them his own record, and at his death consigned the whole to his son Moroni.

To this history is added by Moroni an abridgement of the history of another family styled the family of Jared. Said Jared is affirmed to have been one of those antique personages who were present at the building of the tower of Babel, and who were scattered abroad upon the fare of the earth in consequence of the confusion of tongues which obtained at that memorable era.

Finally: this son of Mormon Moroni who had abridged the history of Jared, adds to the whole the things of his day—seals up the vision and concludes the fiction by depositing the ideal plates with their fancied contents under ground, to be brought forth, according to prophecy, in due season, or 1428 years after their interment, by Joseph Smith. Jr. author and proprietor, while digging for money amid the hills of Manchester, Ontario Co, N. Y. These are the outlines of the Book of Mormon, certainly one of the dullest, baldest and most barren of interest in both thought and expression of all the books of fiction it has ever been Our fortune to peruse. The prosaic monotony, which pervades it, is scarcely broken upon once, by aught either in the form of poetry or rhetoric. The writer is, I believe on one occasion, either by extraordinary inspiration or by a very natural sympathy led to compare something to an ass; but with the exception of this figure of the ass, the whole performance from Alpha to Omega, from beginning to ending, is a tissue of the most abominable and prosaic farrago ever published. Saying nothing of its high-handed profanity or rather blasphemy, for it must have been written by an atheist, we hesitate not to pronounce it both in plot and tinder plot, in thought, expression and catastrophe the very apocrypha of all apocryphies without matter, without manner, without language, without logic, and infinitely beneath contempt as it is infinitely beneath criticism.

The boldness of this conspiracy against Christ and the apostles appears especially conspicuous in three doctrines viz:

1st. Where the impostor confounds history with prophecy, or substitutes the one for the other, putting in the mouths of his

fictions seers the language of the apostles and causing them to utter a thousand things concerning Christ, his apostles, John the Baptist and the virgin Mary in the style of the New Testament four, five, and even six hundred years before the New Testament was written; and all that time before either John, Jesus, Mary, or the apostles were born into the world!

2d Where setting up a worship which he styles the law of Moses, he does contrary to that law, transfer the priesthood to the tribe of Ephraim of which tribe God or Moses spoke nothing as pertaining to the priesthood.

3d. And last but not least, where he projects a new church, —the Millennial church —to be founded not on the scriptures alone, but upon the Bible and Book of Mormon united, of which church Joseph Smith Jr. is to be Seer, Apostle, and *Fact Totum* in order to confer the spirit of Mormonism on all comers, in signs, Wonders, and divers miracles, according to his will!

Such are the prominent features of the history am) the doctrine of Mormonism, and that the imposture may be more certainly imposed on the listener, he is first of all dazzled and afterwards won by an exhibition of the true gospel of Christ in its utmost simplicity, and in language and expression that can rarely be condemned, immediate obedience to the faith being pled for in matter and manner entirely as it is argued for among; ourselves.

In reading the Book of Mormon we perceived readily that Baptism for the remission of sins is not in it, and that this is not a doctrine which, is the natural growth of the system itself! It becomes a question therefore, By what accident did the advocates of this imposture (craft upon their scheme this doctrine? For the plan of remission laid down by J. Smith and his coadjutors is "remission by fire" not by water: the following are his words as they stand in the Mormon Oracle page 118 Stereotyped Edition 2nd book Nephi.

"For the gate by which ye should enter is repentance and baptism by water: and then cometh *the remission of sins by fire* and by the holy Ghost."

But baptism for the remission of sins and the holy spirit together with the other part of that excellent order which distinguishes the proclamation of the gospel among our brethren, is not the only graft found in this vicious plant, Mormonism. Its abettors have inoculated their deadly Upas with our plea for immediate obedience also, and now every where demand submission to baptism upon the spot in order to the remission of sins!

The accident by which these impostors were put in possession of our manner of stating and pleading the gospel will be shown in a subsequent No.

We have, here given the outlines or most important features of the Book of Mormon considered as a book of history and doctrine. Touching its history it affects to untold, as we have said,

the causes which led to the settlement of the American continent, and account for the presence on it of the aborigines or Indians. This is presumed to be done by the prosaic narrative which is given of the two fictions families of Lehi and Jared, the former a Jew from Jerusalem, the latter a Gentile from Babel. Touching its doctrine we have stated that the bold and wicked projectors of this imposture have anticipated in their profane romance, by six hundred years, Christianity in all its peculiarities, and by so doing have made religion like the lame devil in the old French novel, stand upon one foot—namely; Prophecy alone. Yes, the impostors who invented this fable seem to have had so limited an acquaintance with our religion considered as a system depending upon the harmony which subsists between prediction and fact, prophecy and history, or the apostles of Christ and prophets of the Jews, that they have absolutely erected Christianity upon one foot namely: prophecy alone! and have, made the woods of Mormon ring with faith and repentance, the holy spirit, the resurrection, the atonement, crucifixion, baptism and all other Christian matters 540 years before the birth of the Redeemer. See Book Mosiah, pg: 139-215.

There is a difference between foreknowing and foretelling, as there is also a difference between false prophets and true ones. The true prophet foretells, but he does not foreknow; hence the Jewish prophets being used as mere instruments of the holy spirit to foretell without understanding what they foretold, did of their own accord, as Peter informs us, inquire accurately and diligently into the hidden imports of their own predictions touching the suffering of the Messiah, and the glory which was to follow. But their curiosity was repressed by the spirit's revealing to them that all the things embodied in their predictions were for another people and another dispensation: so that the Jewish prophets died and were buried without knowing the import of their own prophecies: infidels and ignorant people suppose that true prophets foreknow events, and false ones do not. Now the very reverse of this is the truth in the case, the true prophet is ignorant, the false prophet is knowing: the former is an instrument in the hand of God, and merely foretells; the latter is a knave in the hand of the Devil and foretells only because he foreknows by cunning calculations. Hence even a true prophecy is but one witness at most; and would not be a witness at all unless sustained by history; or the regular occurrence of all those events to which its predictions point. God has, therefore, always raised up men to record history as well as men to record prophecy, and it is only when those two witnesses or two branches of testimony go hand in hand that they form one infallible proof for our faith to rest upon. Hence Christianity, as written in the New Testament, is said to stand upon the foundation of the apostles and prophets: but Christianity as ministered in the ideal

family of Lehi in South America, 500 years before there was any Christianity, is made to stand upon prophets alone; and who are they? Forsooth, fathers Lehi, Nephi, Jacob, Omni, Mosiah, Alma, and Mormon, or rawhead and bloody bones, for that is the etymological import of the word Mormon.

But that our readers may see that fathers Lehi, Nephi, and the other imaginary gentry of the Golden Bible, are to be classed with those prophets who foreknow as well as foretell, we will let them hear Rabbi Nephi in his plainest. After observing that Isaiah spoke too dark or hard for his people, he tries his hand himself, and says, "Wherefore I shall prophecy according to the plainness which has been with me since I came out of Jerusalem with my father." "Again, my soul delighteth in plainness." Humph! father Nephi. Again: "Behold I proceed with *mine own* prophecies according to my plainness; *in* the which I know that no man can err." Here, then, the point before father Nephi is to outstrip the Jewish prophet in plainness, and to foretell the things of Christ in so striking a manner, that there shall be no need of history in the case, or any error whatever. But let us hear Mr. Rawhead in his plainness:

"For there is save one Messiah spoken of by the prophets, and that Messiah is he that should be rejected of the Jews. For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the words of the angel of God, his name shall be Jesus Christ, the son of God."—2 Nephi, page 103.

Now, reader, if you are a prophet, beat this in plainness, if you can. Nephi felt so relieved by unburdening himself of this oracle, that he could not help expressing his high satisfaction thus: "And now brethren, I have spoken plain that ye cannot err." But hear him again: "As the Lord liveth, there is none other name given under heaven, save it be this Jesus Christ of which I have spoken, whereby man can be paved." Having not only beat the Jewish prophets in plainness, but rivaled the apostles themselves, and even hit upon their very words, what think you reader, ought to be Nephi's reward? He tells us that on account of the plain manner in which he spoke, the Lord promised to have his predictions recorded, and "handed down from generation to generation."—page 104, 2 book Nephi. On the same, page he says we are made alive in Christ, "we talk of Christ, we rejoice in Christ, we preach Christ, we prophecy of Christ." This is plain work verily for the year of the world 3400, or six hundred years before Christ appeared! We could fill the Evangelist with the plain prophecies of father Nephi, but enough for the present. Mr. Goblin was certainly an Isaiah of a prophet, and must be allowed to have fairly beat him in plainness, and to have well understood what he foretold.

W. S.

THE THEORY OF REFORMATION PERFECTED.—*No. I*

Theory and practice are two distinct matters, and yet they have been wonderfully confounded: the former has too frequently been made to usurp the place and offices of the latter, and men have thought they have attained wonders when they only believed a theory of faith. It is important to believe aright, most certainly; but to divorce theory from practice, is to separate principle from duty; it is to put asunder things which the Creator has joined. Nothing has been more frequently theorized than the religion of Christ: for what are confessions of faith, creeds, &c. made by men but a theory? If men did not imagine that it was important to theorize upon Christianity, they would never fabricate creeds and systems of belief. The Most High has left nothing for us to do in regard to such things. The creed to be received in order to salvation, has been spoken of God; and the system of belief intended to fit us for heaven, has been perfected by the Lord and his apostles. It remains, therefore for us only to read the scriptures and obey them. Our creed and system of belief are perfected in the scriptures alone.

But observe, we require, after having simplified matters thus far, to extract from our system of belief—the Bible, all the other elements of reformation—these we have seen in former numbers of the Evangelist, to be the true gospel, the name of the body, whatever that is, the apostolic order of the church, and the perfection of our individual character:—

Now it is important to know where theory begins and where it ends; for this true theory being attained, one grand step is gained: the balance is practice. Is not, then, the theory of religious reformation complete in the elements which we have repeatedly mentioned? Can we add or diminish without either embarrassing it or rendering it too thin or lean? If then these things constitute the true theory of reformation, and we think they do, we have gained at last a grand point; we have got all things ready for a just practice.

When Newton reached the theory of gravitation what remained? that he should apply It to the explication of the divers physical phenomena to which it extended: This being done, he placed the science of Astronomy upon an infallible basis. We have to adopt a similar procedure, and having attained to a correct theory of reformation, must apply it to every thing in religion requiring to be adjusted, and so bring back the church to her pristine beauty, simplicity, order and purity.

W. S.

 EXTRACTS FROM LETTERS.

Every thing is comfortable in the churches, and we enjoy a tolerable degree of success in our efforts to convert our fellow men.—

S. CHURCH.

Pittsburgh Penn.—

The cause of our Redeemer progresses in some settlements of this country: but competent proclaimed are few and but illy supported.—

JOS COMBS.

Van Buren P. O., Ia.—

John T. Johnson reports for last month (Jan'y, 1841) a tour of 12 days to Paris, Caneridge and Millersburgh, with brethren Gano and Rickets as co-workers: 26 in all were obtained.

We have a very comfortable and commodious meeting-house in St. Paul's street, which will seat 700 persons. Our congregations are generally good and increasing.—

REED.

Baltimore.—

May the Lord bless you, and continue to make you a blessing to the cause of reformation. I spent 15 days at Maysville, Washington and Mayslick and had a fine hearing. The baptists exhibited great kindness and liberality. Many of them are praying for a union, and seem resolved to act in the matter: should they do so, the cause will receive a fresh impulse and they will do themselves the highest honor. While in Mason, I went to the Baptist meeting to hear, as I hoped, Mr. Mason. He did not appeal; and being urged to address them, I did so; and much, as I afterwards learned, to their satisfaction.—

J. T. JOHNSON.

The Christian Palladium states that a debate was held in Lebanon, Ohio, in October last, between J. B. Lucas, a reformed proclaimer and Elder M. Gardner, a Christian Preacher, on the question, 'is it, or is it not, the order of God that water baptism should be added to faith and repentance in order to remission of past sins and admission into the kingdom of God'—Lucas in the affirmative, and Gardner on the negative side. On the authority of one N. Dawson, the Palladium says, "the debate ended, and I think the door of Lebanon is effectually closed against Mr. Campbell's reform." I have never before heard of so strange an account as this, of such an issue of a discussion of the gospel principles of reform. I cannot believe it on such testimony. Can any impartial testimony be had on the subject? Will anyone inform us on the subject?

M. Harbinger.—

A. C.

THE BAPTISM.

Twas near the close of that blest day, when, with melodious swell,
 To crowded mart and lonely vale, had spoke the Sabbath-bell;
 And on abroad, unruffled stream, with bordering verdure dight,
 The western sunbeam richly shed a tinge of crimson light.
 When, lo! a solemn train appeared, by their loved pastor led,
 And sweetly rose the holy hymn as toward that stream they sped,
 And he its cleaving crystal breast, with graceful movement trod,
 His steadfast eye upraised, to seek communion with its God.
 Then bending o'er his staff approached that willow-fringed shore
 A man of many weary years with furrowed temples hoar,
 And faintly breathed his trembling lip, 'Behold, I fain would be
 Buried in baptism with my Lord, ere death shall summon me.'
 With brow benign like Him whose hand did wavering Peter guide
 The pastor bore his tottering frame through that translucent tide
 And plunged him 'neath the shrouding wave and spake the
 Triune name,

And joy upon that witherd face, in wondering radiance came.
 And then advanced a lordly form, in manhood's towering pride,
 Who from the gilded snares of earth had wisely turned aside,
 And following in *His* steps, who bowed to Jordan's startl'd wave
 In deep humility of soul, faithful this witness gave.
 Who next? A fair and fragile form, in snowy robe doth move,
 That tender beauty in her eye that wakes the vow of love—
 Yea, come, thou gentle one and arm thy soul with strength divine
 This stern world has a thousand darts to vex a breast like thine
 Beneath its smiles a traitor's kiss is oft in darkness bound—
 Cling to that Comforter, who holds a balm for every wound;
 Propitiate that Protector's care, who never will forsake,
 And thou shalt strike the harp of praise, even when thy heartstrings break.
 Then with a firm, unshrinking step, the watery path she trod,
 And gave, with woman's deathless trust, her being to her God,
 And when all drooping from the flood she rose like lily-stem,
 Methought that spotless brow might wear an angel's diadem.
 Yet more! Yet more!—How meek they bow to their Redeemer's rite
 Then pass with music on their way like joyous sons of light;
 Yet, ling'ring on those shores I staid, till every sound was hush'd,
 For hallowed musings o'er my soul, like-swollen rivers rushed.

THE EVANGELIST.

NEW SERIES.

Vol. IX. Carthage, Ohio, February 1, 1841. No. 2.

NEW GOVERNMENT AND NEW SOCIETY

PREDICTED BY THE PROPHETS.—No. 2.

Behold I create New Heavens and a New Earth.

ISAIAH 65 c.

In the visions of Daniel we have the history of the world up to the new order of things anticipated and contracted in the form of a splendid metallic image, his head being of fine gold, his breast and arms of silver, his body and thighs of brass, his legs of iron, and his feet part of iron and part of clay. Is it asked, What is the destination of the sublime image of the prophet which we say symbolizes ancient imperial society up to the introduction of the new order of things? Utter destruction is its destiny, it is doomed to entire annihilation" it is fated to a ruin of so sweeping a nature as to be compared in its end to the scattering of the chaff of the summer threshing floor. Thou sawest, says the prophet, til that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together and became like the chaff of the summer threshing floor; and the stone that smote the image became a great mountain and filled the whole earth. Daniel 2c. Such is the inter destruction to which ancient society is appointed. Now it is a peep beyond this vast image that mortals are ambitious to obtain. We all wish to penetrate beyond the present defiled and antiquated order of things, into the fairy region, the *terra incognita* which is believed to lie beyond it, and to discover if possible what that great good is, which is to distinguish the happy world lying between this and the coming of our Lord to judgment, which coming, by the way, it will not be at all necessary for us to touch, or dilate on in the least; for our subject lies quiet on this side of that great event; it lies at our own door; it is for present duty, the obligations which rest on men now that we write, imposed on

us by the necessities of the case and the predictions of the prophets of the Jews and Christians.

The Jupiter of Elis by Phidias, was sixty cubits in height, and formed one of the most magnificent pieces of art ever produced by the hand of man. The image of the prophet however, must have far out-shone that. Daniel says, "its brightness was excellent" or effulgent, for its head was of fine gold, and "the form thereof was terrible." It is not improbable that it was some hundreds of feet in height, and of a proportionate breadth. Nebuchadnezzar himself erected in the plain of Dura in the province of Babylon, a mighty idol, equal in height to the Elian statue, and six cubits in breadth: but had the image of the prophet been no more than equal to this, it is not probable that the sight of it would have produced such consternation in the mind of the Assyrian monarch. At the bare recollection of it his spirit was troubled, and the very idea, though gone from him, deprived him of his rest.

This grand image may not improperly be styled the dial or time-piece of the prophets; for as the government which in the days of Daniel shone in the head, descends to the breast and arms, the belly, the thighs, the legs, the feet and the toes, we learn the history of the world, we learn how much of the dark night of monarchical oppression has past, and how near we approach to the dawn of a better order of things. In the days of Nebuchadnezzar the scorching star of imperial tyranny shone with unrivaled lustre in the head of gold. In the days of Cyrus it was in the breast and arms. In Alexander's time it shone in the belly and thighs, and in the days of the Caesars in the legs of iron. In our own days it sparkles in the feet and toes, and consequently fast hastening to that point where it will set to arise again never, to afflict mankind no more at all. Heaven hasten the happy era so long looked for by the lovers of freedom. On this view of the matter then, we see the sign, the infallible sign of a better order of things is in the feet, the feet of the great secular image; and if we cannot accurately discern the things which lie enclosed behind the idol of royalty we at least see the destruction of royalty itself. We see that it is fated to be eclipsed forever.

But more interpreters than one have turned their eyes to the American Confederacy, in the fond hope that it would present mankind with a illustration in government and society of that happy order of things which is to succeed the demolition of the tyrannies of the old world. One of these writes as follows on this point:

"The political principles which were finally productive of the American revolution, were originally transplanted to the new world from the British soil. Now the mighty benefits in favor of freedom originating in the establishment of liberty on the

North American continent, it is impossible to calculate. To the French revolution in particular, it was eminently conducive; and it was so in two important respects. When the officers and the soldiers on the other side of the Atlantic, had fought successfully in the land of insurrection and under the banners of freedom, returned to their own country and to the bosom of their families, they failed not to kindle some of that political zeal, and to circulate some of the important truths, which they had imbibed during their abode in the other hemisphere. When from the expenses of the war entered into by the French government, in support of American independence, the national debt of France was swelled to an exorbitant height; when, in consequence of this ill-judged interference, the provision for its payment baffled the efforts of ministerial ingenuity, and transcended the limits of ordinary rapacity; the monarch and his ministers were under the mortifying necessity of successively summoning the assembly of the *Notables* and the States-General of the kingdom; and thus a flame was involuntarily lighted up by them in France, which all their subsequent exertions were unable to smother and suppress, and which has remained unextinguished notwithstanding the persevering hostilities of so large a proportion of the priests, the princes, the placemen, and the soldiers of Europe:

Though North America stands at such a distance from the European continent, and consequently the changes which happen there must have a very diminished influence on this quarter of the globe; though it has gained far less by its revolution than almost any nation on that continent would have done, because it never bowed its neck under the yoke of despotism, or an accumulation of taxes, and never did an expensive court annoy its provinces, to serve as a rallying point to vice and corruption, and a centre from which they might copiously flow; it nevertheless powerfully encouraged the authors of the French Revolution during its commencement and prosecution, and threw a strong ray of light on the measures they were to adopt, and the principles they were to consecrate. As soon as France, then, a nation of such populousness, ingenuity and distinguished attainments, seated as it is in the very centre of Europe, and possessing a language so generally studied, shall completely have baffled the efforts of the confederated princes; and restored to internal order, shall begin to reap, in a season of tranquillity, those golden fruits which are the natural growth of an equal government, representative in its construction, and founded on the rights of man; is it not to be expected, that its example will prove irresistible, and that in no long time it will be followed by the more enlightened of the European nations? The probability of events following each other in this train, statesmen and princes have not failed to discern and to dread; and they act accordingly.

That the antichristian monarchies and aristocracies of the world may be demolished, reason instructs us to hope, as well on account of the oppressor as the oppressed. To raise men to a giddy height of unjust power and unmerited titular distinction, is to expose them to a series of moral dangers, of the most serious kind, and which they cannot reasonably be expected to surmount. Perceiving that their vanity will be indulged, their wants supplied, their desires anticipated, without exertion, without knowledge, without virtue; they commonly slide insensibly into the ignominious lap of indolence; and dissipating their time in the company of the profligate, and in an insipid routine of amusements, yield themselves up to the tyranny of passions, alike injurious to society and to the individual. This subject has almost always been considered in much too narrow a point of view. That this is only the commencing stage of our existence is a truth which ought permanently to impress our minds. It ought therefore to be an anxious subject of our enquiry, what is the state of society, and what is the species of government, which is best adapted, by its influence on morals, to fit and prepare men for a future world. Now, those existing governments, which are founded on oppression, and trample on the rights of man, are so fatally operative in the extinction of light and virtue, that they are decidedly calculated to disqualify men for a state of future existence. Indeed when we advert to the general condition of mankind, distributed as they are, into those who tyrannise, and those who are the objects of tyranny; when we reflect, that a numerous and distinct class of vices are the natural growth of *each* of these situations; when we thence recollect, that the great mass of human kind appear, *in consequence of this*, in a great degree to be incapacitated for the elevated employments of heaven, and the purity of its pleasures, the overthrow of all such governments cannot but strike the mind as having a degree of importance, which is not in the power of language to express, or of the human understanding to calculate. Hence also it appears, (and it is an awful consideration) that he who is instrumental in perpetuating a corrupt and wicked government, is also instrumental in unfitting his fellow men for the felicity of the celestial mansions, and in perhaps occasioning them to occupy, through all the successive stages of their future existence, a lower rank than that to which they would otherwise have attained."

These remarks are strong and decisive; but it must be observed that they relate chiefly to government. The truth is, that interpreters have been so dazzled with the magnificent ruins developed in the overthrow of thrones, governments and hierarchies, that they have scarcely presumed to expect more than the destruction of such things. Some of them, indeed, have betrayed such amazement at the sublime spectacle of

prostrated majesty in the fall of the ancient dynasties, that they have even concluded, when this takes place the world is to come to an end. Yes, some of the most illustrious interpreters have imagined that after the time allotted for the prevalence of the ancient monarchies, all human government is to come to an end; and that Jesus our Lord, in person, is to take a visible scepter, and reign over a conquered world. We will examine into the truth of this by and by, W. S.

SACRED COLLOQUY.—No. 2.

Promise, Prophecy, Precept.

Mr. Stansbury was one of those Christians who delighted in the Lord. He deemed it worthy of all acceptation that the Lord God and the Lamb came into a man, and made their abode with him, and did sup with him. It was a matter of highest exultation with him occasionally, as prudence dictated, to say with tin; psalmist of Israel, "Come all ye, and I will show you what the Lord has done unto my soul;" and with the prince Jacob, "There the Lord met me." He was wont, therefore, to introduce the evening's conversation with striking, and sometimes rapturous thoughts on personal experience, and to give glory to God and the Lamb, for the honors and blessings and mercies, and hopes of the Christian religion.

"Christ," said he. this evening, "Christ, my brethren, dwelling in a pure heart, is like the golden star in a morning sky, lovely and glorious; there are moments, my brethren, when the soul becomes not unfitly the residence of divinity, and the king immoral and invisible, whom no man hath seen, neither can see, descends into it with his garments smelling of myrrh and aloes and cassia; and the ravished soul, trembling with joy at his presence, exclaims, My Lord and my God! thou art altogether lovely. Here would I dwell forever, for I have desired it, O Lamb that wast slain. Thine, O Lord are the power and the glory and the victory and the majesty, for all things that are in heaven and in earth are thine, thine they are, and thou art exalted head over all. Who shall not fear and glorify thy name, O King of Saints! Thou art the root and offspring of David, the bright and Morning Star. Lord Jesus, thou art most blessed for ever. Hallelujah to our God and to the Lamb!

Mr. Stansbury: Having I trust, satisfied Mr. Williams in regard to his question, by showing that the promises of a Messiah were made especially to Adam, Abraham, Judah and Mary, I will return to Promise and Prophecy. I have already said that

promise and prophecy differ thus, viz: that although the promises of God are always prophecy, yet all his prophecies are not promises, but sometimes threatenings, &c. There is this difference also, between the two things: promise is generally more clear and literal, or expressed in language necessary to be understood. Much prophecy is delivered in a style highly figurative, and even in symbols, such as metallic images, dragons, wild beasts, mountains, rivers, seas, winds, the heavens, the earth, &c, all which, to be rightly understood, calls for much and accurate learning, both profane and sacred.

Josephine Locke: Please, Mr. Stansbury, why was it that the promises concerning the advent of the Messiah were so plain, that the Jews understood and admired them, while the prophecies that relate to his history and destiny, are more obscure, and either escaped their observation altogether, or transcended their apprehension, so that when he came, they slew him!

Charlotte: That has often puzzled me also, I should be very much pleased to hear the point cleared up.

Mr. Stansbury: May not your questions, my dear ladies, conduct us to another point of difference between promise and prophecy? I think it does: the promises were delivered chiefly with an immediate regard to those ancients to whom they were made, and in order to animate their faith, to exalt their hopes, and to reward them for their faithful attachment to the true religion. On these accounts they required to be expressed in an obvious and literal style. But the prophecies being intended chiefly for us upon whom the ends of the world are come, to be in their fulfilment a proof of our religion, and a prop to our faith, did not require to be so clear and obvious till fulfilled: moreover, the matter of the prophecies involving the fate of individuals, families, nations and the world, might have given occasion to wrong-headed or enthusiastic men to have embroiled society and endangered the reputation of the true religion, had they been spoken and written in a less obscure style than they are. The great apostle says, that had the Jewish rulers penetrated to the import of the promises, "they would not have crucified the Lord of Glory." It was the design of the Holy Spirit therefore that prophecies should be delivered in a style sufficiently plain to make them understood by such as delight in them, after the events to which they relate, had occurred, but at the same time obscure enough to prevent their abuse by ignorant or unreasonable men. We see therefore, that whether they relate to the Messiah, the Jewish nation, or any other person or nation, they in general interfere, not with the freedom of the human will, or the natural current of human history. It was predicted that a certain individual "should be numbered with the transgressors" and made "an offering for sin." The Jews

understood not this oracle, but the event has proved that Messiah was the person meant; and the Jews not understanding the prophecy, could not of course proffer it as an apology for their unrighteousness. The freedom of their action was not broken upon by the prediction.

This is an interesting and instructive point to which the question of our sisters has led us; and it were delightful to pursue it; but we must keep in view all the stake³ which we have set up to guide us in our discourse. I promised my brethren present, something on precept, as well as on promise and prophecy, did I not?

Josephine: You did sir, and it will, I am sure, afford the whole company inexpressible satisfaction to be your auditors, while you dwell upon a point so immediately related to personal improvement.

Mr. Locke: Mr. Stansbury, I have, since you meted out your course, reflected somewhat upon the three words, promise, prophecy and precept, and although I was not led fully to the development to which the questions of our ladies have led us, I have been enabled, nevertheless, to perceive, I think, in some degree, the difference between promise and precept: precept prescribes our duty; while promise seems to be intended as a motive for the performance of our duty; Is it not so, sir?

Mr. Stansbury: Yes, sir; or it may be a reward for the faithful performance of our duty. The promise that God would bless the world through his seed, "who is Christ," was made to Abraham, not as an incentive to duty, but because in offering up Isaac he had faithfully and greatly discharged his duty. "By myself have I sworn," saith the Lord, "because thou hast done this thing, and hast not withheld thy son, thine only son, in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and in thee and in thy seed shall all the families of the earth be blessed. But although the promises were in some instances, intended to reward the well-tried faith of those to whom they were made, yet their general intention seems to be that of motives and incentives to persevere in a holy life; so that promise and precept respect each other as do motive and obedience. All Christian hope rests upon these two matters. He that obeys may claim the promises; and he that would obey would do well to read and reflect constantly upon them. In the promises God commits himself to man. In obedience, man commits himself to God.

Charlotte: Have the promises always respect to the precepts of God, sir, either as incentives to obedience or as rewards of it?

Mr. Stansbury: Obedience, my dear Charlotte, is the grand indispensable in religion. Hence Christ is said to have become "the author of eternal life to all those who obey him." Any

reliance upon the promises, therefore, without regard to the obedience which they were intended to secure, is fallacious; and in answer to your question, I would say, I do not understand the promises of God ever to have been given but with reference to obedience, either past or in prospect. Upon the whole, the promises and prophecies which respect our salvation, were intended to secure our faith and obedience in him and to him: and hence he is proposed to us in the gospel, as the great personage on whom our faith is intended to terminate, and to whom we are to render an unreserved obedience: so that promise, prophecy and precept combine with each other in the gospel of Christ to establish us in the faith, and to secure our obedience.

But, beloved of God, whether it be faith or obedience, promise or prophecy, Christ is all in all. To him gave all the prophets witness, and in him are all the promises yea and amen, to the glory of God the Father. He is the eye and soul of all; for by him were all things made that are in heaven, or that are in the earth, whether they be visible or invisible, thrones, principalities, dominations, powers, all things were made by him and for him; and he is before all things, the beginning, the firstborn from the dead, that in all things he might have the preeminence; for it pleased the Father that in him should all fulness dwell. And having made peace by the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven.

Mr. Williams: How greatly to be admired! how ever to be adored is God, the Father of our Lord Jesus Christ, for the great love with which he has loved us, and saved us, and called us with a holy calling, to the gospel of his son! We could not repay him for one of a thousand of his favors. He is indeed the God of Salvation: our God. the God of peace. Although I am, as we sometimes say, of a different persuasion from Mr. Stansbury and almost all present, yet I feel that with our great apostle, I can joy and rejoice with you all. There will be no Presbyterians, no Baptists in heaven; different appellations and all the variety of sentiment which has unfortunately given birth to them, will never enter there, but we shall all be known to each other even as we shall be known of each other as the children of God and heirs of eternal life. My mind, nevertheless, has undergone a very material change touching you Baptists since I first had the happiness to hear my beloved brother opposite, in the days of the ever-to-be-remembered father of this family. My views of the spiritual nature of Christ's Kingdom, the importance of faith, the indispensable nature of obedience, the exceeding excellence of the word of God, and above all, the suitability of the gospel to the wants and capacity of mortals, have undergone, I confess, a very great

change. Let us continue to love each other as brethren. "Behold," says the sweet psalmist, "how good and how profitable a thing it is for brethren to dwell together in unity. It is like precious ointment on the head, that ran down upon the beard, even Aaron's beard, that went down to the skirt of his garments; it is as the dew of Hermon, as the dew that descended upon the mountains of Zion; for there God commandeth the blessing, even life that shall never end. Amen." W. S.

SPIRITUAL INFLUENCE.

The following is the remainder of brother Hall's discourse on Spiritual Influence. Liberty of thought is our birth-right, both as Christians and as men; and to these rights brother Hall adds the distinctions of sincere piety, and extensive reading.

W. S.

"4. *What is necessary to spiritual divine influence?*

We have seen already that the Scriptures tell us nothing of an influence of the Spirit upon the minds and hearts of men for their conversion and sanctification, except through the medium of the word. But the presence of the word is not all that is necessary. It must come into contact with the mind. Hence it must either be read or heard. It must be presented to man in a language with which he is acquainted; and exhibited in such a way that he can understand its facts, weigh its evidences, and feel the influence of the motives with which it is accompanied. Otherwise there is no spiritual influence felt by the hearers. The influence is in the *idea*. The word is but the *clothing* of the idea. It is the *meaning* of the word—its *import*, that contains *the power, the influence*. It is not to be supposed that the spirit uses the word like Hercules is fabled to have employed his club in destroying the Lernaean hydra. The opposition to overcome is not physical; hence a physical operation is not the kind required. The opposition is moral—it is enmity against God—aversion to holiness, and can be conquered only by motives paramount to those which attach him to sin, presented in an attractive manner under favorable circumstances. The influence required is not an influence *extraneous* from the word, and that *occasionally* accompanies its exhibition; it is an invariably attending influence. It is the spirit's truth itself clothed in human language addressed to the understanding and heart, thundered in the ear, and breaking the slumbers of conscience. This influence is instantaneously exerted,

whenever the truth is presented to the mind of a sinner. It is this that drives the word home to his mind and rivets conviction in his heart, and produces remorse of conscience.

Here I am met with an objection, it is this: Speaking of the spirit, the Saviour says, 'Whom the world cannot receive.' The Spirit sustains various relations to mankind. He acts in one class of offices to the world, and in another to the church. He is Christ's advocate on earth. As such he convinces the world of sin, of righteousness, and of judgment. This he does by words, as already explained. He stands related to the church as a comforter. In this capacity the world cannot receive him. While the Saviour was with his disciples, he was their comforter; but when about to leave, he promised them *another* comforter, whom the world could not receive, more than they could receive Christ as a *comforter* until they first received him as the *Messiah*. So there are offices in which the spirit must be received before that of a comforter; and until sinners or the world receive him as the advocate of Christ, and a Teacher ill the writings of the evangelists and apostles, they cannot receive him as their comforter, or as the indwelling spirit of love, joy and peace.

Here I am met with an objection from another quarter. 'If the Spirit always accompanies the word, why is his influence not uniformly produced? Why is it that all persons who hear the word are not influenced to obey the Lord?' This can be accounted for, I think, both scripturally and philosophically, without the idea of special accompanying influence.

It is not always that the truth is preached, the people are not always In a proper trains of mind to hear it. Again: Some men present it in a more impressive manner than others. These, and many other facts sufficiently explain the reason why persons are more disposed to attend to the truth at one time than at another. God's special providences call the attention of persons to the consideration of the subject of religion and prepare their hearts favorably to receive the truth—which, under other circumstances, they would not do. A parent may be indifferent to the subject of his soul's salvation, and thoughtlessly pursuing his course to ruin. God sees that he is asleep almost on the brink of hell, and knows that nothing will arouse him to reflection but the loss of a favorite child. He takes that child home to himself. He has employment for it in another sphere. The afflictive providence wakes up reflection in the mind of the hitherto thoughtless father.— He ponders the event. He call3 to mind many little incidents in the short history of his interesting child. His amiable disposition is indelibly impressed upon his mind. And he asks himself why so promising a child was allowed so short a stay on earth, and the question arises in his mind, whether it can be that his boy has gone into a state of

non-existence? If so, why is he so constituted as to remember and love what is *not*? Reflections like these lead to the conclusion that this child—

"A tender bud, so bright and fair,
Called hence by early doom,
Just came to show how bright a flower
In Paradise would bloom."

and perhaps that moment, for the first time, determines to change his course of life, and to seek an interest in the blood of Christ, that he too, when called hence, may be prepared for a mansion in that house not made with hands, eternal in the heavens.

A few years ago every thing seemed to be in a prosperous condition in our country. Our harvests yielded a hundred-fold increase. Our store-houses were filled with the rich products of our fertile soil. Every countenance beamed with joy, and illusive hope pointed out the path to fortune, and the enchanting goddess smiled, and beckoned us to her embrace. The allurements of wealth were too powerful to be resisted, when the prospect of success was so certain. Many freighted their all—(and some did not even retain their honor and honesty— they were not worth much at home, perhaps they concluded they might get something for them at a distant port;) they freighted all aboard an adventurous vessel about to try the uncertain sea; a storm arose ere the port was reached, and all was lost. To drop the figure; at the moment when many were about to grasp the gilded bubble, it disappeared. In the moment of fancied security, and without the slightest expectation of such an event, the wheels of commerce were suddenly stopped, and the shock, like an earthquake, was felt throughout the land, and hundreds were involved in inextricable difficulties. This brought many to a consideration of the instability, uncertainty, and unsatisfying nature of all terrestrial things, and they began to look out for a safer harbor in a more congenial clime. This accounts for the great revivals and unparalleled ingatherings during the two past years. But of the thousands who have given in their allegiance to Jesus Christ, I heard not of one who surrendered without first hearing the proclamation of the Gospel.

The Scriptures corroborate the above suggestions. The parable of the sower is illustrative of the subject. Matt. 13. In this parable the Saviour reduces the hearers of the word to four classes, viz: The inattentive—the enthusiastic—the worldly-minded—and the sincere; which are represented by the wayside—the stony-ground—the thorny-ground—and the good ground. Of the four different conditions of the ground, only one brought its products to maturity. Only one of the four

classes of hearers was permanently benefitted by the truth heard. Why was this? Where was the fault? It must have been somewhere, or there would have been some product. It was not in the tower—for he was "the Son of Man," who is both infinitely wise and benevolent. He knew how to speak so as to do the greatest good, and he was disposed to do it. Nor was the defect in the *seed* sown. The seed is the word of God, spoken of by Christ. All will allow that he spoke from the impulse of the Holy Spirit. It is represented *as good* seed. It possessed the *germinative* principle and the devil knew it, and therefore, snatched away that which fell by the wayside, lest it might chance to grow on ground trodden and hard. By the germinative principle we are to understand the *idea*, or *meaning* of the word, which contains the spiritual influence, and the seed is the word which contains the germ. The vital principle is the seed sown—the word of God—was unimpaired—uninjured. There was no lack of power—no destitution of vitality occasioned by the absence of the Holy Spirit.

Some of the seed did not germinate—not because it was defective—nor because the ground was not arable, for it was capable of producing. The reason the greater part brought nothing to maturity was owing to its *condition*. The Saviour's explanation of it is, that the soil is the *human heart*. In a great many instances the word of God does not take effect, not because it had nothing to set upon; but because the soil is not in a right condition. A part of it is so hard that the seed is not immediately received into it, and before it has time to germinate on the hard surface, the fowls of heaven gather it up. The way-side hearer is too careless and indifferent to the subject to give it serious attention at the time. Like Felix, he says, 'Go thy way for this time: at a more convenient season I will call for thee.' But ere that time arrives, he has relapsed into a state of apathy. The voice of conscience, weary with vain expostulation, has grown feeble; he has stopped his ears to the thunders of truth, and closed his eyes to the lurid fires of hell, which at the time flashed in his face and has turned away his thoughts from the deep caverns of the ruinous pit, and no longer contemplates the gnawings of the undying worm. The devil has interposed nearer objects to turn away his thoughts from the judgment day, and heaven, and hell. These intervening objects occupy his whole attention, perhaps until death summon him to eternity. He has mind, but it is occupied with other things—he has a heart, but it is wedded to the things of time and sense.

The stony-ground hearer received the word with joy. He understood it, and felt its influence upon his heart. He started for heaven, and ran well for a season; but when he saw the black storm of persecution arise, he was alarmed, and neglec-

ting to cast himself on the mercy and faithfulness of his Redeemer, became discouraged, and relapsed into sin. The stony-ground hearer, also, for a while felt the power and force of truth, and under its holy influences began to cultivate the Christian virtues; but his inordinate love of the world—the fascinations of wealth—allured him from the path of virtue and holiness, and he perished,

The only remaining class had honest and understanding hearts. Alas! how many persons are not honest with themselves. They would not for the world defraud their fellow creatures, but are, at the same time, defrauding their own souls. But those who are permanently benefitted by the gospel, are *honest-hearted*. They do not wish to be self-deceived. They exercise their understanding on the subject of God's truth. They are not like some others, who are honest with every body but themselves, and can understand any thing but that which is the plainest of all things, and which concerns them most. No one can understand any subject unless he will give his attention. These honest-hearted, well-disposed persons hear the word, and by giving it their attention, understand it, and, receiving the truth in the love of it, bear fruit, some thirty, some sixty, and some an hundred fold!

The same differences are seen to exist in the annual products of our country—differences too, which cannot be attributed to *ran* or shower, for they exist in adjoining spots of equal fertility. We have seen a field on one side of the highway yield a rich product, while that on the other side, equally capable of production, brought nothing. I fit is asked, what caused the difference? the answer is, *culture*. One was well cultivated; the other was not. One was prepared for the reception of the seed sown; the other was not. We have seen similar differences in the same field. The seed was scattered, and fell, some on ground trodden and hard, some among rocks, and some among thorns and briars, and, perhaps, some on ground well prepared for it. The product was in exact accordance with the condition of the ground. The soil was equally good over the whole field: the *condition* of it is the reason, the *only* reason of the difference in its products. The sun shone as brightly on one spot as on another. The rain fell equally on all parts of it. But the subordinate means occasioned the whole difference. They were not uniform, hence the result was different. The same is true of the world of mankind. Their being permanently benefitted by the gospel depends on the attention they give it, and additional influences which surround them.

A few reflections will conclude our observations on this subject.

1. God, in sustaining and governing the universe of matter, violates no law of matter. He governs it by its own laws.

So in the government of mind. It were not more unreasonable to expect that God would control the human mind by physical power, than that he should govern the solar system by the ten commandments. It is natural for the mind to admit the truth of well authenticated facts. Hence God has addressed facts to the mind, and, has confirmed them by incontestable evidence. It is also according to the laws of mind for persons to be influenced by motives. Hence God has addressed motives to his creatures to influence them to obey his commandments—motives paramount to all others in the universe, and if duly weighed, cannot fail to influence the conduct of every honest-hearted person. The human voice has great influence on the minds of men. This is one reason why God has sent out heralds to proclaim his truth to the ends of the inhabited earth. There is no property of mind upon which God does not operate by its truth—no part of our nature that is not appealed to. It addresses the whole man; and the whole person is required to yield obedience to the gospel of Jesus Christ.

2. *Whatever is effected by the instrumentality of the word, it effected by the agency of the Holy Spirit;* so that all the honor of the sinner's conversion and salvation, is to be ascribed to him; and it derogates nought from his dignity and glory, that he chooses to employ subordinate agents and to use instrumentalities for the accomplishment of his purposes. We illustrate the nature of the Spirit's agency and his method of using instrumentalities in effecting the salvation of men, by a figure:

A man traveling carelessly along, falls into a deep pit, whose sides are perpendicular. He soon perceives the utter impossibility of his getting out without assistance. He sits down in hopeless despair, and waits for the approach of death in its most hideous form. While thus anticipating his dreadful fate, he hears the well-known voice of a benevolent neighbor at the top of the pit. This man sees the melancholy condition of his friend, and moved with compassion, goes immediately and brings a coil of rope and throws it down to the man in the pit, and tells him to extricate himself, now he has a rope. All must at once perceive the utter impossibility of his getting out by such means. This appears to be the idea which some entertain of What God has done for the salvation of the world. On this principle no one could be saved. Suppose, however, that instead of throwing the whole rope to the man in the pit, he should throw him one end and tell him to seize and hold it fast, and putting the other end around a windlass, he should begin to wind up the rope, and thus draw his unfortunate neighbor out of the pit. This is the idea we have of the method of salvation.

God has not given us the Bible and left us to save ourselves without any further assistance. He requires us to believe and obey the truth, and has promised us, on the condition we will

do so, that he will save us by means of the truth. But we could no more save ourselves by the word without God's instantaneous assistance, than the man in the pit could extricate himself without the assistance of his neighbor.

3. *All who have heard the word of God understandingly, are, more or less, subjects of divine influence.* So that all persons in our country have, to some extent, felt the drawings of the Holy Spirit. All who have rejected the Gospel, have, in so doing, resisted the Spirit of God: and all who have obeyed the Gospel, have yielded to divine influence, instantaneously exercised. Behold then, the goodness of God in sending out a message of pardon and peace through the blood of Jesus Christ. Behold the deep culpability and base ingratitude of such as reject the glorious Gospel of the blessed God. Can it be expected that they shall be allowed thus to slight God's mercy, to trample the blood of the covenant under their unhallowed feet, and to resist the Holy Spirit with impunity? Certainly God will not hold him guiltless who will thus disdain his message. Take warning, hen, sinner; and while heaven invites, and hell threatens, and death urges, and the Gospel holds to you the scepter of mercy; come, touch it, and live forever.

May God's blessing attend the exhibition of his truth, through Jesus Christ. Amen

PERFECTION.—No. 23.

To WIVES.

Indefinite improvement is your prerogative.

The power of indefinitely improving:—what a glorious thought! The world has treated Christianity as if it were a mere hallucination. The view which they have formed of the divine institution has not turned their eyes upon themselves with a view to the perfection of their own character, and but seldom even to improvement. They have judged themselves by false tests; they have, as Paul would say, measured themselves by themselves; they have looked into the state of their mind indeed, but not with relation to conduct and perfection of behavior: they have done this with a view to their feelings—if they were low, to exalt them; if high, to carry them to sublimity and enthusiasm; for passion, like feeling, the morbidities of the mind like those of the body, cannot be satisfied, but by possession and enjoyment. The mind, therefore, may become the dupe of its own vain imaginings, and seek happiness where it ought never to be found, or if found, be suspected, dreaded as of spurious and illegitimate origin.

God's love for us, and our own conscious rectitude, are the grand sources of legitimate joy. The consideration of his character and of our own, is the infallible basis of permanent happiness. Who can be happy that is not innocent? Or who be permanently blessed who is ignorant of God? But you sisters, know God, or rather you are known of God, and have been appointed coheirs with your husbands of the grace of life. As true yoke-fellows, therefore, labor with them to enter into eternal life. Perhaps your own family requires to be revolutionized in regard to religion and the fear of the Lord. Well, you can revolutionize it. How? I answer by revolutionizing your own character. You say this is too much; this is throwing the entire burden upon women, and is insupportable. Admit it. But what is the nature of the burden? It is the burden of improving yourselves merely; because in your elevation the whole family will become exalted. In your improvement all will improve. Is not this saying every thing in your behalf. Suppose that your unworthy servant and brother should have taken a less elevated view of the influence of women in their own families, and treated them accordingly. Suppose he had regarded you as nothing, without all moral magic and religious influence, incapable and incapacitated for any thing and every thing of a noble and more excellent nature. What then? I must of course have spoken very differently, if I had spoken at all: but we have taken far other views of woman; and will therefore plead with her for improvement, indefinite improvement.

But you answer, all this is well; now how shall we begin? Well, we will ingenuously, we will candidly inform you; for we are at no loss to do so, at all: the holy apostles are at hand, and supply us with all necessary information on this point.— First, then, your Father in Heaven commands that you 'Move your husbands.' This is the first and great, commandment to wives; and it is as natural and becoming, as it is necessary and profitable. We have observed that the relation which you have formed with your husbands is the most essential in society: and it is the most honorable. Our exalted Redeemer attended a marriage; and God himself solemnized the nuptials of the first of men. "He brought her to Adam." Was not this to honor and sanctify the relation to all intents and purposes? Will you honor this relation then, my sisters? Will you sanctify and sweeten it by all the ornaments of a meek and quiet spirit? Will you endeavour to render the connection which subsists between you and your husbands, the source of greater happiness and a purer and more elevated morality and goodness in your families? Still you are at a loss to make a commencement. You still say, Where shall we begin in the work of loving our husbands better, and in sweetening their relation to us? I answer, begin by

thinking. Thinking what? Thinking how strange, yet how admirable, how truly admirable it is that you possess the power of self-improvement, the power of adorning yourselves with the highest loveliness, meekness, quietude, gentleness, peacefulness, purity, resignation, cheerfulness, fidelity, love, goodness, every ornament, grace, virtue.

The mind is an ocean of thought, and wicked persons are compared to the "troubled sea that casteth forth mire and dirt." Turn your eyes inward upon this expanse of waters. Try to discover what those things are that agitate you unduly, and fortify your souls against them. You will overcome at last. Your improvement will introduce immediately also all necessary amelioration into the family, and the relation between you and your husband, which point is the first thing to be gained. Make this point, and you have got a place to Bland upon in your future attempts at further and higher improvement. Never despair touching your perfection. Keep this word in your mind, and forget not that "this is the will of God, even your perfection." The daughters of God ought to excel the daughters of men: they ought to be heavenly as their father is heavenly, and they should make their husbands feel this too, that they are of divine origin, that they have been born again, born from above, and are not human merely, but divine and spiritual.

I might readily point out a thousand things to your own good sense in this matter of reformation, but verily I believe that the lever of your elevation is put into your own hand in the very fact that you are possessed of all the means necessary to the perfection of your own character.

Remember that much of our fear is groundless, baseless anticipation, mere imagination, thoughts of evil, that will never be realized, and which ought neither to disturb us, nor be dreaded by us. Look at the bright side of the picture, for the true light now shineth. God lives; and blessed be our God. Who will harm us, if we be followers of the good one? Since God is for us, who is he that is against us? 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?

Remember, therefore, that there is subsisting an honorable, essential, and indissoluble relation between you and your husbands; and that as holy women you are beloved of God and man: beautify this relation; make it the source of undying and endless happiness to the partners of your bosoms. Hang upon it contentment, cheerfulness and smiles. Your love is more excellent than rubies; your purity, virtue and character are more precious than gold, yea, much fine gold. Who on earth is to be compared to you, so long as you are the daughters of the faithful ones, and are not agitated by imaginary terrors, but

gentle and divine and heavenly? Methinks I behold a wife and her husband presented for blessing before the throne of God and of the Lamb. Surely Heaven itself must smile with peculiar and increased and ineffable delight at the sight. What? both washed in the blood of the Lamb? Yes, washed, wholly washed, and not from the guilt of sin merely, but from its practice also! O glory to God in the highest! Glory to the Lamb that was slain, who has loved us, and washed us from our sins in his own blood, and made us kings and priests unto God, even to his Father: to him, be glory forever. Amen.

W. S.

MORMON BIBLE.—*No. II.*

In the prophecies there are some seeming contradictions between predictions and their accomplishment.

"When, both a prediction, and the event foretold in it, are recorded in Scripture, there is, sometimes, an appearance of disagreement and inconsistency between them.

This appearance generally arises from some difficulty in understanding the true meaning of the prediction; it may be occasioned by any of those causes which produce the peculiar difficulties of the prophetic writings: and, it is to be removed by the same means which serve for clearing these difficulties.

It may proceed from any sort of obscurity or ambiguity in the expression, or from any sort of uncertainty in the structure of a sentence.

In particular, it often proceeds from the figurative style of prophecy.

It may be occasioned by the ordinary manner of the prophets, predicting what relates to the moral and religious state of the world, in metaphors borrowed from the parts of the natural world.

It may be occasioned by the prophets expressing what relates to the Christian dispensation and worship, in terms borrowed from the Mosaic religion.

It may be occasioned, by a prediction relating only to one part of a complex character, or event, and, on that account, seeming to be inconsistent with other parts of it; and the appearance will be removed, by taking in such predictions as relate to these other parts, and considering them all in connexion.

It sometimes arises from several of these causes, or from them all together."

But, reader, although for special purposes the holy scriptures present themselves for our faith with many difficulties, and candidly propound for examination things "hard to be understood," yet it is not so with the Book of Mormon. All is plain in

the Golden Bible. There is neither type, figure, symbol, nor emblem here; all is as literal in the predictions of fathers Lehi and Nephi as history itself. Take the following as descriptive of the talent of Lehi for prophecy. "Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews; even a Messiah: or, in other words a Savior of the world. And he also spake concerning the prophets, how great a number had testified of these things, concerning this Messiah, of whom he had spoken, or this Redeemer of the world. Wherefore, all mankind were in a lost and fallen state, and ever would be, save they should rely on this Redeemer.

And he spake also, concerning a prophet, who should come before the Messiah, to prepare the way of the Lord; yea, even he should go forth and cry "in the wilderness, prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing.

And my father said he should baptize in Bethabary, beyond Jordan; and he also said he should baptize with water; even that he should baptize the Messiah with water. And after he had baptized the Messiah with water, he should behold and bear record, that he had baptized the Lamb of God, who should take away the sins of the world.

And it came to pass after my father had spoken these words, he spake unto my brethren concerning the gospel which should be preached among the Jews, and also concerning the dwindling of the Jews in unbelief. And after they had slain the Messiah who should come, and after he had been slain, he should rise from the dead, and should make himself manifest by the Holy Ghost, unto the Gentiles.

Yea, even my father spake much concerning the Gentiles, and also concerning the house of Israel, that they should be compared like unto an olive tree, whose branches should be broken off, and should be scattered upon all the face of the earth. Wherefore, he said it must needs be that we should be led with one accord, into the land of promise unto the fulfilling of the word of the Lord, that we should be scattered upon all the face of the earth. And after the house of Israel should be scattered, they should be gathered together again; or, in fine, after the Gentiles had received the fullness of the gospel, the natural branches of the olive tree, or the remnants of the house of Israel, should be grafted in or come to the knowledge of the true Messiah, their Lord and their Redeemer. And after this manner of language did my father prophesy and speak unto my brethren; and also many more things, which I do not write in this book; for I have written as many of them as were expedient for me

in mine other book. And all these things of which I have spoken, were done as my father dwelt in a tent, in the valley of Lemuel."

What a miserable commixture the above citation is, of New Testament scriptures and words and phrases, borrowed from Methodism and other corrupted systems of Protestantism! Here we have the advent of the Messiah, the entrance of the Harbinger, Baptism, the immersion of the Saviour, the gospel, the death of Christ, his resurrection, Paul's olive tree, the grafting in of the Gentiles, the dispersion of the Jews; and their final restoration, all told us in a breath; and told us too, without figure, trope, type, symbol, or emblem, in the very language of the New Testament and modern divinity! Swedenborgh averred he was in heaven and saw an angel of a size so enormous that it would have required many days to travel over the bridge of his nose; and it is said that his whole system was written as a burlesque, and to test the credulity of his fellow creatures. But many have believed it nevertheless: and we have even among us In the far West, Swedenborghers, or New Jerusalemites, for they like the Mormons, imagine that their master was a deputy under Christ to found the Millennial church. But Swedenborgh was veiled In figures, tropes, and parables: It is not so with Joseph Smith: He speaks plainly. He lies openly; and hopes to succeed by inspiring falsehood with the fearlessness of truth. You have heard Lehi. Here comes his dear son Nephi, who speaking of the first coming of the Messiah says. "And he spake unto me again, saying, look! And I looked, and I beheld the Lamb of God going; forth among the children of men. And I beheld multitudes of people who were sick, and who were afflicted with all manner of diseases, and with devils, and unclean spirits, and the angel spake, and shewed all these things unto me. And they were healed by the power of the Lamb of God, and the devils and the unclean spirits were cast out.

And it came to pass that the angel spake unto me again, saying, look! And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world; and I saw and bear record. And I, Nephi, saw that he was lifted up upon the cross, and slain for the sins of the world. And after he was slain, I saw the multitudes of the earth, that they were gathered together to fight against the apostles of the Lamb; for thus were the twelve called by the angel of the Lord." As the former part of Lehi's vision related to the descent of the Messiah upon the old continent, the latter part promises his appearance on the new, namely: America, and as he had made twelve apostle for the one, so he would have as many for the other; accordingly he proceeds.

"And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and shewed himself

unto them. And I also saw and bear record that the Holy Ghost fell upon twelve others, and they were ordained of God, and chosen.

And the angel spake unto me, saying, behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed. And he said unto me, thou rememberest the twelve apostles of the Lamb? Behold they are they who shall judge the twelve tribes of Israel: wherefore, the twelve ministers of thy seed shall be judged of them; for ye are of the house of Israel: and these twelve ministers whom thou beholdest, shall judge thy seed. And behold they are righteous forever: for because of their faith in the Lamb of God, their garments are made white in his blood."

Perhaps there could not be framed a more daring piece of profanity than the above quotation. It demonstrates that the heart of the wretched being who composed it, was lost to all sense of divine authority. Who, but a person disbelieving wholly in our religion could have dared to treat the Son of the living God, and the sacred things of our religion thus?

W. S.

DIVINE INFLUENCE.

DEAR BRO. SCOTT: There has been much spoken and written on the influence of the Spirit on saints and sinners, and most of the words thus spoken and written have been to no profit, but have subverted the attention of both hearers and readers. All the words used to show or prove an operation of the Spirit apart from the word. are of this class; which I shall attempt to show.

The doctrine is, that the Spirit in some way, predisposes the sinner to hear and believe, and when thus predisposed, the word, when presented, takes effect.

Suppose the spirit does operate in some other way than thro' the word—will the teaching and belief of that doctrine in any way influence the Spirit to operate? If not, then what profit is there in teaching and believing the doctrine?

This doctrine seems to be entirely useless, unless it can be shown in some way it predisposes the Spirit to operate, and thus causes it to operate on the believer of the doctrine—which would be like praying to the spirit to operate, and then attributing the prayer to the Spirit.

But if the doctrine be true, the operation necessarily precedes either testimony or faith—and of course both the teaching and belief of it is useless. For unless the sinner can either believe, or do something that will induce the Spirit to operate, the doctrine is of no use to him; and if the Spirit can by any means used by the sinner be induced to operate, then the conversion

should be attributed to the operation of the sinner on the Spirit, rather than to the operation of the Spirit on the sinner, because the sinner's influence on the Spirit has the precedence.

But change the case, and suppose the doctrine to be true, and that it is believed by the preacher of the word.

QUERY: Will his belief in the doctrine enable him to tell when the operation of the Spirit has taken effect on the sinner, so that he can speak the word at the proper time? If not, then his belief of the doctrine is of no use to himself nor to his hearers; he but to preach the word, whether in season or out of season, just as through the entire operation depended on the word.

Therefore those who contend for the doctrine, contend for that which is of no use to themselves, nor to any body else.

In haste, Yours,

M. WINANS.

Jamestown, Greene City.

OBITUARY.

DEAR BRO. SCOTT: Although obituary notices come not within the original design of your periodical, yet doubtless there can be nothing better calculated to instruct, comfort and encourage us while we pass through this vale of tears, than to hear of a brother or sister in the Lord, leaving the world in all the calm serenity of soul, which an unwavering faith in the Lord Jesus Christ is calculated to inspire. The subject is still more interesting when a female in the bloom of youth, with all the bright prospects of life just opening around her, resigns without a murmur to the will of her heavenly father, and seems even anxious to depart that she may be present with the Lord. All this is true of Sister Eliza, eldest daughter of our beloved brother John Rogers of Carlisle, Kentucky, who died in Carlisle, Nicholas county, on the 18th instant, at 6 o'clock A. M., after a severe and protracted illness, which she bore with a lamb-like resignation to the will of God. She acknowledged with tears of gratitude the kind attention that had been paid to her by her physicians and those friends who had waited on her through her illness. Words seemed to be too feeble to express the grateful emotions of her benevolent heart. To her physicians she said 'you have done all for me that was in your power, I thank you from my very soul; may the Lord reward you for your kindness. She expressed herself in a similar manner towards her friends who had attended on her, and who were present to witness the last struggle. The reflection, which of all others seemed to be the most insupportable, was, that any of her friends with whom she had lived, and for whom she felt the most tender affections, should fail to meet her in Heaven. Seeing her

father moved to tears, she said, 'O father! I love you much, you have been kind and affectionate to me; I hope the Lord will provide for you; O if I could assist you in raising my little brothers and sisters who have no mother, what a pleasure it would be to me; but I must leave you!' When her thoughts were turned to her departed mother, the hope that she was soon to meet her angel spirit, seemed to fill her with unspeakable delight, and caused her to be even anxious to be gone.

Sister Eliza was 18 years of age; for several years she had been under the care of Thornton F. Johnson of Georgetown, Ky. The progress she had made in her studies, did honor to her preceptor, and to her own intellect. Beloved by her classmates, and respected by all who were acquainted with her, she promised fair to reward most amply the pains that a pious father had bestowed on her. But, ah! how fleeting are all earthly enjoyments! With deep affliction her father saw the hectic glow upon her cheek—that rosy harbinger that tells with unerring certainty that mortal disease is fast entrenching upon the vital flame. He saw, and from that moment he spared no pains to restore her to health, but all in vain;—no opiates could heal, no medicine could arrest the progress of death, until she was taken from earth to a happier home in Heaven. It is thus, alas! that death invades the Eden of earthly enjoyment, and cuts down, when just blown, the fairest bloom of 'sublunary bliss.' She was young, sprightly, accomplished, and beloved. But notwithstanding all this, she lies low in the silent tomb, but her voice is still heard as in angel whispers—"Prepare to meet me in Heaven:" O! let it not be disregarded.

So fades a summer cloud away;
 So sinks the gale when storms are o'er;
 So gently shuts the eye of day;
 So dies a wave along the shore.

[BY A FRIEND.

We condole with brother Rogers on the death of his daughter. May the God of all comfort extend to him grace, peace and consolation. W. S.

SCHOOL BOOKS.

THE COMPREHENSIVE READERS—BY T. GOODRICH.

The First Reader, with engravings,	96 pages,	16mo.
The Second Reader	ditto	144 do. 16mo.
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The Fourth Reader	ditto	312 do. 12mo.

The above books are published by Morion & Griswold, Louisville, Ky. It may be paid of the Readers, with all truth, that in point of purity, morality, variety, richness and interest, they

can scarcely be excelled. They contain a rich fund of reading, for the juveniles of society; and will doubtless on this account be appreciated by the public generally, and by teachers of schools in particular.

W. S.

AN ALGEBRA,

Upon the Inductive Method of Instruction—by John Harney, A. M., Professor of Mathematics in the Louisville College.

We have repeatedly looked into the work of Mr. Harney, and are constrained to give it the preference over every other work of the same character with which we are acquainted. The introductory lessons are constructed with equal simplicity of character and felicity of adaptation to the juvenile mind. It was a happy and inductive thought to arrange the questions so that the solution of each one might lead to the solution of the succeeding one. The second part contains a rich fund of practical questions, arranged to correspond as nearly as possible, with the first—so that when any principle is developed in the first part the student has only to refer to the second, in order to furnish himself with a varied and more detailed exercise, this part being made up in a measure of practical questions, with chapters on the lever, inclined plane, and other matters, which are the subjects of algebraical calculation. It is a treasure of elementary algebraical learning; and we recommend it to students and teachers.

W. S.

THE EVANGELIST.

Our frequent absence, but more especially this fact, viz: that it has been during these three years, printed on presses which belonged to others, has caused the Evangelist to be irregular in its appearance. We have re-erected our press at Carthage, and may therefore promise greater regularity. Will our readers pursue their wonted plan, and each endeavor to send us one subscriber? We are constrained to mention their dues also, and to request they will pay all arrearages. We have this year encountered a difficult subject—the development of a new order of things: it will facilitate our labors—our very ideas will become brighter, if our subscribers do their duty in these respects.

W. S.

Note.—Our readers will perceive that we have, for variety's sake, revived our Sacred Colloquy, and called up once more the model family in religion, of the Lockes: that we have also assumed the responsibility involved in a new paper on the government and people predicted by the prophets. To this last we invite the special attention of our readers.

W. S.

THE EVANGELIST.

NEW SERIES.

Vol. IX. Carthage, Ohio, March 1, 1841. No. 3.

NEW GOVERNMENT AND NEW SOCIETY.

PREDICTED BY THE PROPHETS.—NO. III.

Behold I create New Heavens and a New Earth.

ISAIAH 65 c.

"Were Daniel's image in its terribleness presented to our sight in the twilight, or rather, at a moment when we could only discern that the enormous spectacle wore the human form, we would necessarily be greatly alarmed. And were a heavenly watcher descending at the moment of our perplexity to bid us with the voice of heaven, keep our eye steadily upon that image and consider the issue; that a ray of intense light would break upon it immediately, traverse it from the head downward, and successively enlightening the several parts of its vast, its dreadful form, passing off at the toes, for that the greatest conceivable changes in the condition of the human family would at this last, juncture occur, would not philanthropy suddenly mingling with our astonishment, prompt us to watch the appearance and progress of the ray of light with the intensest interest? Well, we gaze upon the image—all its terrors heightened by the gloom through which it is beheld, when, like a glance of lightning, the ray springs upon the head, which is now seen to be of fine gold, glowing with an effulgence that is insufferable: we are overwhelmed: the ray burns with a fixed and steady light, and seems immovable, but the word of him Who cannot lie, has gone forth—has declared that it shall traverse the idol of royalty from head to foot; and accordingly after a long and anxious season the ray is perceived to have materially changed its point of incidence, and to be in fact shining upon its breast and arms which are of silver! Its belly and thighs of brass now glow under the intensity of the sunbeam, as if they were in a furnace; when the sign of revolution and of a better order of things, continuing its progress downwards, enters the legs, which are beheld to be of all-conquering iron, strong, and exceedingly terrible. It moves onward, and shines in the feet,

which are part, of iron and part of clay: when at last it falls upon the toes; and finally is seen to thine partly beyond them. We are alarmed for the issue. Thunderings and earthquakes are heard, and the vaulted heaven seems ready to burst with the din of revolution, of war, and the noise of contending armies, But above it all are heard the songs of heaven: the saints are now to be eternally rewarded, and with great voices they give glory to God, crying amain, "The kingdoms of this world are become the Kingdoms of our God and of his Messiah."

Now, do I need to inform my reader that the sign—the revolutionary index on the great dial of prophecy—Daniel's image, is pointing in a slight degree beyond the toes, and that we are on the verge, the very verge of by far the most important and general revolution, civil and religions, that has ever marked the progress of human history? No, my reader; you must see yourself, that if there is any credit to be attached to prophecy— if the Bible is true, and if there be any thing truly significant in the striking symbol of antiquated royalty of which we have been speaking, then the time is come; the age of suffering Christianity is expired, and we may hope from this moment to behold the greatest conceivable national changes: revolution will succeed revolution in rapid succession till the rights of life and happiness among the human family are placed on an infallible basis.

When interpreters of the Scriptures imagined that the world was to come to an end: or because the old world was to be destroyed, therefore the Messiah was to descend from heaven, they left themselves no room for inquiring into the nature of what was to follow, in relation either to government or society. All inquiry was anticipated by this view of the matter, and hence perhaps the reason why so little is known of the new order of things of which we write. Hence also the reason why so few have attempted to justify the idea of a new people from the writings of the prophets. Be it observed, however, that it was at the time at which the sign was in the feet, or when government was in the toes of Daniel's imperial image, that the little stone smote it, broke it in pieces, and scattered it to the four winds of heaven. Now, it would be, in our humble judgment, incompatible with our ideas of right reason to conclude that the world was to come to an end at the very moment when Christianity had achieved its noblest victory, namely: the destruction of bad government in those parts of the world in which it is known: for it is the government of civilization which is chiefly looked at by John and Daniel. But that we might understand that the destruction of royalty and the world itself are not co-etaneous, but are matters wholly distinct, the prophet expressly informs us that at the period when the first of these shall occur, the little stone will become a moun-

tain, and fill the whole earth; in other words, Christianity will gradually but rapidly become the religion of mankind, and the kingdoms of the world become the Kingdoms of our God and his Messiah.

When the history of the great empires and kingdoms of ancient and modern date, indicated in the 2d chapter of Daniel by the metallic idol, is again anticipated in the 7th chapter, and displayed under the alarming symbols of fierce wild beasts, the Son of Man is revealed as coming in the clouds of heaven, and presenting himself before God, prefigured perhaps as the President of the Jewish Sanhedrim. At that moment he receives universal dominion, "that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7, xiv. But take notice; this coming of the Son of Man is explained inverse 22d to mean the government of the saints. "Judgment was given to the saints of the most high, and the time came that the saints possessed the kingdom." "And the kingdom and dominion and greatness of the Kingdom under the whole heaven shall be given to the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him."—Dan. 7, xxvii. By all this I understand the universal prevalence of Christianity, and the changes in the government and in the people which keep pace with it in its progress around the world.

But up to the introduction of the better order of things which is to distinguish the reign of the saints, the government indicated by the toes of the royal image, and by the ten horns of the last of the fierce wild beasts, is to continue and prevail. At this moment however, ten of these horns shall turn against the eleventh and destroy it, as we learn from the Revelations c. 17. But this violence of the ten horns against the eleventh is to be the symbol or sign of their own destruction, for the whole eleven are destined to the enjoyment of imperial authority only for the same length of time; they receive power one hour with the beast; so that bad government and corrupted religion within the limits of Christendom are to come to their end together. Then within these domains to which the prophecy relates, the new government and new people will appear; and thence as from an enlightened centre, be diffused ail over the world. But it is a centre of light that Providence has been creating since the days of Luther; for it is in religion as it is in nature, light radiates from a centre. There is something curious in the fact that interpreters are in favor of France rather than any other nation as being that centre. And the problem of new society is supposed by some to have already been solved by a distinguished Frenchman.

But to shed, if possible, some light upon our text, let us call it up. If by new heavens and a new earth are meant new government and a new people, why should the Holy Spirit have obscured the prophecy by wrapping it up in a diction so perfectly symbolic, as that which characterizes the text? Why should heaven be put for government, and earth for the people? To this question we return the answer given by illustrious persons who have written upon it.

"Symbolic language," says one, "the prime source of prophetic obscurity was used, not only because a degree of obscurity was expedient, but because it was a method of communicating ideas particularly prevalent among mankind, and generally approved. This was especially the case in Judea and the East, and at the time the Revelations were formed, and the Hebrew prophecies were promulgated." "What," asks Bishop Hurd was more natural than that a style of expression that was employed in the theology of the Eastern world, in its poetry, in its philosophy, and all the sublime forms of composition,—what wonder, I say, if this customary, this authorized, this admired strain of language, should be that in which the sacred writers should convey their highest and most important revelations to mankind." Symbolic figures, says Vetringa, quoted by the same author, if they are constructed with judgment and felicity of adaptation, as are truly those of the Apocalypse, are most beautiful; they keep the mind of the reader in suspense, and serve as a stimulant to his attention and curiosity. Besides they are fundamentally mistaken who apprehend that the symbols of the prophets are not only difficult to be understood, but that they are altogether vague and indeterminate. On the contrary, as Bishop Hurd observes, the symbolical language is reducible to rule, and is constructed on such principles as make it the subject of just criticism and rational interpretation.— *Illustrations of Prophecy*.

That there were other reasons why prophecy should be veiled, and its diction obscured by symbols, types, figures and emblems, might very easily be shown; but we will suspend further apology for the present, and introduce at this point the observations of the learned touching the symbols in our text. The following we extract from 'Illustrations of Prophecy.'

"According to the extent of the subject, *Heaven* signifies, symbolically, the Ruling Power, or Government; that is, the whole assembly of the ruling powers, which, in respect of the subjects or *earth*, are *apolitical heaven*, being over and ruling the subjects, as the natural heaven stands over and rules the earth.' Mighty changes and revolutions,' Bishop Newton more briefly observes,' according to the prophetic style, are expressed by great commotions in the earth and in the heavens.' 'In the prophetic language,' says Dr. Sykes, *'the heavens* are

put for the higher powers, and those who enjoy great dignities and honors.' In like manner, Joseph Mede, in the paragraph which follows his citation of our Lord's prophecy, declares, that in the diction of scripture, the political world is sometimes spoken of as having *an earth* and *a heaven*, with the figurative host of 'kings, princes, peers.' Mr. Townson speaking of the verse under consideration, says, 'this is the symbolical language of prophecy to signify the ruin of great personages and kingdoms;' Brenius asserts, that the symbols employed in it are every where used to denote the overthrow of kingdoms and a mighty revolution in human affairs; and it is declared by Dr. Wall, that 'by these names of *sun, moon, stars* falling, are so constantly meant temporal powers, kings, princes, governments, that we *must* understand them so here. Sir Isaac Newton indeed lays it down as a matter to be taken for granted, that 'in sacred prophecy, which regards not single persons, the *sun* is put for the whole *species* and *race* of *kings*, in the kingdom or kingdoms of the world politic, shining with regal power and glory.' '*The sun,*' says Vitranga, 'in the prophetic diction signifies kings shining with great majesty.' 'Kings and princes,' observes Mr. Lowth, are 'expressed in the prophetic style by the name of sun, moon and stars.' The learned Dr. John Owen, who was dean of Christ's Church and Vice-chancellor of Oxford, 'you may take it for a rule, that in the denunciations of the judgments of God, through all the prophets, *heavens, sun, moon, stars,*—are taken for governments, governors, dominions in political states.' 'The holy prophets,' says Bishop Warburton, 'call kings and empires by the names of the heavenly luminaries; and a little farther he adds, '*stars falling* from the firmament are employed to denote the destruction of the nobility.' In like manner Sir I. Newton says, '*the stars* are put for subordinate princes and great men.' This long list of testimonies I shall conclude by stating the opinion of an illustrious Jew of the 12th century. Moses Maimonides, in commenting upon those words of Isaiah (34, iv) *the host of heaven shall be dissolved*' and in observing that *stars*, in the symbolic diction of prophecy, signify men of rank and dignity, declares it to be so clear and evident, that he should not have thought it necessary to have said a single word on the import of these expressions, had not some very improperly annexed to them a literal interpretation.

"I may add, that in the symbolic language of antiquity, *the sun* always stood for a monarch or for monarchy; whilst the *moon* and *the stars* represented persons of inferior but elevated rank in the state. In proof of this I shall translate, as doctors Moore and Lancaster have done, from the Greek of Achmet. 'According to the Indians, Persians and Egyptians, *the sun*, is invariably interpreted of the person of the king, and *the moon*

of him who is next in power to him: Venus refers to the queen, and the other stars of largest magnitude to those who are greatest with the sovereign.' Again, in the next chapter, speaking of the mode of interpretation established in Persia and in Egypt, he says, 'the multitude of the other greatest *stars* are to be referred to the men of nobility and opulence, and those who in every place live nearest to the king.'"

So much for the import of the symbols in our text Lancaster, Newton, Sykes, Mede, Sir Isaac Newton, Owen, Warburton and Maimonides may justly be regarded as the highest human authority in the interpretation of prophecy. If, then, these illustrious authorities are to be relied upon, and 'heaven' means government, and 'the earth' the people, it must be indisputably true that a New Heaven and a New Earth mean New Government and a New People / But, indeed, the context, Isaiah c. 65. utterly forbids a more literal interpretation of this language; for the creation of the new heavens, and earth is made the cause why Jerusalem should be glad and rejoice. "But be you glad and rejoice in that which I create, for behold I create Jerusalem, a rejoicing, and her people a joy."—Isaiah 65th ch.

A new order of things, then, is indicated not only by the symbol? in the prophecies of Daniel and St. John, but also by Isaiah in our text. Now, although our eyes may never behold this new order of things, yet we shall, we trust, fairly show that it will certainly take place.

But it *is* of the nature of logical writing first of all to make out its proposition, and afterwards discuss it,—not first to discuss, and afterwards make it out. In the preceding part of this essay, then, we have seen that the destruction of the old order of things is plainly symbolized in the destruction of the royal image, or image of royalty, and of the fierce ten-horned wild beast who is "slain, and his body destroyed, and given to the burning flame."—Dan. 7 xi. We have also seen that a new order of things, whatever that may be, is clearly set forth by a set of illustrious symbols, namely: the creation of new heavens and a new earth. But this is also indicated by the fact that the government is given to the saints of the Most High in all the earth.—Dan. ch. 7, and also by St. John in the 20th and 21st chapter of his Revelations, parts of which synchronize with the prophecies of Daniel and Isaiah, Our readers, then, will possibly think that these things sufficiently demonstrate that a new order of things will *be* introduced; and if so, our proposition is already made out, in their judgment at least, But we shall supply more proof as we proceed, and if possible, like the sun, increase the light as we ascend into our subject.

It is a great interesting spectacle to behold a people emerging from savage to civilized life; and it is in the highest degree striking, to see civilization adorning itself with the arts and

ornaments of polished life; but how sublime the change contemplated in our text! Not that of a nation or single people, but of the world; not a change from savage to civilized life, but the creation of new government and a new people throughout the world; a state of society which will outstrip *civilization* as far as civilization itself outstrips barbarism, and the rudest forma of savage existence. How desirable then, to obtain a glimpse of that land that lays beyond the dominion of the image of royalty! To see, even though faintly, the *terra incognita* concealed by its illustrious and imperial form! How the heart longs to behold the earth when no longer destroyed and ravaged by the fierce wild beasts of imperial tyranny! When left free to vegetate and adorn herself by the unrestrained energies of her own bosom, how fair and lovely and glorious! Her children delighting in her breasts, will make her the source of all things useful and ornamental. New scenes will arise. The sun will smile and shine with surpassing lustre; the air will be recreated, and all the heavens glow with renewed beauty. Earth will set the example; and shall be filled with the knowledge of the Lord as the waters fill the seas. The true God shall be known in all lands. Christianity shall flourish like the green herb, and all things shall be full of God and his Christ, "and the Kingdom shall be the Lord's." Let us fear God then, and give glory to him, for the hour of his judgment is come; and let us worship him who made heaven and earth, the seas, and the fountains of water. Let us unite with those who stand before the throne of God and the Lamb. Amen. Blessing and glory and wisdom and thanksgiving and honor and power and might unto our God for ever and ever, Amen,

W. SCOTT.

SACRED COLLOQUY—*No. III.*
THE BAPTISM OF CHRIST.

It was a green spot in the wilderness,
Touched by the river Jordan. The dark pine
Never had dropped its tassels on the moss
Tufting the leaning bank; nor on the grass
Of the broad circle, stretching evenly
To the straight larches, had a heavier foot
Than the wild heron's trodden. 2. Softly in
Through a long aisle of willows, dim and cool,
Stole the clear waters with their muffled feet,
And hushing as they spread into the light,
Circled the edges of the pebbled tank
Slowly then rippled through the woods away.

Hither had come the Apostle of the wild,
 Winding the river's course. 'Twas near the flush
 Of eve, and with a multitude around,
 Who from the cities had come out to hear,
 He stood breast-high amid the running stream,
 Baptizing as the Spirit gave him power.
 His simple raiment was of camel's hair,
 A leathern girdle close about his loins,
 His beard unshorn, and for his daily meat
 The locust and wild honey of the wood;
 Bur. like the face of Moses on the mount
 Shone his wrapt countenance, and in his eye
 Burned the mild fire of love; as he spoke
 The ear leaned to him, and persuasion swift
 To the chained spirit of the listener stole.
 Silent upon the green and sloping bank
 The people sat, and while the leaves were shook
 With the birds dropping early to their nests,
 And the gray eve came on, within their hearts
 They mused, if he were Christ. The rippling stream
 Still turned its silver courses from his breast,
 As he divined their thought. "I but baptize,"
 He said, "with water, but there cometh One,
 The latchet of whose shoes I may not dare
 Even to unloose. He will baptize with fire
 And with the Holy Ghost." 6. And lo! while yet
 The words were on his lips, he raised his eyes,
 And on the bank stood Jesus, He had laid
 His raiment off, and with his loins alone
 Girt with a mantle, and his perfect limbs,
 In their angelic slightness, meek and bare,
 He waited to go in. 7. But John forbade;
 And hurried to his feet and stayed him there,
 And said, "Nay, Master! I have need of *thine*.
 Not thou of *mine*." And Jesus with a smile
 Of heavenly sadness, met his earnest looks,
 And answered, "Suffer it to be so now;
 For thus it doth become me to fulfil
 All righteousness." And leaning to the stream,
 He took around him the Apostle's arm,
 And drew him gently to the midst.

The wood

Was thick with the dim twilight as they came
 Up from the water. With his clasped hands
 Laid on his breast, th' Apostle silently
 Followed his Master's steps,—when lo! a light,
 Bright as the ten-fold glory of the sun,

Yet lambent as the softly burning stars,
 Enveloped them, and from the heavens away,
 Parted the dim blue ether, like a veil;
 And as a voice, fearful exceedingly, Broke from the midst,
 "This is my much-loved Son,
 In whom I am well-pleased," a snow-white dove,
 Floating upon its wings, descended there,
 And shedding a swift music from its plumes,
 Circled, and fluttered to the Savior's breast."

Mr. Stansbury: The baptism of Christ is the beginning of Christianity; for although some confound the law with the gospel, and begin the latter with the former, at Mt. Sinai, the' others carry the commencement of our religion back to Abraham's time, and to the fall, and even into eternity itself, yet there can be little doubt with any one who seriously and impartially reflects upon this point, that our religion commenced with the baptism of our blessed Redeemer at Jordan. Here it was that the Holy Spirit marked him out as the oft-promised and long-expected Messiah; and here it was that God recognized him as the beloved, in the ever-to-be-remembered words, "Behold! my Son, the beloved, in whom I delight."— Matthew 3d ch.

Josephine: May I take the liberty to inquire, Mr. Stansbury, whether the baptism of our Lord has been deemed a subject worthy of the Spirit of Prophecy to look at? Was his immersion foretold in the ancient Scriptures'?

Mr. Stansbury: Not in so many words, my sister; but the great facts which transpired at his immersion, were looked at, and spoken of in a very clear manner indeed.

Charlotte: To what do you refer sir? To John's appearance in the gathering to him, at Jordan, of the Jewish nation?

Mr. Stansbury: Not particularly; and yet these things were certainly foretold in very striking terms: but I alluded more particularly to the descent of the Holy Spirit, and to God's acknowledging him for his Son, the Beloved.

Mr. Locke: Would you have the goodness, sir, to refer us to the place in the prophets where these things are mentioned, for although I have read of the appearance of John as Elijah, and as the lamp of God's Anointed, and the harbinger, and also as one crying in the wilderness, yet I do not recollect of any passage speaking of the descent of the Holy Spirit upon the Messiah, or any text in the ancient Oracles predicting that God would recognize Messiah as his Son.

Mr. Stansbury: And yet, my dear brother, you will allow that it was important the Messiah should be marked out in the most definite manner, do you not?

Mr. Locke: Assuredly: every thing depended on this: any uncertainty here would have been to have unsettled the whole business, or rather, to have left the whole business unsettled.

Mr. Stansbury: You will remember also that it became necessary to describe the rank or quality of the Messiah, if it were peculiar, that is, it was proper we should know something of his nature, whether it were that of a man or angel, or God's Son.

Mr. Locke: Unquestionably. The Lord of the vineyard said at last. "I will send my son; it may be they will reverence him when they see him." If Messiah were the Son of God, as we all believe he is, it was most proper that mortals should know it, and I doubt not there is a real difference between the import of this and "Son of God." The first of these has always suggested to me the royal offices with which the Redeemer is clothed; while the latter indicates simply the relation which subsists between God and his Messiah. Am I correct sir?

Mr. Stansbury: You are correct, my brother; but I was about to refer you to the Scripture of the prophets touching the descent of the Holy Spirit. The following from Isaiah I regard as being directly to the point. "Behold my servant whom I will uphold; mine elect, in whom my soul delighteth. I have put my spirit upon; he shall bring forth judgment to the Gentiles."

Josephine: Mr. Stansbury, I have sometimes thought that like the Ethiopian, it was impossible for me to understand the prophets unless one should guide me. Do you feel so?

Mr. Stansbury: The subject of the interpretation of prophecy is one of extraordinary difficulty: I never feel safe but as I am guided by the Holy Spirit in this important matter. Unless the pen of inspiration has first of all touched the passage, there is but little safety in meddling with it; but if an Apostle or Evangelist or New Testament writer has shed light upon it by applying to it the event to which it refers, we are secure in using it; it has been redeemed in this way for our benefit.

Charlotte: And does the citation you have just made, stand as one of those passives which the spirit of the New Testament has marked out as referring to Messiah?

Mr. Stansbury: It does, my sister; and has been quoted largely by the Evangelist as descriptive of Christ. We learn from a portion of this prophecy the Messiah was to prosecute his conquests in great quietude, and unlike those bloody warriors who achieved their victories by the thunders of war, the spear and the torch, he was to go forth conquering and to conquer, meek, and having salvation. "He shall not strive nor cry, neither shall any man hear his voice in the streets; a bruised reed shall he not break, a smoking flax he shall not quench, till he send forth judgment unto victory. And he shall show judgment unto the Gentiles." Seeing then the whole

passage has been applied by the Apostle to Christ, we hazard nothing by applying its several parts to those events in the life of Christ, which naturally and evidently respond to them. And, seeing it is promised of the Most High in this prediction, that he would put his spirit upon the Messiah; and since history furnishes an occurrence every way adequate in its greatness to the terms of the prophecy, we run no risk of evil or error, when we explain the prophecy by the event, and in this way say that the descent of the Holy Spirit upon the Messiah at his baptism, is an event in the life of Christ predicted by the prophets.

Mr. Locke: Your observations, sir, are extremely satisfactory, I am happy to learn that so little room is left for speculation, and for such as may be disposed to imaginativeness, and hazardous exposition. To suffer ourselves to be guided in these divine and profound matters by the Spirit who dictated them, must be as becoming as it is safe; for who should know their depth so well as he? The apostle indeed, has informed us that no man knoweth the things of God, (by which I presume he means the ancient prophecies) save the Spirit of God. May I ask, sir, whether this New Testament commentary upon the Old, whether this authoritative explanation of the ancient oracles of the New Testament writers takes the widest possible range, and touches every prediction? Or does it limit itself to the prophecies which relate to the Messiah and the Jews?

Mr. Stansbury: The New Testament embraces a vast fund of inspired commentary, so vast indeed that it has left untouched no thing affecting the fortunes either of the church or the world. It has even commented upon unfulfilled prophecies, for the book of Revelations is but a commentary on those of Daniel. It was proper, however, that a commentary which reached even to the unfulfilled portions of the Jewish predictions should be in this part itself obscure, for it is not the intention of the Holy Spirit by prophecy to make prophets, and to unsettle society by interfering with the gradual progress of human history. But we are already carried far away by generalities from the specials which we intended should this evening engage our attention. The rule we have adopted for our guidance being applied to the case before us, we are perfectly safe in saying that, in the 46th chapter of Isaiah it was clearly predicted that God would put his spirit upon Messiah, and in this manner point him out to the Jewish nation.

Charlotte: Your explanation, Mr. Stansbury, is perfectly satisfactory: may I again presume to enquire whether the acknowledgment of him by our heavenly Father, as his son, is among those events or facts which have been deemed worthy of the pen of prophecy? Did the prophets foretell that that God would recognize Messiah as his son?

Mr. Stansbury: I respond to these two questions which have come before us this evening, with more than ordinary pleasure, because of their intimate connection with the beginning of our religion. Much, my dear children, depends upon starting aright in the profession of the holy gospel; but I deem this impossible unless a man will admit first of all, that to believe Jesus to be the Christ the Son of God, is the great article of belief, the Creed in our religion." Let a person be persuaded of the truth of this great proposition, and when he has admitted it, let him understand its vital importance in the Christian system—let him feel that in believing this, he has admitted the great soul-saving article in our religion, and then the man is ready to commence the profession of Christianity. To come to the matter before us, however, whether the Most High promised publicly to recognize Messiah as his Son? Our time is up; the settlement of the question must be postponed. I hope at our next meeting to have the pleasure and privilege of fully satisfying the mind of my beloved Charlotte on this question.

"Now sunk the sun; the closing hour of day
Came onward, mantled o'er with sober gray;
Nature in silence bid the world repose."

W. S.

"GET THEE BEHIND ME SATAN."

This expression has passed into our mother tongue: it has become proverbial with Christians; and hence we fail, perhaps, to feel its force, as it is probably used by our Redeemer. In a word, may it not be spoken with a direct but delicate allusion to the original threatening in which, although Satan was to be destroyed by the deliverer of mankind, he was, nevertheless, to bruise his heel? Get thee behind me Satan.' The broad and vulgar offer of the government of the world, made by the Devil on the occasion, was too palpable; there was to be found in Christ nothing that the wicked one could avail himself of. Satan was to succeed only in a manner disgraceful to himself; that is, by coming behind him—bruising his heel. There is something in the very language of the original threatening that suggests foul play. The words 'behind me,' perhaps brings it out. Get thee behind me. Open attack the Saviour could stand, but even with all his excellence, he had to fall before secret machination. Who can stand before envy? The Scribes and Pharisees, the priests and rulers possessed the power of killing: to them Satan resorted, they became his instruments, his tools, his wretched accessories; and the plot went on till ruin overtook them all, and Jerusalem was conflagrated.

PERFECTION OF THE CHURCH.—*No. XXIV.*

We are told by the holy apostle, Ephesians 4th ch., that the first ministers of the Christian church were inspired for the purpose of fitting the saints themselves finally to minister to, and edify the body, in order that all, both Jews and Gentiles, should by a unity of faith, reach the stature of perfect manhood in Christ" Jesus, and consequently be no longer carried about by every wind of doctrine, and the coming craftiness of such as lay in wait to deceive. It is a vigorous profession of the gospel, then—a strong and manly character for godliness, which forms the end and purpose of our ecclesiastical organization, so that the perfection of the church is subordinate and subservient to individual perfection, and is intended to facilitate, and if possible, bring it about. From this fact we derive the obligation of all disciples to Wait on God in the order and ordinances of the church. It is said of two of the saints of old, that they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. But if the perfection of individual character depends in an eminent degree upon our regular attendance upon the ritual of the Christian religion, and our obligation to render this homage to it is enforced by the solemn consideration that we are thus dependent upon it for improvement and perfection, then the obligation is reciprocal, and that ritual must be fairly and fully instituted and continued in the Christian church. Spurious order, factitious ordinances, imperfect organization and other matters not harmonizing with the end to be accomplished, must be attended by a like unfortunate result in the development of character among the members of the community, and the reputation of the church must suffer in public estimation accordingly.

To understand the force and influence which the church exerts in facilitating the perfection of her several members, therefore, we must see that she herself is perfected, whatever this may mean. She must stand complete in faith and order, being entire, wanting nothing, and having in her nothing superfluous, nothing human. A small defect in the premises, may lead to vast errors in the conclusion. Like the Christian gospel, the Christian ordinances have been formed, and given by one who perfectly understood what was best for us; and therefore It is due to our own necessities that we have the church organized alter a primitive and original manner. Perhaps it is because the connection subsisting between the organization of the church and our character is not seen and felt, that so little practical regard is had to this matter. But few churches, comparatively care much about order; and perhaps there is not one organized with a direct view to the completion of her members in all the will of God. But let us suppose irregularity or de-

fectiveness in a church touching a single ordinance, say, the reading of the scriptures, the supper, mutual exhortation, praise, teaching, prayer or any other ecclesiastical ordinance. The effect upon the members individually must be in the ratio of that defectiveness. The apostle bids us "not forsake the assembling of ourselves together, as the manner of some is" In these days we require also to be told "to keep the ordinances as he delivered them to us." To go to a church where the order instituted by heaven, is neglected or superceded, cannot possibly be so profitable as to attend that assembly where all things exist as ordered by divine appointment.

But observe, it is perfectly possible to hold to a true faith, and a false practice, to be right in principle and wrong in fact, or in other words to obey the original gospel of Christ, and neglect the order instituted in his church. A new people with old practices, however, is like new wine in old bottles, or a new patch on an old garment Who can say how much is lost to the man of God—the disciple of our Lord Jesus Christ in that church in which the ordinance of mutual exhortation is neglected, or attended to after the most defective manner? Or who can vouch for the amount of good which might result to him from this ordinance duly attended to? "Exhort one another daily, and so much the more as you see the day approaching." —Heb. 10th ch. But our purpose in this brief and preliminary paper is simply to state that there is unquestionably a direct and intimate connection between the order of the church and the individual perfection of her members.

W. SCOTT.

MORMON BIBLE.—*No. III.*

We have had a visit of the Mormons. There came hither a few weeks ago, according to a previous appointment, a Mr. Lummerce, a preacher of this sect. The topic was the Millennium, of course; and we attended, with some other of our good citizens. The views delivered were precisely those of Winchester, afterwards retailed in a contracted form by Elias Smith.

In conclusion, he engaged to prove at a subsequent meeting, that the Mormon Bible had been a subject of prediction with the Jewish prophets. At this juncture we could not resist the temptation which his words afforded us of asking him for the texts to which he intended to refer for authority. He gave us them to the amount of perhaps half a dozen. The curiosity of the people was excited, and at the succeeding meeting the house was crowded. After his thundering harangue we sat down coolly and examined his texts, as we say, one by one. The first of them which we heard, was in Ezekiel c. 37, verses 16 and 17:—"Moreover, thou son of man, take thee one stick,

and write upon it, "*For Judah, and for the Children of Israel, his companions.*" Then take another stick, and write upon it, "*For Joseph, the stick of Ephraim, and for all the House of Israel, his companions.*" And join them one to another into one stick, and they shall become one stick in thine hand." It is known to our readers, no doubt that the nation of Israel was dismembered in the days of Rehoboam the son of Solomon. This schism was the source of unnumbered woes to both parties, for they continued to vex each other till the moment that God carried the ten tribes into Assyria. The intention of Ezekiel's prophecy then, is to promote the hopes of God's people, who were still existing in the nation, by giving them assurances that the time was coming when the tribes should again be united, and form but one people, or to use God's own words: "I will make them one nation—they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—v. 22. But what does our reader imagine the two sticks or scepters signified in the hand of our sagacious Mormon? I will tell him: he vouched then with much sound and little sense, that the two sticks signified was our Bible and the Book of Mormon!! which in these latter days were like the two scepters in the hands of the prophet, to become one Book for converting the world—to Mormonism of course, and for the bringing back of the Jews to their own land! We need not tell the reader that this commissioned officer of Joseph Smith, Jr., supplied us in this place with two sticks to break his own head with. It was enough: all his other references were equally pertinent, and equally impertinent; the people perceived the imposture, and like a candle in the socket, Mormonism expired on the floor of the schoolhouse, where it had been for a few meetings lighted up. But this only by the way.

We promised to show to our readers that this vulgar imposture of the Mormon Bible had anticipated Christianity by hundreds of years, and had described the aborigines of the American continent as being possessed of all its peculiar privileges, principles and ordinances long before the divine institution was brought into existence by its proper author, our Lord Jesus Christ. And this will we do, if God permit.

We have had ourselves, during last year, touching the name Christian, somewhat of a contention, characterized on all sides perhaps with too great intensity of feeling. Had King Benjamin of the Golden Bible been our dictator, he would have settled the business in short order. When he had resigned the government in favor of his son Mosiah, and was about to go the way of all the earth, he promised to give his people a name. Well, the time came for imposing upon them the promised cognomen; and what does our reader imagine King Ben selected *hi* the grand appellation? He chose Christian, "And now,"

said his kingship, "it shall come to pass that whosoever shall not take upon them the name of Christ, must be called by some other name; therefore he findeth himself on the left hand of God. And I would that you should remember also that this is the name that I said I should give unto you." Here, then, is the name of Christ imposed with a vengeance. Condemnation is declared to be the fate of all such as should refuse to wear it. And mark, reader, all this took place 124 years before Christ came, and ere the name Christian was ever uttered on earth. King Benjamin was a preacher as well as a prince, and on one occasion is said to have acquitted himself with such astonishing success, that his audience, like that of the late Mr. Whitfield's is described, as crying out in an agony of penitence, "O have mercy, and apply the atoning blood of Christ, that we may receive the forgiveness of our sins, and our hearts be purified; for we believe in Jesus Christ the Son of God."—page 150. Abinadi was a preacher, and held forth in the presence of King Noah. But Noah had too much experience to believe without evidence, and he ordered his guards to give the prophet his *mittimus*; so they burnt him. But Alma, a youth belonging to the priesthood, picked up the doctrine, and resorting to the woods of Mormon, he taught them first privately, and afterwards publicly, till 204 souls were baptized, and finally 450. These formed the first Christian church, something upwards of a hundred years before our religion was founded. We shall here quote the history of the first Mormon baptism introduced by Alma. Observe, however, that the compiler of this profane romance had no settled apprehension of the Christian baptism as being for the remission of sins. This piece of knowledge the impostors obtained from Rigdon at a later date than that of the publication of their Book. But here follows the baptism:

"And it came to pass that he said unto them, behold, here are the waters of Mormon; for thus were they called. And now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort and to stand as witnesses of God at all times, and in things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life. Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that you have entered into a covenant with him that ye will serve him and keep his commandments? that he may pour out his spirit more abundantly upon you. And now, when the people had heard these words, they clapped their hands for joy, and exclaimed, this is the desire of our hearts."

"And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying, O Lord, pour out thy spirit upon thy servant, that he may do this work with holiness of heart. And when he had said these words, the spirit of the Lord was upon him, and he said Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead, as to the mortal body; and may the spirit of the Lord be poured out upon you: and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world. And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the spirit. And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water. And after this manner he did baptize every one that went forth to the place of Mormon; and they were in number about 204 souls; yea, and they were baptized in the waters of Mormon, and were filled with the grace of God: and they were called the church of God, or the church of Christ, from that time forward.

"And it came to pass that whosoever was baptized by the power and authority of God, was added to his church."

Of such stuff is this miserable and profane romance,—the Golden Bible, composed, fitted, it may be, to deceive the unjudging, but certainly utterly incapable of commanding the belief of any human being who has the least desire to be guided by proof and truth. We once conversed with the impostor himself. He gave us, on the wharf at Cincinnati, his experience, and when we heard it, we could not refrain from telling him in answer, that there was not an old Methodist lady in the community, who would not, if put to the proof, tell a better story. The Book of Mormon, in spirit, matter and form, is, to all intents and purposes, worthy of Joseph Smith, Jr.,—its author and proprietor.

But what we wish our reader to observe by the quotations made from the profane Book of Mormon, is this, that the name of Christ, the peculiar principles and doctrines of the gospel, baptism, and all other matters recorded there as having been taught in America before, long before they had any existence on the other continent, and hundreds of years before Christ came upon earth.

W. SCOTT.

EXPERIENCE.

Presbyterian Minister:—You deny experimental religion. *Christian:* his Indeed, sir, we don't: you are misinformed; I pledge myself for it.

Pr:—But, sir, I had one of your preachers in my meeting house a week ago, and I heard him with my own ears ridicule experimental religion.

Chr:—No doubt you had a preacher in your meeting house at the time specified; and that he must have been speaking upon experimental religion is not to be questioned, because you have said so, but that he should have ridiculed it, is clear proof that he was not one of our preachers.

Pr:—Sir, he reasoned with us for instant submission to the gospel on baptism while reasoning was good. Is not this the distinguishing characteristic of your preachers.

Chr:—It is; but it is characteristic of others who are not of our preachers.

Pr:—Who may they be?

Chr:—The Mormonites.

Pr:—Ah! He was no Mormon. Your brethren were present and were glad to hear his offensive harangue.

Chr:—Well, Mr. T, admitting that my brethren were present and you also, you will allow that I was not present, and consequently that I am unable either to justify or condemn the speaker but upon evidence. I dare judge only by the mouth of two or three witnesses, and in the absence of these my judgment can amount only to an opinion; my opinion in this case, therefore, is that you are wrong.

Pr:—Well, sir, my ears for it, for my ears heard it.

Chr:—*Who* or what pray, was he speaking of, when his discourse became offensive

Pr:—Why, sir, like you all, he was speaking of Peter and his famous Pentecostian discourse.

Chr:—And did he deny the Christian experience of Peter?

Pr:—He did not.

Chr:—Ah! This is to the point. Did he then advert to Peter's experience, or the experience of others in the scriptures, or any body's experience?

Pr:—He admitted that the joy and blessedness of the converts on the day of Pentecost was the best of experience, but sneered at the experience of our own times.

Chr:—Perhaps, Mr. T., the experience of our own times differs somewhat from that of the apostolic times?

Pr:—I think not materially.

Chr:—Well, suppose we compare notes; suppose we hear the experience of some ancient Christian; and afterwards that of a modern. Suppose we call up the apostle Peter himself, or some of his converts?

Pr:—Agreed; one of them without a Christian experience, my life for it, you will not find.—

Chr:—It is said in Acts 2nd. c. 10th. v. that both Jews and proselytes were on the day of Pentecost converted to the gospel

by the apostle Peter. Let us suppose that Nicholas a proselyte of Antioch, afterwards one of the seven deacons, was among them, and we will hear him.

Christian and Nicholas.

Chr:—Bro. Nicholas, you were present on the day of Pentecost, and heard Peter's discourse, did you not? We desire to hear your experience.

Nich:—I was present, and heard his discourse, and was converted by it: but I understand you not, when you ask my experience.

Chr:—*We* mean no more than you should give us a relation of your conversion.

Nich:—It is stated in the 2nd. c. of the Acts: At the descent of the Holy Spirit, the noise was so great in the direction of that part of the city where the apostles resided, as to arouse the populace; the commotion could not have been greater, if Jerusalem had been on fire: the body of worshippers fled from the temple, and we foreigners along with them; thousands and tens of thousands crowded and thronged the streets, every one more eager than another to learn the cause of the general consternation, for a panic seemed to have seized upon the inhabitants of the capital. I at last reached the spot in the midst of myriads. Parthians, Medes, Elamites and dwellers in Mesopotamia, with others from every nation under heaven, both Jews and proselytes. Peter stood in front of the brethren with the other apostles on his right and left. He held forth in a natural and very striking manner, the resurrection of Christ; quoted the prophecies to this point; assured us in terms well chosen, clearly announced, and strongly stated that Jesus, whom we had crucified, was the Messiah. His words fell upon the multitude like the voice of the Almighty; they pierced us to the hearts; and we fell before the apostle like ripe grain at the touch of the reaper. All was bustle, penitence, and conversion.

Chr:—And what, bro: Nicholas, did your conversion consist of?

Nich:—We believed Peter and the rest of the apostles and were baptized.

Chr:—Was this your experience?

Nich:—Not the whole of it. As many as were baptized, experienced a joy unfelt before. The Spirit, which rested upon the apostles, seemed to take hold of every heart; we were united to the original assembly; we continued steadfast in the apostles' teaching and other ordinances, and ceased not to praise God continually; we indulged in unbounded liberality; sold our goods, gave them to the poor, went to the temple, eat and drank from house to house every day, and enjoyed the favour of all the people.

Chr:—And you simply heard, believed and were baptized, in the first instance?

Nich:— This was all.

Chr:— Mr. T. what do you think of a Pentecostian experience; is it as good as a modern one?—Or are the effects of anything preached for gospel now precisely the same? Do we in any instance see what is called conversion overflowing in such admirable attention to the ordinances of religion, such unbounded generosity to the poor, such hospitality, such spiritual joy and spiritual mindedness? And all this too simply front the fact that the converts had heard, believed, and were baptized". But I shall adduce the experience of others also, and thereby demonstrate to my brother T. that far from disbelieving in Christian experience, we maintain it in its purest and least suspected forms, namely; as it was enjoyed by the first converts to our religion—the apostles, the saints in Jerusalem, in Judea, in Samaria, and among the Gentiles. Bro. T. do you believe in Paul's experience as being genuine? N.

A SCENE IN BETHLEHEM.

Mariamne was the name of a lady of quality residing in the city of Bethlehem at the time Herod gave orders that all the children of two years and younger should be slain.

Her only and beautiful little son Absalom was then almost two years old. She was at this time in her own apartment, by the side of her infant, reclining; on a low couch, gazing on, him with a mother's fond delimit; she gently threw aside his golden ringlets, and imprinted a kiss on his snowy brow, when she was startled by a noise in the street, below; she motioned to an attendant to inquire the cause; the servant withdrew, and while she was gone, the lady arose from the couch, and drawing aside the damask curtains, she saw a soldier pursuing a woman with a child in her arms; when about to turn a corner of the street, she was met and stopped by another soldier, who snatched her infant from her arms, and immediately cut off its head, hollowing at the top of his voice, "It is the command of his majesty King Herod that all children of two years and younger shall be slain." All this was done quicker than I could write it. The servant came rushing in, and was about relating the cause, when suddenly two soldiers entered the apartment of Mariamne, and walking towards her, one of them asked, madam, how old is your infant? The distracted mother replied, twenty-three months, and rushing to the couch fell fainting on her sleeping babe. In a moment she recovered, When the rude soldiers advanced, and seizing her, threw a glance upon the beautiful child. But the foremost of them relaxing his Stern features, and turning to his companion, exclaimed 'how

beautiful! I cannot destroy it.' The other advancing with his drawn sword, was about to take its life, when the mother in agony cried, 'I appeal to Herod.' The soldiers withdrew, but presently returned with the captain of the band, who cried, 'The King's orders must be executed;' then turning to the soldiers, said, 'Do your duty.' They advanced to the couch, cut off the head of the beautiful boy, and departed. The mother sunk upon the floor, and remained insensible about half an hour. When she recovered, she was lying on a bed in another apartment, surrounded by her attendants; she raised her dark eyes to heaven, and clasping her hands, said, 'Thy will be done, O Lord;' and rising from the bed, went, to the apartment of her murdered child, then gently lifting its lifeless body, washed the blood from it, and taking the head, placed them together in the cradle. Here she knelt down, and weeping, exclaimed in the language of the psalmist, 'O my son Absalom! my son! my son Absalom! Would to God I had died for thee, O Absalom, my son, my son! She then motioned to her attendants to withdraw, and shutting the door of the room, we saw her no more. E.

PROGRESS OF THE GREAT AND GOOD PLEA.

The greatest talents on the earth are employed in pleading law and national policy. Men delight to agitate earthly questions of great extent and bearing. They feel that their reasonings convulse the nations. They perceive that by their advocacy empires rise and fall, and thrones and capitals are exalted, or moulder into dust, navies ride the deep, and warring armies shake the solid ground. All this flatters their pride, and they are delighted with it.

The greatest plea, however, that has ever been opened on earth, that which is worthiest by far of all our powers, both of conception and eloquence, the only eternal plea is that which is opened in the gospel of Christ for immediate submission to God the creator of heaven and earth. This began at Jerusalem; and its power and glory was first of all seen in the change which it wrought in the whole form and character of the religion of the Roman Empire. Its weight and greatness made even Caesar himself bow; Constantine was baptized for the remission of sins.

This plea for obedience on the spot has been revived of late years, and has set out a second time to make war against sin and those who commit it; but observe there is no second Roman Empire to be conquered by it. What then is its destination? It will at this second effort subjugate the world, the whole world, and nothing less than the world. Yes, the simple plea of "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the holy spirit," will unquestionably visit all lands, and

mankind in all the earth shall, in Christ, enjoy the remission of sins and the Holy Spirit through faith.

The experience of 300 years, the history of Christendom since the days of Luther shows us what can and what cannot be done with the gospel when stated piecemeal and unscripturally and not directly pled for obedience. It leaves the world unconquered; it animates the whole profession, so that those who favour Christianity are not able by anything they can do, to render it a real service. The product of the modern pulpit is too generally a parade of words, sentences, and paragraphs so felicitously arranged as to hide their absolute want of meaning; it is the greatest possible number of words with the least possible *quantum* of sense in them. The lusty and direct plea of the apostles is absolutely not argued in any one of these pulpits. They want the point to plead to. They speak of feeling, not obedience; of experience and not submission; of frames and not remission.

LETTERS.

GREAT CONVERSION.

None, perhaps, since its revival, has pled obedience to the true gospel with more signal success than the writer of the following letter, and his associates.

Washington, March 4, 1841.

DEAR BRO. SCOTT:—Brother Gano and myself held a protracted meeting at Mayslick, commencing on Saturday before the third Lord's day in February, and continued seven days. Brother Ricketts, their regular Evangelist, was with us.

Within that time we gained 81 additions. Some additions were made from the Baptists, Presbyterians and Methodists. I never have seen a greater victory achieved in the same time. It appears to me that in a few weeks we shall have a union there with a majority of the Baptists.

We have reached a new crisis in Kentucky; and I am convinced that the pious of all parties will unite, even if their preachers oppose. The Baptists now have it in their power to do themselves eternal honor, and advance the cause of union a hundred fold. We have been preaching here several days with but little success; but we have had a most respectful hearing. The prospects for a union with a majority of the Baptists at this place are most nattering. We have gained 6 additions here, making in all 87.

This is a glorious New Year's Gift. May the Lord bless us onward during the year 1841 as he has at Mayslick. I take fresh courage to contend for the faith. Most affectionately,

J. T. JOHNSON.

DEAR BRO. SCOTT: On the 15th of last August, one year ago, I moved from my residence in Kentucky to this place, where I found a small number of disciples, I think seventeen, who had some two or three weeks previous to my coming, agreed to meet together for the purpose of attending to the divinely authorized order of worship. Soon after our arrival, myself, companion, and five of my children united with the beloved disciples in this place; and since that time to the present we have continued to meet together on the first day of every week, to break the loaf and to pour the wine in commemoration of our once suffering, but now exalted and glorified Redeemer. Exhortation, prayer and praise, reading the Scriptures and the fellowship for the poor of the congregation are unremittingly attended to by the disciples. Br. James Rumbold is our elder, and notwithstanding our number and talents are small, the good Lord has greatly blessed us, so that we now number thirty-eight, six of whom have been added by immersion, the first we have any knowledge of being immersed in this newly-settled country.

Our religious prospects are good. Had we intelligent and zealous proclaimers, I do think the Ancient Gospel would triumph here as it has done in Kentucky and many other parts of the States. Our congregations are fast increasing, and there appears to be a general inquiry for the truth. And could we be favored with an Evangelist for a few weeks, we shall be able to get along to profit. There is some, I think, waiting with anxious expectation for some proclaimer to introduce them into the kingdom by immersion. I am anxious to see my dear brothers and sisters whom I left; truly the loss of them is hard to bear. May the good Lord bless them and preserve them to his heavenly kingdom, is my daily prayer. That your useful life may be prolonged, and you made instrumental in your old age of doing much good, is the desire and prayer of yours in hope of a glorious immortality,

JAMES GLASPELL.

Davenport, Iowa.

ANSWER.

BELOVED BROTHER:—Health and peace to you through Jesus Christ. The voice of the church crying from the arms of the infant Iowa is touching and precious. May God bless his people. May the tender vine which he has planted in the wilderness, receive the early and the latter rain, and bud and bring forth fruit to the praise of his glorious grace. Your wishes will be granted you: only persevere, and the Lord will grant you the desire of your heart. I am unable at present to visit Iowa; and I know not any one to whom I could say 'go;' but the Evangelists will see your letter, the Lord will hear your prayer, and the harvest which is ripening among you, will certainly be reaped. The Lord bless you and all the brethren with you.

W. SCOTT.

Dillon, Tazewell Co. Ill. Feb. 8th, 1841.

DEAR BROTHER STONE:

Please answer the following in the Christian Messenger and oblige your brother PETER WHIP.

1. By whom according to scripture should Elders or Bishops of churches be ordained, or appointed?
2. It by the whole congregation, where do you find scripture to support the practice?
3. If by traveling preachers or evangelists, where do you find scripture to support it?
4. If by the Eldership, or Presbytery, where do you find scripture to support the practice?
5. Would it be scriptural or reasonable for an elder to exercise the duties of the office in a congregation, if he be ordained to the office by mere permission, the congregation having no faith or confidence in the necessity of such ordination?

QUERIES PROPOSED BY BROTHER PETER WHIP.

Query. 1st. By whom, according to scripture, should Elders or Bishops of churches, be ordained or appointed?

Answer. You take for granted what needs proof, that *ordained* and *appointed* mean the same thing. That elders were chosen and appointed by the church needs no proof; but the church has no authority to ordain an elder. The scriptures nowhere name such authority, nor have we an instance on record that they claimed, or exercised such authority. Therefore, if a church exercise it, the ordination will appear null and void. If this authority was given to the church, why did not the Apostles teach them their duty, and not officiate themselves in doing it? Paul and Barnabas ordained elders in every church, Acts xiv. 23, had it been the duty of the church, why take it out of their hands, and do it themselves? And why was Titus left in Crete to ordain elders in every city, if the churches were authorized to do it themselves? Titus 1.

Queries 2, 3, 4, and 5, are all answered in the answer to the first.

C. Mess.

B. W. STONE.

NOTICE.

? Bro. Moss, will preach at Carthage on Tuesday night, after the last Lord's day in this month, and will continue several days.

Also at Mount Pleasant on Monday, after the first Lord's day in April, at 3 o'clock, or at night, as it best suits the people.

Will the brethren of these places please to notify the public?

THE EVANGELIST.

NEW SERIES.

Vol. IX. Carthage, Ohio, April 1, 1841. No. 4.

NEW GOVERNMENT AND NEW SOCIETY.

PREDICTED BY THE PROPHETS.—*No. IV.*

Behold I create New Heavens and a New Earth.

ISAIAH 65 c.

There are a great many symbols in the writings of the prophets which go to show us that the history of the true religion among mankind is divided into two great epochs, or parts, namely: a *suffering* and a *triumphant* part. That the former of these, or the suffering portion of Christian history will come to an end at a particular period, is demonstrated by the destruction of the idol of royalty described by Daniel in his interpretation of the dream of the Assyrian monarch. It is again indicated by the destruction of the ten-horned wild beast, exhibited in the 7th chapter of the same prophet; and a third time made known to us in the 9th chapter, where we are informed that this sealed, or eclipsed condition of the true religion should be continued until the appointed punishment should be "poured out upon the desolator," or upon that power which has been chiefly instrumental in retarding the progress and success of Christianity. The sounding of the 7th trumpet in the book of Revelations, is to the same amount, where those who have destroyed the earth, are themselves said to be destroyed—the desolator is himself desolated; and the kingdoms of this world "become the Kingdoms of our Lord and of his Christ." This is again indicated by the 7th vial, which being poured out into the air, denotes the universality of that revolution in society which is to give dominion to the true religion. In the 17th chapter of St. John this is a sixth time intimated by what is said of the European governments touching their hatred of Catholicity. This detestation of popery by the powers of Christendom, will be continued till the word of God, (which concerns their own destruction) is fulfilled, when both tyranny and Catholicism shall be "destroyed. Finally, the utter destruction of bad government and false religion is a seventh time shewn us under the striking

and significant symbols mentioned at the close of the 19th chapter. "And the beast and the false prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire, burning with brimstone."

This division of Christian history into a suffering and triumphant part, is noticed by that most eminent of eminent men, Sir Isaac Newton, in the following manner: "As the few and obscure prophecies concerning Christ's first coming, were for the setting up of the Christian religion, which all nations have since corrupted: so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting a *recovery and re-establishment of the long-lost truth*, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse; and this prophecy thus proved and understood, will open the old prophets, and altogether will make known the true religion, and establish it. For he that will understand the old prophets must begin with this; but the time is not yet come for understanding them perfectly, because the *main revolution* predicted in them is not yet come to pass." Perhaps, then, it shall be in the new society predicted by the prophets, that Christianity will make such rapid strides to dominion. In old society its progress is obstructed at every step. Seeing we have perfected the theory of Reformation, and now know what constitutes a clean church, O how deniable to behold the clean church in a clean society! We go for putting the cleansed church in a clean place.

When God styled the Christian Covenant a new one, he made the Jewish Covenant an old one; he antiquated it. Thus it is in relation to Society also; when he says "anew government and a new people," he makes the first government and first people old: but to make room for the new the old must be taken out of the way. Well, that which decayeth and waxeth old is ready to vanish: present society, made up of rulers and the ruled, having waxed old is ready to vanish. We are on the eve of some transcendently great change. We are approaching an order of things so totally different from the present, that when it comes it will present us with new government and a new people; it will be a new Society! For Society is composed always and in every form, of those who rule and those who are ruled. New Society! What a strange expression! It is enough to startle the soberest of us. It sounds as harsh to our own ears as did "Be baptized for the remission of your sins," when we used it for the first time. New Society! Impossible! We verily believe that thousands would sooner believe in a new heavens and a new earth than in the new Society signified by these

symbols. They could believe in the Most High changing the starry vault, with all its gems; and of his burning the solid globe herself, with all her treasures, moral and physical, sooner than in the dissolution of old society, and the creation of new. Thus it was with the Jewish nation touching the New Covenant; they could not see to the end of their own old one. Like us, with society, they thought probably that it was impossible for God to make a better covenant than the Mosaic one: they thought the law of perpetual obligation; but yet we have seen, that God could make, and that he has made both a new and a better covenant, established too upon better promises, and confirmed by better blood than was theirs. Thus will it be with society: God will make a new one: he has declared it: and it will be better both in its principles and provisions, and embody higher ameliorations for the human family than are found in what is designated civilization, or present society.

When the apostle discoursed of the New Covenant he appealed to the prophets and by citing their words, proved infallibly that a new covenant was promised. That there is to be a change of government and of the people, and by consequence, of society, we have, we trust, already sufficiently demonstrated. But again, when the prophet speaks of the merits and provisions of the new covenant, he teaches us first of all of what it should not consist; he shows us what it should not resemble. It was not to be like the old covenant. Well, in making our approach to what new society shall positively consist of, let us observe first of all what it shall not consist of, what it shall not be like. It shall not resemble old society, or it shall not consist of the organization of mankind on the very same principles upon, which present society is organized; for if it did, society would be the same then that it is now; and the new would be the old! and the old would be the new! which is absurd. It is of excellent use to be able to negative numbers and quantities in mathematical science, and it is no less so when we can do this in religious science. The Most High said that the covenant which he was to make with the House of Israel, should not be according to the covenant which he made with their fathers, when he took them by the hand to bring them out of Egypt; "for they abode not in my covenant; and I regarded them not," said the Lord. New society, then, shall not be according to the old, for it has violated all the principles of morality and religion; and the Lord regards it not; so that if any one will be its friend, he is pronounced God's enemy. "Whosoever, therefore, will be a friend of the world, is the enemy of God." The reason why God removed the old covenant was that it was not faultless. God found fault with it as not being the best adapted to human nature in its present state; and hence we may infer that the reason why God has denounced old society is this, namely: that it is not faultless before him; indeed as we have seen he

has found great fault with it, and declared that the lust of the eye, the lust of the flesh, and the pride of life, and all things else that are bad, are not of him, but of the world. Even with Christianity in it, it is full of men "who are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, bargain breakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof." New society, therefore, will not consist of the old government and old people, but of more excellent authority, and of a people associated upon better principles. Every thing in old society nearly that is truly desirable, is royal or aristocratic; the people cannot reach it; it belongs, if it is good, to the rich; if it is bad, it is given to the poor; and it was doubtless on this account that the gospel was preached especially to the poor, the Most High graciously decreeing that all good, temporal and spiritual, should not be engrossed by one class, or bought and sold for money even in the worst form of society. But not forgetting the point which we are laboring to show, namely: that the new society promised by the prophets shall not be like old society, which is by them condemned, we will here introduce the words of a great divine, whose attention to prophecy gives him the highest claims upon our respect; for notwithstanding all that he has written upon it, but few comparatively are to be relied on as capable of writing any thing aright on prophecy.

"The idea of a Millennium, it will perhaps be urged, is irrational, because we are told by different commentators, as by bishop Newton and bishop Lowth, that on the arrival of this period, all earthly government is to terminate:—But of the texts which authorize them to draw this conclusion, I am yet to be informed. That the destruction of the present European governments is predicted, I certainly am not disposed to question; but surely it does not therefore follow that there are to be [subsequently] no governments at all. Very different was the opinion of Jurieu. "All those vain titles," says he, "which now serve for ornament and pride, shall then vanish. Brotherly love shall make all men equal; not that all distinction, and all dignity among men shall cease (this kingdom is no anarchy; there shall be some to govern and others to obey), but government shall then be without pride and insolence, without tyranny and without violence." "It is Christianity," says Dr. McLane, "which confirms by positive precepts, encourages by sublime promises, and enjoins, under pain of the most tremendous evils, those virtues of piety, candor, gratitude, temperance, and benevolence which strengthen all the bonds of civil government." Mr. Stevens, a diligent student of the Apocalypse,

long ago observed that "the religion of Christ is not opposed to governments, powers and authorities, purely as such; but only to governments as idolatrous, as tyrannical, as contrary to the laws of Christ;" and it will shortly be seen that there are actually passages in Daniel and St. John, which lead us to expect that government will continue to exist in the millennium, though administered by persons of very a different character from those who are at present invested with power.

"The whole of the Apocalypse" says a late writer, "may be considered as a number of scenic pictures." Thus, the material images, occurring at the entrance of the 26th chapter, are similar to those employed at the close of the 19th. We are there told that the *ten-horned beast* was taken, and with him the *False Prophet*, and that these were both cast alive into a lake of fire: that the overthrow of the antichristian monarchies are foretold in this, as well as in other passages, has already been seen. But the succeeding verses in chap. 20th proceed a step farther. Another symbolic personage—the dragon—is there described as appearing to St. John in the prophetic vision; and being bound with a chain, till the thousand years be fulfilled. Conformably to what was stated in chap. vi, and in agreement with its proper symbolic import, I observe, that the dragon, as it cannot here denote the tyranny of the Roman empire, appears to be put for monarchical despotism in general.

"Now, to bind," says Dr. Lancaster, "is to forbid or to restrain from acting; therefore the binding of the dragon for a thousand prophetic years, seems manifestly to signify that the fury of the monarchical tyranny shall during that period be restrained. The angel of the vision is described v. 1, as having not only a great chain to bind this figurative personage—the *key of the sea*, by means of which the symbolic sea may be shut up. "Our translation," says Daubuz, turns the whole thus, "the key of the bottomless pit," but *abussos* signifies always the deep, or great sea, in opposition to little waters or seas.

"Whilst it is remarked by this able commentator that a *key* is the emblem of that which binds and shuts up; he declares, in conformity with a passage formerly cited from him, *abussos*, or the sea, is an established symbol for a state of war. That a complete stop will now be put to this unnatural state of things is accordingly the interpretation, which he annexes to this clause of the prophecy.

"In the verse which follows the account of the symbolic, dragon, v. 4, the prophet says, "And I saw thrones, and they eat upon them, and judgment was given to them: and I saw the souls of them who were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hands; and they lived and reigned; With Christ a thousand years."

"After observing from Dr. Lancaster, that *a throne* is the symbol of government or power, I shall again cite the first clause of the verse, as translated by Mr. Wakefield: "*and I saw thrones, to the sitters on which judgment was given.*" "What can this mean," says Dr. Lightfoot, "but power and authority to be magistrates and judges?" To the same purport Mr. Lowman. This "figurative description seems to intimate order and government in the kingdom of Christ, that some were to have judgment given unto them, or to be raised to the authority of magistrates in it. This, as all other governments, was to be made up of governors and governed." "*Judgment was given unto them.*" "By judgment," says Vitranga, "here is understood the office and dignity of a judge. John has imitated the expression of Daniel, who says, "the judgment sat," that is, judges were invested with the power of pronouncing sentence, and adorned with the office and dignity of judges. But judgement involves and carries along with it the idea of government, as Dr. Launey has very well observed on this place; "for to judge in the style of the Old Testament is to govern." Who the persons are who hereafter shall govern, is not however, stated by St. John; "and the reason is this," says Vitranga: "He expected his readers would compare what he says with the parallel place in Daniel, from whom we learn that government will at length be administered by men of religion and probity."

"The parallel places occur in ch. vii. Some of them have already been brought forward, and shall not be repeated; but verses 18 and 22 have not yet been alleged, "That the saints of the Most High shall take the kingdom and possess the kingdom for ever," is the declaration of Daniel in verse 18; and in verse 22 he says, "judgment was given to the saints of the Most High; and the time came when the saints possessed the kingdom." Still more perspicuous is verse 27, where it is said "that dominion shall be given unto the saints of the Most High." At length, Europe, and afterwards the world at large, will be governed by men of pure morals and uncorrupted Christianity. Such at least will be the character of a decided majority. "To these passages of Daniel St. Paul,' says Vitranga, 'manifestly refers where he says,' "Do you not know that the saints shall judge the world?" "That is," says Dr. Lightfoot, "know you not that there shall be a Christian magistracy?" This is probably the true interpretation; but what particular period, and particular description of persons, does the reader conceive the doctor regards as here designated by the apostle?—The princes and other men in power, who have plundered, or governed the European world for these last fourteen or fifteen centuries!

"In the xith chapter of the Apocalypse we peruse the account of the figurative resurrection of the inhabitants belonging to the "*tenth part*" of the symbolic city. In ch. xx we read of the

resurrection of those who have been oppressed and persecuted by the beast, which description differs from the other in being of a general kind, and unrestricted to any particular country. That this is also figurative, Dr. Whitby has largely, and in my opinion, decidedly proved. I repeat the words of St. John, "And I saw the souls of them who were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

"It has," says Mr. Lowman, "been correctly observed, that all these expressions may very well be understood in a figurative sense. The souls of them who were beheaded for the witness of Jesus, and which had not worshipped the beast, may easily, and according to the nature of prophetic language, signify persons of like temper and spirit with them, of like faith, patience, constancy and zeal.—It is a very easy and natural figure, as well as very common in this book of prophecy, to describe persons by the names of such whose tempers and character they imitate and follow. Thus the names of Sodom, Egypt and Babylon are so often ascribed to Rome, on account she nearly resembled them in corruption, pride and cruelty." The true meaning of this symbolical representation," says Dr. Johnson of Holy wood, "is this: at that period, the world shall be peopled with men of the same spirit and character with the real martyrs of Christ; with men, who like them, shall call no man on earth, master, in matters of religion; who, free from the fetters of superstition and idolatry, and regarding the sacred rights of conscience, shall regulate their faith, worship and conduct by the word of God, the infallible standard. Men of this character shall in succession live on earth, and enjoy a state of great purity and joy." The martyrs may also be said to live and reign with Christ, "on account of the very high but unsuperstitious respect which the inhabitants of that age shall pay to their memories, and the warm gratitude which they shall feel for these good and undaunted men, who, adhering to the testimony of Jesus and the word of God, at the expense of their fame, fortunes, liberty and lives, were the intelligent and voluntary instruments in the hands of God, of transmitting to them that divine religion which they enjoy in such purity, peace, and plenty. With respect to the prophet's expression, says Mr. Lowman, that they shall reign with Christ, it may well be understood in a figurative sense, as we are said to be crucified with Christ, and to live with him, or as Christ himself is said to live in us.—Gal. ii 20.

"Without citing any more passages from the xxth chapter of the "Apocalypse, or alleging any more extracts illustrative of the words which were last quoted, I shall refer those who may be

disposed, minutely to examine this part of the prophecy, to Lowman, Johnson, Brenius, Vitranga and Whitby, whose opinions on the figurative import of this prediction coincide, and are expressed at considerable length: and I shall here only add what has already been stated, that a symbolic resurrection, according to the Old Testament and to the Oriental Oneiro-critics, signifies a recovery of such rights and liberties as have been taken away."—*Illustrations of Prophecy*,

After all these revelations being delivered to us, may we not with every reasonable prospect of being gratified, cherish the pleasing assurance that society will be at no distant period essentially changed? Sir Isaac Newton as we have seen in the beginning of this paper, says, that the main revolution had not come to pass in his day: but observe, we are now two hundred years in advance of the period at which Sir Isaac Newton was born, and consequently are all that time in advance of him in respect to the great Revolution that is to complete and settle in a fixed and permanent condition, that new order of things which will characterize the future age, which "signal revolution" Sir Isaac further observes, "predicted by all the prophets, will at once both turn men's eyes upon considering the predictions, and plainly interpret them." Let the reader mark the language of the great philosopher and interpreter. The approaching revolution he styles, the "main," the "signal" revolution which all the prophets have foretold.

May God hasten on the deliverance of all nations. May the tyranny of those despots and princes who have so long oppressed mankind, and retarded the progress of Christianity, speedily receive a check, and finally an overthrow from which they shall never recover while the world endures. Our soul longs for the emancipation of mankind from every thing that opposes itself to Christ and Christianity. We wait, but with patience, for the conclusion of the present state of society.

W. SCOTT.

THE TEN-HORNED BEAST.

The following discourse is so fraught with learning, and it treats of a subject so intimately connected with the main topic of our present volume, that we could not perhaps furnish our readers with any thing of a collateral nature more to the point than it is. It contains in fact the substance of all the philosophy and learning that has accumulated on the prophecy of the Ten-horned Beast for some hundreds of years.
W. Scott.

ON THE TEN-HORNED BEAST.

So often are the two-horned and the ten-horned Beasts mentioned in the Apocalypse, and so much depends on the forming

of correct ideas respecting them; that, before I proceed to the examination of any other part of that sacred book, it will be proper to give some account of these emblematic personages. The description of them is principally contained in the xiiith chapter. That *Horns* denote not single *kings* but *kingdoms*' is now agreed by all the commentators; and it is universally admitted by them, however unwillingly it may be often admitted, that *the Ten Kingdoms*, mentioned by Daniel and by St. John, are the modern dynasties of the European world which now subsist.

By Daniel *Four Beasts*, or oppressive empires, are described. The last of them, having Ten Horns, belongs to the Roman empire, as governed first by the emperors, and afterwards by the Ten Kings, among whom the western empire was partitioned: and it is this emblematic *Beast*, in its last state, as existing in the time of these monarchies, which St. John represents in his visions. It is 'for the convenience of the prophetic calculations,' that the Roman western empire 'is considered as subsisting, though in a new form, under the Ten Kings among whom it was to be divided.' The identity of these two Beasts, that of Daniel and that of John, Romanists and Protestants alike admit. '*The Beast* that arose out of the sea (Rev. ch. xiii.),' says that learned Jesuit Alcasar, 'evidently relates to *the Fourth Beast* in Daniel, ch. vii.' That 'the whole description of it is borrowed from the viith chapter of the prophecy of Daniel,' is the declaration of Joseph Mede. 'It is,' says Dr. Cressener, 'unquestionable that the Fourth Beast in Daniel is the same with the beast in the Revelations, and especially in the time of the little Horn.'

'We are to look,' says Sir Isaac Newton, 'for all the eleven horns of the fourth beast, among the nations on this side Greece.' With respect to the Greek empire seated at Constantinople,' we are not to reckon it, adds this great author, 'among the Horns of the fourth Beast, because it belonged to the body of the third.; 'These Ten Horns,' says bishop Halifax, 'are the Ten Kingdoms of the Latin or western empire.' 'We must look,' says bishop Newton, 'for the Ten Kings or Kingdoms, where only they can be found, amid the broken pieces of the Roman empire. The Roman Empire, as the Romanists themselves allow, was, by means of the incursions of the northern, nations, dismembered into Ten Kingdoms.' 'Procopius,' says Dr. Worthington. 'who was half Heathen and half Christian, and who therefore could have but little regard for the scripture-prophecies,—reckons up these several nations; and they prove to be in number exactly Ten, according to his recital.' 'As if that number of Ten,' says Daubuz, 'had been fatal in the Roman dominions, it hath been taken notice of upon particular occasions. As about A. 1240 by Eberhard, bishop of Saltsburg in

the diet at Ratisbon.—At the time of the reformation—they were also Ten.' 'As the number of the kingdoms,' says Mr. Whiston, 'into which the Roman empire in Europe, agreeably to the ancient prophecies, was originally divided, A. D. 456, was exactly Ten:—so is it also very nearly returned again to the same condition; and at present is divided into Ten grand or principal kingdoms or states.'

However, 'we need not,' as Daubuz observes, 'to heed much the after-divisions.—The Holy Ghost only takes notice of that number in the *origin* of the Beast.' 'We must know,' says Jurieu, speaking of the Ten Horns) 'that things retain the names which they bore in the original, without regarding the alterations which time does bring along.' To the same purpose Sir I. Newton. After enumerating the Ten Kingdoms into which the western empire was divided, he observes, 'some of these kingdoms at length fell, and new ones arose: but whatever was their number afterwards, they are still called the Ten Kings from their first number.'

To ch. xiii. of the Apocalypse the most attentive consideration is due. Whilst the Beast with Ten Horns, the representative of the Ten Kings, and the emblem of *Civil Tyranny*, is portrayed in the first ten verses of the chapter; the seven that follow contain an account of another emblematic *Beast, having two horns like a lamb, and speaking as a dragon*, who is an ecclesiastical personage, and denotes the Antichristian Priesthood and *Ecclesiastical Tyranny*. That the ten-horned Beast is a personage altogether distinct from the antichristian priesthood, is abundantly evident from a perusal of the xiiith chapter; nor is this less clearly to be deduced from an inspection of the prophetic scenery of the xvith; where the antichristian priesthood are emblematised by a woman sumptuously attired, and this woman is represented as being *seated upon* the ten-horned Beast.

The account given by St. John of the first Beast is as follows. And I saw a *Beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon, his heads the name of blasphemy. And the Beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the Beast. And they worshipped the dragon which gave power unto the Beast: and they worshipped the Beast, saying who is like unto the beast? Who is able to make war with him? And there was given, unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his taber-*

nacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world.

This *Beast*, says Daubuz, is the representative of the 'Ten Monarchies,' which arose 'out of the ruins of the Roman empire.' 'He represents,' says Mr. Pyle, 'the *Civil Powers* of the Roman empire,' meaning that empire in its present state, as divided into a number of independent governments. In contradistinction to the other, it is denominated by bishop Newton 'the *Secular Beast*;' and his lordship correctly says, that whilst the other *Beast* 'enslaves the consciences,' this 'subjugates the bodies of men.' 'St. John,' says the prelate 'saw this *Beast rising* out of *the sea*, but the Roman empire was *risen* and established long before St. John's time, and therefore this must be the Roman empire, not in its then present, but in some future shape and form; and it arose in another shape and form, after it was broken to pieces by the incursions of the northern nations.—And the sovereignty, which before was exercised by Rome alone, was now transferred and divided among Ten Kingdoms.' In correspondence with this, Mr. Pyle says, you have the same *Beast* in a new shape.—It is no longer a pagan empire; but it is the same dominion under Ten weak Tyrants.' 'Those Ten Kingdoms of the Roman empire,' says Mr. Whiston, 'which arose in the fifth century, are that great *Beast* with seven heads and ten horns. But important as the subject is, I am introducing authorities with a needless profusion; since the prophet himself has communicated to us direct information on the point, not only telling us that this emblematic *Beast had Ten Horns, and upon his Horns, Ten Crowns*, but that *the Ten Horns are Ten Kings*. It deserves also to be noted, that *the dragon* is expressly said to *have given* to the ten-horned *Beast his power*. Now 'a *dragon*,' as bishop Hurd observes, when speaking of this passage, 'is the known symbol of the old Roman government in its pagan, persecuting state.' And *who* succeeded the Roman emperors in their power, but the Ten Kings, among whom the provinces of the empire was distributed?

The symbolic import of *sea*, from which the ten-horned *Beast* is said to have *risen*, perfectly harmonizes with these observations. '*The sea*,' says Daubuz, 'signifies a multitude of men in commotion or war. Therefore in Daniel's visions we find *the four winds striving upon the great sea*, and out of it *four great beasts* arising, to signify that four great monarchies should arise out of the wars, which should happen in the world; one of which bears the characters of this *beast*.' In the same manner,

in the passage under consideration (I am now transcribing from Dr. Lancaster's abridgement of Daubuz) *'the ascending* of the wild Beast, here described, *from the tea* denotes that the tyrannical power represented has its origin from wars and commotions. And forasmuch as this wild Beast *has seven heads and ten horns*, as well as *the dragon*, hereby is denoted that he is possessed of the same empire as *the dragon* was; and consequently that the wars and commotions, from whence this beast had his rise, were such as had happened in the Roman empire, by the irruptions of the barbarous nations.'

The Secular Beast is likened to *the bear, the leopard* and *the lion*. These, says Mr. Lowman, are 'famous for strength and rapaciousness in seizing and devouring their prey.' They are therefore, admirably expressive of the formidable power and the plundering policy of the antichristian monarchies of Europe. It is, remarks an early commentator, 'said to be like a leopard, full of spots, swift and cruel; to have the feet of a bear, which grasps both with the hinder-most and foremost legs and claws; and to have the mouth of a lion, to tear and devour. The government which this nature doth affect is absolute, to have all in subjection in its will without any other rule or laws.' The epithet of *scarlet-colored* is fastened upon this Beast, observe bishop Newton and Mr. Pyle, 'to denote his cruelty.'

(*To be continued.*)

QUESTIONS CONCERNING NEW SOCIETY.

If New Society is to be created, will it be created by the Christian religion, or for the Christian religion? But perhaps I do not make myself understood. Let me try it again. You know that in chemical science some things are said to be bad conductors of heat, electricity, &c. Now has not Old Society proved itself to be a bad conductor of Christianity? Is not the progress of the gospel obstructed at every step by the sentiments of infidelity, atheism and irreligion, which it has to encounter in it? Do not the evil habits and customs, the pleasures and pursuits which belong to Old Society prove an effectual barrier against the universal spread of the gospel? And since this is true (for who will deny it?) will not the new political society spoken of by the prophets be created for the purpose of facilitating the progress, and establishing the permanency and purity of the true religion in all the earth? That is, Will not New Society, in the providence of God introduced for the benefit of Christianity rather than by it? Will not the problem of the Millennium be solved by this fact, namely: the cleansed church shall be planted down in a cleansed political society

that is, shall the clean church be in a clean place? At present the reverse of this is true. We have a denied church in a defiled. political society. Or if occasionally the principles of reformation succeed, so as to purify a body or assembly of worshippers, then we have a cleansed church in a denied society! And how long a clean thing can remain so in an unclean place may be learned from the history of all the religious establishments which are around us, which however pure at their origination, never fail to become corrupted as they grow in years, and to be filled with all unrighteousness.

ANSWER.

Nothing is more abundantly evident to those who are engaged in propagating original Christianity than that the manners and customs, the habits, sentiments, pursuits and pleasures of society as now constituted, present the most formidable obstructions to the progress and stability of religion. It is not to be expected therefore, that until there is a radical change in society, even original Christianity will enjoy that distinguished favor and meet" with that eminent success to which by its relation to the best interests of mankind, it is so justly entitled. But while it is most certain that ancient society has proved itself to be a sorrowful conductor of the true religion, I might say a non-conductor, yet we cannot subscribe to the sentiment that Christianity will have no hand in changing it. The persons engaged in the framing, modeling and adopting of the American Constitution were themselves in most instances not Christians, yet who would say that Christianity had nothing to do with the origination of the Republic of the United States? No sensible man would say so. Well, those who may be employed in the creating of new Society may themselves not be true Christians, but who would expect that any one within the limits of Christendom, who should propose any radical amelioration of Society, should be wholly free from the reflex influence of Christianity? Nay, it is just within the limits of Christendom that we may hope to see new government and a new people arise; and if the society which such shall form be not created directly by those personally possessing an experimental acquaintance with our religion, yet it shall be for the everlasting benefit of all who do. In other words, if now Society is not created by Christians, it will be created for thorn; and seated down in the midst of "a people whose manners and customs, habits, sentiments, pursuits and pleasures will be in greater harmony with her institutions, the church shall spread her doctrines around the world, and make an easy conquest of mankind. Meanwhile it is extremely encouraging to know that in all our efforts to convert mankind, we still are advancing their best interests, and pre-

paring them for that greatest and last revolution which is to change the face of human affairs, and stamp a new character upon the world; and not only so, but we are preparing the; saints for heaven. This is encouragement enough for all, not only to continue, but to increase their efforts in the cause of true religion. So that if we survive not to see that happy period which has so long been the object of hope with the people of God, we may at least die in the consciousness of having lived doing all that we could to make others meet to be partakers of it.

Is then, the problem of the Millennium solved by this fact, that the church cleansed from all corrupted religion, shall be seated down in an external political society, cleansed from all impure, irrational and unnatural manners and customs, pursuits and pleasures? The thought will be deemed a curious one at least. It is supposed that the great change or revolution, upon the verge of which we all now stand, is signified by the following solemn and sublime words, "And the heaven departed as a scroll when it is rolled together."—Rev. vi. c, 14 v.

W. SCOTT.

UNION OF PROTESTANTS.

APPEAL TO THE AMERICAN CHURCHES, with a plan for Catholic Union. By S. S. Schmucker, D. D., Professor of Didactic and Polemic Theology in the Theological Seminary of the General Synod of the Lutheran Church, Gettysburgh, Pa.

This is a small work of one hundred pages, intended to unite, if possible, upon the proposed plan of the author, all Protestant Churches. It is written in a spirit of much Christian liberality, with considerable force of argument and knowledge of history. In his preliminary chapter, Dr. Schmucker demonstrates from Scripture injunctions, from primitive apostolic Christianity, and from its consequences, the evil of sectarianism, or party division in the Church of Christ; and having settled this point with great force and clearness, he next proceeds "to inquire, what is the more immediate and specific nature of that union which characterized the primitive Church, and which is obligatory on us to promote." He shows that

1st, "It is certain that this union did not consist in any compact ecclesiastical organization of the entire Church in a nation or empire under one supreme judicatory.

2d, "That the Primitive Unity of the Church did not consist in the organization of the whole Church on earth under one visible head, such as the Pope of Rome and the papal hierarchy.

3d, "That the unity of the primitive Church did not consist in absolute unanimity in religious sentiment.

All these things Dr. Schmucker makes very clear. And presupposing the existence and prevalence among our primitive brethren of that unity of spirit, which alone gives life and value to all the external forms of religion, he proceeds to show what were the positive and apparent means of manifesting and perpetuating this unity of spirit among the original churches. With a dignity and frankness highly becoming a member of that church which had the great Luther for one of its pillars, Dr. Schmucker propounds as the first of those principal means for preserving unity of spirit among primitive Christians was this, namely: "*entire unity of name.*" His words are,

1st, "The first means of union was *entire unity of name*; that is, the careful avoidance of all names which implied difference, or division. In the apostolic age, the followers of the Redeemer were technically called Christians, and only Christians. The churches in different places were distinguished by geographical designations, and by these alone. We read of the church at Jerusalem, the church at Corinth, the church at Rome, &c, but not of the Pauline, Appoline, or Cephine church, nor of a church named after any one but him who bought the church—not a part of the church, but the *whole* church, with his blood. Let it not be supposed that this is an unimportant feature of Christian union. Paul the apostle did not thus regard it when he so promptly met and repelled the attempt of those at Corinth who adopted such sectarian names, saying " 'I am of Paul,' and 'I am of Apollos,' and 'I am of Cephas.'" He expressly forbade their adoption of such names, declaring that by so doing they implied, that their adopted leaders had died for them, and that they had been baptized into their names. The sentiments of the church during the earlier centuries, may be learned from Lactantius at the commencement of the 4th. century. "The Montanists, Novatians, Valentians, or whatever else they call themselves, have ceased to be Christians, because they have renounced the name of Christians, and called themselves by the names of men."—*Instil, div. iv, c. 30.* This estimate of the importance of *unity of name*, is doubtless overwrought, yet the influence of different names is far from being unimportant at present. "Names are things," said that distinguished and laborious servant of Christ, the Rev. Dr. A. Green, when on assuming the editorial chair of the "Presbyterian Magazine," he changed its title to "Christian Advocate." His reasons for this change he thus assigns: "We usually form some judgment of a publication from its title, and indeed it is for this very purpose that a title is given. Now, on hearing of a Presbyterian Magazine, some, it appears, have set it down at once as a sectarian work, of which the main and ultimate design would be to diffuse and defend the doctrines and opinions which are peculiar to Presbyterians, and on this

account they have resolved to give it no encouragement." What is here acknowledged of the term Presbyterian is equally true of every other sectarian name of Christian churches. Whilst it is conceded that the substitution of geographical for sectarian names could not remove the whole difficulty, it is equally certain that it would not be without its influence. Even Celsus, the bitter foe of Christians, when charging on them as criminal their differences on non-essentials, which prevailed among them, in his day was compelled to acknowledge as one bond of unity among them, their *unity of name*. Thousands of enlightened, true Christians of different denominations differ only in name. And thousands there are among the more ignorant, who exhibit much acerbity against other sects and prepossession for their own, and yet are ignorant of all the points between them except the name."

Mr. Schmuker having laid down the "*entire unity of name*" as a principal external means of manifesting and perpetuating unity of spirit among the first disciples of Christ, next says,

2d. "The second bond of union among the primitive churches, was unity of opinion in all fundamental doctrines, that is, the profession of a creed of fundamentals."

Dr. Schmuker vouches that a creed of fundamentals is presupposed by the apostle's injunction "earnestly to contend for the faith once delivered to the saints; and finally, that the existence of such creed is proved by the fact that every candidate for baptism was required first to profess it, as in the case of the eunuch. "If thou believest with all thy heart thou mayest be baptized." "The custom of requiring of all applicants for baptism a confession of their faith in the fundamentals of the gospel, seems to have been general throughout the where church, for among the earliest documents of Christian antiquity that have reached us, there is one which by the universal testimony of the Christian fathers, is an authentic collection of the several points of doctrine to which this assent was required from the days of the apostles, we mean the "Apostles' Creed," so called." Dr. Schmuker remarks of this creed, that it is highly interesting and important to modern Christians, 1st, because it, shows what their primitive brethren thought the Scriptures taught, and 2d, that in order to the unity of the Church they deemed it lawful to demand unanimity only in fundamental doctrines. "This creed, let it be remembered, was the only one which was adopted in the church of Christ until the fourth century, in which the Council of Nice adopted one of the same import, and of but little greater length." APOSTLES' CREED.

"I believe in God; the Father, Almighty, the maker of heaven and earth.

"And in Jesus Christ, his only Son, our Lord; who was conceived of the Holy Spirit, born of the virgin Mary, suffered

under Pontius Pilate, was crucified, dead and buried.—The third day he arose from the dead, he ascended into heaven, and sitteth on the right hand of God, the Father, Almighty: from thence he shall come to judge the quick and the dead.

"I believe in the Holy Spirit; the holy universal church; the communion of saint?; the forgiveness of sins; the resurrection of the body, and the life everlasting."

"To this some copies add the sentence, "descended into hades," or the place of departed spirits; but it was not found in the creed of the Latin churches until the sixth century.

"All who adopted these doctrines, and adorned them by a consistent walk, were regarded as worthy members of the one universal church of Christ, were every where admitted to sacramental communion by right.

3d. "The third bond of union among primitive Christians, was the mutual acknowledgment of each other's acts of discipline.

"If an individual was excommunicated or under censure in one church he could not obtain admission into any other. As a security against imposition it was customary for persons of good standing when traveling into strange places, to take letters of introduction, or certificates of their good standing from the pastor.

4th. "The fourth band of union among the primitive Christians was sacramental and ministerial communion.

"This broad principle of Scriptural Christian communion extends to all indiscriminately whom we regard as true disciples of Christ. Thus it is laid down by Peter: "Inasmuch as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?" It is equally certain that *ministerial* communion, and official acknowledgment pervaded the church in her primitive ages.

5th. "The fifth means by which unity was promoted and preserved among the primitive Christians, was occasional epistolary communication.

"Of this fact we have abundant proof in the epistles of Clement, Polycarp, Ignatius and Barnabas, who were called apostolic fathers, because they lived partly in the apostolic age. From Eusebius we learn that Dionysius of Corinth about the year A. D. 160 sent abroad numerous epistles of this kind.

"We cannot but commend the epistle of the venerable Dr. Planck of Germany, to the General Synod of the Lutheran church in this country, as also the epistles of the Congregational and Presbyterian churches of the United States to the Christians of the same denomination in Europe. Still, all these epistle³ bear on their front the badge of schism, for they were addressed by sects, not to the Christians of another country in general, but only to Christians of the same sect. They were epistle³

from followers of Paul and Apollos in one land to disciples of the same leaders in another land. [This is the nature of all religious communion at this day.]

W. Scott.

6th. "The last bond of union was the occasional consultation of different churches by representatives convened in a *council* or *synod*. This means of prolonging unity among Christians was for several reasons not very frequently resorted to in the apostolic age.—As, however, neither Christ nor his apostles have appointed such bodies as courts of judicature, or appeal, it is probable, their decision should be regarded merely as advisory.

"We have thus endeavored faithfully to exhibit the features which constituted the unity of the primitive church. Let us now pursue the subject farther, deduce the principles furnished by these facts, and finally develop a plan to restore the unity of the body of Christ—a consummation devoutly to be wished by every disciple."

(*To be continued.*)

LOVE-FEAST.

Last night we had a Love Feast: It was opened by prayer, and psalms and hymns and spiritual songs. The sweetest brotherly feeling pervaded the assembly, which, by the way, was large, the house being crowded. A brother C. D. Hurlbut then addressed us on the subject of true love—or of that divine passion which is felt by a heart purified by the principles and privileges of the gospel of Christ—faith and forgiveness, or faith unfeigned and a good conscience. Another brother J. Cochran followed, and cited, as authority for the Feast, primitive custom and words of scripture. Prayers and praises were again offered to Him that sitteth upon the throne, and to the Lamb. The refreshment was introduced, and after thanks and praises to God through Jesus Christ, was distributed among the people. The end or intention of the Feast was carefully and distinctly stated by the presiding brother. The effects of a too didactic theology, the results upon professors in formality, coolness, and sometimes absolute coldness, of too precise and sectarian an explanation of the scriptures, are obvious in all the churches. Many are utterly ignorant both of the persons and names of their brethren. Most professors have only a few favorites, and upon these they expend all the blessings of their spiritual communion. They know no other; they seek to know no other; and it is to be regretted that the exact organization of our religious establishments everywhere, is too favorable to these partial feelings. Our Love-Feast was intended then to correct and counteract these unchristian results, and to extend, if possible,

the knowledge of all to each member in the assembly. For this purpose the elders and officers of the institution, moved out of their places, and walked down the aisle saluting, and conversing with, every one on their way saint and sinner—Methodists, Presbyterians, Baptists, New Jerusalemites, &c. of all whom we met some ourselves, and consequently had personal assurance of their presence on this interesting occasion. The elders and officers were soon followed by the body of the disciples, who now crossed the meeting-house in every direction, saluting their brethren, and the strangers with all affection, and forming many new acquaintances both with the one and the other. The simple refreshment consisted of a bunch of raisins and a small confection of cake. Every body seemed to partake of it with gladness and singleness of heart, praising God, and rejoicing in the favour of one another. No scene, perhaps, could be more interesting. It was a great multitude of the followers of Christ moved upon by the command of their master that it was their duty to love one another. And surely if any brother who was rich, desired for charitable purposes to become acquainted with the poor, this was the time for bestowing gifts, and forming acquaintances. On such an occasion a wealthy brother might confer favours on many of the poor children of God, and none but his God know it.

The assembly was now called to order; and a brother, impressed perhaps by the multitudinous appearance of the scene which had just passed, addressed the whole from this scripture. "And I beheld, and lo! a great multitude whom no man could number, of every nation, tribe, people and language stood before the throne of God and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb." The great number of the saved, their variety, from all nations, &c, the noble station which they occupied in the presence of God, their robes of purity, their palms of victory, and their employment in praising God and the Lamb were briefly and successively touched, and the speaking concluded. Thanks and praises were again offered to God and unto the Lamb, when the assembly was dismissed.

Upon the whole it appeared to us that the meeting was well calculated to bring about the effect intended. Many new acquaintances were formed, the feelings were relaxed and generalized, the spirits of all seemed to be refreshed, and perhaps the bigotry and prejudice which distinguish us Christians in these last days were in many persons considerably abated. Not excepting our own brethren, I know not one connection in Christendom that is not defiled by a party spirit. No one assembly on earth dare look at itself and independently of the other assemblies of the same faith and order. When we speak of the Christians of a city we

say the Presbyterian church in Pittsburgh, the Methodist church in Pittsburgh, the Baptist, the Covenanting, the Seceder church in Pittsburgh, and the Disciples' church in Pittsburgh; but who dare say as Paul would say, "the church of God in Pittsburgh," meaning all who in Pittsburgh call on the name of the Lord, "both theirs and ours," as Paul again would say? Better times, times when there will be one body and one spirit, are we hope, approaching.

W. SCOTT.

LETTERS.

MY DEAR:

Peace and grace to you through Jesus Christ. May he make you a blessing to many people.

Nothing very interesting occurred in our passage up the river. Although we hoped to leave on Wednesday, yet we were detained till late on Thursday; and after many delays occasioned both by loading and unloading, reached Pittsburgh only on Monday afternoon, so that in fact we were nearly five days in ascending the river. Hither, at last, however, we arrived in safety, for which our devoutest gratitude is due to the Father of mercies, to whom be praise and all honor for ever and ever.

On Friday morning there arose a slight religious dispute upon the boiler-deck, between two of the passengers, one of whom seemed in the first instance to be a Universalist, but as his sentiments became farther developed, it was evident that he had no faith in the scriptures as a divine revelation. He proved himself nevertheless capable of citing particular portions at great length, and had nearly vanquished his opponent, when, by a casualty common enough in such places and on such an occasion, the whole business was transferred to new hands. A great variety of subjects now passed rapidly across the field of debate; and foreknowledge, the fall, predestination, election, sin, death, and many other topics of an equally grave nature, successively engaged the attention of the parties and of the audience, which, by the way, was made up of nearly all the passengers. In this protracted and desultory argumentation two things were sufficiently obvious, namely: 1st, that there is a powerful susceptibility in the human mind for points and particular topics. It seems to be with the eye of the mind as with the eye of the body.—The external vision does not like to dwell on vacuity, it longs for an object to rest upon, and readily leaves space for points. It is thus also with the eye of the mind. It searches for particulars in the first instance. But while it was very apparent that all the points of foreknowledge,

predestination, sin, the fall, &c, had made powerful impressions upon the minds of those engaged in this running fight, it was no less so that they were, if not wholly, at least in a very great degree, unprovided with the *materia* of knowledge, both philosophical and scriptural, which was necessary to settle such remote, though perhaps not unimportant questions.

To narrow the ground, and if possible to make the whole more profitable to the audience by throwing aside the unsettled, and perhaps *unsettleable* things which distracted the combatants, it was at this point proposed, whether it would not be better to limit matters by selecting a particular question. This was approved, and the question of the Messiahship was introduced. It was here agreed, that this, if determined in the affirmative, would solve all difficulties. At this juncture, a fair opportunity of imparting some light upon the first principles of the gospel presented itself. Nothing can be more unwise in one who would propagate a knowledge of Christianity than to enter upon the investigation of a point remote from its beginning. The people generally are utterly unenlightened in the first principles. The Messiahship, or faith, or repentance, or other topic lying upon the threshold of Christianity, is all that the general mind is at this crisis prepared for.

The passengers were inclined to treat us with great respect, and requested me to speak to them. I did so; but they were chiefly young men, fond of pleasure, and most of them merchants on their way to the East for their summer stock of goods, and consequently but illy prepared to profit by any thing that might be said on religion. One of them, however, a physician, about twenty-four years of age, conceiving a favor for me, made known to me the state of his mind on religion, and seemed surprised at the views which were presented to him. It was evident he had never heard or conceived of matters as understood by our brethren and written in the scripture. He seemed greatly struck with surprise that immediate pardon should be associated with baptism, and said he would consider the matter.

I was sensibly affected with the case of a young man who told me he was on his way to Boston. He had left his father's house some years ago, and had since that time been very prodigal. When he lived at home his father was wont to be truly religious, and in the duty of instructing his family was rather remarkably attentive. He not only prayed, but was scrupulously careful to question his children on the holy scriptures every day. The family was blessed, and full of happiness. But in an evil hour the unfortunate parent undid in a moment the work of years. The members of the family had one evening been out at different religious meetings: when they all arrived home the father seemed more than ordinarily happy, and told the family that he was; but alas! they had small reason to con-

gratulate him, for just as this juncture he subjoined the following: "My children, I am unable to conceal from you the great change which has recently passed upon my religious sentiments. I solemnly believe in the final restoration of all men to true holiness and everlasting happiness." The family were confounded: the declaration withered all the buddings and blossomings of religious principles which his former care had created; from that moment the deluded father prayed and read to his family no more. The character of the house underwent a sensible change; it deteriorated in every respect; and the young man who gave me this history finally abandoned the paternal roof to try his fortune in the West. This was the bitter fruit of Universalism. In the midst of his prodigality however, the young man had been led to hear preaching, and was converted. He said he was on his way back to his father's house in the hope that he could be of real benefit to his soul. The son was unwilling that his parent now advanced in years should die with this lie in his right hand. How great an ornament to youth is piety! and how sensibly had it affected the heart of this young man! His eyes were full of tears while he recited to me his history; and indeed, his filial piety appeared so great that I could not refrain from weeping with him. How greatly conservative of the best affections of the heart is the religion of Christ! and how unfortunate is that person who, like the father of this young man, thinks these the best view³ of Christianity which lead him to abandon prayer, the reading of the scriptures, and the religious duty due from him to his own flesh and blood!

It is devoutly to be hoped that there is much latent reverence for our Creator in the minds of our fellow citizens, for the amount of apparent Godliness is on many occasions extremely small. Of about one hundred passengers, not more than six seemed to have any acquaintance with religion. They brought me in mind of the people of Cicero's day, who spent their time chiefly in talking in the forum and at the corners of the streets of Rome, of things and matters which profited them not. Business, novels, newspapers, cards, &c, engaged all hearts and heads and hands, but neither piety nor philosophy were discoursed of by any aboard. This is shocking in a population deemed Christian. How much more rationally and profitably would they have spent their time, had they discussed some literary, philosophical or religious question! Or if instructed in music, as all our youths ought to be, how much more agreeable to have listened to them, had they united in the performance of a piece of sacred music! The manners and customs of our society are in most instances very hostile to the diffusion of true religion. Could the study of sacred music be substituted for many of the frivolous pleasures to which our youth are

addicted, the first, would, I doubt not, prove highly favorable to Christianity.

Boone Co., Mo., Feb. 16, 1841.

DEAR BRO. SCOTT:

We have lately been blessed with numerous accessions to the churches of Christ in this section of country. At Tear Creek and Columbia we have had 12 or 14 additions. Brother Thomas Smith and myself were in Fulton the 2d Lord's day of January, where there were 7 additions. Bro. Wills and I were there again last Sunday, when one other confessed the Lord. We were with the brethren near Millersburg the Lord's day previous, when two were immersed, and one other confessed.

On Friday before the 5th Lord's day in January, a meeting commenced in Fayette, Howard county, which continued for ten days. Brothers Smith, Lancaster, Wills, Prewitt, Burton and myself, of the teaching brethren were present. Brother Wills and myself left before the meeting closed, but Brother Smith and others remained to the end. The result was 59 additions, embracing a few Methodists and Baptists, one or two Episcopalians; the rest I believe by faith and obedience. It was truly a glorious time. Among the number who united I must mention Brother H. L. Boon and lady. Brother Boon had for many years been a respectable preacher in the Methodist church, but had withdrawn from them a short time previous. On Lord's day, when he came forward to unite, he gave an able and interesting address, assigning the reasons for his previous and present course. Ho was listened to with profound attention by a vast crowd, and I am confident but few gave him their attention, who were not entirely satisfied with his conduct. He parted from his former brethren, having a "moral and ministerial character free from reproach." It is due to Brother Smith to say that at the above meeting he was our principal speaker. He has truly been a blessing to Missouri. Brother Scott, can't you make us a visit some time during the present year? Affectionately your brother in the hope of Heaven,

THOMAS M. ALLEN.

Wilmington, O., March 18, 1841.

DEAR BRO. SCOTT: Grace, mercy and peace be multiplied unto you. I have concluded to employ a leisure moment in writing to you a few lines, the object of which is to inform you, concerning a recent protracted meeting of ten days continuance,

in the town of Dayton, in the labors of which I was assisted all the time by brother Padget, who resides there, and occasionally by brother J. Swallow. We had a most joyful time. The brethren were greatly refreshed, and sinners eagerly "heard the word of truth, the gospel of their salvation," believed and obeyed were "sealed with the Holy Spirit of promise," and enabled to rejoice in possession of a present salvation. From the commencement of the meeting, up to the date on which I left, some 39 persons were immersed, besides a number of immersed persons united with the brethren, making in all some 52 additions to the congregation. The prospect for more was flattering, when I left, to fill my appointments at other points, and I have learned that quite a number more were brought into the fold of the Redeemer. The Lord prosper the brethren in Dayton, and cause them to abound more and more in every good work. Very affectionately your brother,

W. PINKERTON.

Dry Creek, Ky, March 17th, 1841.

BRO. SCOTT: Enclosed I send you Bro. T. M. Allen's letter: and I also will give you an account of my labors in the gospel for the year 1840. There was added to the congregations of the Lord where I preached, upwards of 100 persons, most of them by baptism, some 6 or 7 Baptists, several Methodists and 1 Roman Catholic. Among the number three of my own family, a young gentleman I had hired, a niece that lives with' me, and one of my sons, so that all my children that are old enough to understand the gospel have obeyed it. I yet have three more little ones that I am trying to train up in the way they should go. My health has been so precarious and delicate that I have not preached much the past winter, but God willing I calculate to do all I can to promote his cause and kingdom the present year. On Friday next I calculate (God willing) to go to the S. F. Bigbone, and if my health will permit, preach several days. May the good Lord bless you and yours. Farewell.

JOHN G. ELLIS.

Protestantism.—No one Protestant sect is more numerous than all the others taken together. The Lutheran church, which is by far the largest, numbers, according to the best authorities, a population of about 30,000,000, whilst the whole body of Protestants amounts to about 70,000,000. Hence it is evident that the peculiar distinguishing doctrine of each sect, disbelieved by the majority of Protestants.—*Pop. Theol.*

THE EVANGELIST.

NEW SERIES.

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NEW GOVERNMENT AND NEW SOCIETY,

PREDICTED BY THE PROPHETS.—*No. V.*

Behold I create New Heavens and a New Earth.

ISAIAH 65 c.

The destruction of the image of royalty and the ten-horned wild beast, the opening of the last seal, the sounding of the trumpet, and the pouring out of the last vial with the burning of the beast and false prophet and the binding of Satan are illustrious and striking symbols of the fact that the present order of things in the nations shall infallibly terminate; while the symbols of the Little Stone changed into a mountain, the enthronement of the Messiah, Dan. vii, 13, His coming in the clouds of heaven, the opening of the temple of God, the victory of Christ over the Beast and false prophet together with the resurrection of the dead,* not their souls only (*nekroi* not *psuchai*.) who had been beheaded for the witness of Jesus and for the word of God, equally show that a new order of things will gradually, and perhaps suddenly be introduced.

Old society is defiled by two monstrous evils, bad government and false religion; and their destruction becomes the more difficult from the fact that throughout the nations they are inseparably united for the protection and support of each other. They either retard or wholly obstruct the progress of Christianity in all places. Till they are themselves subverted, therefore, it is impossible that our religion should mount into the dominion of the world. The kingdoms must be politically regenerated before they can be religiously regenerated. Till "*hai basileiai* the governments of the world become governments of our Lord and of his Messiah," *Rev. xi, 15*, it is impossible that Christianity should become the religion of mankind or Christ reign over the nations. The history of our religion for 2000 years demon-

*The rest of the dead lived not until etc. *Rev. 20th c. 5th v.*

strates the truth of this assertion, and it is also vouched for by the condition of things in the nations at this moment.

What, then, is to be done? Why, earthquake must succeed earthquake, or, to drop the symbol of the sacred scriptures, revolution must succeed revolution in every nation under heaven till the long-lost rights of man are understood and restored, and governments founded upon these rights are universally established. The prince, therefore, that violates the inalienable rights of his fellow man, or obstructs or retards the progress of original Christianity, puts himself in opposition to that long expected order of society which has been so often promised to mankind in the sacred scriptures; and every friend to the rights of human nature and the primitive religion of Christ acts in harmony with God and his Messiah, and will do what in him lies to bring to pass that glorious state of things shadowed forth under the magnificent symbol of a "New Heaven and a .New Earth."

Two mighty revolutions favorable to the rights of man and the Christian religion have in our own times occurred in France, the first in 1790, and the last in 1830. The former struck down an ancient tyrant who tramped upon the liberties of man by the grace of God! the latter give birth to a modern king who will continue to govern only while he enjoys the grace of the people and causes the charter of their liberties to be respected as "a truth." Louis XVI cherished an army of slave-making priests who dazzled the people by the scorching splendor of an apostate catholic church, because they glorified the monarchy and made the world adore it. Louis Philip, the first citizen king, must see all the christians equally supported by "stipends from the Public Treasury." Thus passes away the old heavens.

The great blessings which the French nation won to itself by its revolutions were, first—the perfect equality of all ranks before the law. 2d. Equal taxation, 3d. Equal admissibility to all offices civil and military. 4th. Personal liberty. 5th. Perfect religious liberty. 6th. The freedom of the press. 7th. The inviolability of property. 8th. The abolition of the conscription. 9th. The abolition of the law of primogeniture. 10th. The right of voting. 11th. Trial by jury. 12th. The inviolability of their charter, and 13th. A Prince to govern them not *de gratia* but *de jure*, that is by the consent of the governed. These are what are called "*French Principles*," they are embodied in a series of Articles constituting the charter of 1830, the era of the last revolution: but they are derived from an earlier document styled the "*Declaration of Rights*" proposed forty years previous, during the first revolution in 1790 as the basis of the government which the friends of liberty desired at that time to establish, but which they failed to accomplish from a want of knowledge, virtue and religion in both the revolutionists themselves and in the great body of the people. Most people are very igno-

rant of these principles, and of the good which has accrued to the French nation from the successive revolutions—which have transpired in the kingdom. Thus arise the new heavens.

But although advanced much beyond all others on the continent of Europe in their sentiments of rational liberty, the French nation is, nevertheless, far from being absolutely purified even in a political point of view. Further reformation, therefore, either by law or revolution must obtain before the people arrive at that just equality of right and rank which we suppose constitutes a perfect national policy. The ancient nobility have been allowed to resume their worse than empty titles, and the king can create nobles at his pleasure. Religion is supported from the public treasury. Vast standing armies are in constant pay. The profession of arms is still honorable, there are still among them those who are styled "Princes of the Blood:" and Legions of Honor decorated and regulated by the Prince are still regarded as indispensable to his personal safety.

National improvement must be attained either by reformation or revolution. Messiah to whom the government of the world has been entrusted, has showed all long-suffering with the nations. He has afforded them abundant space to reform: but their protracted history shows that when men have attained to power they will do what they can, to keep it; and that in the present government and religion of the nations no improvement can obtain by reformation. The time is come therefore, when he will subject them to revolution instead of reformation, and to use the diction of prophecy, "dash them to pieces like a potter's vessel." He will subvert every nation under heaven and the blood-thirsty populace of every state on earth, shall, as in France during the first revolution, make war upon itself to the knife.

Hopkins, Whitby, Bellamy, Taylor, Towers, Bogue, Emerson, Potter, Wardlaw, Jones *cum multis aliis* have written of the Millennium. And the enthusiasts of Cromwell's time, Ann Lee, Brothers, Joanna Southcott, Miss Campbell, Jemima Wilkinson, the Barkers, Jumpers, Mutterers and Mormons have successively appeared with pretensions to found the Millennial church: but reader, suffer the pretensions of no one to divert you from the common salvation of the holy apostles. Any one affecting to lay the foundation of a church different from the foundation of God and Christ, is an impostor. No man can introduce the Millennium. The new order of things which is to be established in the nations will be introduced gradually, and by the nations themselves under the eye of a superintending Providence.

Sinners rather than saints will be first of all engaged in this business, for there will be war to the knife. Let us sow the seeds of original Christianity under the benign protection of the American government, and glorify God by a walk and behaviour becoming the Gospel.

W. S.

THE ROMISH CHURCH SINCE THE REFORMATION.

The theory to which Romanists refer as well for authority as for vindication of the flagrant usurpations of civil power by the Popes, is ingeniously set forth by one of their ablest and most authentic writers, Cardinal Bellarmine, in a series of lectures on the Papal power, delivered in Rome itself, by appointment of Pope Gregory, fourteen years after the Council of Trent.—"It is asserted that the Pope has not directly and immediately any temporal power; but that by reason of his spiritual power, he may possess at least *indirectly* supreme power in directing the temporal affairs of all Christians, in order to the bestowment of spiritual good." This assertion is illustrated by the following analogy: as man is composed of flesh and spirit, which though separate, are closely connected; and the latter rules the former, so that if the end proposed by the spirit is hindered by the flesh, the flesh must be punished by fasts and other methods, and if necessary the tongue prevented from speaking, the eyes from seeing, &c. In like manner society is subject to political and spiritual power, the end of the one being temporal peace, of the other eternal salvation. They constitute one body, and the inferior must be subject and subordinate to the superior. The spiritual power does not interfere with temporal matters, if the spiritual design be not hindered; but if any thing of that kind take place, the spiritual power may and ought to coerce the temporal power, in every suitable and necessary manner. "The Pope cannot," says Bellarmine, "as Pope, ordinarily depose temporal princes, although just reason exists, in the same manner in which he deposes Bishops, that is as an ordinary judge; yet he may change kingdoms, and take away from one, and bestow upon another, as supreme spiritual prince, if the same should be necessary to the salvation of souls." Again, "the Pope cannot, as pope, ordinarily enact or confirm civil laws, or annul the laws of princes, because he is not political head of the church; yet he may do all this if any civil law is necessary to the salvation of souls, and kings will not enact it, or if any civil law is injurious to the salvation of souls, and kings will not abrogate it." Further, "the Pope cannot, as pope, ordinarily judge in temporal matters; nevertheless in any case in which the safety of souls is concerned, the Pope may assume even temporal judgement; when, for instance, there is no judge, as when two independent monarchs are at variance, or when those who may and ought to judge refuse to give sentence." Once more, "the Pope may and ought to compel all Christians to serve God in that manner which their station requires of them. But Kings are bound to serve God by defending the.

church, and punishing heretics and schismatics. Therefore the Pope may and ought to enjoin kings to do this, and if they neglect, to compel them by excommunication and other suitable measures."

We need not inform the reader that the above ingenious but sophistical theory, presents, the holy father full of license to interfere with the liberties of any and every country whenever and wherever he pleases. That the Romish church has renounced none of her pretensions, might be inferred from her general policy in past ages. Retraction and Reform are words unknown in her vocabulary, and hostile to her theory of papal infallibility. But it is demonstrated by the fact that during the last year (1833) the Pope actually undertook to pronounce null and void the laws of the Portuguese government at Lisbon; and absolved the inhabitants of that country from obligation to obey them!!! A lucid commentary this, on the reiterated declarations of the papal leaders in this country, that the Pope has nothing to do with civil government!!

That the Pope has been for sometime past casting a wistful eye upon these happy shores, we cannot doubt when we reflect that immense sums of money have recently been sent into this country for the extension of Papacy amongst us! A single society in Austria, which enjoys the express sanction of the present Pope, remitted 160000 florins to the Romish bishops in Kentucky and Ohio, within the last three years. How deep the interests of the holy father in this society is, and how reasonably we may calculate on its rapid extension, may be inferred from the fact, that the Pope promised to all contributing members of this association, gratuitous remission of sins several times a year! The great number of Jesuits who are flocking into our country and commencing operations in every part of it, add not a little to the plausibility of this opinion. Whether the extensive emigration of Catholics from different parts of Europe, is encouraged by their priests at home, and with what motive, is of course unknown among us. Put the prominent advocates of Romanism in this country unhesitatingly repeat the declaration, that their church cannot alter, but maintains the same principles heretofore avowed. We may, therefore, reasonably expect a persevering and desperate effort to gain the ascendancy among us in due season; whilst at the same time we cannot doubt, that by due vigilance in the citizens of our own country, those efforts by the blessing of God, will meet a signal defeat.

The above brief discourse, which we extract from "Popular Theology," shows at once how the Pope manages to compass his ends, and at the same time dexterously avoids the responsibility incurred by the ten thousand murders, and the ten times ten thousand outrages which he has caused to be committed against the persons and property of such as have greatly and

dauntlessly refused to acknowledge this blasphemous and assumed authority. How can we, who live in these times of peace, sufficiently revere those chosen ones who in the ages of darkness so nobly withstood him! The beheaded ones, those whom he slew for the testimony of Christ and for the word of God, will yet live; nay, they will now live, and reign in the memory and affections of all their brethren while the world endures.

W. S.

THE TEN-HORNED BEAST.

Continued from page 84.

And the dragon gave him his power, and his seat, and great authority. The word here translated *seat*, should rather have been translated *throne*, as it is by Wakefield, Doddridge, and Daubuz. 'This,' says Daubuz, 'is an introduction of particulars to shew, that the dragon surrendered up to the Beast all its royalties, or the several parts of his power. *Dunamis* is often taken for armies, *the throne* is the imperial seat, or power of government, and his *authority* is the jurisdiction over all the subjects. The terms are easily understood; and that this signifies, that the Beast succeeded in the same power as the dragon; that is, that the Roman empire was divided into the Ten Monarchies of the Beast.—There is one thing more to be observed, that the dragon is said to give his power to the beast; whereas it appears, that the barbarians, who dismembered the empire, did enter it by force; but this is not material, for a surrender of power is the giving up of that power. But besides that, the Romans did not barely surrender their power, but gave it for the most part by treaty to those barbarians under the name of alliance.'

To facilitate our inquiries into the import of the next verse (v. 3.), it will be requisite previously to explain a passage in c. xvii. After mentioning *the seven heads* in v. 9, the angelic interpreter says in v. 10, *And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.* The subsequent explanation is from bishop Newton; '*And they are seven kings, or kingdoms, or forms of government, as the word imports, and hath been shewn to import in former instances. Five are fallen, five of these forms of government are already passed; and one is, the sixth is now subsisting. The five fallen are kings, and consuls, and dictators, and decemvirs, and military tribunes with consular authority; as they are enumerated and distinguished by those who should befit know, the two greatest Roman historians, Livy and Tacitus. The sixth is the power of the Caesars or emperors,*

which was subsisting at the time of the vision.' With respect to the seventh head, which in St. John's time was *not yet come*, and was to *continue a short space*, I shall quote from Mr. Evanson, previously observing, that the prophet says in v. 11, c. 17, that the *Beast* itself is the eighth, i. e. may be regarded as an eighth head. 'There cannot remain a doubt, that *the Beast having seven heads and ten horns* 'is a prophetic type of the civil power of the Roman empire, considered in this prophecy of the New Testament, first, as subsisting under its sixth or imperial form of government; then, as being for a short space of time only semi-imperial; and lastly, as consisting of that pollarchy, into which the semi-empire was broken by the incursions of the northern nations.'

I shall now return to c. xiii. *And I saw one of his heads, at if were wounded to death; and his deadly wound was healed: and all the world wondered after the Beast.* This head, according to the quotation recently alleged, was the semi-imperial government, which was *wounded* even unto *death* by the hostile invasions of the barbarians from the east and from the north. By Mr. Pyle, who, the reader will perceive, does not distinguish between the imperial and the semi-imperial power, this verse is thus paraphrased. One of these forms of government, or one *head* of this empire, received, methought, a fatal blow, i.e. the imperial power, under the Caesars, was destroyed by the barbarous nations. But, though this one head was destroyed, *the Beast* itself still lived; the power, the persecuting power, still remained, though got into several hands, and the Ten Kings exercised the same cruel and arbitrary dominion over their Christian subjects as ever the heathen emperors had done. Thus *the deadly wound was healed*, to the pleasing astonishment of all the corrupted part of the Christian world.' The similar statement that follows is from an ingenious writer of the last century 'The deadly wound of one of the heads of the Beast' signifies 'the ruin of the empire by the incursion of the barbarous nations, and the extinguishing of the western emperors in Augustulus.—He lived again, when the like politic body or civil state affairs in the empire was re-established by the ten-horned Beast, by the barbarous nations settling into a subjection to, or a compliance with, the Roman laws.'

And they worshipped the dragon which gave power unto the Beast; and they worshipped the Beast, saying; Who is like unto the Beast? Who is able to make war against him? Dazzled with the lustre of the imperial throne, mankind in general had formerly revered the power and the persons of the Caesars; and had supported them in their exactions, and their despotism. Thus also has it happened to the ten-horned Beast, who has since laid" waste the ancient dominions of the dragon. The mass of mankind, since the establishment of the tyrannic governments of

modern Europe, have manifested an irrational reverence for the glitter which surrounds the thrones of their despot?, and the titles with which they have been decorated; through their own labors have been taxed for the support of that glitter, and the assumption of those titles has often been inconsistent with their most valuable rights. They have been ready to exclaim, *Who is like unto the Beast, who is able to make war with him?* When any nation has struggled to break its chains asunder, how often has the noble effort been regarded as altogether vain; even criminality has been attached to it; and it has been branded with the epithets of disloyalty and rebellion!

It is the declaration of the prophet, that, on all the heads of the *Beast, names of blasphemy* were imprinted. That is, says Mr. Whiston, all the 'forms of government' under which the empire had been, and was to be were idolatrous.. And *the Ten Kings*, he observes, under the Christian name, should yet really and effectually promote idolatry still though in a more covert manner, and by more cunning pretences., Of the Secular Beast it is farther said, that *he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle*. Now says Mr. Evanson, '*to speak blasphemy*, as far as I am able to understand that expression, can only signify, to speak dishonorably of God; to speak of his divine nature and attributes., To form a just judgment then of this part of the prophetic vision, it is necessary to examine, 'whether the civil governors of Europe—have propagated and established doctrines fairly liable to such a charge.' But what is it *to blaspheme the name and the tabernacle* of God? Bishop Newton says on this verse, that 'he is convicted of the first of these charges, who assumes to himself the divine titles and honors; and he *blasphemes the tabernacle of God*, that is to say, his temple and his church, who calls true Christians, who are the house of God, schismatics and heretics, and anathematizes them accordingly. Whether the lofty titles and persecuting conduct of many among the European potentates can on this ground, be impeached, I refer to, him who is conversant in the language of courts and the history of kingdoms.

Though it is the two-horned Beast, who has principally forged fetters for the conscience, though priests and pontiffs are the persons who have enforced this antichristian claim with the most unremitting industry; the princes likewise, who constitute the ten-horned beast, have almost universally arrogated the power of stigmatizing and punishing men for their religious sentiments, when these have happened not to harmonize with the creed of the court. The prophet accordingly declares, that *it was given unto him to make war with the saints and to overcome them*: words which are thus paraphrased by a member of the English hierarchy. 'The worst and most dreadful article of this antichristian dominion will be, that of forcing the consciences of

men in religious matters, and of persecuting all that dare to question or withstand their idolatrous commands.' In the Netherlands alone, on account of religion, more than 100,000 of the subjects of Charles V. are said to have suffered by the hand of the *executioner*; and this extraordinary number is attested by Grotius, a man of genius and learning who preserved his moderation amidst the fury of contending sects, and who composed annals of his own age and country, at a time when the invention of printing had facilitated the means of intelligence, and increased the danger of defection. Father Paul, however, it is proper to state, reduces these Belgic martyrs to 50,000, The Jesuit Standers himself confesses, that an innumerable multitude of Lollards and Sacramentarians were burnt throughout all Europe, who yet, he says, were not put to death by the pope and bishops, but by the civil magistrates; which perfectly agrees with this prophecy for it is said of *the Secular Beast*, that HE should *make war with the saints and overcome them*.

But perhaps these words of the prophets are not to be understood exclusively of religious persecutions. They may be of more general interpretation. They may refer to those multiplied oppressions and cruel sufferings, political as well as religious' to which genuine Christians, and men of honest and upright minds have been particularly exposed during the profligate administration of antichristian monarchs.

'The kings of the earth, 'says the pious Dr. Owen, 'have given their power to antichrist, endeavoring to the utmost to keep the kingdom of Christ out of the world. What, I pray, hath been their main business for seven hundred years and upwards, even almost ever since the man of sin was enthroned? How have they earned the titles, *eldest son of the church, the catholic and most Christian king, defender of the faith*, and the like? Hath it not been by the blood of the saints?

And power was given him over all kindreds, and tongues. This also has been wonderfully verified. And some possibly may be disposed to ask, has not the domination of the European monarchies, in conformity to this prediction, been established in every quarter of the globe; and have not they, or the plunderers whom they patronise and protect, extended their devastations and power to the extensive shores of Africa and the southern continent of America' to the populous plains of Hindostan and the defenceless islands of the Ocean?

And all that dwell upon the earth shall worship him whose names are not written in the book of life. Mr. Whiston, when speaking of this passage and of the Ten Kings, says, 'some few chosen persons only, *whose names were written in the book of life*, durst oppose them, or refuse submission to their wicked and idolatrous commands.' Certain indeed it is, that the inhabitants of Europe have paid a servile homage to the tyrants who have oppressed

them; whilst those virtuous persons, the favorites of heaven, have been few in number, who have sacrificed their interest, and hazarded their safety, by asserting the inviolability of conscience, or by standing forward in defence of the civil liberties of mankind. Such persons will not, however, lose their reward.

Illustrations of Prophecy.

BAPTISM.

LECTURES on the Nature, Subjects and Mode of Christian Baptism, by John T. Pressly D. D. Pittsburgh Pa.

LECTURE I.

The book with the above title was handed us while in Pittsburgh; but it is said to have been answered by a Baptist Preacher almost as soon as it was out of Press. Be this as it may, we shall give the reader an account of it. In his preliminary chapter Doctor Pressly enumerates the important doctrines which are taught in Baptism. He says—

"1 In this ordinance we have a decided testimony to the doctrine of a trinity of persons in the unity of the Godhead."

"2 In baptism, we have an impressive representation of the doctrine of human depravity."

"3 The doctrine of expiation by the blood of Jesus."

"4 In the ordinance of baptism we are also taught the doctrine of regeneration by the Holy Spirit,"

In the conclusion of this chapter the doctor enquires into the nature of the profession which is made in the reception of baptism, and says,

"1 There is a public profession of our faith in those great doctrines which are taught in this ordinance."

"2 In the reception of baptism we profess our subjection to God, and our dedication to his service.

"3 In baptism we profess that we are under obligations to die unto sin, and live unto God."

"LECTURE II. The proper Subjects of baptism."

In answer to the question Who are the proper subjects of baptism? the doctor responds, "Those who make a credible profession of their faith in Christ," and he requests his readers to observe that so far as faith is necessary to the reception of the ordinance by those capable of exercising it, there is no dispute. He observes that it is no uncommon thing to hear Baptists speak of "Believer's Baptism," as if they were peculiar in this; but in all such cases Presbyterians, he affirms, say to him who desires baptism what Philip said to the Eunuch, "If thou believest with

all thy heart thou mayest." "It is, therefore, unnecessary labor on the part of our baptist brethren, says the doctor, to collect quotations from the scriptures to prove the necessity of faith and repentance previous to baptism." Nay he says, "How preposterous it is for our friends to claim some hundred texts of this character as though they were conclusive on their side of the controversy, when, in reality, they establish simply that which no one denies." Here we respond to the doctor's observation and ask If it be unnecessary to quote scripture in support of that which nobody denies, is it not unnecessary and preposterous both to leave this for that which thousands deny? Let the question be concerning two banknotes of a thousand dollars. Twenty persons sit in judgement upon them. All affirm that one of them is genuine; but ten say that the other is a forgery. Suppose the doctor's annual salary depended upon his choice, would he hesitate in making the selection? Would not this case open his eyes? The doctor, we venture to affirm, would prefer that note which was approved by all.

"He that believeth and is baptized shall be saved." The inference, says doctor Pressly, which baptists draw from this language is that since infants cannot believe, therefore they should not be baptized. If this inference is valid let us see to what results it will lead. Our Lord further declares, "he that believeth not shall be damned." Apply the mode of reasoning we are examining, to this declaration. Infants are not capable of believing, therefore all infants shall be damned!"

It must be allowed that the Doctor and the Baptists equally have here with considerable force of argument proved that "He who believeth and is baptized shall be saved, and he that believeth not shall be damned" is a scripture that has no relation to the case of infants and such as cannot believe. The doctor indeed admits very frankly that such expressions as "He that believeth and is baptized" and "Repent and be baptized" afford no evidence for the rite of infant baptism; so that this ceremony must depend for its authority, if it have any, upon other scriptures than these. Doctor Pressly then requests his reader particularly to bear in mind, that, with regard to adults, there is no dispute between him and his Baptist brethren, "The point at issue," he says, "is simply this.

"Have the infants of believers a right to christian baptism?" This is the question, says the doctor; and here our brethren deny and we affirm. The doctor then in a succession of arguments in support of the affirmative—the substance of which is as follows.

1. "My first argument," I am quoting the doctor's words, "is drawn from the fact, that the infants of believers were, under the former dispensation, constituted members of the visible

church." Now circumcision being the visible symbol of relation between God and his church under the former dispensation and baptism under the present dispensation, and God never having cutoff the children of his people from his church, the infants of believers, therefore, have a right, Doctor Pressly concludes, to baptism.

Let us attend, then, for a moment to what is admitted and to what is denied by doctor Pressly. 1st. It is allowed that the church has existed" under different dispensations. Well, what is it that makes a dispensation of religion? I will answer this question; but be it observed first, that, admitting the church to be one through all ages, then she has been under three dispensations 6i nee the days of Abraham. 1st. The Patriarchal, 2nd. the Jewish and 3d. the Christian dispensation. In the first or Patriarchal she was under the Abrahamic covenant. In the 2nd. under the Sinaitic covenant; and in the 3d. under the New or Christian covenant. What then makes a dispensation in the true religion) I answer a new covenant. No change purely secondary or accidental can make a new dispensation of religion. The change must pass on the constitution. The whole change must amount to a constitutional re-organization of the church before it merits the title of a dispensation. Accordingly in the days of Moses the church was re-organized and established constitutionally upon the basis of the Sinai covenant. This covenant became of course the charter of the church's—rights and liberties. A like constitutional change obtained a second time at the appearance of our Lord Jesus Christ when the church was re-organized upon the New Covenant. We can, therefore, with no more propriety confound the three covenants than we can confound the dispensations of which they were the bases. These covenants though they do not clash with each other are nevertheless all different from each other in certain particulars, and severally form the constitution of their respective dispensations. During the patriarchal age the church, from Abraham to Moses, was sustained and governed in her faith and worship by the Abrahamic covenant. Throughout the Jewish dispensation, from Moses till Christ, she was founded on, and governed in her faith and manners by the Mosaic covenant; and in the Christian dispensation, from Christ till now, she has been established upon, and governed in her faith and worship by the Christian covenant, which by the way is the last that God has made with the church; and hence it is called the "*Everlasting Covenant*"* *Heb. xiii, 20.*

Dr. Pressly having satisfactorily enough proved that children by circumcision, (males I presume,) had membership in the

*By this single expression we may perceive the unilluminated nature of that enthusiasm which teaches a different doctrine concerning the Millennial church.

church during the Patriarchal and Jewish dispensation, it behooves, he says, those who deny the right of infants to baptism under the Christian dispensation to "show that God has cut off the children of his people from his church with which they were once connected, and has recalled a distinguished grant, which he once conferred. Let," he continues, "authority be produced from the New Testament, that God himself has dissolved that connection between his church, and the children of believers which he established." This is more imperative than logical. It rather behooves the Doctor and all others who affirm that the New Covenant or constitution perpetuates infant membership in the new dispensation, to prove it. He affirms, we deny; consequently it is his to prove and ours to confute. The doctor's strength in this matter then is to be found purely in the proof. If he demonstrates his proposition he is a strong man; if he has failed in his attempt to do this, he knows that he has fallen in the company of the great—hundred of men who have been equally unfortunate in this affair with himself. His fist proof is that if there is no infant membership in the Christian church this absurdity follows, viz: that "under the benignant reign of the Prince of Peace, the privileges of the church, instead of being enlarged, have been in a most important respect, seriously diminished." Now this observation may be true or false; but it proves nothing. Infant membership is right or wrong constitutionally, and must be determined by an appeal to the New Covenant. Let the question of infant membership be put in regard to the first or Patriarchal dispensation, and the reader will possibly feel the force of my observation. "Were infants members of the church during the first dispensation and under the Abrahamic covenant? Answer: "And God said to Abraham, Thou shalt keep my covenant thou and the seed after thee in their generations. This is my covenant which ye shall keep between me and thee, and thy seed after thee. Every man child among you shall be circumcised.—He that is eight days old among you shall be circumcised" &c *Gen.* xvi, 9, Now put the same question in relation to the constitutionality of infant membership under the second or Jewish dispensation and covenant. Were infants covenanters in the Jewish dispensation? "Yon stand this day." said Moses, "all of you before the Lord your God, your captains of your tribes, your elders, and your officers with all the men of Israel, your *little ones* & c.—that thou shouldest enter into a covenant with the Lord thy God," &c. *Deut.* xxvii, 9. Here then the question of infant membership under the two preceding economies or the Abrahamic and Mosaic covenants is explicitly avowed and determined. But now put the same question in relation to the Christian dispensation and covenant. Are infants members of the church in the Christian dispensation? Here not the Bible but Doctor

Pressly, who speaks of Christianity as a dispensation of the true church without even once naming the *new covenant*, boldly says "infants of believers were under the former dispensation constituted members of the visible church of God, the conclusion then is, that infants are still members of the visible church." &c. Twenty pages of the doctor's book are then occupied in proving the identity of the church in all dispensations, infant membership in the preceding economies, the coincidence of circumcision and baptism *as initiatory rites*, as being *representative of justification*, and as *signs of a change of heart*, when he concludes page 46 thus. "Since, then circumcision and baptism agree in their spiritual import, and since circumcision has vanished away, we conclude that baptism has supplied its place; and as the infants of God's people had a right to circumcision under the law, much more have they, under the gospel, a right to baptism." "*We conclude!*" Dr. Pressly adduces no positive scripture proof for the baptism of infants, but only concludes from what obtained in former dispensations to what he thinks should obtain in the present dispensation. Now the very most that could be claimed for the doctor's reasoning is that it is *possibly* true; but infant baptism is a *positive* ordinance in the doctor's church; If then I required to be convinced of the validity of infant baptism I should demand more for the *positive* practice of this rite than, *possible* proof. To set a *positive* ordinance on reasoning only *possibly* true is incongruous and dangerous. This is the nature of the proof on which the church of Rome settled her doctrine of the seven sacraments. There is one point, then, and a fundamental *one*, which the doctor, in computing circumcision and baptism, has unfortunately overlooked; namely: this, that the circumcision of infants was a positive ordinance—that is it was positively and expressly commanded in the two preceding dispensations." "Every man-child among you shall be circumcised." *Gen.* xvii, 10. The law of circumcision under the Patriarchal dispensation or Abrahamic covenant was positive, and to be attended to on pain of death. Under the Mosaic dispensation or Sinaitic covenant it was equally positive. "Make thee sharp knives," said the Lord to Joshua, "and circumcise again the children of Israel the second time." *Josh.* v, 2. How strange, then, if infant baptism is a positive ordinance under the new covenant and in the Christian dispensation that there should be neither positive precept nor positive example for it! We are not, however, to be surprised at this rite's differing from circumcision in regard to this sort of authority: in this respect it absolutely differs from itself as viewed in different lights. In the light of the Presbyterian standards it is a positive ordinance, for the confession says, "The infants of such as are members of the visible church are to be baptized;" but when viewed in the light of scripture there is nothing positive written concerning it.

(*To be continued.*)

MORMON BIBLE.—*No. IV.*

Carthage has had another visit from the Mormons. The fact that we touched their idol the Golden Bible, has excited the highest indignation of these deluded men. At a previous meeting it was announced that the speaker named Page would, on Wednesday evening, address the audience relative to certain papers on Mormonism published in the Evangelist. Wednesday evening came, and there was a full house. In the beginning of his speech Mr. Page observed, "If Mormonism is false how comes it to pass that so many of the Disciples, Reformers, or Christians, as they sometimes call themselves, embrace it?" He had baptized many of them, and Rigdon himself had been a Reformer. To this it was replied that the question touched in the Evangelist did not relate to conversion, but to the Book of Mormon. Satan had left heaven, and Judas the college of Apostles, but the apostasy of the Devil and Judas argued nothing against heaven or the holy apostles. They had gone to their own place it was said; and with equal propriety it might be said of Rigdon and others who had apostatized from the Bible—they had gone to their own place and would make better Mormons than Christians.

What a horrible picture of pollution and discord does Christendom at this moment present us with in its profession of Christianity! Protestants re-baptize Catholics, Baptists re-baptize Paedobaptists, Paedobaptists re-baptize Reformers, and Mormons re-baptize all! This however only by the way.

Having already shown that the Book of Mormon describes the Christian religion as being on the Western Continent, and received there on the testimony of prophecy alone, hundreds of years before the facts occurred of which it consists and consequently that the Book is its own confutation, we come to our second proposition namely: that in affecting to describe a religion in operation at the isthmus of Darien 600 years before Christ, which it styles the law of Moses, it establishes, contrary to that law and all law. the priesthood of Melchisedeck in the house of Joseph! of which God or Moses said nothing as pertaining to Aaron's priesthood, far less Melchisedeck's priesthood.

Thirty years after the imaginary *hegira* of Lehi from Jerusalem Nephi is represented as building a temple. The following is an account. *page 72.*

"And it came to pass that we began to prosper exceedingly, and to multiply in the land. And I, Nephi did take the sword of Laban, and after the manner of it did make many swords, lest by any means the people who were now called Lamanites, should come upon us and destroy us: for I knew their hatred towards me and my children, and those who were called my people. And I did teach my people to build buildings: and to

work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things; for they were not to be found upon the land; wherefore, it could not be like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine."

This false story of the temple by Nephi, is without doubt the grand cause why the Mormons cherish such a fondness for temples. They built one first at Kirtland in Ohio, where we visited them in the winter of 1830. They next laid the foundation of one at Independence, Missouri, from which they were ultimately driven by the populace. Finally they have lately laid with much pomp and farce, the foundation of a third Temple at Nauvoo, Illinois. Six thousand people are said to have been present, and the whole ceremony was heralded by the oratory of Rigdon, and supported by the Nauvoo Legion of 600 men under the command of Gen. Bennet directed by the Prophet. The daily papers inform us that they are in full favour in Illinois, and have lately obtained no less than three charters for "exclusive privileges." One incorporates their new city of Nauvoo, another a great University, and the third a Nauvoo Military Legion. Dr. Bennet, the Quarter Master General of the State, is elected Mayor of Nauvoo! A writer in the Baptist Advocate after furnishing many evidences against the leaders of the Mormons touching their war in Missouri observes that they all with many others go to show,

"Beyond all dispute, that the ring-leaders of Mormonism, and many of their followers are a gang of murderers, assassins, robbers, rebels, and outlaws that ought to be swept from the face of the earth, as much as ever the Old Man of the Mountain and his sect of assassins deserved to be. No community on earth would suffer them to dwell in their midst under the circumstances that existed in Missouri. It is in that State that they have located their Zoa, which, *according to their own writings*, as contained in a work called their 'Doctrine and Covenants,' they are to obtain "by purchase or by blood." All their proselytes, in this country, and every other part of the world, are directed to set their faces "Zion-ward," and to go up to Missouri. Expelled from that state at present, they have fixed their head quarters at a place which they have named Nauvoo, in that vicinity. And now they are going on and making their proselytes, not only in this country but in England. Proselytes from the latter country have already begun to arrive here. Thus are they rapidly increasing, and concentrating at the West. And then again, their writings teach, that the Indians are to embrace Mormonism, and

are to be among the *Gentiles* like a lion—are to lift up their hand against our citizens, and cut them off, and repossess the land— and all who do not embrace Mormonism are to be cut off.

Put all these things together; and then, taking into consideration what they have already dared do "in the green tree;" and may we not well ask, what will they not do in "the dry?" If, three or four years ago they dared rebel against the state, what will they not do a few years hence, when they become ten times as strong, and perhaps delude the Indians into the support of their scheme? It seems to me that any one, with the least particle of reflection, must perceive that unless the career of these outlaws is speedily checked, they will involve the far West in a ferocious and exterminating war."

The Mormons then, mean to introduce the Millennium with a vengeance—war to the knife. Isaiah's prophecy of these peaceful times must, it seems, be reversed in order to be verified; and instead of beating swords into ploughshares and spears into pruning hook's, we must turn pruning hooks to spears and beat our ploughshares to swords. All these monstrous aberrations from God and truth ought to cause the righteous to adhere more and more to the holy scriptures. Be satisfied with the present salvation, brother, and look for the mercy of our Lord Jesus Christ at his appearing and kingdom.

The Priesthood of the Mormon Romance began as follows, 'And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people. And it came to pass that we lived after the manner of happiness. And thirty years had passed away from the time we left Jerusalem. And I, Nephi, had kept the records upon my plates, which I had made of my people, thus far.' *pg 73.*

Thus as Moses consecrated Aaron, so uncle Nephi is here said to have consecrated his brothers Jacob and Joseph to the priesthood of the Law of Moses as set up on the isthmus of Darien 670 years before Christ! And according to this vile fable, we must believe that God gave the same law on two continents, with different priesthoods, one being in the house of Levi, the other in the house of Joseph! But as the Mormon prophets Lehi, Nephi, Jacob, Enos, Jarum, Omni &c. were more excellent and spoke much plainer than those of Israel—Isaiah, Jeremiah, Ezekiel, Daniel, Hosea &c. so the priesthood of Mr. Hobgoblin is described as being of an order far superior to that of Aaron, even that of Melchisedeck! It is said by the holy apostle Paul that if Christ were on earth even he would not be a priest; because God had appointed the house of Levi according to law to be the priesthood of the economy. Accordingly when Korah, Dathan, and Abiram rebelled against God in this matter, and intruded themselves upon the priesthood they were slain every soul of them. The earth opened her mouth, say the scriptures, and

swallowed them up. The following blasphemous farrago on this point is nude to proceed out of the mouth of the fabulous Alma. "Now as I said concerning the holy order of this high priesthood: there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness, rather than to perish; therefore they were called after this holy order, and were sanctified, and their garments were washed white, through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence; and there were many, exceeding great many, who were made pure, and entered into the rest of the Lord their God. And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also, took upon him the high priesthood forever. And it was this same Melchizedek to whom Abraham paid tithes: yea, even our father Abraham paid tithes of one tenth part of all he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

"Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray; they were full of all manner of wickedness; but Melchizedek having exercised mighty faith, and received the office of high priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father. Now there were many kings before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention. Now I need not rehearse the matter; what I have said, may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction." *page 253-4.*

Thus the Book of Mormon teaches the absurdity that, before Christ, the law of Moses was administered on the isthmus of Darien, America, by a Melchisedeckian priesthood! Yet Paul describes this distinguished ancient Melchisedeck, as being the only person on earth who ever enjoyed this priesthood, and as having indeed neither predecessor nor successor in his office,

but made like to the Son of God, and abiding priest continually. But that which makes this whole fable supremely ridiculous is the ignorance of its inventors. They speak, as may be seen above, of the priesthood according to the order of Melchisedeck, when it is evident that they knew not what constituted its most distinguishing attribute, namely: its royalty. Melchisedeck was a kingly priest, or a priest upon his throne. Now observe, Uncle Nephi makes his brothers Jacob and Joseph priests who were not kings! and thus in the Book of Mormon, by the ignorance of its inventors, we have a Priesthood after the order of Melchisedeck without the attribute of royalty! Touching the whole of this matter then, we have the Law of Moses with a priesthood after the order of Melchisedeck! and a priesthood after the order of Melchisedeck without the essential attribute of royalty!!

There have been written three books against this imposture—1. "Mormonism Unveiled," 2. "Mormonism Unmasked," and 3. "Mormonism Exposed." The scheme, however, takes and triumphs: It has a prophet with his orator; a Military Legion, a general, a city, the charter of a great University, numerous preachers, and thousands of converts.

W. S.

PERFECTION— No. XXV.

JULIUS & NEREUS.

Nereus.—Methinks, Julius, it would in no mean degree facilitate my way to that perfection to which you would have me aspire, were you to tell me in your own obliging manner, what is meant by it.

Julius.—To have it in my power to be obliging to you, Nereus is very grateful to my feelings, and therefore I shall proceed to please you accordingly. Let me say then that Perfection is a word of some latitude and used with no small extent of meaning in our religion. It is employed of the conscience, the understanding, the affections and feelings and the life and behaviour, and it may be of something else.

Nereus.—Very good: my Julius, now suppose we take these uses in order, beginning at the first of them. Pray what is meant by perfection of conscience?

Julius.—Well, as to that I think it signifieth neither more nor less than that purity, ease, and peace of mind that follows forgiveness of sins through Christ, which peace in all instances is experienced by the sincerely penitent. You understand me, do you not?

Nereus.—I understand you very well, Julius; for I shall ever remember the inexpressible sweetness and peace of mind which I enjoyed subsequently to my entrance into the reign of Christ; but then, see, Julius, here is a perfection for which one evidently can claim no merit; for being bestowed by Christ at the period of our pardon no applause is due; even as no one can be admired for possessing that which was given to him by another.

Julius.—Nereus, I admit your saying to be very good; there is no merit on our part in this perfection: it comes to us, and is bestowed upon us as a gift, and so can never be cause of self-complacency, but rather is one of deep humility and unceasing gratitude to God, the giver of it. We understand one another. Do we not?

Nereus.—Let us conclude that we do: and so proceed to further explanation. What would you have me understand, Julius, by perfection in knowledge?

Julius.—This I can explain in a very few words, Nereus. Any one acquainted with the truth and structure of our religion in an enlarged degree, or one thoroughly skilled in the primitive gospel would not be improperly styled a perfect man in this sense of the word. The apostle said to the Corinthians, "We speak wisdom among them who are perfect;" in other words, He spoke of the higher parts of Christianity only with those who were somewhat advanced in knowledge, and not with the newly converted who were babes, and for whom milk was more proper; and the word in this use of it differs from that of which we first spoke, importing nothing less than a superior knowledge of our religion acquired by reading, study, exercise of the soul, and experience. Does this satisfy you, Nereus?

Nereus.—It does, and so you may explain what is meant by perfection of the affections.

Julius.—Here I need not at all depart from scripture: therefore I will say nothing but what Paul has said before me of this matter. He has commanded us to set our affections on things above and not on things on the earth. To love God. therefore, and to set our affections on Christ who is above, to have our heart full of heaven, hastening to the day of God and the appearing of our Lord Jesus Christ with his saints and the holy angels that we may enjoy his presence and their communion, and so be divine in, OK life and nature, is what I would have you understand by perfection of the heart or of the affections.

Nereus.—Very well, Julius, I think I do not misunderstand you thus far: but may not our affections be greatly denied without being wholly corrupt?

Julius.—Indeed, Nereus, without making any apology for such a case I will answer you in the affirmative, and say yes; but I would add too, that I think one in such a state very near to Satan. And if he did not cleanse himself from the desires of

the flesh and mind he would go to Satan in the end: such at least is my judgement.

Nereus:—Indeed, Julius, I reckon you very correct in this matter for we who are Christ's are said to be dead to sin. and alive to God. Our former life is hid; we have been buried, and are now waiting for the appearing of our head, who is Christ, who also is our life, that we may appear with him in glory. Well go on, Julius.

Julius:—Touching perfection of feeling, My Nereus, I have much to say, but why should I disturb you with it? and yet I see by your eyes you would have me speak of this matter. Well I will say just this much, and you will think it enough, Nereus, namely: that the perfect government of our feelings is one of the noblest of all attainments: for what would it profit us to be perfect both in conscience, knowledge, and in our affections, if nevertheless we suffered our feelings of anger, wrath, envy, and reproach, ever and anon to break out to the extinguishing of all else but themselves? so that you can see the perfect government of our feelings is not only very comforting but indispensable to the enjoyment of other perfections. What say you to this, Nereus?

Nereus:—Your speech is very agreeable to my judgement, Julius, and therefore, I beg you to continue it, and give me your opinion of perfection in life and behaviour, which are your own words, Julius.

Julius:—This I am very able to do, Nereus, because I have help at hand. Well, then, I judge that *perfecta vita* or perfect life so far as it can be attained in this world, consists in piety towards God and righteousness towards man. Without diminishing aught therefrom, or adding aught thereto, I would repeat what Christ has put into the mouth of us all, namely: that our piety must consist in loving God with all our heart, all our soul, all our strength and all our mind. This is the first and great commandment.

And the second is like unto it, "Thou shalt love thy neighbor as thyself," that is, Do unto others as you would have others in similar circumstances do to you. Do you like this, Nereus?

Nereus:—I would not *be* over nice to dislike things so truly excellent, Julius, so I like it very well. But sop, to begin with your last commandment first, in the matter of a bargain would you not have me buy cheap and sell dear?

Julius:—Christ would have us do as we would be done by, Nereus; but suppose you had the better end of a bargain, as we say, and knew it, what then?

Nereus:—I might be gratified, if I respected profit mere than a pure conscience; and enriched too if I preferred wealth to Christ's approbation. But this thing of good bargains and of buying cheap and selling dear is wrought into the very marrow of the community, Julius, and we should be accounted fools not to abide by the practice.

Julius:—We ought to become fools for Christ's sake, my Nereus, and by a life and conversation becoming the gospel prove that our affections are set on things above and not on the things which are on the earth. I knew a man of the world to go into partnership with a professor who seemed as if he would have raked *hades* to make a fortune: I told him to have nothing to do with such a professor, but he desired to help him, for he was benevolent, and the Christian needed help. Well, contrary to advice he tried it, and came pretty nigh loosing his fortune, just as the Christian came pretty near loosing his soul, for they had taken to whiskey making. The benevolent man had just wit enough left to fallow my advice in time, leaving the concern with the skin of his teeth, and the professed Christian to flounce amid his worms and seething pots till the sins of which he was in this manner guilty, should go before him to judgment, and bring down upon him the righteous indignation of his Lord and Master.

Nereus:—Well, Julius, I will hear you again of all these matters. Farewell.

Julius:—Farewell.

QUESTION.

BRO. SCOTT: I have read your pieces on the "New order of things" promised by the prophets; but my opinion heretofore has been this—that the universal diffusion of Christianity would ultimately render ail political government nugatory and unnecessary—for it is said "he shall put down all rule and all authority and power" &c. This view of matters has inclined me to set but little store by any political government, even our own. What say you?—

yours &c.

A. D.

ANSWER.

BELOVED BRO:— It is certainly a fact that the Lord Jesus will destroy all political rule, authority and power inimical to his religion; but neither reason nor scripture favors the idea that he will destroy governments which protect that religion. Neither heaven nor earth make war upon friends, If, therefore, a government protects the Christians in the enjoyment of their religion, without, like our own government, taking into keeping any other religion, it may stand the fiery trial that is approaching, and reformation only and not revolution may be necessary: but if, like the Turkish and Idolatrous government, it associates itself with false religion, or like England and the European governments it combines with corrupted forms of the Christian religion to the hindrance of the primitive institution and the rights of human nature, then, it must be changed by revolution—that is

it must be destroyed—England, will without all doubt be revolutionized. Bro: we ought not lightly to esteem the privileges we enjoy under the government of the U. States. It is one of the peoples' own making; and if it is defective, it can be reformed by the people through their representatives.

Touching the scripture you quoted: while it is said that he will destroy "all rule and all authority and power," it is added "for he must reign till he put all his enemies under his feet." It is rule, authority and power hostile to his religion and the rights of man then—enemies and not friends that Christ is to put down. ever yours
&c. W. S.

LETTERS.

Centreville Bourbon co. Ky. April 12, 1841.

BELOVED BRO. SCOTT:

I was much disappointed at not seeing you at our recent and highly interesting meeting held at Lexington in this state, and commencing on the 2nd. inst. the chief object of which was to promote the cause of *Christian union*. In order more certainly to accomplish this laudable work all the religious parties claiming to be Christians, without distinction, were through the publick prints and by printed invitations addressed to their public men, most affectionately urged to meet us in Lexington at that time; and at least inquire prayerfully and in mutual good feeling as to the practicability of Union; and how do you think the religious of that enlightened city, with only a few individuals and most honorable exceptions (among whom was your friend Dr. Fishback) proved before the Lord and the world, the sincerity of those numerous prayers hitherto offered up for the union of God's people? I will inform you. By staying away and inducing as many others as they could to do the same crying out, "the meeting is a one sided affair," and being too sectarian, or something else to come and investigate the matters like men and Christians: if we were wrong as they affirmed they should have endeavored to set us right with the word of God; they preferred to stay at home and by anger and detraction oppose our efforts to harmonize *a jarring religious world*, if indeed the expression is allowable. I was informed that a man of the world shamed a professor who was abusing us on the street by telling him ii he wanted to say any thing he ought to say it to our face.—One great point is gained in this region, we have shown who are for Union, the prayer of Jesus being answered, and who are not. All the sects want a union on party ground under a sectarian name and sectarian views: such cannot be effected; we want a union on the Bible—without regard to

difference of *opinion* wearing no sectarian name but a Bible name and cultivating a Bible spirit—;We had very thronged houses, end in the close—an overwhelming vote in favour of union—. I forgot to mention that large and unoccupied rooms were closed against us and hundreds of the citizens of Fayette county by the spirit of sectarianism.

J. A. GANO.

Brother Arthur Carihfield, of the "Detector," favored Carthage with a visit during the last and the present weeks. We heartily desire he may soon rental it.

Bro. Begs: on the Union Meeting at Lexington was too late for insertion in this number.

We will probably be at Cooper's Run, near Paris Ky. on the 4th Lord's day of the present month.

W. S.

OBITUARY.

DEAR JOHN:—Through the mercy of our Redeemer I am in good health, and hope these few lines go to find you in the enjoyment of the same blessing. I am just returned to Salem from New Lisbon, where I had the melancholy task of doing the last earthly offices to my deceased brother Charles. He departed this life on Friday morning last in the triumphs of faith. His sickness commenced about the 25th of Decr. Upon examination, made by the Physician it was ascertained that his disease was mortal. He was baptized in obedience to the gospel, was reconciled to God and experienced afterwards great tranquillity of mind. On the 17th Jan. the physician declined further the administration of medicine, and on the 26th he expired, a monument of pardoning grace.

About one month ago Mr. Best, O. Lodge, sister Mary and myself confessed and were immersed into Christ to whom be glory: through the intercession of Christ, and the prayers of my brethren I hope to continue faithful till I shall join my deceased brother who has gone to the land of rest before me. May the blessing of our Father rest upon you and your father's family.

In the Lord,

P. K. DIBBLE.

THE EVANGELIST.

NEW SERIES.

Vol. IX. Carthage, Ohio, June 1, 1841. No. 6.

SACKED COLLOQUY.—*No. iv.*

THE GOSPEL.

Mr. St.—When in our first conversation I took the difference between the promises trade to Adam, Abraham, Judah, David and Mary, and those more profound prophecies which relate to the fortunes of the true religion, the destiny of mankind and of the material system, did you understand me my dear Charlotte? *Charlotte*—Perfectly." *Mr. St.*—And when I stated that promise was for the ancients, and prophecy for the moderns, that the former animated their hopes and the latter supports our faith, that promise was for individuals, prophecy for mankind, that that points to particular facts, this to the general history of the world; that promise is clear and literal, and prophecy figurative, typical, symbolic, parabolic and often obscure till enlightened by history; that every promise is a prophecy but every prophecy is not a promise but sometimes a threatening, warning, proof, or something else, and finally that in promise the divine faithfulness was committed, but in prophecy his foreknowledge, did I make myself understood? *Charlotte*—You did.

Haddassah—But, Mr. Stansbury, is not our religion founded on the apostles and prophets, or on history and prophecy together, and not on prophecy separately; and by consequence do we not equally require to understand the difference between history and prophecy? *Mr. St.*—And were I to describe the difference as follows, that prophecy is words, history, facts, the former points to the future, the latter to the past; that prophecy foretells what shall be, and history records what has been; that prophecy is history anticipated and contracted, history is prophecy fulfilled and dilated; and that both of them, like the two pillars *Jachin* and *Boaz* in Solomon's temple, stand upon the promises, and that the church of God is erected upon both of these again, Christ himself being the chief corner stone, would I make myself understood, Haddassah? *Haddassah*—*Very evidently indeed.*

Josephine:—In this manner, I imagine, Mr. Stansbury might not unprofitably favour us with the difference between the prophets and apostles. *Mr. St:*—And were I to say the prophets were Jews, and the apostles Christians; that the former were Mosse' disciples, the latter Christ's disciples; that the one class were under the old, the other under the new Covenant; that the prophets foretold that Christ should come, and the apostles recorded that he had come; that the prophets predicted events, facts and actions relating to the Messiah, and the apostles testified of these events, facts and actions; that the former were for the church, the latter for mankind; that the prophets were veiled in figures, types, parables, symbols and emblems, and were unenlightened instruments in the hand of God foretelling without fore-knowing, while the apostles were literal, plain, open, unveiled and knew all things, and that while the prophets desired, but were not permitted, to see the Messiah, the apostles were admitted to this high favour and enjoyed the unspeakable honor of declaring that they were eye and ear witnesses of his grandeur when there came from the excellent glory this voice, viz: "This is my son the Beloved in whom I delight," would my dear Maria be satisfied with the account? Very well satisfied indeed, brother Stansbury; and furthermore I perceive you have very ingeniously brought us in this way to the precise point at which we dropt our former discourse last evening, for you recollect, I presume, that our dear Charlotte in the conclusion took the liberty to enquire, Whether the public acknowledgment of the Messiah by our heavenly Father was among the events which had been looked at by the Spirit of prophecy? and you said you would be happy to respond to this question; did you not?

Mr. St.—I did, my dear Maria, and the understanding of this matter that "Jesus is the Messiah the son of God" is so wholly essential to our religion; it is so perfectly fundamental, and exerts so powerful an influence over our faith in all the details of our religion that I shall endeavour to please my dear Charlotte on this subject with no ordinary satisfaction to myself. Well, then, we all understand each other this far do we not? Praised be God. Charlotte's question is, Whether God did by the Ancient Prophets foretell that he would recognize the Messiah publicly as his Son?—

Let us approach the point gradually, and to discriminate between this question and another one closely related to it, be it observed that God did by the holy prophets certainly and clearly foretell that Messiah was to be his son. In the second Psalm he says concerning him "thou art my son, this day have I begotten thee." And the apostle when reasoning in his epistle to the Hebrews, on this point, with his countrymen who were extremely ignorant of the rank and dignity of Messiah, says, "To

which of the angels did God at any time say Thou art my son, this day have I begotten thee?" Messiah, then, was to be the eon of God: Yet the Jews were ignorant of this. Who, then, was to teach them on this point? Who was to give them light on the rank or quality of the Messiah? Who could give them light on this point? God alone. Parents recognize their own children. It behooved God also to recognize his child—his son. For as in the first instance no one knows our children but ourselves, so no one knew who the son was but the Father, and he to whom the father should make him known. It was indispensable, therefore, that God should make him known; he did make him known in that ever-to-be-remembered expression "Behold! my son the Beloved, in whom I delight," and I conceive it was in relation to this very fact that one of the holy prophets *Isaiah*, 54 c. 13 v. when speaking of the institution of the Messiah, said ' And all thy children shall be taught of the Lord." Nay, the Lord Jesus has quoted this scripture to the very point which we are examining! He is the great teacher. Let us hear him. "Murmur not among yourselves; no man can come unto me, except the Father who hath sent me draw him —It is written in the prophets "And they shall be all taught of God." John 6 c. 43 v. Here, then, I say is the very expression in question quoted by the Redeemer himself. It becomes a question, therefore, what it is in the Christian religion that men are taught of God the Father To this I answer that there is but one thing or truth in our religion which is immediately taught by the Father in person, and that is the great proposition in question, viz: that the Messiah is his Son, "Behold my son" &c. Apostles and prophets, saints and evangelists, the Son of God and the Spirit of God have made known the details of Christianity to mankind, but the great fundamental "Beheld my Son, the Beloved, in whom I delight," was made known to men not by flesh and blood, but by God. Hence the Redeemer adds, *John* vi, 3, "Every man, therefore, that hath *heard* and *learned* of the Father cometh unto me."

Mr. Locke:—You mean that every man who would know who the Messiah is, must *hear* the Father on this point, do you not?

Mr. St:—This I mean, and more too, my brother. It is possible to hear without learning. The Jews heard but learned not. The Saviour, therefore, employs both the *words hear* and *learns*, "he that hath heard and learned of the Father," he says. The rank of the Messiah, therefore, is disclosed to us in Christianity by God the Father himself. Accordingly our Saviour says to Peter who believed and confessed this truth and was drawn after Christ on account of it, "Blessed art thou, Peter; flesh and blood has not revealed this unto thee but my Father who is in heaven"—"Thou art Peter and upon this rock will I build my

church"—Here also the Redeemer makes this revelation fundamental—the rock, the truth on which he would build his church. From all which it follows that the dignity of the Messiah is a point in Christianity in which men were to be instructed by God himself, and as this is the only point in our religion on which he spoke personally, it follows that if we hear him we must hear him on this point, and if this be correct, as we think it is infallibly so, it follows, then, my dear Charlotte; that when the Prophet said "all thy children shall be taught of the Lord," nothing less was meant by him than that the great fundamental proposition in the New Covenant should be taught to all the children of that covenant by the divine Father alone. And thus as we proved that the descent of the Spirit upon Jesus at his baptism, marking him out as the Messiah, was a subject of prophecy, so now we see that the voice of the Almighty indicating Messiah to be his Son the Beloved was equally a subject of prophecy. What do you say, my Charlotte? Are you satisfied?

Charlotte:—This is indeed very pleasing to my faith. Seeing 80 many great things had been foretold of the Messiah; and the spirit of prophecy had assumed such important responsibilities, in relation to what he was to accomplish in behalf of mankind, at his appearing and kingdom, it became, in my humble view of the matter, most important that he should personally, at his coming, be clearly marked out as "him who was to come." The descent of the Spirit, therefore, and the voice from heaven declaring him God's son, were only in keeping with the greatness of the question and of the extensive interests involved in it; and I was anxious to know whether the spirit of prophecy met my own expectations in these particulars, and touched them as matters which should occur at the appearing of the Messiah. Your demonstration is entirely satisfactory.

Mr. Locke:—To me there is, I confess, something very extraordinary in the language of the text you have quoted in support of your position, Mr. Stansbury, "All thy children shall be taught of the Lord." This, you say, relates to the new Covenant, and is found in Isaiah 54th chap, and 13th verse. Pray are we to understand from this scripture that none were to be reckoned children of the new Covenant but such as were first of all taught of the Lord?

Mr. St:—In answer to your question observe first—that we learn by Paul, Gal. 4 c. 21, 27 vs. that the barren woman addressed by the Holy Spirit in Isaiah 54th chapter is Sarah, wife of Abraham, who is also a figure of the New Covenant, as we learn from the same passage in the New Testament. While, therefore, Sarah is the figure, the new Covenant is the fact intended, and hence we learn also that it is in reality the new Covenant of which it is said "All thy children shall be taught of the Lord."

Mr. Locke:—Is not the expression "all thy children" used by way of a *per contra* to what was the under the old covenant?

Mr. St.:—Precisely. It could with no propriety be said of the children of the Sinaitic or old covenant "All thy children are taught of the Lord," for children being introduced into this covenant by birth and by circumcision they were of course in covenant with the Lord before they either were or could be taught by the Lord. But into the new or Christian Covenant no one being admitted till he believes on the proper testimony of the Father that Jesus is the Christ the Son of God, and is by this testimony drawn by the Father to Christ therefore it is a fact that "all the children" of the new covenant are only such as are taught of the Lord. It is therefore only "every one who hath *heard* and *learned* of the Father" that Christ is his Son, that cometh to Christ; and surely it were preposterous to affirm that any one is in covenant with Christ before he has come to him by faith and repentance. So then it was not the children of the flesh, but the children of the faith, not those who are born of men, but those who are born of God, not the children of believers, but believers themselves who were to be the children of Christ and the New Covenant.

Mr. Locke:—But the children of believers are not excluded from the blessings of the New Covenant are they Mr. Stansbury?

Mr. St.:—Certainly not, if they themselves believe, but neither are the children of unbelievers excluded if they believe and turn to Christ. All flesh as such, whether Jewish, Heathen, or Christian is on a level before God with this exception that the children of Christians are set apart or sanctified by a command of God to be instructed in the Christian Religion—"bring them up in the nurture and admonition of the Lord." *Eph iv, 4.*

Mr. Williams:—But, brother Stansbury, how are we to bring them up "in the nurture and admonition of the Lord" without baptizing them?

Mr. St.:—Let me ask with due respect to your prejudices, bro. W. Is baptism either nurture or admonition to a child who does not believe in it? or to a babe who cannot believe in it—an infant who can neither understand it nor believe in it? Besides, We see that the children of the new Covenant are to be "taught of the Lord"—that they are "to hear and learn of the Father," and "come," not be carried, "to Christ"—to all this add that we have no commandment to baptize them, that they do not enjoy it when we do, and then say whether we do not violate the constitution of the new Institution when we so act. In short to meet the wishes of sister Charlotte and all others who think for themselves, be it observed that all the following doctrines were touched by the prophets, namely: that Messiah was to be God's son, that the Holy Spirit was to mark him out at his baptism, that God was to acknowledge him as his Son, that there

was to be a new Covenant; and that all the children of this covenant were to be taught of God, and "know him from the, least to the greatest;" that the children of the flesh were not, and that the children of faith were to be the children of Christ under the dispensation of Messiah; and with this we will conclude our evening's conversation giving blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might to our God and to the Lamb forever and ever. Amen.

W. SCOTT. ,

CALLED AND SENT PREACHERS.

DEAR BRO. SCOTT:—I found out many years ago that it was much easier to ask questions than to answer them. The following have been asked.

1st. When the church calls a preacher, where does she call him from—the world?

2nd. If the above is answered in the affirmative—may we not read the Apostolic commission thus—Come ye into all the churches and preach the gospel to every disciple?

There is so little said in the New Testament about the church calling preachers, that I am at a great loss for an answer, or answers to the above questions. The only circumstance I recollect which comes near to it, is that of a Macedonian appearing to Paul in a dream, "saying, come over and help us"—I read in the New Testament that the members of the church were called by the preachers² Thes. ii, 14. "God has from the beginning chosen you to salvation through the sanctification of the spirit and belief of truth; *to which he called you by our gospel*, that you might obtain the glory of our Lord Jesus Christ."

The whole New Testament favours the notion that preachers preceded the church or churches—hence the church is built on the Apostles and Prophets.

But if I cannot answer the foregoing questions scripturally, it will be expected that I say something about the call of preachers.—Allow me to say then, that all preachers since the cessation of miracles, have been sanctified by the word—and when thus set apart, those who were good proclaimers of anything which they knew before, became good proclaimers of the word; such as taught or spoke well on any of the arts or sciences in use among men, before conversion, are apt to speak well on religious subjects afterwards.

This fact has been long understood, and the education of the ministry has been predicated upon it, and even those who have advocated *a special divine call* to the ministry have been compelled to erect colleges and seminaries for the education of their

preachers—If, therefore, all men were qualified to teach the arts and sciences, when converted to Christianity the)' would be qualified to teach it also. Hence, Timothy was commanded to commit the gospel intrust to faithful men who were fit to teach others; of this fitness Timothy was to judge, which he could easily do on the common sense principle before mentioned. If the church desires to obtain a good many preachers, my advice is, that she use her best means to convert men of learning and teaching abilities, and after she has thus obtained them, she had better call them off from the business which they formerly followed by sustaining them as preachers of the gospel. When called in this way, it may be said that the church calls preachers from the world. But as the commission to the Apostles reads *go*, and not *come*, so the church being the pillar and support of the truth, should say to all preachers obtained as above go teach the nations, baptizing them &c. and not conn teach us, as is frequently practised. In great haste your Bro. in the Lord.

M. WINANS.

UNION MEETING, LEXINGTON, KENTUCKY.

Abstract.

BRO. SCOTT:—As you were not present during the late meeting at Lexington, I send you the following, viz:

1. It commenced on the 2nd and after ten sessions concluded on the 9th of the present month, April.
2. Each session was opened and closed with prayer or a benediction.
3. The convention was organized by appointing brother Asa Runyon, Mayslick, to the chair, and brethren Todd and Elly secretaries.
4. The object of the meeting was then stated by brother John T. Johnson who at the same time read the circular by which the meeting was called.

This amiable individual then stated that for many years he had felt deeply interested in the subject of Union; and had anterior to this meeting taken every means in his power to circulate its appointment. He, brother Johnson, named sectarianism "the sin of the age," and deeply deplored the appearance in some professors, of feelings hostile to the object which had called them together at this time. He then submitted the following, viz. Resolved. *That the Union of Christians is desirable..* Various efforts were made to change the phraseology of this resolution. Bro. Moss thought "Christians" too vague. Bro. Campbell preferred "Protestant Christians." Prest. Shannon "those who love and obey the Lord Jesus." Bro. Begg "those

who take the Bible as their only standard." The first form of the resolution, with the terms "Union" and "Christians" to be understood as defined in scripture, was passed.

5. Bro. J. A. Gano moved that the assembly proceed to discuss the practicability of the Union of Christians, and that Bros. Campbell and Fishback be requested to address the meeting. *Adjourned.*

2nd SESSION 2. P. M..

Dr. Fishback addressed the convention. Read along article on' union from the Baptist Banner and Pioneer; contended for the authority of the Bible; strongly reprobated the sectarianism that would trample scripture under toot; and concluded by expressing sentiments of great compassion for those who differed from himself on the subject of baptism. *Adjourned*

3d SESSION 7. P. M.

President Shannon in accordance with the expressed will of the convention, spoke on schism, from John 17 ch. &c. Showed that *seel* meant *heresy*; In answer to the question Is it possible to avoid schism? argued that ability was the measure of accountability, and that if there could not be union there was no sin in disunion. Union was not to be effected by a sacrifice of truth and conscience, but by requiring only what the word of God requires; and after demonstrating the crime of schism concluded by proving to us that there must be a platform on which all could unite. *Adjourned.*

4th SESSION 11. A. M.

The meeting-house this morning presented an interesting spectacle, the numerous audience evidently showing by their countenances that they felt a deep interest in the occasion. Bro. Campbell, President of Bethany College, addressed the convention on the "Practicability of Christian Union." He submitted and spoke to the following propositions viz:

Proposition 1st. The union of Christians can be effected by requiring a practical agreement to such articles of belief, and rules of piety and morality as are admitted by all Christian denominations.

Union defined—not natural, or artificial, or merely visible as in a family, the state, or a copartnery, or in an assembly by juxtaposition, but in heart and soul and speech, a harmony among Christians in all things common among them,

Christians.—must not be confounded with he term sects. A union among the latter is impossible. A sect is a party resting upon some peculiarity which characterizes it. In contrasting Christians with false-religionists, isolators &c. they may be called, a sect. Christ has a sect, and well deserves to have one in. this world, but among Christians there can be no sects with out treason against the King. In heaven Satan began sectarian-

ism. Sects must let go their peculiarities when they merge into the great party of Christ. Here bro. C. read and criticized a communication to the "Lexington Intelligence" by a Mr. Harris, a Methodist; and animadverted on another of the "Baptist Banner and Pioneer" by W. F. Broaddus. [Mr. Broaddus was present in the convention.]

After this episode Bro. Campbell returned to his resolution or proposition, made a happy allusion to the two discourses of the previous day, and argued that Christian union was practicable, because, 1st It was commanded by the highest authority, and 2nd It lays the axe at the root of schism, and by cutting down and removing this tree removes a great calamity, and brings men back from tradition to think for themselves on this most important of all subjects.

Proposition 2nd. The Articles of faith, rules of piety, and precepts of morality essential to Christianity, are held by all Protestant parties.

Points of difference between Baptists and Paedobaptists are not any of these. These make the Christian. Had never taught anything else. Sectaries virtually admitted each other to be Christians; but spoke of us as of all the most partisan, and incongruous in a proposition for union. A misapprehension on their part; their dislike to us was chiefly on account of C. Baptism, contended that on trial we might be found catholic on this point. Said five-sixths of the Christian world as a whole had been immersed during the whole Christian Era. Edward I and Queen Elisabeth had been immersed. John Wesley refused to sprinkle a child in America unless the mother affirmed it too sick to be immersed. Some thought themselves richer than we in possessing three forms of baptism. If generous, they might drop two of these and adhere to the one which all hold to be valid. The parties Methodism, Lutherism, Presbyterianism and Romanism were all too young to entitle them to the respect they claimed. We go to the fountain head; looked for Christ's party. Baptist excluded Baptist, and Presbyterian Presbyterian. Were they kindred of Christ, it would be Christ ten times casting out Christ. All that was essential to the union of the Christian sects, was a common creed, common rules of piety and precepts of morality. Paul reduced the creed to one article, the "resurrection of Christ," the confession to "Jesus is the Lord," and when most full, the bond of union to seven elements, one body—Spirit, hope, Lord, faith, baptism, God and Father of all; and as we have shown that we are catholic in baptism, so could we show that we are catholic in each of these, and on the six Christian ordinances—prayer, praise, &c, brother Campbell closed his long discourse in a very lucid manner, but evidently much exhausted. His resolution was submitted to the assembly. (*Adjourned.*)

PERFECTION.—*No. XXVI.*

In our last essay—a dialogue between Julius and Nereus, we affirmed that the term perfection was employed in scripture with relation to the conscience, the understanding, or knowing faculty, the moral powers, whose office it is to subdue the will, and the life, or behaviour. The use of this word, therefore, by the sacred writers, is coextensive with the mental constitution and character of the Christian, and the whole doctrine of perfection touching the present life, is this, namely: that on becoming Christians, we are perfected in our conscience by the forgiveness of sins through the blood of Christ, who is a perfect sacrifice. This perfection, then, we receive by grace; and, as the apostle says, "it is by faith that it might be by grace;" "not of works, lest any man should boast;" for in this radical point we are God's workmanship—a new creation, not of man, not of ourselves, but of God.

Being made Christian in our conscience, by God, through unfeigned faith in Christ Jesus, it behooves us to enquire, For what purpose is this grace, this perfection conferred? that is, Is the perfection of the conscience imparted to the disciple of Christ, in order that other and higher perfections may more certainly be brought within his grasp? or in other words, Is the great salvation bestowed upon the penitent sinner, in order that being thus pardoned, justified and made a saint, he may, as such, become gradually, but infallibly perfect in his mind and manners, in knowledge, in his affections and feelings, in the subjugation of his will, and finally in his life and behavior? To this question we respond affirmatively, we say, yes. Christianity does not, like false religions, call upon us, in the first instance to serve God, in order to the obtaining of pardon and a good conscience, but by faith she bestows upon us a good conscience, through the forgiveness of sins, in order that being thus purified, we may subsequently serve him in righteousness and true holiness all the days of our life. For if under the lave, "the blood of bulls, and calves and goats, and the ashes of a heifer sprinkling; the unclean, sanctifieth, to the purifying of the flesh, how much more will the blood of Christ, who by the eternal Spirit, offered himself without spot to God, cleanse your conscience from dead works to serve the living God!"—*Heb. c, 9 v 4*. We do not then, serve the living God to obtain a good conscience, but according to the above scripture, obtain a good conscience in order that we may afterwards serve the living God. We are thus created, or prepared by Christ Jesus unto good works, which God before ordained that we should walk in them. We are in this way, by conversion, regeneration, and pardon at our baptism, fitted to pursue all higher per-

factions and sanctifications in the presence of God and Christ, in knowledge, in sentiment and feelings, in will, and life and behaviour; and these perfections, designed to be attained subsequently to our conversion or justification, most deservedly become the objects of peculiar and daily care with every genuine Christian.

May we not ask the reader, as the *morale* of this lesson. Are you therefore urging your way onward and forward in the life of Christ? Are you, in spite of the world, the flesh and Satan, striving to perfect yourself before God, in knowledge, in your affections, placing them on things above, in vanquishing your own will, the desires of the flesh and of the mind, and in your labors, to display, by superior nobleness and holiness, the perfections of that God whom you profess to adore? for, take notice, it is by assiduously attending to these perfections that you shall the more certainly reach another, after which your whole nature, like that of all other men, most ardently pants, namely, *perfection of happiness*, which is indeed "our being's end and aim." It by gradual and continuous improvement in these kingly graces and perfections, you are truly emulous to please your Father in heaven, then the peace of God, which passes all understanding, will keep your heart and mind through Jesus Christ.

To the attainment, of perfection, four things are indispensable: two on the part of man, and two on the part of God. *Self-knowledge* and *self-government* are required on our part; and on the part of God, his *holy word* and his *Holy Spirit*. Without *self-knowledge* we could "never possibly know what we really are, and without *self-government* we could not become what we ought to be. Again, God's word enables us to perceive what we are, and what we ought to be; and his Holy Spirit strengthens us both to forsake that which is evil, and cleave successfully to that which is good.

Now, of these two, God's word and God's Spirit, every professor has just as much as he desires to enjoy. This may appear a strange, and to the reader, a false position; but it may, I believe, be made as evident from scripture, as a sun-beam. The reason why men do not enjoy mote of the Holy Spirit is this, namely: they do not ask, entreat, beg for it; and the reason they do not know more of his word is this, that they do not, will not read it; (but more of this at another time.) Self-knowledge and self-government, therefore, are contributions to our perfection made by man; and the holy scripture and the Holy Spirit are contributions to our perfection made by God.

He, therefore, who desires to reach perfection by these means, ought to give proof of his sincerity by purifying himself, and his family also, if he have one, from all the wicked principles, earthly sentiments, and worldly pleasures and practices

incident to this blinded partizan age; for professors do no longer love to walk in the spirit, but are secular both in their pursuits and pleasures, "having the form of godliness, but denying the power thereof."—*Paul to Timothy*.

In your holy profession, then, my beloved brother, let righteousness be laid to the line, and judgment to the plummet; be faithful to truth and justice as the lead is to the gravitating force—*et ruet coelum*. The spectacle of a Christian man or his family cleansing itself from false principles, unrighteous sentiments and low-bred pleasures and practices, is beautiful and lovely, and heavenly and glorious. We do not pride ourself in declaiming against any particular sin, but detest all sin, and would inculcate principles, which, if sincerely embraced, will finally cast off with eternal and unmitigated abhorrence, the vices of the age, and all vice; and by *self-knowledge, self-government* the *word* of God and the *spirit* of God, lead to the practice of all virtue, all truth, nobleness and holiness. With full flow of soul we go with all the righteous for original Christianity in faith, and spirit and practice, and most solemnly do we desire to love God and our dear fellow mortals, with our whole soul, heart, mind and strength. Amen.

W. SCOTT.

MORMON BIBLE—No. V.

The following respecting this imposture, is a document that will explain itself. It was written by brother Josiah Jones, formerly of Kirtland, the seat of Mormonism in Ohio, but now of Carthage, and a member of respectable standing in the church here. He was one of the faithful few belonging to the church of Kirtland, who refused to follow Rigdon when he made a surrender of himself and his flock to the Mormons.

HISTORY OF THE MORMONITES.

Kirtland, 1831.

Feeling it to be a duty I owe to myself and to the community' to take some notice of the transactions of that sect of men known by the name of the Mormons, which has lately sprung up here and in the vicinity, I shall from time to time (living in their midst) commit to writing whatever I already know, and may in future hear about them, in order that the world may know of their rise and their proceedings. What I shall write of their proceedings from the commencement of them until this time, must be mostly from recollection; hereafter, however, it is my intention to note down some things in the form of a diary.

In the last part of October, 1830, four men appeared hereby

by the names of Cowdery, Pratt, Whitmar and Peterson; they stated they were from Palmyra, Ontario county, N. Y. with a book, which they said contained what was engraven on gold plates found in a stone box, in the ground in the town of Manchester, Ontario co. N. Y. and was found about three years ago by a man named Joseph Smith Jr. who had translated it by looking into a stone or two stones, when put into a dark place, which stones he said were found in the box with the plates. They affirmed while he looked through the stone spectacles another sat by and wrote what he told them and thus the book was all written. The doctrines which they taught are contained in the book which the world may have recourse to. These men appeared in the town of Mentor at Elder Sidney Rigdon's on Thursday evening about the 6th. of October last. On Sunday following the Elder with two or three of these men attended a meeting at Euclid, I also attended and here I was first informed by I. Morley that such men and such a book had appeared. The next Wednesday evening they held a meeting at the Methodist Meetinghouse in this place, at which time they read some in their new book, and exhorted the people to repent of their pride and priestcraft and all other sins, and be baptized by them *for the remission of them*, for they said that if they had been baptized it was of no avail, for there was no legal administrator, neither had been for fourteen hundred years, until God had called them to the office, and had sent them into the world to publish it to this generation. The next day we heard that after they went home, or to the family where they put up, they baptized seventeen into the faith which they published.

Perhaps it will be necessary to give some account of the family which I have mentioned. For nearly two years past Isaac Morley had contended that in order to restore the ancient order or things in the church of Christ, it was necessary that there should be a community of goods among the brethren; and accordingly a number of them removed to his house and farm, and built houses, and worked and lived together, and composed what is here called the "Big Family," which at this time consisted of perhaps 50 or 60, old and young. They also had another branch of the family in the town of Mayfield, about eight miles from this, but the number was small at that time. To return—On Friday evening they held meeting at the family, and on Saturday evening also, at which time I attended, and saw Elder Rigdon much affected and shedding tears. The next day, Sunday, Elder Rigdon had an appointment to preach in this place, and attended having these four men with him; he opened the meeting as usual, and arose to address the congregation but was so affected that he could not; he said all that he had to say to us was to repent and humble ourselves before God. After a short exhortation he sat down and the new teachers

exhorted us a short time and the meeting closed. In the evening they held another meeting at the schoolhouse; at this meeting or in the daytime Elder Rigdon told us that for two years past his preaching had been of no use to us; it was more to please our fancy and tickle our ears, than to affect our heart?.

A few days after these men appeared again, a few of us went to see them and Cowdery was requested to state how the plates were found, which he did. He stated that Smith looked into or through the transparent stones to translate what was on the plates. I then asked him if he had ever looked through the stones to see what he could see in them; his reply was that he was not permitted to look into them. I asked him who debarred him from looking into them; he remained sometime in silence; then said that he had so much confidence in his friend Smith, who told him that he must not look into them, that he did not presume to do so lest he should tempt God and be struck dead.

On Monday Elder Rigdon was *re-baptized*, and additions have continued to be made almost daily to them since that time. Sidney Rigdon said in private conversation that no one could tell what virtue there was in Cowdery's hands, for when he took hold of him to baptize him he felt a shock strike through him. They pretend to give the Holy Ghost by the laying on of hands; many of them receive it so that it makes them fall prostrate to the ground; some do not receive the spirit until a number of days after the laying on of hands; some have not yet received it at all. They laid hands on the sick, and in the name of Jesus told them to recover. Two cases occurred in this place, one a man that had fits, by the name of Lake, whom they commanded not to let it be known; but he not receiving any benefit from it told of it. Another was a boy about twelve years old that had fits daily, whose father and mother had joined them; his father said that he had no more doubt that his son would get well than he had of his existence; but he is no better yet. One other case was in Painesville, on a man by the name of Champney, who is no better; another was a sick woman in Mayfield that has been confined these two or three years, and who, they still say, will yet get well.—

About five or six weeks ago some of them began to have visions and revelations, and to prophesy, as they say. They said a man by the name of Wight, who was ordained their elder with authority to lay on hands, one night in meeting, had what they call "the Power of God," &c. that his face and hands shone so that it was plain to be seen by all in the room, and that he sung a song which no one ever heard before, and which they said was the most melodious that they ever listened to. It was sung in another tongue. While in these visions they say they are carried away in the spirit to the Lamanites, the natives of this country, which are our Western Indians, which are the lost Jews, and which are now to be brought in with the fullness

of the Gentiles. While in these visions they say that they can see the Indians on the banks of the streams at the West waiting to be baptized; and they can hear them sing and see them perform many of the Indian maneuvers, which they try to imitate in various ways; those that have these visions are mostly young men and girls from twelve to twenty years old.—They say that they know they have the spirit of prophecy, and this is some of that which was spoken by Joel the prophet, that in the last days it shall come to pass that "I will pour out of my spirit upon all flesh, and they shall prophesy" &c.—These young men and women will lay sometimes for hours almost lifeless to appearance, and when they begin to recover, they begin to pray in a low voice or whisper, and after a little time, to act, they say, as the Indians did where they were carried by the spirit.

One girl about thirteen years old, while under the influence of the spirit of prophecy, as they term it, would select passages of prophecy from the Bible, both old and new Testament, and also from the Mormon book, and put them all together and make a complete chain or connection of prophecy, which they say "they defy Scott or Campbell to connect with equal perfection." While in these visions, they say they have writing to come on their hands which no one can read but one in the same situation; if any one of their brethren or sisters talk to them in Indian it will so please them that they will laugh, and act out many Indian capers and motions.

But of late their prophesying seems to have ceased, and they have taken to running; the young men after falling down and recovering will start and run half a mile, and then get upon a stump and begin to preach and pray as loud as they can bawl. They have been seen to run to the river or brook and make as though they were baptizing some person. Sometimes they call out in these scenes—"There I have baptized one, then two, then three." and so on. They also have a way of receiving a Commission from the Lord to go and preach. They are first warned and called while in a vision that they must go into the world and preach; at another time they receive a commission on a roll of paper handed to them from above in the presence of all in the room; but what is contained on the paper I have not yet learnt; three of the young men that have received their commission in this way have gone to preach; one by the name of Heman Bassett, one Edson Fuller and Burr Riggs: they have been gone about ten days and I have not yet heard from them. They also see a great many lights in the night; one of their foremost men in this place, while baptizing in the evening, (for they perform this ceremony mostly in the night,) said he saw across the river a light as large as the palm of his hand, which stood there while baptizing, which he knows was a supernatural light; they have now become quite common and they all see the lights; but others standing by do not see them. I. Morley

said while in meeting at Mayfield, he saw a ball of fire about the size of a dollar, come into the room and light upon a woman's clothes near her feet, and from her come to him, and then to another person, and so disappeared, to the astonishment of some others that saw it—E. Fuller while lying on the floor has been seen to jump up and cling to a beam for a while and then drop like a log on the floor:—at other times they will reach up until they touch a certain beaut and then fall flat on the floor; these accounts I have received from information a few hours after they transpired, not having been an eye witness of many of them myself. And many other signs and wonders and fanatical exhibitions, truly were done by this people, Which are not written, but these are written that you might believe, and that believing; you might remain firm in the doctrines of the New Testament and not turn aside to Mormonism.— OBSERVER.

Reader, can it be imagined or admitted for a moment by any sensible man, that such pernicious and visionary impostors as these were ever destined in the providence of God to detect and develop, amid the confusion of these sectarian times, the principles of the true gospel of Christ—to arrange and apply them in practice, and set up and introduce to general use with reformers, that plea for immediate obedience which distinguished the proclamation of the gospel by the apostles? No, reader, there is lying on our desk at this moment unequivocal proof of the plan according to which the Mormons came to possess themselves of our manner of pleading and propagating the true gospel of Christ. It will appear from the testimony of brother Jones, as given above, that the Mormon messengers Cowdery, Pratt, Whitmer and Peterson never opened their mouths in Ohio in way of preaching till they had first heard Rigdon at Euclid, speak of baptism for the remission of sins and urge upon the audience immediate obedience to the gospel. On this day five persons presented themselves for immersion, and were baptized by Rigdon. One of them, brother and sister Jones Say, was brother Daily's son a youth of years. The Mormons immediately profited by this lesson from Rigdon; entered Kirtland, as we have seen; proclaimed the simple gospel, and soon after rebaptized 17 for the remission of sins. Rigdon, like a true wolf in sheep's clothing, next surrendered himself and flock to these impostors, and thus the first vintage of converts to this vile sect was reaped by the true gospel of Jesus Christ plead and preached as we do it ourselves. Of the way in which Rigdon was possessed of our manner of stating and pleading it we shall inform our readers in due time. A letter from his brother-in-law, Who was one of the ministers of the Mahonning Association when Rigdon. obtained an acquaintance with these things, will make all this sufficiently plain. We suspend further observation on this point at present. W. S.

LETTER FROM A. R. TO ALONZO.

BRO. ALONZO:—

Dear Sir; seldom have I applied my pen to paper with as much solicitude as I feel at present. Until lately, every account I have had of you, has been flattering; so much so, indeed, that I cherished the cheering anticipation, that ere long you would attain considerable eminence in your profession; and being faithful to your God, that you would pursue an onward and upward course in the religion of Jesus; on the one hand an ornament to the bar; on the other, a fellow helper of the church—a promoter of the interests of the kingdom of Jesus. But, as the beautiful light of the sun disappears beneath the angry brow of the storm-cloud, so have my bright, and sweet, and cheering anticipations fled, under the influence of certain startling and melancholy reports which have recently reached me, relative to yourself, from several quarters—reports, not of your enemies, but friends—yes! weeping friends—friends, who have written to me, in order to interest me in your favor; thinking that, perhaps, by the blessing of God, you would hearken tome, and turn from ruin! degradation!! death!!!

May I, then, without giving offence, speak to you; and may I speak plainly? Is it possible that Alonzo has become a drunkard! Alonzo, the playful boy, the promising son, the centre of a fond father's warmest affections, the pride of affectionate sisters, the loved one of a sainted mother, the admiration of numerous friends—Alonzo a sot!! Gifted with genius—with eloquence; blessed with extensive facilities of moral and mental culture; under the stupendous sanctities and obligations of Christian vows:—in his hand a cup of civil and religious privileges filled to the brim: but with one fell, phrenzied, convulsive effort dashed against the ground and broken, and Alonzo a sot! and a sceptic! O! that it were a dream! But it crowds upon my sick soul, as a grim, dark, scowling, overwhelming reality!

Alonzo a victim to the monster intemperance! How, now, aches the heart of a hoary headed father—a father soon, perhaps, to go down, through the vices of a son, once the idol of his heart, with sorrow to the grave. How faints within them the spirit of sisters, who look back to your boyhood and youth, as a blooming *oasis* of domestic delights, now terminating in the cheerless and frightful desert—the moral desolation of drunkenness with its concomitant ills! And that wife, whom at hymen's sacred alter, you vowed to love and cherish until death—that woman, who, loving you with a pure heart fervently, became your wife; who loving you with a woman's ardent generous love, became, not only your wife, but the mother of your sweet cherub babeah! how throbs within the bosom of that mother, an aching heart! A thousand arrows have pierced it from the quiver of

conjugal unfaithfulness. You, who should have been its solace, have become its tormentor. You, who should have been your wife's honor, and your family's adorning; the bloated disgusting victim of intemperance. When the chaste arms of your lovely confiding wife embrace you, they embrace a drunkard. When your little one smiling, looks into a father's face, its little eyes meet the glare of the red eyes of a drunkard. It kisses the cheek of one cooked in the corrosive liquids of the still! It puts its little hands upon the face of one, in whose head reason reels; or from which it has taken its mournful departure. O! Alonzo! Alonzo! how have you fallen!

You must not think me angry. No! O no! But I am deeply sorry; pained at the heart! Even your friends who are not your relatives, seem confounded at the greatness and suddenness of your fall. I wish to aid in reclaiming you. I wish faithfully to perform the duty of a faithful friend. Hence I cannot, must not flatter you, I wish to make the pealing thunder of truth sound into your soul. I wish to excite your conjugal and parental affections—your filial and fraternal feelings—your moral and religious sentiments. You are sowing to the flesh, not only for time, but for eternity; and that which we sow, also shall we reap. You have trampled on the blood of the everlasting covenant. You have grieved the spirit of grace, you have dishonored God, and made religion to bleed at every pore. You have thrown your soul into a state of eternal jeopardy. In one sentence, without immediate reformation, you are, not only now, a ruined man, but will, in all probability, remain a poor, lost, condemned, dark, miserable, tattered, pauper spirit forever! a voluntary, guilty, unpitied orphan! fatherless, friendless, helpless, hopeless, wicked, wretched, hateful, and hating through a long, long, tedious and tiresome eternity!

But you are a sceptic; This is no matter of wonder! It is but the necessary result of your conduct—the fruit of your doings—the reaping of that which you have sown. He that sows the wind shall reap the whirlwind. The moral feelings when drenched and besotted with sin, naturally centre in scepticism. It is one of Satan's cities of refuge, into which guilty mortals run, when God's avenging truth, at the very heels of their conscience, pursues them, and makes them tremble. A man bent on iniquity must have some *salve* for his conscience. Hence a bad life produces the strongest bias towards infidelity. Sin, as it advances and rages in the world, destroys our relish for spiritual truth, and makes us loathe it—what wonder, then, if the wilful sinner should become a sceptic. It is the very result that ought, philosophically, to be expected. Scepticism is a disease resulting from the *miasma* that is generated in the filthy marshes of sin. This, therefore, is not the least alarming consideration connected with your case. Your piety did not produce scepticism; so long as you were devoted to the Christian

religion, and in some good degree illustrated its heavenly principles in your daily behavior, scepticism found no resting place in your mind; but so soon as you sold yourself to iniquity, to work sin with greediness, you felt the sophistical approaches of this insidious monster. It was, then, the child of sin—the fruit of depravity in the heart; and as such, to be deprecated as sin itself; as hell; as that which will destroy both soul and body forever in perdition; as morally ruinous and diabolic in its nature and tendency, because, in the proportion in which the sinner can bring it to his aid, so as to rest in it, he rests in sin; and certainly it needs no argument to prove that that which enables a sinner to lest in his sins, cannot be God like; and is, consequently, false, earthly, sensual, devilish.

The size of my sheet will not admit of my going into your case much in detail. The question is, can no deliverance be obtained from the deep dark pit into which you have fallen? There is deliverance; but it is to be obtained *only* by a compliance with certain conditions. You must quit, immediately, and forever, all intoxicating drinks—touch not, taste not, handle not: Can you not now *man up* to this condition? Consider how much is depending: your own reputation, your health, your comfort, eternal weal or woe: the comfort and support of your beloved wife and little one: yea, and their respectability; perhaps their eternal destiny! The happiness of a father, now in the decline of life; the honor of God and of religion. O! tell it not in Gath! Will you permit blind appetite to conquer you? Shall ardent spirits rule over you? Will you not make a powerful effort? Go to a throne of grace, ask God for pardon, for grace to help you. Be determined in the strength of Almighty God. You must not procrastinate; you are in the folds of the anaconda of intemperance. Another day's procrastination, and it may be too late. Now is the accepted time; your earthly friends all. say, now, your father, your sister, your wife, your poor half-fatherless babe, your sainted mother in heaven, who prayed for you as her eyes were becoming dim in death; angels, Christ, God, all say now! Will you not make a powerful effort? Think how despicable a thing a drunkard is!—a putrefying carcase, a walking pestilence!! Do you not loathe the idea? Make, then, one great effort—one effectual continued effort, and you are disenthralled—you are your former noble self again. The dark cloud of adversity and guilt will pass away: heaven's sweet revivifying sunshine will break in upon your soul. All will again become serenity and peace; and you a greater conqueror than Alexander; your father, whose head is now bowed down like a bulrush, will look up and smile. The burning tear will no longer redden the eye of your sisters; your wife—your child would clap their hands with joy; and the angels, who rejoice when sinners come to repentance, would shout hallelujahs in the highest heavens! A. R.

NEWS.—We attended the meeting at Cooper's run Ky, on the 4th Lord's day of May, having announced it about one year previously. At this meeting we had the pleasure of laboring in concert with our estimable brethren Gano, Rogers and Pinkerton; also our young bro. Rice, of Scott co. The gentleness and modesty of this last person, together with his good sense and ardent piety, have given him a fixed place in the hearts of his acquaintances. Bro. Rogers had to leave before the meeting concluded: Bro Pinkerton's labors were most acceptable. Bro. Gano's powers of exhortation, perhaps never shone with greater splendor. Eleven respectable persons obeyed the gospel. Finally, our dear son in the common Faith, Aylette Rains, made his appearance; but as he was recovering from a severe attack of sickness, he felt unable to share in the labors. Bro. John Gano with bro Irvin on the following Lord's day addressed a vast concourse at Republican, Harrison co. These two faithful brethren received 12 more additions: and brethren Johnson and Brown received, on the same day, 10 or 12 more. We met with these two estimable servants of God, at Cynthiana, on Monday following, and rode with the former to Georgetown, whence we returned by Millersburgh to Mayslick where we had an appointment. Here we applied ourselves chiefly to the edification of the saints, and spoke freely to them of death, judgement and eternity inculcating the great necessity of perfection before God, The Mayslick church is in circumstances of great spiritual comfort, and has, since the late extraordinary increase of members there, got up both a prayer meeting and a Bible class for the benefit of the newly initiated. We cannot let slip the present opportunity of expressing our deep sense of the universal kindness with which these brethren received and heard us on some topics of intense interest. After many demonstrations of dear esteem on both sides we parted. The Lord be with his people.

MY DEAR BRO. SCOTT:—I had a noble meeting of a few days at Colemansville. We added 19 to the good cause. We had a noble meeting at Harrodsburg. We added 17 to the good cause. I had a pleasant trip to Madison co. and gained 10 to the good cause. Prospects for still more good were apparent at each place. I had expected to start for Green River on the 1st of June; but I have been summoned as a witness here and shall be compelled to postpone that trip until the 12th or 15th.

I hope to set siege to Falmouth after I leave Cynthiana—May Lord bless yon. Bro. Pinkerton is with me and says come— Bro. W. Morton left today. He says come. Most affectionately,

Georgetown, May 17, '41.

J. T. JOHNSON.

UNION:—The late meeting for union in Lexington has afforded our Editors a little fresh capital; and wondrous things are propounded. For ourself we are by no means enthusiastic on this subject. At the commencement we saw individuals of all parties submit to the gospel. Romans, Episcopalians, Covenanters, Presbyterians, Seceders, Baptists &c. yielded to our plea for *immediate submission*, and were seen sitting down together at the table of the Lord accordingly. We thought then that union would only be effected by the universal spread of the true gospel. We think so still. This great good must be attained, if to be attained at all, by the triumph of original Christianity. The advocates of the primitive religion may hope to see union when by the uncorrupted gospel they conquer all perverted gospels and those that preach them: but not till then.

Our excellent father Stone has, in some late Nos. written divers very sensible things on this subject. We give it as our opinion, however, that the Bible, the name Christian and the true gospel are the very least number of items on which men can unite in Christ, and to unite out of him, or with those not in him is not Christian union.

W. S.

The "Anxious Seat," a substitute for baptism. The following is from Finney's work on revivals. This Finney was a Presbyterian, or Congregationalist and a preacher of very considerable eminence. Hear him!

"The church has always felt it necessary to have something of the kind," (to bring the mind to the *acting point*,) "to answer this very purpose. In the days of the apostles *baptism* answered this purpose. The gospel was preached to the people, and then all who were willing to be on the side of Christ, were called on to be baptized. It held the precise place that the anxious seat does now, as a public manifestation of their determination to be Christians." *Finney on revivals, page 248.*

Finney was advocating the anxious seat, and the above is a part of his plea. Thus, a human invention has pushed out of its place, a divine institution! "In vain do they worship me, teaching for doctrines the commandments of men." A. R.

Paris, Ky.

The fact that the Anxious Seat of the Presbyterians, the Mourning Bench of the Methodists and the Experience of the Baptists had usurped the place of Christian Baptism, was one principle cause why we propounded it; and reasoned to it for immediate obedience to the gospel.

MILLENNIUM:—While we have in the preceding papers argued for the universal diffusion of good government and the true religion, we would not have our readers ignorant that there are many professors who differ from us in this opinion. They think the world is coming to an end now. They believe the end of all things to be at hand; and that as the Jews erred by mistaking the *second* coming of Messiah for *the first*, so we err in substituting a temporal Millennium for his personal reign on earth with all his saints. They say that Peter connects with the apostasy of the last days the personal coming of Christ, and the conflagration of the heavens and earth; and affirm that as Adam's world was destroyed by water, so Noah's world is now to be destroyed by fire, and a new heavens and a new earth created for Abraham and his seed under Christ as King. "Where is the promise of his coming?" is a question that has been, and now is on the lips of all; and the expression "All things continue as they were from the beginning of the world" has, as Keith has shown, become the very fundamental maxim of our infidel philosophy. They argue also that the seventh-day Sabbath was typical of the rest which Abraham and his seed are to enjoy in the new heavens and the new earth. Indeed if we believe Mr. Miller's theory the great conflagration will take place in two years from the present time. W. S.

THE CHRISTIAN. "TO OUR BRETHERN WITH WHOM WE EXCHANGE. The publication of "The Christian" will be suspended for a short time at least. Those who have favoured us with their works in exchange will accept our thanks, and we shall be grateful for a continuance; but we must inform them that we shall be unable to remunerate them for so doing. It will, therefore be optional with them, whether to continue their favours or not."

BRO. EATON:—Health and peace to you through Jesus Christ Our Lord. You request me to send you the 8th. 9th. and 10th numbers of the 7th. vol. of the Evangelist: I am sorry to say that none of these numbers remain on hand, otherwise I would most gladly forward them to your office. Will you allow me to express here my extreme regret for your withdrawal from the editorial corps who are struggling to diffuse original Christianity in North America—The "Christian" has not received that support which, in my estimation, was deservedly its due; and I am sorry for it. But beloved brother, you have done your duty: Your paper, Sir, has been from the beginning characterized for both light, strength, peacefulness and manly independence; and in this affair you did not serve man but God, may you look to him for your reward. May he amply reward you. Sir, for your labors in his blessed cause. At your request the "Evangelist" will continue to be forwarded to your *office gratis* until you order a discontinuance. Most affectionately yours,

W. SCOTT.

PRESIDENT SHANNON'S INAUGURAL ADDRESS:—This is truly a very handsome paper; distinguished alike for good-scholarship, intelligence and the highest religious feeling: Bro. Shannon takes a proper view of man, and would, during the period of his education, treat him not merely according to his proper nature, but also his celestial destiny, making him religious as well as learned, wise and moral. We would have taken an earlier notice of this address; but till now we have not had the pleasure of seeing it. The following beautiful paragraph is from the 13th page of the address.

"Who, that is not utterly bereft of reason, would choose to live the life, and die the death of Napoleon, or Lord Byron. What rational parent could hold up the character of either of them for the admiration and imitation of his beloved children? And yet they were gifted with intellect of the highest order; and that intellect was cultivated to a degree that is rarely attained by the most favored of the human family. Why is it, then, that the soul should instinctively recoil at the bare thought of running the race, and sharing the fate of these highly gifted, but misguided men? Oh! it is the voice of Nature, unambiguously bearing testimony within us, that there is in man a something infinitely more noble than animal passions; or even than intellect of the highest order, and cultivated to the utmost limit of perfection. That nobler something consists in man's moral and religious faculties, by which he is allied to God. to holy angels, to good men—and, in short, to every thing morally great and good on earth, or in heaven. Yes, there is in the most obscure peasant that ever lived on the face of the earth, that which is infirmly more noble than intellect the most exalted that God ever conferred on a created being."

ILLUSTRATIONS OF PROPHECY &C. "Illustrations of prophecy; particularly the evening and morning visions of Daniel, and the apocalyptic visions of John. By David Campbell, Boston."

This work has been very favorably noticed by the "Portland Advertiser," the "Christian Mirror," the "Boston Traveler," "Zion's Herald," the "Boston Recorder" and other periodicals. The following is from the Mirror.

"This work, above 400 pages 12mo. is just published. Should the reader fail to find the fulness desirable, from so brief a dissertation, he will find much to gratify and instruct. It is a work demanded by the present exigency of the public mind, and is written in a good spirit, giving sober common-sense views on matters of great interest.

"The work contains 150 pictorial illustrations, colored according to the description of the prophets; price \$1.00. An Appendix, in form of an atlas, is prepared to accompany the work, which gives a view of countries in which predicted events have taken place, and which are to take place; also, large diagrams

and chronological tables, entirely original in their arrangements. One of these plates throws the entire chronology of the Apocalypse upon one square page, with the seals, trumpets, and vials, arranged in the most skillful manner, exhibiting symmetry and beauty, as well as harmony of numbers.

From Bro. John A. Gano, we learn that they have of late had happy times in Kentucky. On the 15th of May, in company with brethren Rogers and Shannon, he commenced a meeting at Clintonville, and continued laboring in that vicinity five days; the result was *nine* additions. On the 29th he began a meeting at Republican, accompanied by brethren Irvin and Snodgrass. at which place *twelve* accessions were made to the kingdom of our Redeemer; bro. S. continued the meeting, and bro Irvin returned; *twenty seven* more were added, making in all *thirty nine* at that place. On the 6th of June, he immersed, at Leesburg, four young men, three of whom were sons of bro. Col. Shropshire. On Monday following, (June 7,) he proceeded to Mt. Carmel, where he was joined by brethren Irvin, Rice and Weekley, these brethren labored there until Wednesday evening, and in that time gained *sixteen*.

"THE CHRISTIAN PALLADIUM":—This excellent paper is published semi-monthly, at Union Mills, Fulton co. N. Y. under the direction of the Christian General Book Association; at One Dollar per annum in advance. For Five Dollars in advance six copies will be sent. Communications should be directed., *Post Master, Union Mills, Fulton co. N. Y.*

PREACHERS WANTED:—Dr. Winans, who is one of the most common-sense men of all who go for primitive Christianity, says in his own business style. "We want labor, and we want a good hand, and are willing to pay a fair price." Are there any of our readers prepared to meet the wishes of the doctor?

ONE OF MR. MILLER'S CALCULATIONS:—The seventy years captivity began under Jehoichim in the third year of his reign, by Nebuchadnezzar king of Babylon. This included a period of 70 years. Here the Jubilees of the Jewish institution ceased. From the time of the keeping of the last Jubilee by the Jewish nation, to 1843, is just 49 Jubilees, or 1450 years; which brings us to the *Grand Jubilee of Jubilees*.

Our numerous exchange papers are filled with essays on the immediate appearance of the Lord Jesus.

Our beloved brethren in Jacksonville Ill. Baltimore Md. Madison Ia. Jamestown, Wilmington, and Dayton O. Maysville and Nicholasville Ky. must bear with us; we possess not ubiquity: we cannot be in two places at the same time. W. S.

THE EVANGELIST.

NEW SERIES.

Vol. IX. Carthage, Ohio, July 1, 1841. No. 7.

A CALCULATION.

The great prophetic period of 2300 years spoken of in Dan. 9th. chap, at the expiration of which the sanctuary is to be cleansed, is calculated by Mr. Miller as follows.

From the commencement of the vision to the league, Daniel, ix, 23.	Years. 299.
From the league to the birth of Christ.	158.
Christ's age.	33.
From Christ's death to taking away daily sacrifice.	475.
Christian Rome.	30.
Papal Rome.	1260.
The time of the end.	45.
Length of the vision.	2300.

Let us now affix the date to the several letters.

Before Christ.	457.
" "	158.
Christ's birth.	
Christ's death.	A. D. 33.
Daily sacrifice taken away.	508.
Papal power set up.	538.
Civil power of the Pope taken away.	1798.
End of the vision, or the Second Coming of Christ.	1843.

NOTE.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather every thing out of his kingdom which offends, and *them* which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in little more than two years, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your head and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truth of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie. C. FRENCH.

The "Signs of the Times," the medium of circulation for Mr. Miller's views of the Millennium, is published in Boston.

NON-GOVERNMENT MEN.

Dean Prideaux, author of the "Connections of Sacred and Profane History," used to say that it was a doubt with him, whether the benefit the world receives from government, is sufficient to make amends for the calamities it suffers from the follies, mistakes, and maladministration of those who manage it.

It seems to be the fact that as the kingdom of our Lord Jesus approaches, the subject of human government becomes an object of deeper and deeper interest. Many concur with the learned Dean above named, respecting the doubtful utility of human authority, and some positively deny it totally. Such are called "No Government Men." Hear them. "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King and he will save us. We deem it treason against the divine government, practical atheism, to acknowledge any other judge, lawgiver, or king. For this our enemies denounce us as "no government men." These men regard our Lord Jesus Christ as their king and pray as he directed. "Thy kingdom come."

Non-Resistants, who are also named by their enemies "no government, men," explain the following law to Noah in rather a singular manner.

"WHOSO Sheddeth man's blood by man shall his blood be shed." *Gen. 9c.*

That is, they say, "Whosoever pours out the blood of man, (to use him for food.) by man shall his blood be shed," (for food,) If this interpretation would be symmetrical, the verse would then signify "Whosoever eateth man's blood, by man shall his blood be eaten!" Our non-resisting brethren, however, do not thus interpret it, but only say that cannibalism is meant in the text, and that such a horrid practice would, it foretells, "create a state of hostility among men." We cannot subscribe their explanation.

The "Non-Resistant," the Paper of the above sect, is published No. 25, Cornhill, Boston, Mass.

ABSTRACT OF THE PRE-MILLENNIAL REIGN. My object is to prove that the second coming of Christ will be before the Millennium, contrary to the opposite and prevailing opinion

1st." Because the prevailing opinion is opposed to the analogy of faith. Modern Millennialists say we shall not suffer in the Millennial reign. But Christ suffered before he reigned, and the apostle says, "If we suffer with him we shall also be glorified with him." The modern view would give glory without suffering.

2nd. It is opposed to faith. Faith is a holy reliance on the divine promises; but there being no trials during the Millennium in this view of it there can be no reliance, and consequently no faith.

3d. It is opposed to the gospel. The gospel is adapted to a life of trials. When the Millennium begins, the gospel ends; "Through much tribulation must we enter the kingdom of God."

4th. It is opposed to the leading doctrines of the New Testament: Christ says "The harvest is the end of the world."

5th. The coming of Christ will be unexpected. There will be neither faith nor light in the land, but scoffing; "Where is the sign of his coming;" but if the Millennium is to precede his coming it cannot be so unexpected as it is stated, because all the world would then be converted.

6th. The destruction of Antichrist, Popery, Mahomedanism, false religion and bad government are to be destroyed at his coming; but the modern view would destroy them one thousand years before his coming. *C. Pal.*

If the second coming of Christ is pre-Millennial, one great obstacle to his near approach is exterminated.

But indeed the truth and strength of the above reasoning depends upon whether the phrase "coming of Christ," as used in relation to the one thousand years reign, is to be interpreted literally as at his first appearance, or figuratively as it is used of his coming to destroy the Jewish state, forty years after his ascension. W. S.

COMING OF CHRIST.

*Abstract—C. Herald & Journal. (Signs of the Times.)
(No. 12—1840.)*

1. The gospel was to be preached among all nations. This was done in the eastern world during the first century; since that it has been preached in the western world also.

2. Many shall run to and fro &c. Navigation, steamboats and the steam engine have greatly increased all the facilities for travel; and have not these facilities imparted to the world the disposition to run to and fro everywhere?

3. The men of the last days were to be money lovers, who should weep and howl for the times. The rich men, speculators and monopolists have heaped up riches, till at last they are weeping and howling throughout the world.

4. The doctrine of peace and safety was to be propagated when destruction was at the door. Universalism, or no future responsibility is precisely of this nature, and never was known to be preached in its present form till within the last fifty or sixty years.

5. There were to be scoffers who should assail Christianity on the plea of the immutability of the laws of nature. Hume and the infidels of this age are believed to be the first who thus argued.

6. The sea and the waves roaring; there were to be great storms. More ships have been lost during the last year, than during the twenty years previous. Witness Natches and other places destroyed in a moment!

7. The holy people were to be divided. The church is now split into more than 400 sects!

8. The persecuting power of Rome was to be destroyed before the end. The Pope has now lost his power to persecute. The Saints have been delivered out of his hand.

9. "I will show wonders in heaven above and in the earth." &c. The showers of meteors, and the increasingly brilliant northern Lights, both of modern origin, together with earthquakes, exactly answer the predictions of the prophets.

Without relying on any one of these signs, may not all of them taken together be regarded as worthy of serious consideration?

*Abstract of another View.—Ober. Ev,
(Signs of the Times.)*

The earthquake and the storm have their precursors. So have all the great events which God brings to pass in the spiritual world.

There are great indications of an approaching Millennium.

1st. *In the movements of Divine Providence.*

2nd. *In the state of the church.*

To the first we now turn. In all past ages whenever God has accomplished a great work for his church He has always prepared the way by appropriate providential arrangements. In the redemption of his people from Babylon, he turned his people's heart to Jerusalem, and the heart of Cyrus to his people, and they were restored. For the advent of his Son, he overthrew kingdoms for five centuries, and at last brought the civilized world under one Empire, which chiefly spoke one language; the mighty struggle for empire was over, commerce flourished, the world had relapsed into repose, and peace pervaded the earth. The Jews also were ripe for God's last message of mercy. A few only waited Messiah's coming. He did come.

The same preparatory providences are seen in the present great "*Protestant Reformation.*" The church had become loath-

some; Luther was sent to light the torch—and the work was begun. Again there are indications of some deep pervading action in the vast elements of the moral and social atmosphere. Knowledge, the arts and the sciences—pioneers of the Millennium—are preparing the earth for God's people. Printing, Geography, intercommunity with the heathen world, the present exalted influence of the Christian nations, and the crushed state of the heathen, together with the general peace of the world, are points in the present state of things strikingly analogous to that which existed in the days of Christ.

Who then has done all this? And what for? It is God, and we hail the fact as no weak indication that the day of his great grace for our lost world is about to dawn."

The Oberlin Evangelist, although Presbyterian in its theology, is at the same time distinguished for as pure a morality, and as deep-toned a devotion to God, as perhaps any other paper in the union. W. S.

DIVINITY OF CHRIST.

We extract from the passes of the C. Palladium the following sentence on the divinity of Christ, written for that paper by Ep. Perkins.

"I beg you, Sir, ever to bear in mind that our hope, trust and confidence, rests not on the divinity of Christ's person, but on the divinity of his mission as sent from God, in the full persuasion that God would exalt no inadequate person to be a Prince and a Saviour, to give repentance to Israel, and the forgiveness of sins."

We differ from Mr. Perkins in our views of the fundamentally of Christ's personal divinity. The great Creed of our religion—the element of belief—the thing to be believed, is not the divinity of his mission, but of his person; it is not behold my missionary, but "behold my son!" Moses' mission was as divine as Christ's, but his person was not. Therefore neither the New nor Old Testament writers ever direct the attention of worshippers to the person of Moses; but they always do to that Of Christ. The Jews, like Mr. Perkins, resting "their hope, trust and confidence" in the divinity of Messiah's mission without regard to his rank, it became necessary that their erroneous and vulgar notions should be corrected and exalted; for this purpose the Lord Jesus asked them these questions. "What think ye of Messiah?" "Whose son is he?" But had man's redemption depended upon the divinity of the mission, without regard to the exalted rank of the missionary, God would doubtless have spired his son, his only begotten son. The great element that saves the soul, therefore, when written out in full,

embraces his rank as well as his authority. He is indeed the Christ, but the Christ is God's son. "These things are written that you might believe that Jesus is the Christ—the son of God; and that believing [in his office and rank] you might have life through his name." W. S.

UNIVERSALIAN PHILOSOPHY.—*No. I.*

The Dilemma.

The present, may well be called an age of philosophical investigation. The world is rife with controversy and a morbid excitability to disputatious enquiry. In such a state of things, it would be strange, indeed, if error, ever watchful for an opportunity, should not seize the present, as one peculiarly favorable for the propagation of sentiments both dangerous in their moral tendency, and without foundation in philosophical truth. All men are not logicians, though nearly all are fond of reasoning, and hence the proneness in society to be imposed upon by the merest cobweb integuments of the most egregious error. This remark holds peculiarly good, when error assumes a kind of philosophic plausibility, and that species of argumentation which appears to be drawn from the analogy of nature, or from the feelings and passions of human society.

In the present essay, permit me, Mr. Editor, to strip from an empty and deceitful philosophy, a few sophisms of almost magic influence in society.

The first argument commonly made in favor of the universal salvation of mankind, is based on an assumed character of our Divine Father. It is often thrown into the form of a dilemma; thus, "*God could save all men and would not, or He would save all and could not.*" Now, say they, take one horn of this dilemma, and you curtail his power—the other and you impeach his goodness! The horns of this dilemma are made of twisted straw, suited only to intimidate the fearful and the ignorant; but to the courageous and philosophical, they are as harmless as the horns of a snail thrust against the scaly sides of Leviathan. Let us try their power on the temporal affairs of this life, where we have time to see how strongly their theory can operate against fact. No man, of the very lowest order of intellect, while reason has the least predominance, can say, that the sufferings of the present life are inconsiderable and trifling. All pain, all anguish, grief, despair, remorse and agony that all have felt, if gathered into one mass, would break the stoutest heart to read: to see it all—would crush a heart of adamant to dust. But could there one be found who should be able to enumerate all the pains and woes of human life, he could make just such an appeal to our feelings as the one before us; and with much more apparent

justice; for the ills of life are more dependant on the animal constitution given us by our Creator, than upon our wills or actions. Nor has he favored us with a revelation, how we may escape sickness and sorrow in this world.—Not so with the future punishment of the wicked. It depends upon their own actions—and God has given a revelation, by which misery may be avoided, and happiness made sure. But Universalists may say, that these ills are necessary in this world, as punishment for sin. But why, Gentlemen, in the name of wonders, *create* such a dire necessity? And here permit me to give you back your own dilemma, and say, Either God could have prevented all sin and pain, and would not, *or* he would have done so but could not. Now, Gentlemen, you may hang on the horns of your own dilemma.

But it may be said that our sufferings are a means to some end. This is begging the question. What is the end in view? Not our present salvation, or that end would be invariably attained. For Universalists contend that his designs can never be frustrated. And in this world it is self evident that all men are not Saved from sin.

But still worse would it be, to say that our future salvation is the design. For that, according to this theory, is any how, irrevocably certain. Then in the name of reason, what is the end in view? Is it to help us out of this world? No, this Will not do; for surely there could have been some way devised of dissolving this animal frame without pain. To assert the contrary is to beg the question in the face of palpable matters of fact.

But let us see how this will operate with the present salvation from sin. Are all men saved from sin in this world? Has there ever, since the days of Adam, been such a thing as a universal salvation? Every man of candour will answer *no!* Now, either God can save all men and will not, or he wills to save all, but cannot. But will it be said that he does not wish to put down sin, in the present state? But why did Christ appear to put away sin by the sacrifice of himself? to save his people from their sins. Now this salvation most be in this world, or not at all; for salvation and perdition are correlatives, and if there be no perdition, nor sin, in another world, there can be no salvation in that state. It also appears to me, the very climax of absurdity to say that Christ died to save men from their sins in another state, when no sin can possibly go beyond the grave. On this hypothesis the death of Christ has no power at all—*The man's own death saves him, to all intents and purposes!* and the death of the son of God has no more to do with our salvation, than the death of Napoleon Bonaparte. Further, if our own death so completely separates us from our sins, as to fit us for the bliss of heaven, then we are saved *without the remedial system*, and

of course *out* of Christ Jesus, in whom alone there is salvation!! Nor will it do to say that he came to save men from death—for death considered in the light of this system, is a benevolent institution of nature; and surely he did not wish to save us from a benevolent institution of nature! It is but trifling to say that he saves us from annihilation. For why should it be assumed that the death of Christ effects a physical change, not on our bodies only, but our very spirits, and renders that immortal and eternal, which was not designed to be such, by the original economy of nature? And again, if the resurrection, which is the salvation from death, be the only object of his mission, as upon this principle we have already proved; then why does he speak of dying for sin? for surely natural death is no sin! "A, benevolent institution of nature," sin!!! Out upon such nonsense.

This dilemma palpably fails wherever it is applied to God's dealings with men, in this world, and of course is unreasonable and absurd. For how can we reason but from what we know) For the truth's sake, I remain

B. U. WATKINS.

PERFECTION.—*No. XXVII.*

Recapitulation.

We began our series of essays on this all-important subject by shewing,

1. That the Christian church consists of Christ, the apostles, and the disciples.
2. That the doctrine of Christ, as respects the present life, consists of Redemption, Conversion, and Perfection.
3. That Redemption describes the work of Christ, Conversion the work of the apostles, and Perfection the work of the church through all her members.
4. That the perfection of personal character was not to be dispensed with, but formed the very end of our calling and of our redemption and conversion by Christ and his holy apostles.
5. That perfection is an end; and all the elements of Church, unity—the bible, the name Christian, the gospel and the primitive order and ordinances of the church are but means to compass that end, and to make us what God would have us to be holy, harmless and undefiled.
6. That our constitutional powers and our characters are different: with the powers of an angel we may have the character of a demon: and with the feeblest powers our character may often be of the best type.
8. That character differs from reputation as well as from our menial constitution, that is a man may have a good character with God, as in the instances of Christ, the apostles and prop-

ets, and be of no reputation with men, for that which is highly admired by men is an abomination in the sight of God. And a man may have a good reputation with men and possess no good character in the presence of God, as in the instances of the Scribes and Pharisees and others.

9. That the attainment of perfection depends upon four things viz: *self knowledge* and *self government* on our part; and on the part of God *His holy word* and *Holy Spirit*.

10. But finally: what does perfection consist of? what is its type? I answer it consists according to both the Law and the Gospel in two things, viz: the supreme love of God, and the love of man. The glory of God and the good of man are, therefore, the grand ends to be accomplished in the perfection of our character; and the true type of perfect character is perfect love. Love is the fulfilling of the law—universal benevolence.

11. Opposed to this, is *self-love* leading to *self-will*, and consequently to *ill-will*—malevolence.

Of the four matters above, namely: self-knowledge, self-government, the word of God and the spirit of God, self knowledge stands first. If we would be enriched by a knowledge of ourselves we must put into exercise, first of all, the power of self examination; and this will turn upon the four points following viz:

1. The type of our character.
2. Our mental and physical constitution.
3. Our actual character before God.
4. Our reputation with man.

The type of our character: It is indispensably necessary that we determine with certainty this point, (it is the fundamental point,) and know with what strength, and to what extent of effect the glory of God has impressed itself upon our souls: "I have set the Lord always before my face" is the natural language of one who has the glory of God at heart. Have you made God your supreme choice? Is his glory the end of your life, the grand sentiment, the ruling passion, your beau-ideal of supreme good? And as a means leading to this great end are you seeking the good of your fellow men? are you doing them good? are you doing them as you could wish them to do by you? Do you loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, deal out your bread to the hungry, invite the poor outcast to your house, clothe the naked love your own flesh, take away from the midst of you the yoke, the putting forth of the finger, the speaking of vanity? do you draw out your soul to the hungry, do you satisfy the afflicted soul, do you turn away your foot from polluting God's holy day, from doing your own pleasure on that day, do you call the Lord's

day a delight, honorable, and on that day seek to please God by listening to and practicing his word? if you do not, you are foolish; if you do, God will make your soul like a well watered garden. Is the type of your life *selfishness*, or *benevolence*?

W. S.

NEW GOVERNMENT AND NEW SOCIETY,

PREDICTED BY THE PROPHETS.—*No. V.*

Behold I create New Heavens and a New Earth.

ISAIAH 65c.

We have collected and published in this present No. many "signs of the times". It behooved us of course to enquire what times they are the signs of.

In a word, then, we believe some of them at least to be the signs of the approach of Christ's kingdom in its grandest earthly form as predicted by Daniel and others. This is the sober and obvious view which we take of the matter. The kingdom is compared by Daniel first to a little stone, and afterwards to a great mountain. For nearly 2000 years it has existed as the *regnum lapidis*, that is the little stone. It will now swell into the *regnum montis*—its mountain form; and Jerusalem is capital, now trodden down till the period allotted for the prevalence of the last earthly empire expires, shall be exalted to be the mother city of all nations.

That the kingdom, having its centre in Jerusalem, is to be re-organized in the days of the ten Latin Kings symbolized by the ten toes of the image of royalty and the ten horns of the last of Daniel's wild beast?, is affirmed expressly in the body of both these prophecies, "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed" *Dan. c.2d.* Again "I saw in the night visions, and behold, one like unto the son of man came with clouds of heaven and came to the Ancient of Days, and they brought him near before him; and there were given him dominion and glory and a kingdom that all people, nations, and languages should serve him." *Dan. 7th chap.* Bad government being not now in the head but the feet of Daniel's image this fact becomes a sign to us that the reorganization of God's kingdom among the Israel of God must speedily occur.

The fact that the great protestant authorities of Europe now seriously meditate the restoration of the Jews to Palestine and Jerusalem, may likewise be regarded as no insignificant symbol of the approach of Christ's kingdom in its mountain form.

Again: on the head of Daniel's last wild beast there appeared an eleventh horn. This, all agree is the symbol of the papal power. Now into the hands of this tyranny the saints were to

be given for 1260 years. This period is expired. The time is now come therefore when we may very properly look for the reorganization of God's kingdom in its last form.

Moreover: the ten horns were at last to hate the eleventh! or the ten Continental powers which had lent their aid to the support of Catholicity, were finally to consume it. God has crushed the authority of the Pope, and exalted the Protestant influence in a very marvelous manner: This is no insignificant symbol of the approach of God's kingdom in its mountain form.

France was the tenth of the nations which constituted the Papal confederacy. It was to fall from this confederacy before the sounding of that trumpet which is to change or destroy the present order of things, and introduce the kingdom of God in its mountain form, the *regnum montis*. Fifty years ago did this famous event take place.

Again: There was to be a great earthquake in this nation immediately before the sounding of the trumpet which is to give the nations to God and his Messiah. "The governments of this world have become governments of God and of his Messiah, and he shall reign for ever and ever". We are also fifty years ahead of this historical fact—the first French revolution.

But the French nation was to become not only *anti-Papal*, but *anti-Christian*. We have accordingly seen it by its highest public functionaries avow itself Atheistical. If, therefore, an Atheistical Empire was to precede the introduction of God's kingdom in its last earthly form, then the period for this occurrence must have almost arrived, for the Atheistical Empire has been revealed.

These are the great political events which are said in scripture to lead to the coming of the Son of Man; and all the prophecy remaining to be fulfilled is comprehended in one verse viz: "And the seventh trumpet sounded and there were great voices in heaven, saying the kingdoms of this world are become kingdoms of our God and his Messiah and he shall reign for ever and ever" *Rev: 11 c.* This trumpet contains the seven vials of God's wrath *Rev: 16 c.* in a condensed or contracted form; and the seven vials are the affair? of this trumpet dilated and accomplished so far as relates to the destruction of Babylon or the great Antichristian confederacy of the dragon, the beast and the false prophet. The destruction of these powers is the event which synchronises with the introduction of the kingdom of God and his Messiah in its mountain form. We wait, therefore, for the last act in the great drama of earthly nations—the catastrophe—the consummation.

Wherefore, beloved, seeing that ye look for such things be diligent that ye be found of him in peace, without spot and blameless. *2d Pet: 3 c.* W. S.

APOCALYPSE.—*No. II.*

TEXT:—Blessed is he that readeth and he that heareth the sayings of this book, &c. *Rev.* 1 c.

In an attempt to explain the Revelations, we might, in conformity with the plan of the ancient oration, very properly make our exordium an apology in behalf of ourself and our subject: but this would not be an explanation and so we decline it.

1. First then: the Revelations are divided by our Lord Jesus Christ, c. 1, v. 19, into the things that have been, the things that are, and the things that shall be, that is: he divides them into the things of the past and the future, or into history and prophecy.

2. The things of history occupy the first three chapters, and relate to the seven churches in Asia, These require no explanation. In them every thing means precisely what it says.

3. The really prophetic part of the book commences at the fourth chapter and extends from this to the end. There are of course 19 chapters to be explained.

4. These 19 chapters may again be divided into two unequal parts. The first extending from ch. 4th, to the end of ch. 11th, including 8 chapters. And the second extending from the end of chapter 11th, to the end of the book, making 11 chapters.

5. If, then, in conformity with this division and subdivision of the book, we begin with the first prophetic part, we shall have eight chapters to explain, the 4th being the first of them.

6. Of these 8 chapters only four are strictly prophetic, namely: the 6th, 8th, 9th, and 11th. The other four being narration, or descriptions of the sanctuary or temple in which John saw the vision &c. need no explanation.

7. A voice, chapter 4th, invites John to ascend to heaven, or the temple of God. He did so, and the 4th and 5th chapters describe what he saw there, namely: the God of heaven with a scroll or history of the church in his hand, and the Lord Jesus taking it and opening successively the seven seals with which it was sealed, These two chapters explain themselves.

8. The ancient Roman Empire, like the modern one of Napoleon, was borne into existence on the full tide of republican conquest. Christ received his existence under the eye of the Roman Caesars, and Christianity, his religion was cradled in the bosom of their empire, to which, indeed, it has been chiefly confined ever since. Can we wonder then if the fortunes of the Roman Empire and those of Christianity, which had almost a co-etaneous existence, and certainly a most intimate connection with it from the very beginning, should form the subject of prophetic diction in the Apocalypse? The fact is, that the fortunes of Christianity, while entangled and retarded in its progress and conquests by its connection with the empire in all its forms, integral, fractured, and changed, until it is set wholly free from

it by its total destruction, and is thereby prepared to make the conquest of the world and swell into its mountain form, constitute the undoubted import of the first part of the visions of the Apocalypse.

9. Since the days of Christ the Roman Empire has held three distinct forms. 1st. It continued in its integral or undivided state for 395 years, till the time of Theodosius the Great, when 2d. It was divided by this celebrated Emperor into its Eastern and Western divisions as symbolized and signified by the two iron legs of Daniel's image of royalty—the eastern was given by the imperial father to his son Arcadius and the western to Honorius. When the whole empire is set forth as a ferocious wild beast the western portion is regarded as the head. On this head are represented ten-horns. These horns symbolize and signify the third appearance which the brad or Western or European part of the Empire wore when it was divided subsequently to 508 into ten kingdoms. We have then 1st. Rome in us undivided state; 2nd. Rome in its divided or two legged state, and 3rd. Rome in its ten-toed or ten-horned state.

10. Now the four chapters to be explained refer to these three states of conditions of the Roman Empire. The 6th chap; treats of it with regard to Christianity while it existed in its integral form and until it was revolutionized comprehending the first six seals. The 7th. c. describes the harvest of Jews and Gentiles gathered in the Empire during its integral state.

11. The 8th. and 9th. chapters treat of it in its divided or two legged state; the former chapter describing the destruction of the western portion by the Goths, Huns, Vandals and Heruli; and the latter chapter the destruction of the eastern empire by the Saracens and Turks.

12. The 11th: chap, the last in this division of the book to be explained relates to the affairs of Christianity and the Empire in its ten-toed or ten-horned form. It foretells the straitened nature of the Christian profession—the amplitude of the apostasy, and how it would tread down the time religion 1260 years. The obscure operations of the advocates of civil and religious liberty in the empire, the witnesses of this time, their death, their resurrection, and exaltation, as now in Europe and America, in presence of Kings and Catholic authorities—their enemies. The falling away from Popery of the tenth or French nation, and the French revolution.

At last the seventh trumpet sounds, and the kingdoms become the Lord's. This puts an end to the present antiquated order of things; and mankind return to their maker.

13. The 2nd division of the Revelations is the same history particularized. The 12th chap: describes the contest which obtained between Michael and the Dragon or between Christianity and Idolatry while the Empire maintained its unbroken form.

14. Chap. 13th. contains the rise of the ten kingdoms and of Popery signified by a ten horned beast and a two horned beast. Also how the secular beast was to obtain its power, persecute the saints, and destroy mankind; and how Popery was to imitate the secular authorities, glorify them and so at last by their means obtain a real secular kingdom making every soul in the empire recognize its power and that of the ten tyrannies.

15. The 14th. chap, describes the affairs of the Protestant Reformation down to the harvest, and vintage or battle which is to end in the destruction of the empire.

16. The 15th. chap, needs no explanation but is a description of what passed in the temple of God.

17. The 16th. chap, contains the seven vials of wrath, and its affairs, or the seventh trumpet dilated and accomplished against God's enemies 'till the empire is destroyed.'

18. The 17th. chap, describes the origin of the Continental powers and the support which they afforded the apostasy, during 1260 years; also their final hatred of this apostasy, with its destruction and their own unconquerable attachment to imperial authority till the very time when God will destroy both them and it.

19. The 18th. chap, describes the destruction of Babylon or the apostasy.

20. The 19th. chap, ends with the last great battle on this side of the Millennium, and the destruction of the empire—its idolatry, popery and tyranny; when Satan, the author of these great evils being bound, the kingdom of God in its mountain form commences, and the saints and their triumphant Head and Master the Messiah begin to reign.

W. S.

LETTERS AND MATTERS,

RUSSIA has commenced, it is said, a movement in favour of the Jews. The Emperor it is affirmed has offered to emancipate them all so soon as their intellectual instruction and civilization will render such action on his part beneficial to themselves. They amount to 2,000,000. Two hundred schools have been got up throughout the empire for the furtherance of this object; when thus prepared they are to be admitted to Citizenship: at present they are in a state like that of our blacks.

GERMANY. The European Sovereigns having obtained their end in Syria are at a loss what to do with their conquests, and begin seriously to meditate the return of the Jews. There are vast numbers of them in Germany and the above project is said to be received with favour at Vienna.

ENGLAND. Some of her Majesty's subjects have petitioned the Queen of England to negotiate, if possible, the return of the Jews to Palestine. They pray her majesty not to let slip the opportu-

nity which the national exaltation puts in her power of doing this great good for God's ancient people. They have been at various periods and in divers times grievously wronged and oppressed by the English. This, the petitioners opine, would propitiate the God of Israel for the wrongs and oppression formerly committed against his people, and atone for the national guilt.

FRANCE, also meditates the restoration of this people, and certain eminent persons have decided not to let this matter either slip or sleep. We would add here, that if ever the continental powers engage in this business, it will be the fortune of France and England to play two parts very different from each other. The one will have the Christian, the other the infidel Jews in their eye. S.

BY J. THOMAS, M. D.

Brother Walter Scott appears to me to have mistaken the consumption of the man of sin, for the cleansing of the sanctuary.* I do not think that the word 'sanctuary' in Dan. viii. 14, has reference to the kingdom of heaven as it now is. The question put by the personage in the vision was, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot"? Now, to what have the daily sacrifice and the transgression reference? I answer, to events which were to happen in the sanctuary, or the holy; for the word sanctuary in this place simply signifies *holy*. I have not the Greek septuagint at hand, but I think the word used in the original is *hagiasteerion*, which means holy or holy place, and no more. Now "the holy," is one of the names of Jerusalem, as will appear from the following: "Herodotus," says Rollin, "mentioning Nichas' expedition, and the victory gained by him at Magdolos (as he calls Megiddo), says that he afterwards took Cadytis, which he represents as situated in the mountains of Palestine, and equal in extent to Sardis, the capitol at that time not only of Lydia, but of all Asia Minor. This description can suit only Jerusalem, which was situated in the manner described, and was then the only city in those parts that could be compared to Sardis. The very name Cadytis, which in Hebrew signifies "the holy," points clearly to the city of Jerusalem." Thus far Rollin, now let us hear Dean Prideaux.—"From the time that Solomon," says he, "by means of his temple, had made Jerusalem the common place of worship to all Israel, it was distinguished from the rest of the cities by the epithet holy, and, in the Old Testament, was called Air Hakkodesh, that is, the

*We used the phrase in an accommodated sense.

city of holiness, or the holy city. It bore this title upon the coins, and the shekel was inscribed *Jerusalem Kedusha*, that is, Jerusalem the holy. At length Jerusalem, for brevity's sake, was omitted, and only *Kedusha* reserved. The Syraic being the prevailing language in Herodotus' time, Kedusha, by a change in that dialect of *sh* into *th*, was made *Kedutha*; and Herodotus giving it a Greek termination, it was written *Kadutis*, or Cadytis."

But you want to know, I presume, what is meant by the sanctuary, or the holy,' in the question above quoted. I reply that Jerusalem was meant; and that the certain saint wanted to know how long the vision would continue till it was completed; namely, that vision in which it was foretold that the sacrifices of the temple should cease, desolation pervade the country or the pleasant land, and the holy city and the host of Israel be trodden under foot. And the answer was to Daniel unto 2300 days or years, that is, at the end of that time, the boundary of the vision will be crossed by time; and "then," or after the expiration of the 2300 years, "shall the sanctuary (or Jerusalem the holy) be cleansed."

That this phrase has reference to the holy city and land, and not to the purifying of the church, Jesus has plainly intimated in these words, "when, therefore, you shall see the abomination of desolation, foretold by Daniel the prophet, (who terms it the 'transgression of desolation,') standing in the holy place (or sanctuary,) let him who understands consider; then let those in Judea fly to the mountains," &c. This warning relates to the destruction of the holy city, which Daniel in his prophecy predicts shall lay desolate till the end of 2300 years. But you will ask, when do these 2300 years begin? I reply, in the times of the kings of Persia, as appears from the vision itself: What remarkable year was there in the history of these kings in connexion with the Jews? Answer? the seventh year of Artaxerxes Longimanus, when he commissioned Esdras, empowering him to return to Jerusalem with all such Jews as would follow him thither, in order to settle the Jewish government and religion agreeably to their own laws. The seventh of this king happened in the year of the Julian period 4256, which corresponds to B. C. 453. We are now in the year 6559 of the Julian period, and consequently in the 2303 year from the 7th of Artaxerxes, the supposed commencement of the days. A.D. 1841 is, then, the third year of the cleansing of the sanctuary, or the holy city and its territory. The 2300 years, I say, terminated in the 1338. After this year, the city and the host of Israel are to be restored: for the prophecy says, "unto 2300 days, *then* (i. e. after they are run out or ended) shall the holy be cleansed." Now look at events in the East, and consider if the cleansing is not progressing there. If I mistake not, in 1839, the very first year alter the expiration of these prophetic

days, a battle was fought on the banks of the Euphrates, between the Turks and Egyptians, and upon the news of the victory of the latter reaching the Turkish fleet, they one and all went over to the Egyptians; an event which brought about the present portentous difficulties in the East. Read the description of the 6th vial, which is and has been pouring out on the Turkish, empire for several years past and is now flowing collaterally with the seventh and last, which began in 1830. The object of the sixth vial is the cleansing of the holy, the restoration of the Jews, and the bringing together of the kings of the world to the battle of the Almighty in the valley of Megiddo. Are not things tending thereto?
C. Mess.

The following is told of Mehemet Ali. A young Turk was brought before him accused of having turned Christian. The Pacha enquired "Have you embraced Christianity?" The young man got up, and with an intrepidity which a consciousness of being right inspired, and with the grace of God, which, when it finds its way to the heart, always enables a man to face his greatest enemies, said, 'I am a Christian.' The next question put by Mehemet Ali was, 'Why did you embrace Christianity?' 'My reason is this: I embraced it because I believe it is true.' His enemies around him then said, 'What need have we of further argument: he has acknowledged his guilt; nothing remains now but that your highness should particularize the sentence.' Mehemet Ali said, 'All the circumstances that have been brought forward have been clearly established; but with respect to this young man, I beg leave to state that I know him well; he was sent to England to learn engineering; he learnt that science; he came back again, has been employed in that service, and has proved himself a valuable member of society: I find him still in that place where I employed him. It appears that he has changed his religion, but I do not find that in doing so he has acted from any unworthy motive; he continues to perform his duties satisfactorily, and with reference to his change in religion, I shall leave him to settle that matter between God. and his own conscience.' That young man is now going about the streets of Alexandria a noble monument of the liberality of Mehemet Ali.

The Baltimore clergy of the Protestant Evangelical Church, recently passed a resolution in favour of preaching the gospel in the streets, fields, and market places. Meetings took place accordingly in 12 different places, on Sunday last, in that city at 5 P.M.

Madison Co: Ky. July 2nd: 1841.

DEAR BRO: SCOTT.

The more I learn of the general condition of the religious community, the more I am impressed with the conviction that there is the most urgent need of a thorough reformation. Nothing can be more evident than that theory is substituted for practice, and flesh for spirit. The high and holy objects of religion are overlooked; its pure and exalted pleasures are unenjoyed by the great mass of professors: it is but here and there we meet with a man in whom the spirit of God is—a green spot amid the desert of human selfishness, where we find that well of water which springs up into everlasting life. Judging from their conduct the great mass of all denominations are mere religionists—the religious are few indeed. The wings of Christian charity are indeed wide, but they are no longer able to cover the overgrown and unnatural brood of covetousness and pride, of passion and ambition.

Of what benefit, alas! can be the best theory of religion without practice? A theory, in the strict sense of the word, is a mental view, a speculation; all truth is therefore merely speculative consisting of inductions drawn from facie. The Gospel itself issues in a system of truth which however acceptable to the intelligent mind as a just consistent and beautiful theory, will not in reality be to any one anything more than a speculation, if not reduced to practice. How absurd it is then for men to speak against speculations in religion, if they themselves do actually convert religion itself into a speculation; a form without the power of godliness—a useless vessel emptied of the wine of joy—a casket despoiled of its treasure.

How vain, on the other hand, the fleshly attachments and enjoyments which are mistaken for the ties and joys of religion. A personal regard for individuals, the common sympathies of nature, the pleasures of society, the excitement of pulpit eloquence or of sacred song, are often as truly animal and fleshly as the more boisterous and mirthful pleasures of the banquet, it is when in the secret solitude the soul overflows with love to God, when there is a constant and habitual fellowship with God and Christ, when the ready hand is opened to supply human wants, and the character is adorned with the heavenly graces of that indwelling spirit which is at once the evidence and the earnest of a spiritual system with all its blessedness, that we can have a just, rational or scriptural assurance of an interest in the salvation of Christ, on a well founded hope of eternal life. These things being so, how important that they should be urged upon men, and that all who have really been made alive to God should assiduously cherish every thing which tends to unite them to the spiritual world.

The brethren have been often speaking of you. They would be happy to receive a visit from you in Madison co; the people

would be very glad to hear you again. I am sorry to find that political dissensions have ruined some churches—what infatuation! what a birthright sold for a mess of pottage! Yours in the blessed hope of eternal life.

R. RICHARDSON.

Kentucky, May, 1841.

BRO. SCOTT:

I have been a critical student of the Bible for twenty years, and of the writings of Bro. Campbell, Stone, Scott, &c. from their respective commencements to the present. I have also been an Elder and Teacher for six years. And I *think* I am an observer of men and things in general; but I *know* that I am of young and illiterate Preachers in *particular*.

One thing is particularly observable among young preachers they are too much given to the use of such phraseology as this, 'I defy the clergy or all denominations to prove it.' 'I challenge the whole priesthood on this subject' "The *whole sectarian world* is in error on this subject, and I can prove it!" &c.

However prudent it may be for *Old* teachers, evangelists, &c. to use this kind of language; for young ones, it is contrary to the spirit and genuine principle of the Bible, it is superlatively imprudent and disgusting.

If the young preachers were all that engaged in such a course we could get them to hold off till they could be taught some prudence. But we have another set of nondescript would-be-evangelists, if the churches would only call, send, and support them. But as it is, they ride to and fro, challenging, defying, and insulting the sects, and disgusting the world; creating, fomenting, and extending party principles, and party strifes; and making proselytes, not to the religion of the bible, but to the party principles of their own creating.

These preachers should know that "Order is Heaven's first law." And that they may be taught it, I will propose a few questions for you to answer.

1. Is it the duty of the Eldership to inform every Evangelist or Preacher that visits their congregation of the state of society in that vicinity?

2. Is it the duty of those Elders to tell the Evangelists *what* to teach, and how to teach it? And

3. Is it the duty of the Eldership to stop such Evangelists or preachers, if they will not act according to their instruction?

My eye may be jaundiced, but I think I see something wrong.

However I will submit the case to you, wishing you though, to lay this letter, imperfect as it is, before your readers, with the answers to the above questions.

As ever yours,

PRESBUTEROS.

P. S. My real name is forthcoming, if necessary.

GENIUS OF CHRISTIANITY.

Within one year the publication of four of our periodicals has been suspended chiefly for want of support—the Morning Watch, the Preacher, the Christian, and the Journal of Christianity. Is this a good or a bad omen touching the present condition and latest fortunes of the ancient Gospel party? The periodicals which remain are the Millennial Harbinger, the Evangelist, the Heretic Detector, the Christian Messenger, and the Genius of Christianity. Touching the prospects of this last its worthy Editor, bro: A. G. Cummings in his favour of the 26th ult: writes 'I have not jet sufficient subscribers to pay the actual expense of my periodical, but the brethren in various places will, I think, aid me in this matter, and so I hope to got along some *how*.' Can any thing be more touching to the feeling heart than the following from the same pen? "My labor is incessant, and my health at present very poor indeed. I have now been out some weeks touring, and endeavouring to get up a communication between the scattered brethren of New England and those of New York. My brethren desire that I should travel one half of the time which I shall doubtless do, if they afford me the necessary support, and my health admits. I am afflicted with a most distressing cough Which somewhat alarms the brethren; but I hope to get the better of it. If I don't, I care not for it; let come that which seemeth best to the Lord." Here then is one of God's poor shepherds out upon the mountains of New York and New England in hunt of the scattered sheep labouring to bring into closer acquaintance the severed remnants of the flock of Christ. He looks to his brethren for support. He hopes to get along "*somehow*," yes "*somehow*," Does anybody know how? We would answer, by the brethren's paying him for his services. When he preaches, make him a partaker of every good thing; when he publishes, subscribe for his periodical and pay for it. The fact is our best evangelists generally labor for almost nothing till they can do so no more; and being utterly averse to quit the field of sacred labour in order to earn their subsistence by another profession they become Editors in the hope that the abandonment of the Evangelical office will in this manner be rendered unnecessary. But most of them discover when too late that this is a mistake, and that such a course only involves them in greater pecuniary embarrassments. A feeling of ambition may occasionally mingle with their endeavours to subserve the cause of Christ in this way: but we vouch not for it. We are inclined to believe in the perfect purity of their intention at least of a majority of them.

Can our brethren assist bro. Comings?

W. S.

The Heretic Detector records 1,000 conversions reported since the publication of the last number.

MORMONS—*Extract of a letter dated from the vicinity of Nauvoo, Illinois.*

"The excitement on both sides of the river against the mormons, is increasing very fast. The conduct of Jo: Smith and the other leaders, is such as no community of *white men* can tolerate. It is the entire absence of all moral and religious principle, that renders them so obnoxious to the *Gentiles*, of all denominations, wherever they reside.

Jo: Smith was yesterday, arrested, between Nauvoo and Quincey, by the authorities of Illinois on a requisition from the Governor of Missouri, may justice be meted out to him for his villainy.

"Martin Harris who was one of the witnesses of the book of Mormon; and who has been for some time lecturing in Illi: against the Mormons was found dead last week, having been shot through the head. He was no doubt murdered.

Mormonism, it is said, is now making rapid progress in England and Scotland. We have recently received from Philadelphia a complete exposure of this modern delusion by E. D. Howe. In the next two or three numbers we intend to devote a few pages to this subject. *Ch: Mess & Ref: Eng:*

Our Bro: and son in the common faith Doctor John Thomas is now in Illinois: He writes occasionally for the Chr: Mess; and Reformer, England, some weighty pieces: Apart from the subtle and ingenious workings of this man's mind on *matter and spirit* he is certainly one of the most enlightened of our brethren on the subject of prophecy and scripture matters generally. In a late piece on the "Cleansing of the Sanctuary" in which he Shows that the Sanctuary is Jerusalem, he says " Brother Walter Scott appears to me to have mistaken the consumption of the Man of Sin for the Cleaning of the Sanctuary" To this I answer that when I chose "Cleansing of the Sanctuary" as a caption for a few chapters on Christian matters I used the expression purely in an accommodated sense, and not because I thought the Christian church the sanctuary spoken of in Daniel 8 chap: 14th: verse. I concur with Dr. Thomas in believing the sanctuary to be Jerusalem. W. S.

Who bears contradiction as well as a lawyer? and who so ill as a divine? Why this? The answer is this, the lawyer is accustomed to have his every assertion in court contradicted by the opposite party: but the divine, shielded by his pulpit, is in the habit of asserting just what he pleases without reply. N. R.

The Brethren of the Church of Christ in the state of Missouri have agreed to hold a state meeting at Fayette, Howard county, Mo:, to commence on Friday before the 2nd Lord's day in Sept: next. It is desired that every preacher in the state attend, and that every church be heard from. T. M. ALLEN.

Stark co: Ohio.

BELOVED BROTHER.

I attended the yearly meeting at Randolph Portage co: June last. The labourers were brethren Wm. Hayden John Whitacre, Bro: Greene, and E. Hubbell, with several others

About 14 were immersed into the name of Christ, and the brethren were much refreshed and encouraged to go on in the good old way.

The brethren laboured very hard, spoke very affectingly of the time when the Gospel was first introduced and preached in the Western Reserve, and lamented that the same spirit and zeal which actuated the churches then, had almost died away and in its place the spirit of lukewarmness, strife and disunion appeared.

Alas we fear it is too much so, yet there are some noble and pious souls there, who I doubt not will continue faithful to the end.

May the spirit of peace and universal love, actuate every Christian bosom, that we may all be one, even as Christ and the Father are one—the prayer of

AN AFFECTIONATE BROTHER.

Savannah, April 17, 1841.

BRO. SCOTT:—It is very gratifying to hear that the word of the Lord is borne on successfully through your region of country. The state of things with us is very different. The battle with tradition has yet to be fought in Georgia. In some sections a little seed has been sown and begins to produce some fruit, but it is a mere first fruits.

The Calvinian Hypothesis pervades all sects. Mourning Benches, Anxious Seats &c. &c. are very fashionable, and sinners are transformed into all the variety of so called Christendom. It is to be lamented that truth—divine truth and the glory of the Messiah should be thus shut out from the mind of men.

Jesus said to the Jews that they made void the Law by their traditions; and with all propriety it may now be declared that the Blessed Gospel is rendered void by the vain inventions of the so denominated Religious teachers.

Affectionately yours,

S. C. DUNNING.

Monticello, Mo: June 30. 1841.

BRO: SCOTT:—Within the last three or four weeks we have received upwards of one hundred persons by confession and otherwise. The work is still progressing—the fields are white to harvest. No work in modern times has been accomplished under so many and so great disadvantages as this; Glory be to God and let all the people praise Him—the Lord has done great things for us whereof we are glad. J. CREATH JR.

ADVICE:—We would advise our brethren to take care of their public men. You can do comparatively little without them, ay no attention to the ignorance that would make you lightly esteem them. Let them and the welfare of their families be precious in your eyes as long as they piously and zealously devote themselves to the cause of God. Deceive them not by false and heartless treatment. God will require it at your hand. Cause them not to lose one half of their time and the whole of their heart by your carelessness. Take it for granted, for it may easily be proved, that regard for your public servants is the measure of your regard for the cause of Christ.

W. S.

MEN AND WOMEN.

Men have more reason, women more affection. The former have better judgements, the latter truer sentiments. Men better appreciate evidence, women are more faithful to their convictions. Men's affections are animal, women's ideal and moral. Man was made first and woman last. She is therefore an improvement of our nature in its grandest feature, viz: in its resemblance to the *theia phusis* the divine nature; Man sees his own nature etherealized in her. He needed a companion more divine than himself, she is therefore, with admirable propriety called 'a *help meet for him.*' Her duty then is one viz: to make home heaven.

1. By avoiding all complaints of injury real or supposed, never for the mere love of speaking charging him with want of affection, feeling, judgment or anything else. He gave her his heart it is her duty to keep it.

2. By sincerely and piously entering into his godly pursuits and pleasures.

3. By assimilating her taste to his, and, if possible, her opinions,

W. S.

A Frenchman, a few days ago, happening to glance over a number of the "Signs of the Times" which was lying upon the table in our office, saw something of Mr. Miller's upon the coming of the Saviour in 1843. It seemed to hit his fancy in a moment; and he suddenly cried out, "Ah! where he come to? Amerique?"

W. S.

OBITUARY.

Departed this life on Monday evening the 21st:ult: Mrs, ELIZABETH M. contort of MR LOVE H. JAMESON, of this city, in the 26th: year of her age. The disease which terminated her earthly career, was Apoplexy, of which it was the first and only attack. In this occurrence the truth of the saying is strikingly verified, that, "in the midst of life we are in death," for, only a few moments before the demise of the subject of this notice, she was in good health, and to all human appearance, bid as fair as any other person for a long life. She has left an affectionate

husband, a dear little son, and a large circle of friends to mount a loss which earth cannot restore; but while they mourn they' sorrow not as those who have no hope; for during the last seven years of her life, she has been a devoted follower of the Lord Jesus, according to whose promise they expect to meet her in that world, where sickness, sorrow, parting, and death, will be known no more. *M. C*

"There is a voice I shall hear no more—
 There are tones, whose music for me are o'er;
 Sweet as the odours of Spring were they—
 Precious and rich—but they died away;
 They came like peace to my heart and ear—
 Never again will they mummer here;
 They have gone like the blush of a summer morn,
 Like a crimson cloud through the sunset borne.
 "There were eyes, that late were lit up for me,
 Whose kindly glance was a joy to see;
 They revealed the thoughts of a trusting heart.
 Untouched by sorrow, untaught by art;
 Whose affections were fresh as a stream of spring
 When birds in the vernal branches sing;
 They were filled with love, that hath passed with them,
 And my lyre is breathing their requiem,
 "I remember a brow, whose serene repose
 Seemed to lend a beauty to cheeks of rose:
 And lips, I remember, whose dewy smile,
 As I mused on their eloquent power the while,
 Sent a thrill to my bosom, and bless'd my brain
 With raptures, that never may dawn again;
 Amidst musical accents, those smiles were shed—
 Alas! for the doom of the early dead!
 "Alas! for the clod that is resting now
 On those slumbering eyes—on that faded brow;
 Wo for the cheek that has ceased to bloom—
 For the lips that are dumb, in the noisome tomb;
 Their melody broken, their fragrance gone,
 Their aspect cold as the Parian stone;
 Alas for the hopes that with thee have died—
 Oh loved one!— would I were by thy side!
 "Yet the joy of grief it is mine to bear;
 I hear thy voice in the twilight air;
 Thy smile, of sweetness untold, I see
 When the visions of evening are borne to me;
 Thy kiss on my dreaming lip is warm—
 My arm embraceth thy graceful form;
 I wake in a world that is sad and drear,
 To feel in my bosom—thou art not here.

P. S. C.

THE EVANGELIST.

NEW SERIES.

Vol. IX. Carthage, Ohio, August 1, 1841. No. 8.

NEW GOVERNMENT AND NEW SOCIETY,

PREDICTED BY THE PROPHETS.—*No. VII.*

Behold I create New Heavens and a New Earth.

ISAIAH 65 c.

After an elaborate investigation of all the prophecies relating to the return of the Jews to Palestine, George S. Faber, fitted both by piety, impartiality and education for such an inquiry, concludes thus. "Some prophecies teach us that the children of Israel will be restored in a converted state; others, that they will be restored in an unconverted state: some, that they will be restored contemporaneously with the last expedition of Antichrist; others, that they will be restored after his overthrow and in consequence of the tidings of it which will be carried among all nations by such as escape from that great catastrophe: some, that they will be restored by the instrumentality of a *maritime nation of faithful worshippers*; others, that they will be restored by the instrumentality of a *tyrannical power which officiously intermeddles in the concerns of its weaker neighbors*, and of which Ashur or Babylon was a type: in short, some, that they will be restored in a time of unexampled trouble, and that they will suffer very severely as their forefathers did during their exodus from Egypt; others, that they will be restored in much joy and tranquillity, and will be brought back with great honor by the nations among which they are dispersed. These different matters appear at first eight contradictory: and yet, since they are all foretold by the same spirit of God, they all rest upon the same divine authority. We must, therefore, believe that they will all come to pass. Hence a commentator cannot be uselessly employed, who endeavors to remove their apparent contradictoriness, and to exhibit them as perfectly harmonizing with each other."

These seemingly contradictory prophecies are all supposed by Mr. Faber, to be reconciled by the following scheme and order of events.—

1. The Jews are, as they have been for thousands of years, divided into the ten tribes and the two tribes, or Israel and Judah.

2. The two tribes will return before the ten tribes; but—

3. These two tribes being divided among themselves in a religious point of view, some of them being converted to Christianity, and some of them not converted, they will be taken back to Judea in this partly converted and partly unconverted state.

4. To do this, two great rival nations will be *employed*, supposed to be England and France; the former being professedly Christian, and favoring the restoration of the converted portion of Judah; the latter being antichristian, and favoring the return of the unconverted part of Judah. England will take her protegees by sea in ships: France hers over land. 'And thus, amid unexampled troubles, the whole of the two tribes will be resettled in the land of their fathers and in Jerusalem their ancient city.

5. These two parties, the converted and unconverted Jews, will quarrel and make war upon each other. The converted will be supported by England and the Protestant states; the unconverted by France and the papal sovereignties. This will be the last war. Antichrist or France, the Pope and the infidel part of the Jews will obtain a partial victory and possess Jerusalem, when finally the allied forces on both sides will meet at Megiddo or Amagiddon where Antichrist, the Pope and the infidel part of the nation will, by the interposition of the Messiah, be totally defeated.

6. While these things are passing in the holy land the whole Papal world will be invaded from the north by some dreadful power that will come down upon the advocates of the Roman superstition like a storm of hail. See *7th vial: Rev. 16th chap.* This will put an end to Popery in Europe.

7. Judah and Benjamin being seated down in peace in the land of their fathers, and the last war being at an end, the ten tribes will at last be restored; and thus the twelve tribes forming one nation will serve God and David their prince forever.

Are not things tending to the consummation indicated in the above scheme? First: is not the restoration of that part of the Jews known as Judah every where talked of throughout the civilized world. 2nd: While Judah and Benjamin are known as forming the dispersion in the West, the ten tribes or Israel remain still undiscovered: and does not this render it highly probable that Judah will precede Israel in the restoration. 3rd Are not France and England at present the two rival powers of the civilized world, and do not all things concur to show that these great nations still secretly cherish their ancient and well-known antipathy to each other, and are but waiting for an opportune moment to wreck their vengeance on each other!

4th; Is not the Pope at this instant diffusing, with the utmost industry, his doctrines and superstitions throughout the East, and Syria in particular? And wilt not his interests there render it indispensable for him by and by to secure to himself the protecting arm of France, which, though not merely anti-papal but absolutely anti-christian for the last fifty years past, will be likely enough to lend her aid in support of any scheme of policy which may have for its object the vexing of England and the rendering of her plans abortive? The return of Judah in the midst of unexampled troubles, is the event which must stamp Mr. Faber's scheme with the impress of truth.

It is certain that many persons have addressed themselves to the explication of unfulfilled prophecy whose genius and learning rendered them very unfit for the task. The subject is a very awful one, as the above author observes, particularly in times like the present, when the judgments of God are abroad in the earth. But let the reader never forget that it is written with the pen of inspiration that in the days of the present continental powers the kingdom of God is to change its resemblance to a little stone, assume its mountain form, and all the whole earth. W. S.

JERUSALEM.

The Malta Times says, some fortnight ago the Revd. Mr. Nicolayson and Mr. Johns (an architect) were at Malta, on their way to Jerusalem, with the object of erecting an Episcopal church at the holy city. The correspondent of the London Patriot mentions that Mr. Nicolayson had arrived at Constantinople with instructions from Lord Palmerston to obtain through the British Ambassador a firman for the erection of this church, who, it is said, is making every effort to procure the necessary sanction of the Porte.

THE CHRISTIANS OF SYRIA.

As the vial of God's wrath is being poured out upon the Turkish empire, and the destruction of this empire is that event in the shifting of nations which is to pave the way for the restoration of the Jews, every thing touching the East is important. The Most High by his prophet said that during the scatterment of his people he would sit still, but his eye should be upon his holy habitation. Ought not our eye to be upon it also? Read the following.. ED.

The Constantinople correspondent of the Augsburg Gazette, under date of the 24th Ult. gives, the following as the principle points of the representations made to the Ottoman Porte by Austria and Russia in favor of the Christians in Syria and Palestine.

1. The two powers desire that the Sultan should appoint a special governor for Palestine and the holy cities having his seat of government at Jerusalem and the Port of Jaffa for his means of communication with the Mediterranean,
2. They demand a suppression of all vexations to which the Christians have been subjected.
3. An impartial administration of Justice.
4. Protection for the Pilgrims visiting the holy land.
5. A settlement between the Greek and Armenian churches.
6. The appointment of a commission to effect this end.
7. The re-establishment of such churches and convents as have been destroyed or damaged.

ROME AND JERUSALEM.

"These shall hate the Whore." Rev. 17 c.

As Rome descends Jerusalem arises. The Jews must triumph. They must, under the Messiah, arrive at the supremacy in all nations, and Rome, pointed Rome must feel in fact and in fate the truth of that prophetic sibyllic pronounced at the installation of her successive Popes, "sic transit gloria mundi."

Late accounts from Madrid state that "the Spaniards have struck another blow at Popery by refusing to allow the circulation of the Pope's bulls, briefs, rescripts, monotories and other documents issuing from the Papal See, which have not had the fiat of the Spanish government." The government decrees also the suppression of "the Society for the propagation of the Faith," and enjoins the civil and ecclesiastical authorities to prevent its assembly and to stop the circulation of its papers. The judges and Alcades are ordered to sequester the funds of the society wherever they are to be found. The Pope in his fiery indignation has refused to recognize the Marquis De Villalba as Spanish Envoy to the court at Rome. The Marquis has, therefore, left that city and has returned to Madrid.

As the Pope loses ground in the West he industriously labors by his emissaries to gain it in the East, Syria and Palestine—until he shall unite himself with the civil and antichristian authorities in that war which is to subvert the powers of them all.

W. S.

UNIVERSALIAN PHILOSOPHY.—

No. II. The Serpent.

Mr. Editor—It is not my purpose in these essays so much to show, the unscripturality of Universalism, as to evince, that, its Philosophy is without evidence, incongruous and absurd.— It will also appear in the course of these papers, that, the direct tendency of this system, is either licentiousness or infidelity of the worst stamp. I would however make these abatements, in

favor of some honorable exceptions, that I do not believe, that, they all understand the legitimate consequence of their own theory.

I have before me, at this moment, "Balfour's 2d Enquiry," in which *he* endeavours to prove by an elaborate treatise, that there is no such a being in the Universe, as a personal devil.— His remarks on Gen.3d., coming as they do from a person of literary eminence, and a standard author in his party, may well be considered as a literary curiosity. Hear him: "The serpent was more subtle than any other beast of the field, and was the fittest creature, that could be chosen to illustrate how Eve was deceived. Let it be recollected that Moses wrote the account more than two thousand years after it happened, and selects the serpent as celebrated for its subtlety among mankind when he wrote. And why might not Moses select this creature as a figure for deception, as other scripture writers do the lion, for ferocity, the lamb, for meekness, and the dove, for harmlessness. Allowing all this to be true—*What was it, that deceived Eve, and which Moses HERE represents by the subtlety of the serpent?* I answer lust or desire in Eve; for what is lust but desire?"

You will just observe, Reader, that Mr, Balfour here starts with a literal serpent, and argues stoutly that it could not be a 'fallen angel,' but must of necessity be a beast of the field. By the way, I would just observe that I know of no person foolish enough to think that the serpent was a 'fallen angel.' Here our friend has fought and killed his own shadow! But what think you, reader, becomes of this literal serpent? Why, by asking a few questions, this real beast is transformed into an intangible *prosa popoeia!* The serpent in the first verse is a literal reptile, but, so soon as he begins to tempt the woman he is immediately metamorphosed into a mere desire! Ovid never produced a metamorphosis more wonderful and surprisingly strange! But what if we should prove, that this literal beast was the identical creature that deceived our mother Eve?— Read Gen. 3d ch. and 1 verse. "Now the serpent was more subtle than any beast of the field which the Lord God had made: and HE said unto the woman—Yea, hath God said, ye shall not eat of every tree of the garden?" Observe, reader, that in this quotation the serpent is a real serpent; but the pronoun *he*, which all grammarians have ignorantly thought, had the same meaning as the noun to which it refers, here becomes a figure of speech, and its real meaning, according to Mr. B., is nothing but a desire!!

But some one may think that Mr. B. has granted too much when he admits a literal account in the passage. For if the serpent be literal in one place, we have just the same evidence, to believe it is so in all. And if the passage be all figurative, the difficulty increases upon us: for then we have the Scriptures.

making this strange sense (or rather nonsense): "Now the *lust* was more subtle, than any other lust of the field!" *Quere* —Was Eve's desire a reptile? I could as soon believe a snake to be a fallen angel, as that the desire of a woman's heart was a beast of the field! But Mr. Balfour says that the serpent "was selected as a figure." Very well, where does he get his information? Not in the Bible. Now the 1st verse is either wholly literal or wholly figurative, Take which horn you please, and your system falls. If figurative, then, according to Mr. B., a figure is selected to represent a figure. A *lust* is, by a figure of speech, put for a lust! A new law of figures, truly! And again. Mr. B. says that any one reading the two accounts— namely, the circumstance of Adam's naming all the beasts, and this verse in question—"would naturally suppose that the serpent was one of the beasts, which the Lord brought to Adam, and which he called *serpent*." Then if it was figurative a lust was brought to Adam, among the beasts of the field, and he forthwith called it *serpent*? What a splendid idea!

But Mr. B. feels certain that the subsequent part of this narration is in strict accordance with his figurative hypothesis.— Let us see how this view accords with the sentence pronounced on the serpent. God does not say to Eve's lust, or the serpent, "What is this thou hast done?"—but—"Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." "We have said that man was created with appetites and desires [i. e., with serpents!]. These were given him to be in subjection to the will of God, and not to be gratified beyond the limits which he had prescribed. Eve listening to them beyond this limit, transgressed. In her, and all who follow her example, when gratified beyond this, they become degraded and groveling even below [i. e., in Universalism, 'above'] every beast of the field."—page 33. Now let me ask any man of common sense, whether is it the passion or the man that is degraded, when men follow their appetite?— Who, that had the least sense of propriety, would say that passion is degraded in the person who is under the control of his appetites? To curse, would in this way signify to give control and dominion! How the poor serpent must have trembled, when he heard his doom!—destined forever to bear the sway! This, you see, was the serpent's curse in contradistinction from any thing said to the woman! If this be a curse, pray what is a blessing? Again, according to this view, I would naturally look for an extension of the woman's empire, even to the control of her own husband. How would you like to be blessed with a wife under such a fearful malediction, Mr. Balfour?

Yours Respectfully,

B. U. WATKINS.

PERFECTION—*No. XXVIII.*

The sun shining upon a dark wall makes it look bright, so Christ, the Sun of Righteousness, shining upon us, purifies our faults. The light of his brilliant character not only exalts our virtues but supplies our defects by real graces. The highest benevolence in any one is for him to shine, by his superior virtues, upon the defectiveness of others, till they are wholly reformed. This is heaping coals of fire upon an enemy's head, and melting him down into the very same image of the divine benevolence.

Low browed night strikes into invisibility even the real beauties of the day, so coarse and vulgar treatment too frequently causes the real virtues of the very best men to disappear and become invisible. Nothing has so happy an influence in aiding us to form our own character as the study of Christ's character. It was meek and gentle indeed, but most firm and decided. The non-resistance of the Lamb and the firmness of the Lion meet there. The innumerable insults of his innumerable enemies only demonstrated how calmly Omnipotence could rest, when its dwelling was in the same bosom with immaculate innocence. Christ is the most beautiful of all characters, and is doubtless the beloved of the Father on this account equally as on account of his divine nature, for nature and character are different. Nature is character enveloped; character is nature developed. Nature is the acorn; character the oak. Christ is God manifest in the flesh; the divine nature in development; He rides prosperously through the earth by his truth and meekness and righteousness. We ought to be true and meek and righteous, to hate nothing but what is dishonest, fear nothing but what is ignoble, and love nothing but what is just and honorable.

W. S.

 A SHORT SERMON.

A Faithful minister is worthy of all Respect. And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you;

And to esteem them very highly for their works sake. And be at peace among yourselves. 1 *Thes.* 5 c. 12-13 vs.

EXORDIUM:—Faithful ministers are styled, in scripture, shepherds, co-workers with God, builders, watchmen, teachers, preachers, soldiers, stewards, elders, rulers, bishops, servants of Christ &c. from all which names we learn at once the importance, use and dignity of their office.

A faithful minister's claims to esteem are founded upon the following particulars:

1st. His office—"over you:" 2d. His duties—"who labor and admonish" you. 1. *His office:*—It is of divine appointment, 2d it is of your own choice, 3d it is for most important purposes—the conversion

of the world and the edification of the saints—4th it is a highly responsible office, "They watch for your souls as they who must give an account," 5th it is one of great dignity, "Esteem them very highly &c.

2. *His duty*:—It is his duty to edify the church; to school them in the faith of Jesus; to preserve their hearts in a state of contrition and holy humility before God by a proper handling of the word of God, and leading them into a life of piety, devotion, resignation and obedience to Christ. It is his duty to preach the gospel, to state it, explain, order, enforce it, and to reason, argue, remonstrate and plead with poor sinners for obedience to it upon the principles of faith and repentance.

YOUR DUTY.

It is your duty to look upon such a minister not as a Lord over God's heritage, nor a taskmaster, nor a master at all, nor a human patron, nor a pope, nor a prelate, nor a priest, but as a servant of Christ, a faithful brother bestowed upon you—a gift from Christ the Lord who is ascended on high to bestow such favors upon men.

Looking upon him as such, the sincerity of your esteem for him, his care, his labors, his instructions and admonitions, your regard, I say, for the edification of the saints, and the conversion of the world, you will prove sincere not by debasing the divine office and Christ's appointment,

1. Through heartless words,
2. Nor Empty praises;
3. Nor vain admiration; but by
4. Attention to his admonitions; by
5. Tender regard for his character; by
6. Attention to his comfortable support.

Let him that is taught in the word communicate to him that teaches in all good things. Be not deceived; for God is not mocked. Gal. 6c. 6-7.

ANOTHER CALCULATION BY MR. MILLER.

We here give Mr. Miller's Chart of the Chronology of the world and of the prophetic periods. By a faithful examination of these, the Bible Student will be able to get a thorough knowledge of the whole evidence on which the theory of Mr. Miller, relating to time, is founded. Let every one study the subject for himself. Take nothing upon trust—"search the Scriptures," and if the Chronology, both of the *age of the world*, and the *prophetic times* are not sustained by them, then reject it. But if it be sustained, then *see* to it that you reject not the counsel of God against yourselves.—ED. *Signs of Times*.

The period when Manasseh was carried to Babylon, and the ten tribes ceased to be a nation. Moses' "seven times" and Ezekiel's seven years begin,	B. C. 677.
The captivity begins under Jehoichim. The beginning of the forty nine Jubilees,	607.
Beginning of the 2300 days of Daniel's vision in the eighth chapter, concerning the Ram, He-Goat and the Little Horn, 457.	
The league formed between the Romans and Jews. Beginning of Hosea's 2 days, or 2000 years. Hos. 6.1-3.	158.
Birth of Christ, A. M.	4157.
† The Crucifixion. End of the seventy weeks,	A. D. 33.
Taking away (Pagan) "daily sacrifice." Conversion of the "ten kings" to the Christian faith,	508.
Rise of Papacy. Beginning of the 1260 years, or "time, times and half a time." Commencement of the civil power of the Pope, and his reign over the kings,	638.
One hundred and fifty years of the Fifth Trumpet. Beginning of the Ottoman Empire by Ottoman, or the "five months." Rev. 8c. 5 v.	1299.
The Sixth Trumpet begins to pound. Mahomet II. attacks the Greeks at Constantinople, and destroys the empire, A. D.	1453.
This Trumpet was to sound 381 years and fifteen days. Rev. ix, 15.	1449.
Fall of the Ottoman power. Drying up of the river Euphrates. Beginning of the "Seventh Trumpet,"	1840.
The war begins between Catholics and Protestants in Europe. 210 years, or "seven months," in which the kings of Europe were destroying the Papal power.	1588
End of the Papal power over the kings in Europe,	1699
Ten kings in the Roman world—30 years between Pagan and Papal Rome. Rev. xvii, 12. 508 to	538
Opening of the Little Book. 45 years to the end, Rev. chapter 10.	1798 to 1843

HEAVEN.

Robert Hall used to delight himself in the idea of Heaven, because he thought "it was a place of peace." Wilberforce imagined it to be "a place of rest;" while a third person considered it to be "a place of knowledge," and quoted the apostolic saying with great delight, "we shall know even as we are known." "Peace," "rest," and "knowledge," are admirable sentiments, and do doubtless impress themselves on our best ideas of the heavenly state; but—— Our own conceptions of Heaven are simply that it is a religious place—a place of worship. There is nothing in which we

delight so much as the worship of God; and the reader may possibly imagine that our language is rather an interpretation of our feelings, than a definition of Heaven. But in this he may be partly mistaken; for if he consults the Revelations he will perceive that when Heaven is there said to be opened, the assembly is uniformly described as a worshipping one. "The four-and-twenty elders fall down and worship"—ch. 4. Those, then, who take delight in worshipping God, will find themselves at home in Heaven; and those who do not, will never go thither. "Worship God," said the angel of the Apocalypse.— There is indeed nothing so delightful and glorifying to the soul of man as the worship of God; and it is as becoming and reasonable, as it is delightful and glorious; for what end or design could possibly be affixed to our creation, more excellent than that of "glorifying God and enjoying him forever"? I should grieve had I been created for a less honorable purpose. Heaven, then, is a religious place.

W. S.

BAPTISM.

Baptism for the Remission of Sins, examined in a Discourse delivered in the Meeting-House of the First Regular Baptist Church, Allegheny City, Pa.—By J. E. THOMAS, Pastor.

That our readers may know under what apprehensions of his subject, and of those who hold to baptism for remission, Master Thomas wrote his Essay, we will make a few quotations to the point.

1. "The theory which suspends forgiveness and other collateral blessings, till baptism is administered, I believe is unscriptural and dangerous."
2. "Lord deliver us, we pray, from this torturing of thy book to suit a theory."
3. "No doubt 'You are the people' who do understand, and 'wisdom will die with you;' unless you, for the sake of her life, bring her down from these mysterious elevations, that she may live in a more humble sphere."
4. "Blind leaders of the blind; both shall fall into the ditch." —pp. 16.
5. "May we not multiply theories and form systems as repugnant to the doctrines of these reformers as to the scriptures and common sense, with as much evidence to sustain them as can be brought forward in favor of the doctrine that baptism is the condition of the remission of sins." pp. 16.
6. "But we are told by our reformers—This immersion, says Peter, *saves us* not by cleansing the body from its filth, but the

conscience from its guilt. Stop: I will put in a word. It is not Peter that says so; it is a '*Re (de?) former*' that speaks."— pp. 22.

7. "To sustain a soul-destroying error, an inspired Apostle is made guilty of the grossest self-contradiction." pp. 23.

8. "But we have examined the pillar arguments of this temple of delusion. I leave the result with you. And my soul's desire is, that you may be delivered from the heart-withering influence of this consummate heresy." pp. 24.

9. "My soul shudders within me at the thought of accusing my God of such tyranny." pp. 27.

10. "The truth will not be presented in vain to the candid: but I have little hope of doing much good to those who have resigned their understandings to the guidance of one man," &c.

Such the respect paid!—such the honor awarded reformers, by Mr. J. E. Thomas, pastor of the First Regular Baptist Church, Allegheny City! His last is the "unkindest cut" of all: "resigned their understandings to the guidance of one man"!!! Most marvelous! Who, pray, is this one man? Surely Mr. Thomas must be grossly ignorant of the materials of which we are made, or he would have known that, if not all, at least many, reformers would treat his allegation with the deepest scorn!— While we admit the distinguished merits of many reformers, and of the person referred to by Mr. Thomas in particular, we reject with unmitigated detestation the idea of resigning our understanding to the guidance of either man or angel. Reformers owe not their views of faith, repentance, baptism and the other matter treated of by Mr. Thomas, to the person whom he affects to scorn. I say *affects*, because any body must know that scorn in such a case can be only mere affectation.

Dr. Pressly, who is of Allegheny City too, has also written on Baptism. But while something may be brought against the Doctor's arguments, nothing can be alleged against his politeness. He speaks like a gentleman; and while he argues for sprinkling like a Presbyterian, he treats his Baptist brethren in the spirit of a Christian. The foundation of Dr. Pressly's education was, I believe, laid in my own Academy in Pittsburgh, many years ago. It is truly gratifying to my feelings to see that while the Doctor differs from Baptists on the rite of immersion, he can nevertheless treat them with so much kindness. A coarse and harsh style, like that employed by Mr. Thomas towards his own brethren about the import of the ordinance, is, I believe, never once resorted to by Dr. Pressly. In this point of view the Presbyterian far excels the Baptist.

But when the members of Mr. Thomas' Church address him the following note, are we to regard them as having "resigned their understanding to the guidance of one man"!

[LETTER.]

"REV. AND DEAR SIR:

We, members of the Church under your pastoral care, had the pleasure of hearing you deliver a sermon last Lord's-day morning, from Acts 2:38, showing the relative importance and position of baptism in the analogy of faith. We believe that the publication of that discourse is demanded, as it would have a tendency to promote the truth as revealed in the word of God, and expose errors which are now destroying the souls of men, and refute slanderous reports in circulation respecting the views of the Regular Baptist denomination of the efficacy of baptism. We, the undersigned, with many others, therefore respectfully solicit a copy of the sermon, for publication.

Yours respectfully,

DAVID MORGAN,
JOHN BECK,
JOHN T. COLE,
T. WEAVER,
W. BENSON,
E. KING,
J. THOMPSON,
W. BUTLER,
W. P. BUCHANAN."

I ask again—Have the writers of the above letter resigned their understanding to the guidance of the one man to whom it is addressed, Mr. Thomas, their pastor? No.

Away, then, with your vulgar insult to the understanding of reformers: we throw it back upon you as utterly unworthy of your profession, and highly unbecoming the character of a Christian pastor. The Baptists, from Greatrake downward, or upward—I know not which is the truth—have struggled long and arduously to stigmatize reformers with a human name; and their efforts have received but too much countenance from those whose business it was to roll back upon them the gross insult: but our master's name is Christ, and our own never-to-be-abandoned name is Christian.

W. S.

OBJECT AND PRINCIPLE.

The conversion of the world is a common object with all evangelical sects; but they evidently accomplish their object at the expense of principle. They employ sprinkling, the mourning bench, and the anxious seat; but Peter, on the day of Pentecost, and the other Apostles subsequently, argued to baptism for the remission of sin. These excellent men and mighty ministers of the Word, proceeded upon the infallible *dicta* of the

Holy Spirit, and reasoned for the conversion of mankind on fixed and immutable principles—laws that were never to be altered: these were, faith, repentance, baptism, remission of sins, the holy spirit and eternal life.

A pliant sectarianism may, in order to gain its object, accommodate itself by "mourning benches," &c, to the feelings of men; but with those devoted to God, and who tremble at his word, it will, in all matters pertaining to our holy religion, be principle first, and object afterwards. When the Gospel is announced as Peter did it, the object is gained without any sacrifice of principle. When men throw themselves upon the everlasting Gospel, as announced on Pentecost, and plead for immediate obedience to God, as Peter did, they feel their philanthropy at once sustained by conscious rectitude, and glorious success.

W. S.

BAPTISM.—*No. II.*

BY J. E. THOMAS.

Mr. Thomas has chosen for his text Acts 2:38. "Then Peter paid unto them—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."

Mr. T. observes, that "five topics are presented to our consideration in this verse." He arranges them thus: "*Repentance, faith, forgiveness, baptism, and the gift of the Holy Spirit;*" and he treats them severally and consecutively in this order accordingly. Thus this polite Baptist pastor, in his arrangement of the great elements of the gospel of the grace of God, puts *repentance* before *faith*, and *forgiveness* before *baptism!* AS for the gift of the Holy Spirit,—when treating of thin topic, he says that the doctrine of the Reformers is, that "the Holy Spirit is now received in baptism; that it is inhaled on being baptized, as the first breath of spiritual life " We will not be so impolite to Mr. Thomas as to call this "a false statement;" because he may have made it believing it to be correct: but I unhesitatingly pronounce it "an erroneous statement." I deny it to be the doctrine of Reformers touching the Holy Spirit. When the Gospel, as plead in the current reformation, was introduced, and believers were directed to be baptized for the remission of sins, it was a principal care of the agent on the occasion, to use the language of the Apostle only, and to speak of the gift of the Holy Spirit as a promise to be fulfilled subsequently to, not in, baptism. There was no talk of receiving the Holy Spirit "in baptism," or "inhaling it in baptism." I never used any such language, either then or since; and I know no other person who did. But if Mr. Thomas knows any, let him argue with

such: if, like us, he knows none who use such language, *then he* has falsified the belief of Reformers on this subject, and ought to be held amenable. For this one thing we vouch, that it is no practice of Reformers generally, to say that the Holy Spirit is "received in baptism," or is "inhaled in baptism."— The language of Reformers on the subject is, very properly, very piously, the language of the text: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gifts of the Holy Spirit." Acts 2:38.

Just Scripture criticism must be sustained by reason as well as learning; for these qualifications may exist separately: that is, a person may possess the one, without possessing the other. Whatever be the learning of Mr. Thomas—however little it be,—we fearlessly affirm that his powers of reasoning are less.— Take the following for a sample. After writing a paragraph on "Repentance," he devotes one to Faith, in the close of which he says, that Peter taught the converted, on the day of Pentecost, that they were to turn to the Lord Jesus "by repentance;" and "when they had thus turned to him, they were to believe in him for justification"! That is, they were to repent towards a Saviour whom they had not yet believed in as such! And what benefit does the reader imagine was to be derived to them from this strange sort of repentance? Why, nothing less than "*pardon*" itself! Thus a person may, by the theology of the Revd. and Dear Mr. Thomas, pastor of the First Regular Baptist Church in the City of Allegheny, repent and be pardoned through Jesus Christ, without believing in him!—for, "when the Bible commands the sinner to seek for pardon, it is by repentance; if for justification, it is by believing."—p 4. Mr. T.'s order of things, then, is this: 1st. Repentance towards Christ, before believing in him! 2d. Pardon through this repentance. 3d. Belief on his name. 4th. Justification through this belief!— Can our readers split a hair "'tween north and north-west side," and tell us the difference between the justifying of a sinner from all things, and the forgiving of him all his trespasses? We confess ourself not endued with the nice, the infinitely nice, perspicacity which is necessary to take the distinction—and which so eminently characterizes this part of Mr. Thomas's enquiry.

But if forgiveness come through repentance, and justification through faith, why did Mr. T. order these elements thus: *Repentance, faith, forgiveness, &c.*? On page 3 they stand in one order, and on page 4 in a different order. We cannot, then, with him believe that sinners can have repentance towards a Saviour in whom they have not yet believed; and we cannot approve the reasoning and thinking and judging powers of him who would make such a repentance the medium of forgiveness.

But we can understand what we have taught for many years, that the great fundamental principle of faith must first be known and felt by the sinner; this, secondly, must bring him to a true evangelical repentance; and both of these principles must fit him for his baptism. And if a man, who is distinguished for true faith, and true repentance, be baptized, will Mr. Thomas deny his forgiveness? On his own principles he dare not. His book is, therefore, a mere fight about words which tend to no profit, but to the subversion of the hearers.

W. S.

HINTS ON SELF-IMPROVEMENT.—*No. I.*

The ends and advantages of study.

The human mind is the brightest display of the power and skill of the Infinite mind with which we are acquainted. It is created and placed in this world to be educated for a higher state of existence. Here its faculties begin to unfold. The object of training such a mind should be, to enable the soul to fulfil her duties well here, and to stand on high vantage-ground when she leaves this cradle of her being for an eternal existence beyond the grave

There is now and then a Youth, who, like Ferguson, can tend sheep in the field, and there accurately mark the position of the stars, with a thread and beads, and with his knife construct a watch from wood; but such instances are rare. Most need encouragement to sustain, instruction to aid, and directions to guide them. Few, probably, ever accomplish any thing like as much as they expected or ought; and one reason is, that students waste a vast amount of time in acquiring that experience which they need. As I look back upon the days when I was a "student," I can see that here I went wrong, and there I mistook; here I missed a golden opportunity, and there I acquired a wrong habit, or received a wrong bias; and I sometimes sigh that I cannot go back and be in life again, carrying with me my present experience.

Doubtless, multitudes are now in the process of Education, who never will reach any tolerable standard of excellence. Probably some never could; but in many cases they might; the exceptions are few; and probably most who read these pages do feel a desire, more or less strong, of fitting themselves for respectability and usefulness. They are, however, ignorant of the way; they are surrounded by temptations and dangers; they soon forget the encouragements, and thus oscillate between hope and fear, resolution and discouragement.

You may converse with any man, however distinguished for attainments, or habits of application, or power of using what he knows, and he will sigh over the remembrance of the past,

and tell you that there have been many fragments of time which he has wasted, and many opportunities which he has lost for ever. If he had only seized upon the fleeting advantages, and gathered up the fragments of time, he might have pushed his researches out into new fields; and, like the immortal Bacon, have amassed vast stores of knowledge. The mighty minds which have gone before us, have left treasures for our inheritance, and the choicest gold is to be had for the digging. How great the dissimilarity between a naked Indian, dancing with joy over a new feather for his head-dress, and such a mind as that of Newton or of Boyle! And what makes the difference? There is mind enough in the savage, but his soul is like the marble pillar. There is a beautiful statue in it, but the hand of the sculptor has never laid the chisel upon it. That mind of the Savage has never been disciplined by study; and it therefore, in the comparison, appears like the rough bison of the forest, distinguished for strength and ferocity.

I am not now going to discuss the question whether the souls of men are naturally equal. If they are, it is certain that, the' the fact were proved, it would be of little practical use; since the organization of bodies is so different that no training can make them alike. But this, I think, may safely be affirmed; that every one has naturally the power of excelling in some one thing. You may not excel in mathematics, or as a writer, or a speaker; but I honestly believe that every one of my readers is capable of excelling in some department, and will surely do so if faithful to himself.

There was once a boy put under the care of the Jesuits, who was noted for nothing but his stupidity. These teachers tried him abundantly, and could make nothing of him. How little did they think that the honor of being his instructors was to raise their order in view of the world! At length one of the Fathers tried him in geometry, which so suited his genius that he became one of the first mathematicians of his age.

I once saw a little boy, on a public occasion, while thousands were gazing at him with unaffected astonishment, climb the lightning-rod on a lofty building. The wind blew high, and the rod shook and trembled; but up he went, till he had reached the vane, 195 feet high. All, every moment, expected to see him fall. But what was our amazement to see him mount the vane and place his little feet upon it, throwing his arms aloft in the air, and turning round as the wind turned his shaking foothold! He stood there till he was weary, and came down at his leisure. Here was a mind capable, I doubt not, of high enterprise; and yet he has never been heard of since. And why not? Either his mind has not been cultivated, or else his genius has been turned out of its proper channel. I will just add that the poor boy was fined for setting so dangerous an example before

the boys who saw him: but I could not help wishing that while they sought to restrain him from such daring, they had been as careful to direct his fearless genius into a proper channel.

I have used a dangerous word, though of great antiquity: the word is *genius*. Many train themselves into habits of eccentricity and oddity, and suppose these inseparable from genius. There are some men who think nothing so characteristic of genius, as to do common things in an uncommon way; like the lady in Dr. Young's satires, "to drink tea by stratagem." Dean Swift, in his *Gulliver's Travels*, describes a whole nation of these geniuses, and tells us of a tailor, with a customer before him, whose measure for a coat he was taking with a quadrant. Never set up any pretensions for a genius, nor lay claim to the character. But few such are born into the world; and of those few, though envied greatly, and as greatly imitated, but very few indeed leave the world wiser or better than they found it. The object of hard study is not to draw out geniuses, but to take minds such as are formed in a common mould, and fit them for active and decided usefulness. Nothing is so much coveted by many a young man, as the reputation of being a genius; and not a few seem to feel that the want of patience for laborious application, and deep research, is a mark of genius; while a real genius, like Sir [sane Newton, with great modesty says, that the great and only difference between his mind and the minds of others, consisted solely in his having mere patience. You may have a good mind, a sound judgment, or a vivid imagination, or a wide reach of thought and of views; but, believe me, you probably are not a genius, and can never become distinguished without severe application. Hence all that you ever have must be the result of labor—hard, untiring labor. You have friends to cheer you on; you have books and teachers to aid you, and multitudes of helps; but after all, disciplining and educating your own mind must be your own work. No one can do this but yourself. And nothing in this world is of any worth, which has not labor and toil as its price.

Johnson asserts that if any one would be master of the English language, he must give his days and nights to the reading of Addison. It is still more emphatically true, that if any one would be distinguished, he must labor for it. There is no real excellence without patient study. Those who have now and then risen upon the world, without education and without study, have shed but a doubtful light, and that but for a moment.

Set it down as a fact, to which there are no exceptions, that we must labor for all that we have; and that nothing is worth possessing, or offering others, which costs us nothing. Gilbert Wakefield tells us he wrote his own memoirs (a large octavo) in 6 or 8 days. It cost him nothing; and, what is very natural, is

worth nothing. You might grow scores of such books into existence, but who would be the wiser or better? We all like gold but dread the digging.

Those islands which so beautifully adorn the Pacific, and which, but for sin, would seem so many Edens, were reared up from the bed of the ocean by the little coral insect, which deposits one grain *of* sand at a time, till the whole of those piles are reared up. Just so with human exertions. The greatest results of the mind are produced by email but continued efforts. I have frequently thought of the emblem of a distinguished scholar, as peculiarly appropriate. As near as I remember, it is the picture of a mountain, with a man at its base, with his hat and coat lying beside him, and a pick-axe in his hand; and as he digs, stroke by stroke, his patient look corresponds with his words, *Peu et peu*—"Little by little."

The first and great object of education is, to discipline the mind. It is naturally like the colt, wild and ungoverned. Let any man who has not subdued his mind, more or less, by close thought, sit down and take up a subject, and try to "think it out." The result will be, that he cannot hold his thoughts upon the point. They fly off—they wander away. He brings them back, and determines now to hold his attention there; when, at once, ere he knows how, he again finds himself away. The process is repeated, till he gives it up in discouragement, or else goes to sleep. I once heard a young man complaining that he could not keep his mind fixed on a point: "It rolled off like a barrel from a pin;"—and he gave some hints that possibly his mind was so great! His own gravity altogether exceeded that of his associates, to whom he was giving the explanation!— How many great minds would there be, if such indications were to be relied on! V.

BAPTISM—*No. III.*

BY J. E. THOMAS.

When we had arranged the elements of the Gospel, and introduced them at New Lisbon, in this State, they were promptly assailed on the spot by two preacher?—one a Methodist, the other a Presbyterian. To what various and virulent criticism has this arrangement given birth since that time!

Mr. Thomas occupies more than 5 pages of his pamphlet, to show that *eis ephesin hamartion* does not mean "*in order to* the remission of sins," and concludes by asserting that it must mean "*into* the remission of sins"! To obtain this result, he cites, he says, every passage in the New Testament in which this preposition is used in connection with baptism and the design of the ordinance." But, reader, what does the re-

sult amount to after it has been obtained? We reply, absolutely nothing. For if the convert to Christ is, in his immersion, baptized *into* the remission of sins, is it not because he was before his baptism, *out of the* remission of sins? Hear our good Mr. Thomas himself on this very point: "This preposition *eis* or *es*, is from *eime*, to go—which is from *eo*, the verb of existence, to be, or to exist. The primitive meaning of this preposition is *into*. It has the primary idea of motion towards any place or thing, and *into* which it enters or penetrates. The antithesis is expressed by *ek*, out of."

Taking now Mr. Thomas's own account of this proposition— and I scorn to quarrel with him for a trifle—then the person immersed is baptized *into* remission, with "the primary idea of motion towards the thing," and enters or penetrates into it! So, then, the man who has been immersed *eis—into* the remission of sins, has, according to the criticism of Mr. Thomas, moved toward, entered and penetrated into, it. He adds—"The antithesis (or opposite,) is expressed by *etc*, out of." That is, the man who has not been baptized, has not moved toward, entered or penetrated to, the remission of sins! Could the truth be more forcibly established? Impossible.

Now, I like good generalship;—but this blind manner of advancing against a foe in arms, without any regard to his own retreat, should it be necessary, is unworthy of a man whom David Morgan, Sr., John Beck, and other members of the Regular Baptist Church of Allegheny City, have chosen for captain in this campaign against baptism for remission. Could any human being say more in behalf baptism, as being for the remission of sins, than Mr. Thomas when he makes out that *eis*, in the text, means *into*, and that *into* implies motion towards the thing, entering it, penetrating to it? Impossible. Mr. Thomas has, in his definition of *eis*, page 7, fairly established the fact that a man only "moves towards." "enters" and "penetrates to remission," when he is baptized in the faith and repentance of the Gospel: and he is *ek*, out of this, who is unbaptized.— Thank you, Mr. Thomas; I will send you a copy of the present number of the Evangelist, for helping the Apostle thus much.

The rule which Mr. Thomas lays down to govern him in his enquiry into the import of *eis*, is not a good one; it is too limited. Critics should think of things extensively. Instead, therefore, of citing merely "the passages in the New Testament in which *eis* is connected with baptism, and its import," he should have cited all the passages in the New Testament in which it is connected with the accusative case, whether the noun be baptism, or any thing else. But Mr. Thomas has satisfactorily enough shown that *eis* means into, with the idea of moving towards the thing entered or penetrated to, and consequently that to be bap-

tised into remission of sins means to approach to this blessing. We would let our readers hear more of Mr. Thomas' pamphlet, but it is so perfectly valueless, and we are so sick of reading and listening to allegations against, and misconstructions of, what reformers say of the first principles of the Gospel, that we cannot obtain our own consent to waste our pages on such state stuff. Mr. Thomas is occasionally shrewd, but never weighty; sometimes insulting, but never benevolent. He styles his book an "Enquiry", but it might with infinitely more propriety have been styled a "Condemnation"; for one may very readily perceive that he had decided long before he enquired, that is, like the prudent esquire, he decided first and enquired afterwards, or he first hanged the reformers and then tried them. Ho is a confirmed sectarian. Of this we are as well assured from his book as we could be by a life's acquaintance with him. If I durst trust myself in speaking of his phrenology I would say with great respect that it would be Mr. Thomas' duty to recollect constantly that "*self-esteem* is common to man with the lower animals and some of these have enough of it. But veneration, conscientiousness, justice and a respect for the rights of others, are attributes of character peculiar to immortal man. Far from thinking Mr. Thomas not a Christian, though a sectarian one, we would affectionately say "Judge not lest you be judged." "Who art thou that judgeth another man's servant? To his own master he standeth or falleth; for God is able to make him stand." "Examine yourself," and when you know yourself better you will have greater charity for others.

W. SCOTT.

DIVINE CORRECTION.

'God loves his children too well, and hares sin too much, not to chastise them *for* sin, and whip them *from* sin. He is not that unwise Father who spares the rod and spoils the child.— Though Christ hath put away sin by the sacrifice of himself, yet, if we are God's children, and brethren of Christ, he will surely make us sick of sin, and hate it so as to depart from all iniquity, and to delight to serve God in holiness and righteousness all the days of our life. Tim. 3:19; Luke 1:75.

TRUE DELIGHT.

The note of the cuckoo, though uniform, always gives pleasure, because we feel that summer is coming; but this pleasure is mixed with melancholy, because we reflect it will soon be going again. This is the consideration which embitters all sublunary enjoyments. Let the delight of my heart, then, be in thee, O Lord, the Creator of all things, with whom is no variableness neither shadow of turning.

THE SCRIPTURES.

When we study the writings of man, it is well if, after much pains and labor, we find Rome particles of truth among a great deal of error. When we read the scriptures, all we meet with is truth. In the former case, we are like the Africans of the Gold Coast, of whom it is said, that they dig pits nigh the water falls of mountains abounding in gold, then with incredible pains and industry wash off the sand till they espy at the bottom 2 or 3 shining grains of the metal, which only just pays their labor. In the latter case, we work in a mine sufficient to enrich ourselves and all about us.

Georgetown, July 2d, 1841.

BELOVED BRO. SCOTT;

Yours of the 24th inst. came to hand in due time, and I embrace this opportunity of replying. Through mercy I have been blessed with good health since I parted with you, and have enjoyed some soul-refreshing seasons. I have witnessed the obedience of many souls to the Gospel of Christ, and have been favored with the best of company in my evangelical labors; such, for instance, as the two Bros, Pinkerton, Bros. Gano, Johnson, &c.

We have happy times in Kentucky. I wish we could prevail upon some of our Ohio friends to emigrate to this the Eden of the world.

This morning Bro. Johnson starts to Cane Ridge, and tomorrow I start to Cane Ridge. I hope we shall do much for God, through Jesus Christ. I have nothing of much importance to write you. The friends generally are well, and would be happy to see you,. Can't you come over soon?

I cannot say when I can visit you: this summer or fall, I hope. Bro. Johnson's examination will take place on the 23d and 24th of this month.

Remember me affectionately to all enquiring friends, and accept assurances of my highest regard.

R. C. RICE.

Shelbyville, Ky., July 20th, 1841.

DEAR BRO. SCOTT:

I have but little religious news to impart at this time. Our congregation of disciples appear to be journeying together in peace, harmony, and union; being defended by the whole Christian armor which is so essential to the protection of the Messiah's followers. We are still adhering to the creed given us by Christ and his apostles, which teaches us to meet every Lord's-day for the purpose of attending to all the First-day ordinances therein contained. On last evening we closed

an interesting meeting, which lasted three days. Bros. Carrol Kendrick, and *Wm.* Morton, were in attendance with us on that occasion; the former of whom delivered 8 or 9 very able discourses in defence of the Christian religion. He is unquestionably a young man of extraordinary talent, and is bidding fair to make cu)e of the most effulgent luminaries belonging to our Missionary Evangelists. His discourses were attended by large, respectable, and attentive audiences, a large proportion of whom evinced proof of the deepest interest. The fruit of his labor was the submission of seven valiant soldiers, who obeyed the gospel and were immersed. Six came out from the world, relinquishing their claims to sin; and one (an amiable young man,) from the Presbyterian church. [think they are all going on their way rejoicing.

No more at present, but remain your friend and brother in Christ,

W. C. BUCKLEY.

Georgetown, July 22d, 1841.

BELOVED BRO. SCOTT:

May grace, mercy, and peace, be multiplied to you and yours, through the knowledge of God and Jesus Christ our Lord. In reply to yours, the Lord permits me to say that we are in good health, thanks to his name.

Recently I took an excursion with Bro. Shannon, the President of our College, to Cane Ridge, North Middleton, and Mt. Sterling. We had pleasant meetings with the brethren, and gained 5 accessions. I started to Somerset, near Mt. Sterling, in company with Bros. Allen, Kendrick and R. Rice, on Friday last, to hold a meeting of a few days. We met our good and faithful fellow laborer, John Smith—it being one of his congregations, planted in early times. We labored faithfully 4 days, and obtained 16 additions, much to the joy of the saints. The prospects were still fine, but other engagements called us away. The fields are ripe; and it is only necessary for the proclaimers to labor, and the brethren to sustain them, for the complete triumph of this good cause.

I presented the claims of Bacon College to the brethren at all the places I have named, and many of them have acted a noble part. Indeed, I have no doubt that almost. all our brethren will participate in rearing up this, the first College that has been started on reformation principles, and which is destined, by the blessing of God, to shed a halo of glory around this republic.

We are strangers and pilgrims on the earth, and there are some persons in the world who envy Christians all that they have of this world's goods.

Remember me and mine to your kind family.

Yours most affectionately,

J. T. JOHNSON.

ATHEISM.—They that deny a God, destroy man's nobility: for certainly man is of kin to the beasts by his body, and if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys, likewise, magnanimity, and the raising of human nature: for, take an example of a dog, and mark what a generosity and courage he will put on when he finds himself maintained by a man, who to him if instead of a God or better nature; which courage is manifestly such as that creature, without that confidence of a better nature than his own, could never attain. So man, when he resteth and assureth himself upon Divine protection and favor, gathereth a force and faith which human nature in itself could not obtain. Therefore, as atheism is in other respects hateful, so in this—that it depriveth human nature of the means to exalt itself above human frailty.

THE TRUE CHRISTIAN.—Real religion is a living principle.— Any one may make a fellow and be called a Christian, and units himself to a sect and be admired; but for a man to enter into the sanctuary to hold secret communication with God—to retire into his closet, and transact all his affairs with an unseen Saviour—to walk with God, like Enoch, and yet to smite upon his breast in the language of the Publican, having no confidence in the flesh, and triumphing only in Christ Jesus—these are the life and acts of a new creature.

MORNING PRAYER.—Let secret prayer, by yourself alone, be constantly performed before the work of the day be undertaken. It is much better to go from prayer to business, than from business to prayer, in regard of the mind's freedom from distracting thoughts. And also, because if the World gets the start of Religion in the morning, it is hard for Religion to overtake the World all the day after.

THE SOUL — If the globe were one mass of the purest gold— if the stars were so many jewels of the finest order—if the moon were a diamond, and the sun a ruby—they were less than nothing, when compared with the infinite value of one soul.

SANCTIFIED AFFLICTIONS.—Sanctified afflictions are an evidence of our adoption. We do not prune dead trees to make them fruitful, nor those which are planted in a desert; but such as belong to the garden, and possess life.

AFFLICTION.—If, amidst affliction, we be in subjection to the Father of Spirits—and while we mourn do not murmur—we attain the highest perfection of which human nature is capable.

FORGIVENESS AND HOLINESS—Christ comes with a blessing in each hand—Forgiveness in one, and Holiness in the other; and never gives either to those who will not take both.

GROWTH IN GRACE—The growth of a believer is not like a mushroom—but like an oak—which increases slowly, indeed, but surely. Many suns, showers and frosts pass upon it before it comes to perfection; and though in winter it seems dead, it is gathering strength at the root.

IMPENITENCE.—There is greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.

THE ISRAELITE.

Prospectus.

A semi-monthly paper to be published in Jeffersonville Ind. devoted to the promulgation of the principles of Christianity, and edited by Nathaniel Field, an Elder in the Church of Christ.

The Israelite in its general character, will differ but little from the Journal of Christianity, which it is designed to supersede. Its columns will be open to the discussion of all subjects connected with the Christian Religion, either in theory or practice. Well written and respectful essays on every branch of Christian morality, will be admitted. It is the intention of the editor, to give every brother a hearing; and not only will its columns be open to the advocates of reform, but sectarians of every stripe and grade, shall be heard in defence of their peculiar systems of human philosophy. In its spirit it will be bold, energetic, and uncompromising; yet liberal and just towards those whose sentiments it opposes.

In getting up the ISRAELITE the editor is aware of the fact, that the great body of that society with which he stands connected, are opposed to the discussion of certain subjects, which conflict with their prejudices, and secular interests; and therefore, he does not wish it to be considered as the organ of the community called Disciples or Christians, but the organ of such individuals in that community as assert, and maintain, the expediency of free discussion; and are opposed to an arbitrary censorship over the press, by which the majority would exclude from publication the views of the minority, establish an umpire for the adjustment of questions of orthodoxy and heterodoxy, and thus destroy the conservative principle in the church. Whatever then, may appear in the Israelite will be regarded as the production of the Editor and his correspondents; for which they alone will be responsible.

? The terms of the Israelite will be the same as the Journal of Christianity. \$2,00 in advance, or at any time within six months; or \$3,00 at the end of the year.

THE EVANGELIST.

NEW SERIES.

Vol. IX. Carthage, Ohio, September 1, 1841. No. 9.

LETTER TO DOCTOR PRESSLY.

VERY DEAR SIR:

Health and peace to you, through Jesus Christ, our ever-to-be-adored Lord and Redeemer.

While on a visit to your city, in the early spring of the present year, your "Lectures on the Nature, Subjects, and Mode, of Baptism," were presented to me by a brother. I read them at that time hastily. When, however, I had finished the first of them, I was no less pleased than surprised to find that you hail, in all material points touching the implied doctrines and obligations of the holy ordinance, taken the same view with that of my own brethren.

In your second Lecture, you argue for the baptism of the children of believers, from the fact that children were church members under former dispensations of the church. As accessory to the establishment of this main argument, you reason as well from promises, as from fact and the leading points of coincidence between the two ordinances of circumcision and baptism, that the church has been one in all ages and under every dispensation.

I have, in a former paper, noticed your principal argument, and shown that to reason from what has been in former dispensations, to what we think ought to be in the present, is inconclusive, and leads to the setting up of the positive ordinance of infant baptism, upon evidence or authority which never can be more than probable; for not being commanded, it never can be regarded but as a deduction. Touching the unity of the church, the subsidiary to your main argument—it is the very thing which would have been most readily admitted by all those whose misfortune it is to differ from you in other matters relative to baptism; and therefore it is one of those things which least of all required to be proved. In short, it is not denied that the church has been one in all ages. She has always been the church of God, and ever will be. Taking this for granted, therefore, it would have been more satisfactory to my mind, and in my humble judgment more in accordance with the necessi-

ties of the case, had you shown those who differ from you in these views, how the church, always one, must pass from one dispensation to another—exchange one covenant or constitution for another, as the old for the *new*—and yet, necessarily, maintain unity, unvarying unity, in the principle of her membership. I do not deny that this might be: but must it be? In all her changes, her constitutional changes from the Abrahamic, covenant to the Mosaic, and from the Mosaic to the Christian, must the principle on which she admits members to her fellowship be unvarying and of necessity the same? In the Patriarchal and the Mosaic dispensations, children obtained membership on the fact of their descent from the Patriarchs. The initiatory rite of circumcision is enjoined under these two economies with great plainness and particularity, and the observance of it enforced with the most solemn sanctions accordingly: "And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people;— he hath broken my covenant."—Gen. 17c. Now touching the baptism of children, not only there is not any of this plainness and particularity respecting it—not only is the observance of it not enforced by solemn sanctions,—but it is absolutely not at all commanded, or even once named in all the sacred writings which, as Protestants, we have embraced as the rule of both our faith and practice. May not the Church, then, in her great constitutional change which obtained in the days of our Lord Jesus Christ, when assuming a new covenant and passing into a new dispensation, may she not, I ask, have at the same time assumed a new principle of membership? May not faith have been assumed, instead of flesh—and the believing child, instead of the child according to the flesh? The affirmative is our view of the matter. We think that in the Christian dispensation, children are admitted to membership only as they believe in Christ; and that in order to this end they are given to us to be brought up in the nurture and admonition of the Lord. The perfect legitimacy of our practice in this, is admitted by all.— Who denies the scripturally of baptizing either a child or an adult who believes? It is, therefore, not necessary to adduce here the authority for the baptism of our believing children. But did not Isaiah and the Lord Jesus Christ teach the Jews that a radical change was to pass upon the principle of membership under the new covenant, and that neither child nor adult would be admitted to membership, in our dispensation, till he was first taught of God: "They shall all be taught of God"?— John 6;45. Did not Jeremiah, ch. 31, and Paul, who quotes him, Heb. ch. 8, declare that a great change was to take place in this point, when they said, "They shall not (as *under the former covenant*) teach every man his neighbor and every man his brother, (the childish and untaught covenanter.) saying,

Know the Lord;' for they shall all know me, from the least to the greatest;"—that it, neither little nor great shall be admitted to this covenant till they are first taught to know, and upon the principle of faith to acknowledge me to be their God?

Your practice of infant baptism being uncommanded, and opposed alike to the genius of Christianity and certain express clauses in the constitution or covenant of the dispensation under which the church exists, I thought it my duty in a former No. of the Evangelist, which I will forward you together with the present one, to show that you had adduced no positive proof for infant baptism; that in comparing the two ordinances of baptism and circumcision, you had overlooked an important Hem of difference between them, namely, that circumcision was embodied in the former covenant in a way which left no room to doubt its authority—whereas infant baptism is not only not found in the covenant, but it is not found in scripture at all; and lastly, that you had only reasoned from what had been law and covenant under former dispensations, to what you imagined ought to be law and covenant under the present dispensation;—thus resting the Paedobaptist practice upon reasoning instead of Scripture.

In your 3d Lecture also you urge, in behalf of infant baptism, only argument not authority; reasoning not scripture. You say "my first argument in support of the rite of infant baptism is founded upon that doctrine of the New Testament which maintains that believers in Christ are the seed of Abraham."

2. Your second argument is that Christ said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

3. Your third is derived from the fact that Paul baptized the several households of Stephanus, Lydia and the Philippian Jailor.

4. In the fourth place you argue for infant baptism because it is said if a child have one believing parent that it is holy; "Else were your children unclean, but now are they holy."

5. The testimony of the early fathers is then adduced—Justin Martyr, Tertullian, Origen, Cyprian, the council of Carthage and Augustine. The names of Luther, Melancthon, Zuingle, Calvin, Knox and Cranmer conclude the argument.

To all this we offer no verbal opposition. We only allege the fact that 'Where there is no law there is no transgression.' Infant baptism not being enjoined, those who practise it not hazard no interest whatever. That the "child among you, who is not baptized, shall be cut off from among my people; he has broken my Covenant," is no law of the New Dispensation. Baptism in connection with faith is commanded on pain of condensation, but baptism without faith is not commanded at all.

Those, therefore, who plead for faith without baptism, or bap-

tism without faith, or who derange the order of these things. and plead for that first which should be last, and so argue for practice without requisite principle, or principle without the required obedience are equally opposed to the Lawgiver, our Lord Jesus Christ, and to the practice of his apostles.

Your 4th Lecture is on what is called the "Mode of Baptism," and you first direct the attention of your readers to "Examples of the use of the word baptize, in which it does not convey the idea of immersion."

2. Next, to examples in which it is used to convey the idea of *washing*.

3. *Here you say*—"It is readily admitted that pagan writers frequently, and perhaps more commonly, employ the word baptism in the sense of dipping or plunging;" but you think that in the New Testament it is used to signify washing or cleansing, without reference to a particular mode.

You next examine the circumstances under which baptism is said in Scripture to have been administered in the apostolic age; and the vast multitude of converts on Pentecost, with the scarcity of water in Jerusalem, suggest to you insuperable barriers against concluding that immersion is baptism.

The Jailor and John the Baptist, the former in a prison and the latter by the river side—the one having a bowl of water, and the other with the swellings of Jordan before him—are cases and circumstances which alike oppose themselves to baptism by immersion! Even the eunuch's going down into the water with Philip, to be baptized, "furnishes no conclusive argument in support of immersion"!* You then examine the apostolic phrase "buried with him in baptism;" but even "burial with Christ" in this ordinance, throws no light upon the mode of its administration!

Finally, you oppose immersion because you feel baptism administered in this way to be "a burdensome rite." But at last you conclude that—"If there was a positive appointment of our Lord and Saviour that in the administration of baptism the individual should be completely immersed in water, then of course it would be our duty to observe this particular mode, and none other."

Beloved Sir—If the practice of the ancient Latin Church down to the 13th century, and of the Greek Church down to the present day, with that of the Syrians, Armenians and Persians, furnishes no authority—no practical authority—for interpreting *baptizo* by immersion, then, Sir, there is no command to immerse. If this interpretation by all the fathers, and by Luther, Calvin, Beza, Vitranga, Wall, Mead, Salmasius, and other great

*Do the Doctor and his Brethren at any time go down into the river to sprinkle?

scholars, is not authority, then, Sir, there is no command for immersion. But if all these facts and persons are on the side of immersion—if the fathers, from Tertullian, (who, in describing baptism, said "*homo in aqua demissus*"—the man dipped into the water,) down to the last you name, Augustine, (who was himself baptized by immersion in the baptistry at Milan, by Bishop Ambrose,) declare for immersion—if the great Protestant reformers, and all Catholics, say that baptism means immersion—if Stewart, and Campbell, and Wesley, and Wall, and Gregory, and Sharp, and Clarke, admit immersion to be the original and ancient mode of baptism—if the Greek and Syrian, Armenian and Persian Christians do still retain immersion as baptism—then the law of Christ must be, "He who believes and is immersed, shall be saved." And to this sense all Scripture circumstances and descriptions of baptism will agree; as, baptizing in the river Jordan—going down into the water—coming up out of the water—buried with Christ in baptism—planted in the likeness of his death—hid with Christ—bodies washed—born of water, &c. Thus the practice of immersion for baptism is referable for its origin to the word used in the New Testament, namely, *baptizo*; while *pouring* and *sprinkling* are better accounted for thus: The absolute necessity of dipping in order to valid baptism, and the indispensable necessity of baptism in order to salvation, were two doctrines of the Church which were found to be very grievous in the day of the Emperor Charlemagne. The clergy tried a great number of expedients: at last, "In the year 753 Astolphus, king of the Lombards, oppressed the city of Rome. Pope Stephen III. fled into France to implore the assistance of Pepin, who had lately been elected king. Pepin, whom many considered as an usurper, availed himself of this event, and with the address of a great politician, turned it to his own advantage. He received the exiled bishop with all possible respect. He examined with profound reverence a letter which St. Peter had written and sent him from heaven by the hands of Stephen, to persuade him to assist the church. He promised instantly to execute the celestial commission; and he fulfilled his promise by freeing Italy from the Lombards, by replacing Stephen, and by richly endowing the church. Stephen was not ungrateful to his benefactor; he sanctioned his title to the crown by giving the royal unction to Pepin in the church of St. Denis, making him the first anointed sovereign in Europe, and denounced an anathema on the French if they should ever bestow their crown on any other family than that of Pepin.

Stephen resided in France all winter, and had a severe fit of sickness, occasioned by the fatigue of journeying, and the perplexity of his affairs, from which however he soon recovered. During his residence in the monastery of St. Denis, he intro-

duced the Roman ritual. In the spring of the next year, 764, in answer to some monks of Cressy in Brittany, who privately consulted him, he gave his opinion on nineteen questions, one of which is allowed to be the first authentic law for administering baptism by pouring, which in time was interpreted to signify sprinkling. The question proposed was: whether *in cast of necessity* occasioned by illness of an infant, it were lawful to baptize by pouring water out of the hand or a cup, on the head of the infant. Stephen answered: if such a baptism were performed, in such a case of *necessity*, in the name of the holy Trinity, it should be held valid. The learned James Basnage makes several very proper remarks on this canon: as that "although it is accounted the first law for sprinkling, yet It doth not forbid dipping; that it allows sprinkling only in case of imminent danger; that the authenticity of it is denied by some Catholics; that many laws were made after this time in Germany, France, and England, to compel dipping, and without any provision for cases of necessity: therefore that this law did not alter the mode of dipping in public baptisms; and that it was not till 657 years after that the legislature, in a council at Ravenna, in the year 1311, declared dipping or sprinkling indifferent.' The answer of Stephen is the true origin of private baptism, and of sprinkling."

Calvin and the Protestant reformers owe sprinkling, then, to Rome; Knox and the Scotch Presbyterians owe it to Calvin; the English to the Scotch; and we Americans, to the English. And thus the principle of all the angry disputes which have taken place between those who immerse, and those who would substitute sprinkling for immersion, originated in the answer of Pope Stephen—who, in a list of the Holy Fathers of the Roman See which lies before me, is the ninety-second from Peter, *Pope Peter!*

Rev. and Dear Sir, let me direct your attention to Peter, not Pope Peter, if there ever were such a personage, but the apostle, the holy apostle Peter, the great primitive minister of the Kingdom of God, him to whom God's son said, "I will give you the keys of the kingdom of heaven, and whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven"—him who in the providence of God unlocked the door of faith into the kingdom of God, both to the Jews and the Gentiles. Beloved Sir, have you ever stated, enforced and administered the gospel as Peter did on the day of Pentecost? Have you ever tike him reasoned sincerely and by all fair and holy argument labored to bring your audience to the faith of the gospel? and when you have brought them to this point have you argued for a sincere, deep, holy and evangelical repentance? and upon inducing a profound penitence have you with the apostle said, "Be baptized every

one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the holy spirit"? No, my beloved brother, it is most probable you never did so in the whole course of your public ministry. Touching your book on "the Nature, Subjects and Mode of baptism," I never meant to answer it. It is well written; your propositions are clearly stated; your arguments well chosen; and your conclusions probable enough to such as, like yourself, desire infant baptism to be true. Withal your language is classical, and not unbecoming a minister of the gospel. These considerations? with the fact that you have written it in a spirit of great mildness toward those who differ from you, will commend it to every sensible and feeling reader, and especially to those, your brethren, for whom it was designed, and who by all you have said with so much reason, and so little scripture, so much argument, and so little authority, will doubtless feel themselves greatly strengthened in the faith which the book is intended to uphold. You have heretofore considered baptism in relation to infants; let me, I pray you introduce to you the consideration of it in another, and a new point of view; let me press it upon your regard as it stands connected with the conversion of the world. Time and a most extensive experience show that this "vexed question" is not to be settled by books upon the "nature, subjects and mode" of the ordinance. What adroit scholar, with the *quantum sufficit* of time and ink, could not now with all that has already been said on baptism write with equal ingenuity either for or against the truth? Let us then, dear Sir, turn from this logomachy, this war about words; let us cease any longer to write primers on baptism as relates to the introduction of children into the church, and consider this holy ordinance as the head of the church our Lord Jesus Christ and his holy apostles have associated it with the work of God in the earth—the conversion of mankind. Seeing he has connected it with this great work, and seeing that the whole world lies in wickedness, is it not worse than trifling with divine things, and with the blood of Christ, and the souls of men, and the authority of heaven, to compromit our ministerial duty, and waste our time in writing books and making debates on an ordinance viewed all out of its scripture relations; for I protest that the baptism of Christ is not once under any circumstance or description presented to us in the scriptures in connection with the introduction of children into the church; but is uniformly associated with those first principles of righteousness and salvation which constitute the gospel by which the world is to be converted. In the gospel, baptism is regarded as a point to plead to in the conversion of mankind. In the days of the apostles, "The gospel was first preached to the people," says one of your own ministers, 'then all who were on the side of Christ, were called on to be bapti-

zed. It held the precise place that the *anxious seat* does now as a public manifestation of their determination to be Christians. *Finney on revivals*.

To avoid all subtleties of verbal criticism upon *baptizo* and its cognates, and to escape, if possible, the more than Sylla and Charybdis of dangerous reasoning and presumptive argument which be on each side of those who treat of baptism merely as related to infants, let us look at it as it connects itself with the conversion of the world to God.

And, first—in what lies the difference between baptism as considered in relation to infants, and as connected with the conversion of mankind? I answer, that if the apostles plead the conversion of sinners to this point, they made a use of it which no man makes when he baptises an infant; for you cannot plead with an infant to any point either of faith or obedience. But, second—no infant can in this ordinance recognize either the doctrines or obligations implied in it; they can neither recognize their Redeemer nor their own duty: it is therefore in them no manifestation of conversion, nor profession of faith, nor obedience to the gospel.

But again: Baptism is the sign of acquittal from sin: " Be baptized every one of you, for the remission of sins." But infants are not pardoned in baptism: it is not, therefore, to them the symbol of pardon for the past,—and surely the Popish doctrine of pardon for sins not yet committed will not be assumed by those to whom we address ourselves. In the conversion of the world, therefore, baptism is a point to which we can rationally plead for obedience to Christ, with those who believe the gospel: when they obey, it is a sign and expression on the part of God of his having mercifully taken away their sins by Christ; it is to them "the sign and seal" of pardon for the past; and on their part it is a public manifestation of their faith in God and Christ, and the other great points of evangelical doctrine. All these ends it serves when it is used as the apostles used it in their labors to convert the world: but all its doctrinal and obligatory import is thrown away upon a poor insensible babe, when it is applied to it.

But I have said that baptism is a point to plead to in the conversion of mankind. Let us here discriminate between things which, though often confounded, are not the same—that is, between the gospel and our own faith and obedience. The gospel is truth disclosed; our faith and obedience is duty rendered. We preach the one, and plead for the other: we proclaim the facts and blessings of the gospel—faith possesses us of the former, and obedience of the latter. In short, the plea respects not God's goodness, but our gratitude,—and is an argument deprived from his authority to our duty, from his commandment to our obedience, from his great mercy to our acceptance of his

mercy, from what he has done for us to what he has called upon us to do for ourselves. Let us ask this great question, then:

Is there, accompanying the preaching of all the facts, privileges and promises of the gospel, a plea for faith, repentance, and obedience, on our part?

To the settlement of this important question your attention is humbly and respectfully invited.

Among those who would be esteemed *orthodox* there seems to be different views respecting the plea for faith and obedience:

1. There be those who content themselves with a simple statement of the facts and promises of the gospel, without pleading for faith and obedience in those who hear them. These preachers, very jealous of God's honor, and fearing lest sinful man should trench upon and tarnish his glory, avow that the truth which they announce, and the promises they proclaim, are for the elect,—and that they have no good news for sinners, as such.

2. Again—There are those who, after having stated the truth of the gospel, feel it to be incumbent on them to argue for duty in general, (as prayer, praise, reading the scripture, &c.) without reasoning to a particular point at which the sinner shall make a public declaration of his faith and repentance.

3. There are others who plead, from the statement of the gospel which they previously make, to the duty of faith and repentance in the hearer, and conclude without making any draft upon the audience for a particular obedience.

4. There is a fourth class, the individuals of which carry matters a step further, and, to their plea for faith and repentance, add the *mourning bench*, the *anxious seat*, &c.

5. Lastly, there are those who, after having stated the gospel in all its truth, facts, privileges and promises, follow up their statement with a fervent and zealous plea with the sinner for faith, repentance, and obedience to Christ in baptism. And that there is connected with the preaching of the gospel a plea coextensive and identical with the above, it will be my duty finally to prove.

To those who by an excessive jealousy for God's glory have abandoned the gospel plea *in toto*, our attention is especially due; and that they may see that their own procedure is unscriptural and that a plea for principle and practice, or for faith and obedience is associated with the preaching of that system of truth called the gospel, we shall establish the fact from two sources, viz:

1. The practice of godly men and pious ministers.
2. From the practice of Christ and his apostles.

1st. Touching the judgment of pious ministers: their practice may be given in great abundance to prove that they judged a plea to belong to the gospel.

1. Mr. Philip Doddridge in his "Rise and Progress of Religion in the Soul," after seven chapters on the awakening, arraignment and convicting the sinner, at last affectionately urges his acceptance of the gospel by 'faith and repentance'—thus 'Would you, therefore, Oh sinner! desire to be saved? Go to the Saviour. Would you desire to be delivered! Look to that great Deliverer, and though you should be so overwhelmed with guilt and slump and fear and horror, that you should be incapable of speaking to him, fall down in this speechless confusion at his feet, and behold him as the Lamb of God that taketh away the sin of the world.'

Thus Mr. Doddridge pleads for duty on the part of the sinner and claims "speechless" submission.

2. Dr. Bunting in his sermon titled "Claims of the Heathen" shows "that the gospel is adapted to, and designed for, the condition of all people; that the barbarous nations possess a mental and moral capacity for divine truth; that the gospel is the ministration of the Spirit, and the power of God, and that it has more frequently occurred that Christianity preceded *civilization*, than that *civilization* has preceded Christianity. He finally inters from what is seen in Christendom, that the efforts of ministers are likely to be more successful among barbarous than among civilized tribes." Thus teaching that the intellectual faculties, the ferocious manners and social affections of savages may be successfully reached by the gospel plea.

3. Dr. Cope in a discourse on the "Goodness of God" as seen in nature and religion, argues to the effects which it ought to have on the minds of men—that "pardon, peace, eternal life, the spirit, the word and the ordinances" of the gospel should "excite admiration," lead to "humility, praise, prayer.", But the Doctor's plan of discoursing proves to us what were his ideas touching those who heard of the goodness of God in the, gospel, namely: that they had duties to attend to; and that ministers should plead with men for the performance of these duties.

4. Jay, in his sermon of the "Saints' Honor," after defining the term "saints," and proving what is their honor, says: "the sinner may obtain this honor," and argues with him to apply to Christ. Thus in his reasoning with the sinner, Mr. Jay shows us what was his judgment on the point which we are laboring, namely, that the obedience of the gospel is to be plead, argued, and reasoned for, and that ministers in explaining and preaching the gospel have not performed their entire duty till they have enforced upon their audience the acceptance of its great blessings. Mr. Jay names not the point at which poor sinners may obtain this honor, but contents himself with simply affirming that they may "obtain" it.

5. The celebrated Robert Hall, in his sermon on the "Rejoicing of Angels at the Repentance of a Sinner," concludes by

saying that "it (the joy of angels) affords the most delightful encouragement to sinners to repent." Thus this great man would plead to the duty of sinners even from the secondary argument of "Angel's Joy," say nothing of the supreme considerations of the love of God and Christ, the glories of eternal life, and the punishments of hell.

Warren, in his "Spiritual Treasure in Earthen Vessels," reasons that the treasure was deposited by God with the Apostles and Christians, in order that the poor and needy might be encouraged to apply for it. Warren said, therefore, that a plea of duty on the part of sinners, was an accompaniment of the gospel. To the support of our argument, therefore, we have the sanction of his name. There is associated with the promulgation of the gospel, a plea for obedience to it.

"The Almost Christian," by Fell. This discourse the author prefaces by using these words: "How powerfully persuasive is truth!—it may be opposed, but there are few who have not felt it in some degree." He then struggles to remove the two great barriers opposed to the admission of religious truth—

1. The pride of the human intellect;
2. The pride of human merit.

By beseeching men to be reconciled to God, Fell proves that he regarded the gospel as a matter to be propagated by a plea for its reception; but he maintains no point at which sinners are expected to make the surrender.

Wilks, on "The Death of Christ," concludes a powerful and elaborate discourse by affirming that "the death of Christ affords every encouragement to miserable guilty sinners." He institutes a plea in behalf of God's goodness, but not in behalf of the sinner's duty. But who will doubt that in preaching it is as indispensable to show the sinner his duty as to show him God's goodness and mercy. Let him be brought up to this point, whatever it may be.

Mr. Cockin, in his "Great Question"—"Dost thou believe in the Son of God?"—argues that Christ proposed this question, (John 9:35,) solicitous for the salvation of the man's soul, and that it is both our duty and our privilege to believe in Christ with our whole heart. Here Mr. Cockin lends his sanction to the fact that it is dutiful in ministers to plead with sinners.— The point to which Mr. C. pleads is faith;—not the mourning bench, nor the anxious seat, nor baptism.

When Mr. Crothern preaches on obedience, he says that to answer God's invitation, and reply that we will seek his face, we will obey him, is the language of reason, of the heart, of duty, of gratitude. In preaching to sinners, therefore, Mr. Crothern would support the point before us, that the proclamation of the gospel is accompanied by a plea for obedience, derived alike from reason and obligation.

Hooper's "Apostolic Preaching" concludes by affirming that the gospel affords the most powerful incentives to obedience. He would, of course, directly inculcate the fact, that sinners are bound by all the force of those incentives to obey God; and consequently that ministers should plead with them, from these incentives, to the point of obedience, whatever that might be— whether faith, repentance, baptism, the mourning bench or the anxious seat.

Dr. Cope, in his "Day of Salvation," affirms that all mankind as sinners, require salvation; that the gospel reveals a plan suited to man in his fallen state; that it is offered to him freely—that now is the accepted time—and that if he live and die neglecting the gospel, he cannot escape eternal punishment.— This is a bold argument for the solemn duty on the part of sinners to take heed to the word of God's grace. The plan of the Doctor's sermon is truly evangelical; it reveals truth and pleads for duty. To reveal truth, divorced from duty, is vain theory; but to unite them in a discourse is as evangelical as it is reasonable and moral.

Flavel, on the "Glory of Christ," declares that Christ is worthy of all our love, and that it must be grievous to God to see his son despised by sinners.

Eb. Brown says the dying love of Christ excites us to hear his gospel and receive his ordinances.

Dr. Harris argues with sinners for the love of God, repentance, and coming to the Saviour, the Lord Jesus Christ.

Durant, on the "Danger of neglecting Salvation," after reasoning on the greatness of the deliverance, asserts the absolute impossibility of escaping divine justice but by submitting to the gospel according to God's plan.

Fuller's "Soul Neglected," concludes by affirming that "all excuses will be inadmissible on the great day. We must," the preacher declares, "give a true account, and shall be punished for abusing our trust."

Hordle remonstrates against sin, and argues with his audience for attention to the gospel, gratitude for its blessings, and obedience to its commandments.

Thomas Wood, of London, "On Sin," denounces it with abhorrence—reasons with his hearers, especially the young—tells them that Christ is exalted to grant repentance and remission of sins, and boldly affirms that all should personally apply to Christ for the blessings of his salvation.

Brown, on "Eternal Life Neglected," lays before his readers the guilt of disobedience to God's commands, and the danger to which this exposes them.

Stringer would induce the enemies of the gospel to lay down the weapons of their warfare, from the consideration of God's pardoning justifying mercy through an atoning Saviour.

Powell says the goodness of God is to influence us to repentance. His argument is from God's goodness to our duty.

P. Carter reasons with sinners for attention to God's word, faith, repentance and prayer.

Lavington reasons from the Divine forbearance to the breaking off from sin.

T. Jackson, of Stockwell, states that the glory of God and the salvation of immortal souls are the results to be expected from faithful, evangelical, missionary labor.

M. Wilks argues that Christ's worthy of our faith as sinners.

E. Good says it is the work of an Evangelist to insist upon repentance.

Neal reasons for duty alike with the careless Pinner, the humble penitent, the backslider, and the true Christian.

H. Gray, of Edinburgh, contends with sinners for repentance.

To this long array of authorities I might add hundreds and thousands of others—Clayton, Brewer, Weaver, Dixon, Parsons, Mortimer, Philpots, Bonners, Winter, Caldwell, Adkins, Ford, Gilbert, Moody, Collyer, Hunter, Jones, Hamilton, Ryder, Moore, Lesley, James, Fox, Scott, Fletcher, Wesley, Luther, Calvin, Kidd, Wardlaw, Young, Dillon, Carwen, Medley, Lauren, Ely, Wall, Simpson, Jennings, Cecil, Nichols, Romaine, Bickersteth, Judson, Evans, Bp. Porteus, Pearson, Pool, Watson, Newton, Stewart, Anon, Grove, Manuel, Binder, Wildbore, Cooper, Fry, Ayre, Lewis, Barber, Thornton, Doct. Ryland, Hughes, Hill, Vincent, &c. &c.

There is, therefore, according to the numerous fore-cited authorities, a plea for duty accompanying the proclamation of the gospel; and hence the practice of those who announce the gospel doctrine without respect to its obligations, is evidently condemned by these pious ministers.

2. But we now come to the second branch of our demonstration—the practice of Christ and his apostles. This is a very high source; not human, but divine; not the writings of men, but those of God; not sermon books, but the Bible.

First—Christ, our blessed Redeemer, introduced his ministry with a plea for repentance:

"Now after John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled and the kingdom of God is at hand;—repent and believe the gospel."—Mark, ch 1.

Touching faith, he said to the Jews, "This is the work which God requires of you to do, that you believe on him whom he hath sent."

But to quote all the passages which go to show that Christ plead earnestly and constantly for faith and repentance—how he denounces Bethsaida, Chorazin, Capernaum and Jerusalem, for refusing—and how he ordered that his doctrine should be

preached in all the world by his authority,—would be to quote a large portion of the history of his public ministry. In a word, he said, "he came to call sinners to repentance."

John the Baptist appended to his proclamation of the approaching kingdom an advocacy for repentance, "saying to the people that they *should* believe on him who was to come after him."—Acts, ch 19.

Peter, on the day of Pentecost, and subsequently, plead like John and our Lord Jesus Christ, for faith, repentance, and baptism: "Repent and be baptized every one of you," &c.

Paul preached and plead for faith and repentance, and "shewed first to them of Damascus, and at Jerusalem, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance."—Acts 26:20.

Thus, dear Sir, did the Lord Jesus, John the Baptist, Peter and Paul, plead with their audiences to repent and believe the gospel. The other apostles, evangelists and preachers, must of course have done the same thing; for they all spoke by the same spirit. And thus does the example of our blessed Lord and his apostles condemn as unscriptural the party practice of those ministers who plead neither for the one nor the other.— One of these non-pleading preachers, on a special occasion, observed with much feeling to his brother in the ministry, "Sir, it is our duty only to build up saints in their most holy faith." "And where will you get saints," was the ready reply, "if you do not make them out of sinners, by first preaching to them the gospel, and afterwards pleading effectually with them to obey it?"

But, Sir, not only baptism for remission of sins, plead for by the Lord Jesus, John, Peter and Paul, but even the *faith* and *repentance* most fundamental and common to all dispensations of the true religion, have been lost eight of by those preachers. And, Sir, I regret to say that of such there are not a few, but many—ministers of the gospel who spend their time in telling what the Eternal has done for the elect, without either once preaching good news to lost sinners, or arguing with them for duty, fearing lest by obedience they should tarnish his glory, or trench upon his grace! As if men could only insult the Most High by obeying his commandments.

I need not observe to you that faith and repentance are principles which have been common to all dispensations of the true religion, whether Patriarchal, Jewish or Christian. But one thing may be noticed here, that while these dispensations had certain things common to them all, they had at the same time also their peculiar matters, which indeed were indispensable, in order to stamp them severally with their proper specific dispensational character. Each, for instance, had its own covenant. Hence we have three dispensations and three cove-

nants,—the Abrahamic, the Jewish and the Christian. We have also three initiatory rites; one introducing the church to Abraham—namely, circumcision; one introducing the church to Moses, when the children of Israel were all baptized into Moses in the cloud and in the sea; and one introducing the church into Christ—namely, baptism. I ask, then, did Jesus and Peter and Paul, when they had successfully advocated faith and repentance, plead also for the special obedience of the gospel dispensation, beginning with baptism? That they did, is admitted on all hands, "Be baptized every one of you," was th.⁹ commandment to all the new converts. But for what was baptism to be administered? You answer, and quote Peter and Ananias both for authority, that they were baptized for the remission of sins.—"Be baptized every one of you for the remission of sins." Admitting, therefore, your interpretation of baptism, what, then, have we for the elements of that plea which, in connection with the preached gospel, was to convert the world to God? I answer we *have faith, repentance, and baptism for the remission of sins.*

The ordinance, then is for the remission of sins, *past* sins. God has joined these two things together. And I do not argue that he who administers the rite to an infant puts them asunder, for every body knows that he dies, an infant having no past sins to be forgiven; but I do affirm that the man who preaches repentance to an unconverted person whom he has sprinkled, cannot possibly preach remission to him as the apostles preached it. He cannot say with the apostle, "Be baptized for the remission of sins." He has no point to bring his convert to, in order to receive the blessing of pardon. He has, therefore, to create one and bring him to the *anxious seat*, the *mourning bench*, or direct him to take *membership* in a church of which, indeed, baptism had made him a member when he was possibly but eight days old! Well, he has been brought to repentance and has joined the church, but is he forgiven? If this question is answered in the affirmative, I ask again, Where? When? How was he forgiven? If it is answered "When he was baptized in his infancy," the validity of such an answer will, possibly be best felt by the following: Suppose, dear Sir, there were written out a bill for the liquidation of a certain person's past debts, and that this bill were given to him before he had contracted any, even while he was eight days old, could it rationally be said that the bill remitted the child's *past* debts?— Never. Infant baptism is, therefore, not for the remission of past sins; but believer's baptism is—and that verily, dear Sir, whether the person be an adult or a child. The remission of sins that are *past*, is the language of scripture. Now those who have substituted infant for believer's baptism, not only administer an ordinance that is not, and cannot be, for the remission of

"past sins," but they have actually put themselves in an attitude in which it is impossible for them in after life to meet this child with the doctrine of remission of past sins, if ever he should be brought to faith and repentance by their preaching! Is not the first remission in our holy religion at baptism? Is not this the ordinance of pardon to the new convert? If it is not, what other is there? Where do you bring him to, in order to pardon? To the *mourning bench!* to the *anxious seat!* And he is there pardoned? Yes. How utterly false! God has never made either the one or the other of these inventions the "sign and seal" of pardon. Substitute them in scripture as they have been substituted in practice, for God's holy institution, and mark the profanity: "Repent, and come to *the anxious seat*, every one of you, for the remission of sins, and you shall receive the gift of the Holy Spirit." No, respected Sir, it will not do. Infant baptism is nothing to him who receives it; and when afterwards you preach to such an one repentance, you must preach it apart from the first remission, as proclaimed by the holy apostles. But has not God joined repentance and remission indissolubly in the new institution? Are we not told that these two great elements of salvation were to go hand in hand over the whole earth?—or, in the words of our blessed Lord, that "repentance and remission of sins were to be preached in all the world, beginning at Jerusalem"? Who, Sir, in these times of party pride and party cowardice, dare preach "remission" as preached originally in Jerusalem? The Baptists teach that a man's sins must be pardoned before he approaches the ordinance, and consequently that he must depend for his conviction of the remission of sins not on God's word, but his own frames and feelings; while the Presbyterians (with respect be it spoken) bring their man to baptism first, and teach him to look for the pardoning of his sins afterwards! But the doctrine of Christ will stand forever—that sinners should repent and turn to God on the proper and peculiar motives of the gospel, and seek through faith in the blood of Christ the pardon of their sins, or the first remission, in baptism. Look not, dear Sir, to this holy ordinance of the Christian religion as men have associated it with the initiation of babes into the party churches which have grown out of a like authority; but view it as it stands connected in the scriptures with the great plea which is intended to subdue all things to Jesus Christ. We conclude this point thus—that the baptism of Christ being for the first remission, and to be administered subsequently to repentance, and the baptism of an infant being for no such purpose, it being impossible to remit sins where none have been committed, the one ordinance never can be a substitute for the other. The original plea, therefore, must be continued in all its primitive extent, as it was managed by Jesus Christ and his apostles; that

if, we must like them continue to plead with all who are yet unconverted, from unbelief to faith, from faith to repentance, and from repentance to baptism for the remission of *past* sins.

It is probable, dear Sir, that you are among those ministers who deem it dutiful not only to proclaim the gospel but to demand faith of those who hear it. Suppose, then, that God had imposed on you the task of pleading for faith without evidence, and you had been compelled to announce Jesus Christ as the son of God apart from the proof by which this great truth is confirmed. A lawless and visionary theology has indeed separated the proof from the proposition, and advocated faith as derived from spiritual operations, and not the evidences which accompany the gospel; but, dear Sir, I cannot believe that you would be satisfied to demand faith of those who hear the gospel irrespective of proof. I cannot think that you would deem it safe to put asunder things which God has so intimately joined together. And, yet, he has not more closely connected faith and evidence than baptism and remission. What a figure those preachers make before God and man in the conversion of the world, who plead for faith without proof! they have left mankind worse than they found them, for the mass of those who hear them not only disbelieve but despise them as unreasonable. Shall we be guilty of a like incongruity in preaching the remission of sins to the new convert? shall we separate this precious and first spiritual blessing from the ordinance with which God has joined it? Oh shameful! Oh sinful! Oh cruelty beyond compare! It is like saying to the poor "Be you clothed, and be you warmed," without bestowing on them the things of which they stand in need. Sir, were we deprived of the right and privilege of saying to the new convert—the poor reclaimed penitent sinner, "Be baptized for the remission of your sins and you shall receive the gift of the Holy Spirit," we should be utterly at a loss what other direction to give to him. We should probably feel like some of your own brethren who have addressed themselves to the conversion of the world—we should perhaps be compelled to substitute "the anxious seat," and beg them to come up hither. But no, dear Sir; as God has never disjoined remission of sins from baptism—so he has never associated this great blessing with the anxious seat.

As faith springs from evidence, so repentance arises from the great motives of God's mercy and our own accountability, revealed to us in the holy gospel. Would it be safe to preach and plead repentance apart from these great considerations?— The apostle says the goodness of God leads to repentance, and that he has appointed a day in which he will judge the world in righteousness. Would it be safe to reason for repentance apart from. God's goodness, and the last judgment? No. It is not safe then, to argue for remission without baptism, or for bap-

tism without remission; and when men propound the first forgiveness to the convert, separated from that ordinance, they put asunder things that divine authority has joined together.

But, beloved Sir, if it is asserted that infant baptism is administered for the remission of sins, then, if you do not in that ordinance separate things which God has joined, you do, nevertheless, unite those things which he has separated; that is, you administer remission of sins to that which is yet unconverted; you administer the ordinance of forgiveness to a subject which is not possessed of the preparatory principles of faith and repentance. Again—If it be said that the ordinance, when applied to a child, is not intended as the "sign and seal" of remission, but is (simply initiatory—then you connect a spiritual economy with the child according to the flesh, and again associate incongruities.

But, dear Sir, if baptism be associated in scripture only with conversion, and the remission of sins only with the convert's baptism, the enjoyment of the Holy Spirit is associated only with remission of his sins. The order is, conversion—baptism—pardon—the Holy Spirit: "Be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and *you shall receive the gift of the Holy Spirit.*"—Acts, ch 2. By disuniting conversion and baptism, therefore, you not only break the connection between conversion and pardon, but between conversion and the Holy Spirit. If the new convert, sprinkled or unsprinkled, receives not remission in baptism, and the Holy Spirit after remission, when does he receive these blessings, and in what order? Beloved Sir, you may fearlessly challenge all the divines in Christendom to show you when or how. They could not do it. It is the relation therefore, which baptism bears to the lost sinner's conversion, comfort, rights, privileges and duties, that should cause us to spare the ordinance. Have pity, I pray you, Sir, upon the poor weeping brokenhearted penitent, and cut him not off from his right of pardon and the gift of the Holy Spirit. Christ has given him this right; dear Sir, be tender—be pitiful: his anxious soul requires the ordinance and all its adjuncts.

Whether, therefore, we took at infant baptism as connecting an animal subject with a spiritual economy, or as giving to the child of flesh the blessings of the child of faith—or as separating things that God has joined, or as joining things which he has separated—or as depriving the new convert of his birthright of remission—or as despoiling the preacher of the spiritual weapons of his glorious warfare and the point of immediate obedience to which the apostles plead—or as causing him to create new and unauthorized ordinances, as the mourning bench, the anxious seat, &c.—it is as pernicious in its effects as it is defective in its authority. And whether we look at baptism for re-

mission as the point to plead to for immediate obedience on the part of the guilty but believing and penitent sinner, or as the ordinance in Which he penetrates, through faith in the blood of Christ, to the remission of sins—or as the place where his past life is buried and hid with Christ by the authority of God, when he rises again to a new life—or as the ordinance where he is permitted, with new-born joys, to confess Christ and take upon him the obligations of the gospel—it is a holy rite in our religion, which cannot be dispensed with by those who would convert the world to God.

May I be permitted, in the close of this lengthy epistle, to enquire of you, dear Sir, where you stand, touching the great plea for duty on the part of those who hear the gospel? Are you of those who refuse to advocate faith and repentance with the sinner?—or do you plead for these principles? Or do you, with some of your brethren, plead only in a more general way for all duty? Or, with others of them, do you reason to faith "and repentance, and add to these the anxious seat? Or, finally, do you, with the holy apostles, preach repentance and remission—and administer the latter to sinners as they administered it in Jerusalem? The sprinkling of a million of in conscious babes, who are all already in the hands of a good and merciful Saviour, is not once to be compared to the salvation of a single sinner. The conversion of a sinner from the error of his ways, is the salvation of a "*soul from death,*" and it shall hide a multitude of sins.

You enquire in your Lecture?, into the "nature, subjects and mode" of Christian baptism. Oh, sir! turn away, I pray you, from a pursuit so puerile and unprofitable. The time will come, believe me, Sir, when all who have wasted their precious powers for and against such childish enquiries, will be properly appreciated and condemned. I pray you, for Christ's sake, for the honor of the gospel, for the sake of your own soul, and the sake of others, to direct your attention in future to the consideration of the great and solemn end of the institution of the Christian ministry—"Conversion." Do, I pray you, institute an inquiry into the "nature, subjects, and mode of Christian conversion;" for on this, it appears to me, you are at present but partially enlightened.

1st. Touching its nature—Are not its very elements repentance towards God and faith in our Lord Jesus Christ? Can there be any conversion to God without these principles? No.

2d. Its *subjects*, then, must be those who have been baptized in infancy as well those who have not been baptized in infancy. The children of Presbyterians as well as those of Baptists require to be converted to God by faith and repentance—Do they not? Well, we admit that they are converted as well as ours, for although we use baptism as the apostles used it, and hold that

it is to our believing children the "sign and seal" of the remission of sins, and that to your infant children it is not and cannot be, yet we think that you have in common with us the elements of conversion, and that your children are taught to know God as ours are. They ought, therefore, like ours to be introduced into the New Covenant by baptism after receiving the knowledge of God savingly, and not before it.

3d. *Mode of conversion*: There is as much sense in this expression, dear Sir, as in the phrase *mode of baptism*; for what is "mode of baptism," but "manner of dipping," to speak in plain English? Mode of conversion means manner of converting. What, then was the original manner of converting sinners to God? I answer, it was by first preaching to them the gospel of our salvation—redemption through the blood of Christ, viz: the forgiveness of sins, and afterwards pleading with them for faith and repentance,. When these good and godly principles were supposed to be produced in an audience, the preacher made a draught on all present who might be the subjects of them, "separated the disciples" and baptized them "for the remission of sins." Thus sinners were changed into saints, and constituted members of the body of Christ. And thus are we and our believing children constituted members of the body of Christ. We as Christians, then, are a pardoned people. But you and your children have set aside the ordinance and substituted infant baptism for circumcision, and the anxious seat for the baptism of believers, your own ministers being judges. Baptism, says Mr; Finney, "held the precise place that the anxious seat does now." p. 243. With such a piece of information, with an avowal that you have substituted the human for the divine, so ingenuous and explicit, can you either be pleased with your own procedure in this affair, or displeased with ours when we dissent from you, and do the thing that you acknowledge is contained in scripture?

Our blessed Lord and Saviour, in the days of his flesh, took little children to his arms and blessed them:. There, dear brother, let them in all their helplessness remain, both for blessing and salvation; and let us not, by presumptive reasoning and a premature use of God's holy ordinance, deprive them of that remission of sins which they will certainly seek after, so soon as they shall believe the gospel and repent.

Disputes and collisions on baptism have given a false direction to the public mind, and to the minds of ministers, and carried them away wholly from the consideration of the graver question of conversion; so that while the friends of Christ weary themselves with endless and angry disputes about an ordinance which never can be appreciated till seen and administered in its own proper relation to new converts, his enemy, the wicked one, holds undisputed possession of the world! Behold the

grandeur of our attainments! After being the hearers and holders of the glorious religion of Christ for almost two thousand years, he comes and fends us doing what? Turning the world to God? Nay—but disputing about the simplest of all his sacred, ordinances, baptism—the "sign and seal" of the first remission, —the point given us to plead; to when arguing from scriptures for the salvation of mankind through faith in his blood!

In conclusion—Respected and beloved Sir, think not that a feeling of self-conceit, or a disposition to exalt myself as your, teacher in these matters, has prompted me to address you this letter. I am, the least worthy of the servants of Christ, and could sit down with pleasure at your feet and receive instructions on the least of the commandments of God.. What I have said, I have said from a solemn conviction of duty; and if one word has escaped me, indicative either of anger or disrespect, forgive me—for I am not conscious of having written a syllable from either of these feelings. I am convinced,. with thousands of others, that the coming of the Lord draweth nigh, and that the servants of Christ, who are fitted for the work of the ministry, are under the most solemn obligations to avail themselves of all scripture advantages for the conversion of sinners during the brief space which, between the present time and that momentous event, is allowed them, for that purpose. My opinion (if so humble an opinion on so great a point is of any value,) is, that they whose attainments in Christianity warrant and enable them to plead for faith and repentance, should associate with? each other, and together plead these great and godly principles in all the meeting houses of the land;. and that they whose faith carries them further, and who can advocate faith, repentance and obedience, should do so night and day too, till our country is wholly subdued to God and Christ Jesus. There should be no rest given to men till they find it in Christ.— The temperance society shows us what can be done by pleading a cause; and the unexampled results of the gospel, when accompanied, as at the beginning, with a plea for faith and repentance and baptism, for the remission of sins, are another evidence of the power of advocacy when, it turns upon a cause of great and popular interest. Would you believe it, Sir, that this manner of pleading conversion has in a very short space sculptured out for itself a population of more than to quarter of a million? Be it observed, however, that although we would and do plead faith, repentance and baptism, we would plead them, legitimately—that is, in harmony with the other parts of Christianity. Faith is a great and godly principle,—but we would not plead it in such a manner as to make sinners esteem it above the love of God in giving Christ Jesus for them; nor would we set repentance above the merits of his death, or baptism above conversion and the religion of the heart. No. Our

own duty, as exhibited in our own obedience, though indispensable, its nevertheless a light matter when compared with the love and mercy of God, as revealed in the gospel. Therefore, neither the plea, nor the substance of the plea, which accompanies the gospel—namely, faith, repentance and baptism—is to be set above the gospel and the substance of the gospel—viz., the love of God, the merits of Christ, and his advocacy for, sinners.

No doubt, Sir, the conversion of the world is a principal object with all evangelical sects; but is not this object frequently pursued by us at the hazard of our own reputation for loyalty to Christ and his doctrine? The conversion of mankind is a glorious object, and altogether worthy of Christ and his people; but his people, in seeking to compass this object, must abide by principle: it is principle first and object afterwards. When a minister adheres to the gospel, as proclaimed on the day of Pentecost and subsequently, he adheres to infallible and eternal principles, the work of the Lord goes on gloriously, and the conversion of the world—the great object of evangelical labor—is attained.

But that you may, if possible, understand how matters progress among those who plead for conversion on the above principles, permit me to lay before you here a few letters from our Evangelists. Innumerable such are constantly being received at our public offices, and they are intended to record the progress of this great and good plea throughout the world.

"Boone co. Mo. July 28th, 1841.

BRO. SCOTT:—I have the pleasure to inform you that Bro. T, Smith has just returned from a preaching tour often or twelve days, in the counties of Audain and Monroe. He and Brother Thomas converted 44 at Santee Fee, Florida, and Paris. Since his return Bro. Thomas has obtained 37 others at Santee Fee, The most of the additions were from the *world*, but many from the Baptists, and some few from other sects. Bro. J. Creath Jr. and brother Thomas have recently been instrumental in adding about 80 at Shelbyville; and brother Creath has also had some 13 accessions at Monticello, where he resides. He has lately buried his companion, sister Creath, who has been long grievously afflicted.

Bro. Samuel Rogers from Ohio, has spent two or three months as an evangelist, principally in Franklin county; he succeeded in reclaiming upwards of 80. At our last two meetings in Colombia, bro. Smith was with us; we had 6 additions. There has also been, this season, a number of other additions to many other churches in our country, the particulars of which I cannot give. If we had a few more efficient evangelists, and

our brethren would sustain them in the field, what a glorious harvest could be gathered!

Brother Smith expects to return to his former field of labor in Kentucky, immediately after our state meeting in September. With Christian esteem, your brother,

T. M. ALLEN.

P. S. On the 14th, and 15th, Inst. I had a discussion with a Methodist preacher named Johnson, on the subject of *Christian baptism*. He took the usual course—that infants were *subjects*, and sprinkling or pouring the *mode*—baptism came in the room of circumcision, &c.—We had a fine hearing, and I trust that much good may result from it. It terminated quite to my satisfaction, and that of my friends, as far as I have had an expression. A few days afterwards we had meeting near the *battle ground*, when a respectable lady, who had been for many years a Presbyterian, owned the Lord and was straightway immersed.

T. M. A."

"*Shelby co., Ky., Aug. 2d, 1841.*

DEAR BRO. SCOTT:—I immersed into the primitive faith of Christ a Presbyterian gentleman who had put himself upon "the way" for *holy orders*. He came to teach a school for the brethren and neighbors at the Academy. He was wholly uninformed in regard to our sentiments; but look boarding among the brethren, and attended our meetings; he soon became much delighted with our manner of communicating a knowledge of the holy scriptures to the disciples in the house of God, and commenced reading with a good and honest heart, in search of what the Lord had taught and commanded to be taught. He soon found himself wrong upon the subject of baptism, both as regarded the design and mode, and was immersed, and now seems to be perfectly happy in the Lord, "having learned the way of the Lord more perfectly." He is growing in knowledge daily, and I trust that he will be a mighty engine in pushing forward the truth as it is in Jesus Christ.

There is much said upon the necessity of Christian perfection. The brethren seem to be getting more alive to their great responsibility, and I trust the spirit will increase more and more.

Yours in hope of a blessed immortality,

WM. CRAWFORD".

1. These preachers, dear Sir, first state the great proposition of our holy religion—the element of faith, or thing to be believed in order to salvation—namely, that "Jesus is the Christ, the son of God;" and for the belief of this by the people, they argue .from the evidences of its truth found in the holy oracles.

2. Repentance is next to be attained: to compass which the mercy of God and our own .responsibility as stated in the scrip-

tures, are argued and enforced with great care and particularity.

3. Baptism is next propounded; and all who feel that they love God, believe in our Lord Jesus Christ unto righteousness, and desire to enjoy the blessings or' remission of past sins, and the gift of the Holy Spirit, are invited and directed to be baptized.

These are added to our churches, or made up into new assemblies, and have given to them all ecclesiastical ordinances.

It may seem to some, perhaps yourself, dear Sir, that our views and proceedings are hostile to that charity and communion which should distinguish the profession of our holy religion. This is impossible, if our doctrine and practice is apostolic. Moreover, although we interpret the scriptures literally and strictly, we are inclined, nevertheless, to judge of the doings and designs of our fellow professors both liberally and charitably. I judge no man. We must all appear before the judgment seat of Christ and account for the things done in the body, whether they be good or evil. To his own master each of us stands or falls.

Finally, dear Sir, may the God of all mercy and of all grace lead us into all the truth. May he bless you and yours with all increase of faith and grace and holiness, and bring you into his everlasting kingdom through Jesus Christ our Lord.

With all Christian esteem and affection, I am, Dear Sir, your fellow servant in the kingdom and patience of Christ,

WALTER SCOTT.

GREAT MEETING AT CARTHAGE.

Our meeting at Carthage will commence on the 27th inst., Friday before the 5th Lord's-day of the present month, (Aug.) The churches in the vicinity—also Dayton, Harrison, Rising-Sun, Wilmington, Maysville, Petersburg, Dover, &c. are affectionately invited to meet their brethren here on the occasion. Proclaimers who read this are also invited to attend. Brethren come and encourage as in the work of the Lord, by your presence and labors.

W. SCOTT.

(LETTER FROM CINCINNATI.)

Cincinnati, Aug. 19th, 1841.

DEAR BROTHER—Your communication was laid before our meeting, containing an invitation from the Carthage congregation to cooperate with them in a protracted meeting. Many of our brethren will attend, and none with more pleasure than your brother in the kingdom and patience of our Lord.

JAMES CHALLEN.

THE EVANGELIST.

NEW SERIES.

Vol. IX. Carthage, Ohio, October 1, 1841. No. 10.

NEW GOVERNMENT AND NEW SOCIETY,

PREDICTED BY THE PROPHETS.—*No. VIII.*

Behold I create New Heavens and a New Earth.

ISAIAH 65c.

Behold the Bridegroom cometh! Go ye out to meet him.—Mat.

Being, some years ago, dissatisfied with the modern and popular doctrine of a Millennium, because it seemed to us to interfere with the proper hope of the gospel, namely: the coming of our Lord Jesus Christ from heaven, and the resurrection of the dead, and because it taught professors to look for a triumphant state of Christianity in the present evil world, before the appearing of our Lord Jesus Christ, we entered with great care upon the consideration of this subject. We made out the following two propositions as summarily comprehending the doctrine of the holy scriptures touching the hope of the gospel, viz:

Prop. 1. That our Lord Jesus Christ will come again to this world; that he will come from heaven: with his angels; inflamed of fire; seated on a throne; to a cloud; suddenly, unexpectedly, like lightning, and every eye shall see him. His dead taints shall be raised, and his living ones changed in a moment, in the twinkling of an eye, and at the sound of the last trumpet; and both of them shall be caught up together to the clouds, to meet the Lord in the air, and so be forever with the Lord.

Prop. 2. The scriptures speak of three globes, or rather of one being and to be moulded into three habitable worlds, viz:

- 1. The Primitive or antediluvian world,*
- 2. The Present secondary world,*
- 3. The New and future world.*

The first was given to Adam, the second to Noah, and the third was promised to Abraham, and will be that New Heavens and New Earth to be created at the coming of Christ, and in which will dwell only righteous men.

These two propositions, which are amply demonstrated in the preceding volumes of the Evangelist, contain the true doctrine of the apostles and prophets on the hope of Christians, that is,

1st. We, according to the promise of God, look for the coming of our Lord Jesus Christ from heaven with all his saints.

2d. According to the same promise we look for a new heaven and a new earth wherein dwell righteous men.

The Millennium of St. John is identical with the Kingdom of Christ in its second or mountain form, as spoken of by Daniel; and both the apostle and prophet represent the Messiah as coming from heaven with all his saints before the kingdom goes into its second and Millennial form, and not after it. So that if Christ does not appear at his Kingdom, i. e. at the beginning of his Kingdom, he is no where represented at all as appearing at the conclusion of it. Again, the coming of Christ precedes the creation of the new heavens and the new earth; the Kingdom in its mountain and millennial form is, therefore, identified with the coming of Christ to create the new heavens and the new earth, and give to Abraham and his seed the world of which he was, by the promise of God, made heir. The coming of Christ, the Millennium, the Kingdom in its mountain form, and the new heavens and new earth are an assemblage of promises which are to have a co-etaneous fulfilment, that is, they will all be accomplished at the same period of time.

We have already submitted to our readers the views of many eminent interpreters of prophecy, from Sir Isaac Newton downward; but amid the conflicting views of interpreters we feel compelled to cling to the doctrine of the two propositions above stated—that the Lord Jesus Christ will come from heaven and put down the present opposing and incompetent governments, powers and principalities by destroying them and creating a new heavens and a new earth for the righteous.

Jacob's Ladder.

The following are the remarkable events, with their dates, which connect the first and second coming of our Lord Jesus.

1. Birth of Christ, A. D. 4. John's ministry,	26.
3. Christ's ministry,	30.
4. Crucifixion,	33.
5. Resurrection and ascension,	"
6. Descent of the spirit, and beginning of his Kingdom,	"
7. Conversion of the Gentiles,	37.
8. Jerusalem destroyed,	70.
9. First of the ten persecutions,	
10. Last of the ten persecutions,	312.
11. Rome exchanged for Constantinople,	330.

Ten Horns.

12. Huns settle in Hungary,	346.
13. Ostragoths in Mysia,	377.
14. Visigoths in Pauonia,	378.
15. Theodosius divides the Empire,	385.
16. The Franks in France,	407.
17. The Vandals in Africa,	"
18. The Sueves &c. in Goscoigne	"
19. The Burgundians in Burgundy,	"
20. The Heruli in Italy,	476.
21. Saxons and Angles in England.	"
22. Lombards in Lombardia, 483.	
<i>3 Horns fall before the 11th period of settlement,</i>	127.
23. The Heruli by the Ostragoths,	493.
24. Vandals by Belisosius,	534.
25. Ostragoths by Belisosius,	538.
<i>First period of destruction, 55:</i>	
26. Pope made Universal Bishop by the Emperor Justinian Const.	538
27. Conversion of the ten Kings,	"
28. Church enters the Wilderness,	"
29. Mahomet born,	569.
30. Date of the Pope's temporal power,	755.
31. Ottoman Empire,	1299.
32. End of the Greek Empire,	1449.
33. Constantinople destroyed,	1453.
34. Luther,	1517.
35. Huguenots murdered,	1562.
36. Pope captured,	1798.
37. Napoleon, [1st Abdication,]	1814.
38. Napoleon, [2d Abdication,]	1815.
39. Ottoman Empire ends	1839-40.
40. Destruction, by Jesus Christ of the ten horns or kingdoms, the Pope, Mahomet, and the infidel power of France, also of all idolatry, and all power and authority and rule, and all his enemies, political and religious, with the. introduction of his Kingdom in its mountain and millennial form, the salvation of all his people, and the creation of the new heavens and the new earth in which only righteous men shall dwell.	

The prophetic word up to the coining of Christ &c. is now exhausted with the exception of only one event namely: the return of the Jews. Will this take place, and Jerusalem be rebuilt? Many answer, "Never." At the destruction by water of the primitive world, Paradise with all things else perished. At the destruction by fire of the present world will not Jerusalem perish? Is not the Jerusalem which is from above the capital of the Christians? Or have we an abiding city?

The Resurrection.

In the 1st Epistle (iv, 3,) John says "Every spirit that confesseth that Jesus is come, (*eleluthota* already come) is not of God, and this is that Spirit of Antichrist" &c. And in his 2nd Epistle he says "Many deceivers are entered into the world who confess not that Jesus Christ is come (*exhomenon* is coming) in the flesh; this is the deceiver and the Antichrist." Second Epistle, 7, v. There is here in the apostle's language 'a change' says an eminent writer, 'which should lead us to tremble at the idea of in any way denying a future coming of our Lord to our world in the flesh.' Most extraordinary! surely, if Christ is coming again to our world in the flesh, the world and the church equally are ignorant of it. Who believes that Christ is coming again in the flesh? Is this the reason why he retains the appellation "Son of Man?" "When the Son of Man shall come in the glory of his Father" &c. "Then shall they see the Son of Man coming in the clouds" &c. "The Son of Man coming in his Kingdom" &c. Is it because he is to come again in the flesh that the angels say "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven?" Acts 1 c. 11 v. Yes, Christ will come again in the flesh; but, as Paul says "all flesh is not the same flesh." Our present flesh is corruptible, dishonored, weak and natural; but the resurrection flesh, like that of our Lord Jesus Christ, will be incorruptible, glorious, powerful and spiritual: so says Paul, *Cor.* 15. Still the flesh and blood of Noah's earth, in which men eat and drink, marry and are given in marriage, cannot inherit the new earth, in which they neither marry nor are given in marriage, but are like the angels. We shall all be changed, [not annihilated] the animal flesh for the spiritual, the weak for the powerful, the humble for the glorious, and the corruptible for the incorruptible.

We have one instance of flesh in glory, in the transfiguration of the Lord Jesus on the holy mount. He had said, six days before it, that some standing with him, meaning Peter, James and John, should not taste of death till they had seen the Son of man coming in his Kingdom, that is till they saw the Son of man as he would appear in his Kingdom when he came the second time. He was accordingly transfigured before them. "And his face did shine as the sun, and his raiment was white as light. Moses and Elias, the one changed and the other raised from the dead, appear with him as first fruits of that great harvest which will be reaped when he comes to raise the dead, and change the living of his people. The whole scene is intended doubtless to teach us that he will come in the flesh glorified to organize his Kingdom and assemble in one, all the dead and the living who have feared God since the world began.

Peter, at the end of his life, recurring to this glorification of the flesh of Christ, says in his 2nd Epistle, "For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ but were eye-witnesses of his grandeur. For he received of God the Father honor and glory, when there came to him such a voice from the excellent glory, "This is my beloved Son in whom I am well pleased, hear ye him." And this voice which came from heaven we heard when we were with him on the holy mount; so we have the prophecy [touching the grandeur of his future Kingdom] made more sure" &c. The Jews and the apostles were disappointed at the humble appearance which the Kingdom put on in its present form; but Peter felt that all the grand sayings of the prophets would be yet realized when Christ came in the flesh glorified as he saw it on the holy mountain.

2 P. 1 c. At his coming, therefore, the whole earth will be filled with glorified humanity, having a capital called the Beloved City, for both Daniel in his 7th chap, and John, Rev. 19c. show that this power or coming of the Lord Jesus is anterior to his Kingdom in its everlasting, mountain or millennial form, and not posterior to it.

Seeing the prophetic history up to his coming is now most certainly almost exhausted in any view which we may choose to take of it, may we not with the greatest propriety raise the midnight cry, and shout

"Behold the Bridegroom cometh!"

In short the Lord Jesus is speedily coming in his own proper person, body or flesh from heaven to raise the dead, change the living, reorganize his Kingdom, and spread it in all its grandeur around the world.

Brethren let us go out to meet him; the first appearance of him will be "in the clouds." Keep your eye from this time forward on the clouds, for you know not what hour the Master cometh. Eternal life, and eternal death hang upon that eventful moment, and he has said to all, "Watch." W. S.

AN AFFECTING INCIDENT.

BY THOS. BAINBRIDGE. (*Ob. Ev.*)

Some time ago, while attending an eminent surgeon, to have an operation performed on one of my eyes, I met with the following case: One morning a friend of mine led into the same room a fine looking young woman, who was completely Blind and completely deaf. This sad condition had been

brought on suddenly by a violent pain in the head. Her case was examined by a number of surgeons then present, all of Whom pronounced it incurable. She was led back to the house of my friend, when she inquired whether the doctor could afford her any relief. The only way by which her inquiries could be answered was by tapping her hand, which signified "No," and by squeezing it, which signified "Yes;" for she could not hear the loudest noise, or distinguish day from night. She had to receive for her answer on this occasion the unwelcome tap, "No." She burst into tears, and wept aloud in all the bitterness of despair. "What," said she, "shall I never again see the light of day, nor hear a human voice? Must I remain incapable of all social intercourse?" Again she wept.

The scene was truly affecting. Had she been able to *see*, she might have *been* pointed to the Bible as a source of comfort. Had she been able to *hear*, words of consolation might have been spoken; but alas! these avenues to the mind were closed, to be opened no more in this world. Her friends could not relieve; and what made her case still more deplorable, she was an orphan, and had no father, or mother, or brother, or sister to pity and care for her. She was entirely dependent upon a few pious friends for her support, This she felt, and continued to weep till my friend, with great presence of mind, took up the Bible and placed it to her breast. She felt it and said, "Is this the Bible?" She was answered that it was. She held it to her bosom and said, "This is the only comfort I have left, though I shall never be able to read it any more." She then repeated some of its promises, such as "Cast thy burden on the Lord, and He will sustain thee," "As thy day, so shall thy strength be." "Call upon me in the day of trouble, and I will deliver thee." "My grace is sufficient for thee," &c. In a moment she dried up her tears, was happy, and never seemed to deplore her condition afterwards. I have many times heard her tell of the strong consolation she felt. She appeared to enjoy uninterrupted communion with her Heavenly Father.

FAITH:—If Christ is the Brazen Serpent, faith is the eye to behold him; if Christ speaks, faith is the ear to hear him; if a garment, faith puts him on; if a way, faith walks in him; if the truth, faith is the knowledge of him; if the life, faith lives upon him; if he be a prophet, faith sits at his feet and learns; if a priest, faith relies on his sacrifice; if a king, faith submits to his authority. In a word, it improves the whole and every part of Christ in his nature, offices, relations, and names. Wherever Christ is, there would faith be; it follows him as the needle does the loadstone. G..

LETTER.

\ The following letter from our highly respectable bro. Payne of Flat Rock, touching the annual meeting of the brethren in Bourbon co. Ky. will be read by our subscribers with great pleasure. It might be read with profit also. Were the brethren of one county disposed to be benefitted by the experience of those of other counties, such meetings would be held almost everywhere. The general condition of the cause would be considered, resolutions adopted, and the great ends of gospel labor be attained. But such examples are not improved, such meetings are not generally held, the cause is too frequently, thrown upon the shoulders of a few enterprising laborers, who hold it up till they are so enfeebled by bad treatment that they abandon it, and concert schemes of personal support and aggrandizement. The maxim, which leads brethren to take a, preacher, the most possible labor at the least possible expense, is a bad one, and equally dangerous to the cause and those who practice upon it. We heartily commend to all our brethren everywhere for adoption the procedure of the brethren in Bourbon county, Ky. as disclosed in the following excellent epistle.

Flat Rock, Bourbon co. Ky. Sep. 17: 1841.

BROTHER SCOTT:—Through the favour of the Lord I am again permitted to address you, and to present you with a sketch of our annual meeting *which* commenced at Paris on the Friday before the 2nd Lord's day in September, and closed the next Thursday: Our assemblies were large and attentive; Our teaching brethren present were B. F. Hall, A. Kendrick, L. L. Pinkerton, John Rogers, John N. & B. H. Payne, from Louisiana— Law, of Indiana, Rice, Weekly, Trabue, Joshua Irvin, W. Parker, W. Morrow, G. W. Williams, and A. Rains; we enlisted 13 valiant soldiers for King Jesus. There were messengers, or letters present from 19 churches, representing their present number of members at 3202, and as near as we can form an idea from the imperfect statements before me, there has been added to those churches during the past year upwards of 500; many have moved to other states since our last annual meeting. This exhibition, however, satisfies the brethren that they have abundant cause of giving thanks and praises to our Heavenly Father that so many have been influenced to enlist in the cause of our blessed Redeemer, and encouragement to persevere in their holy and heavenly efforts seeing and knowing their labor not to be vain in the Lord.

The epistles from the churches generally, strongly urge our teaching brethren to plead for perfection in Christian character, a conformity in all the walks of life corresponding with their Christian profession, with an expression of their conviction that nothing now is requisite, but a conformity in practice with our theory, to enable the truth to triumph over all that opposes.

This our brethren most ably did during our meeting; they plead for a more prayerful study of the Bible, for family devotion, instructing their family and servants, for more zeal in the causa of our Master, for truth in all its loveliness, punctuality to all engagements, for a greater degree of liberality in sustaining evangelists, for a proper use of the mammon of unrighteousness over which the Lord has constituted them Stewarts, and for union.—We met each morning at sunrise for prayer and praise; from 10 to 4 o'clock was spent in teaching, admonition, prayer &c. with an intermission of thirty minutes at 12, to partake of refreshment?, which were prepared each day by our beloved brethren of Paris and vicinity, and spread on tables in the meetinghouse yard; many of the liberal hearted who hold religious views different from ours, and some of the friendly aliens contributed of their abundance to supply the vast multitude with refreshments, and in opening their houses to all who needed and sought their hospitality. I cannot injustice to my own feelings, dismiss this part of my subject without saying that our brethren and sisters of Paris were deserving of praise for their zeal and interesting efforts to maintain order, and to contribute to the comfort of all; in all of which they succeeded far beyond their most sanguine expectations; and notwithstanding so few, comparatively, were influenced to enlist under prince Immanuel, yet we have great cause to hope that much good seed sown may germinate and produce fruit to the glory of God. Meetings were held each night also at candle light.

I am sure I speak the sentiments of the brethren generally, when I assure you that we enjoyed truly a refreshing time. Where is the Christian that can attend such a meeting without having his spiritual strength greatly increased, to attend on the teachings, admonitions and exhortations of so many able and devoted servants of the Lord, to unite with the holy brethren in prayer and praise to our Heavenly Father and to Jesus our blessed Redeemer, to mingle with kindred spirits, to talk of the love and goodness of God, and to contemplate all the joys of heaven, (of which this is but an earnest) to which they are heirs if they only prove faithful: who, I say, can participate in joys like these without having his whole soul refreshed? or not exclaim with faithful Job "Though he slay me yet will I trust in him."

Much solicitude was expressed by the brethren present for statistics from all the churches in the state, and we determined to make an effort by an earnest appeal to the churches and

brethren to furnish the same, in order to publication, that the brethren and the world may know how this reformation is going on in Kentucky. To this end they have solicited me to take the subject in hand; I have already addressed many letters to the churches, and now beg leave through your columns to call the attention of the churches and teaching; brethren to this subject, soliciting them at an early day to forward responses to the following ten interrogatories. We cannot hope to obtain from every church exact statements to all, so far as this can be the case, we desire it; but when exact information cannot be furnished, give us the facts as near as circumstances will permit. I trust no church will neglect this; at an early day address me at Flat Rock, Bourbon co. Ky.—

Questions proposed.

1. The name and location of your meetinghouse.
2. Your present number of members.
3. Number received during the past year from the sects, and by immersion.
4. The names of your evangelists.
5. How many Lord's days do they meet with you each month.
6. How many Lord's days do you meet in each month.
7. Names of your elders, or bishops.
8. Number of deacons.
9. How many heads of families are members with you.
10. How many of them keep up family worship.

Beloved, will not this information when laid before the holy brethren be calculated to stimulate and provoke them to emulation; and who can tell where its good effects may end.

The statements from the churches in Bourbon county are very defective, and do not afford necessary information to enable us to ascertain even our numerical strength; some of them are so afraid of our getting back into the Baptist association order of things that they have in some instances refused even to send delegates (much less a letter) to greet the brethren assembled at our annual meetings. It is an old saying that "a burnt child dreads the fire;" yet, notwithstanding many of our brethren have suffered much persecution under the *orders and decrees* of associations, they should bear in mind that there is a vast difference between the objects of our annual meetings and the Baptist associations. They meet, judging by their *decrees* and *anathemas* to *Lord it over dad's heritage*; to dictate to preacher, church and people, and if not implicitly obeyed, they *declaim and excommunicate the disobedient as Heretics*; whilst our annual meetings are intended to bring many of God's children, (who are strangers by face to each other) together to worship, to enjoy each other's Christian intercourse, to comfort, strengthen

and build each other up in their most holy faith—to tell what God has done for us, our children and our neighbors, to let each other know what the churches are doing, to pray with and for each other, to teach, admonish and exhort one another, to unite in prayers for all men, to hold up to sinners the love of God in the gift of his Son, to set before them the joys of heaven, to influence them to enlist in the armies of the faithful, and to contend for an imperishable crown; to consult as members of our common family, as to the best mode of doing; most good, taking the scriptures of divine truth as our grand land marks.

This being the case I would most affectionately appeal to the churches to send their greetings to the brethren and sisters assembled at annual meetings, either by epistles or delegates, and I would urge it upon them not to stop short, in their statistics, of the subjects embraced in the ten interrogatories which are now affectionately submitted to the churches for a response, by no means overlooking the tenth, for I humbly conceive that the tenth question proposed being frequently brought before the brethren will have a most happy effect.

Our next annual meeting will be held at Bethel in Fayette co. not far from the Scott and Woodford line, commencing on the Friday before the second Lord's day in September 1842. Our teaching brethren are affectionately invited to attend.

May the Lord bless you brother, and all who love our adorable Redeemer. Yours in the hope of heaven,

W. P. PAYNE.

ANSWER TO PRESBUTEROS.

Lexington, Ky. Aug. 5: 1841.

BRO. SCOTT:—In the July No. of the Evangelist, your correspondent 'Presbuteros' propounds certain question?, to which, for good reasons, no doubt, you failed to respond. As the consideration of these queries may lead to some useful results, I will, with your consent, answer them very briefly; hoping that should the answers not prove satisfactory to Presbuteros, he will give, over his proper signature, his reasons for dissent.

I. "Is it the duty of the Eldership to inform every Evangelist or Preacher that visits their congregation, of the state of society in that vicinity?" "We will not say it is the duty of the eldership so to do, but we see no material objection to such procedure. It would be quite as well, however, to let the Evangelists inquire, as forced counsel is not generally well received. Besides we think there are some elders who are very poor judges of the state of society in their vicinities, in which case the Evangelist might wish to consult some one else.

2. "Is it the duty of those elders to tell the Evangelists what to teach and how to teach it?" To this we most positively answer *no*. We shall await Presbuteros' reasons for saying yes. We want his strongest. Presbuteros' question involves an affirmative position, of course the burden of proof rests upon him.

3. "Is it the duty of the eldership to stop such Evangelists or preachers if they will not act according to their instructions?" Certainly, if the elders have a right to act as contemplated by the second query. Let Presbuteros prove that it is the duty of elders to tell the Evangelists *what* and *how* to teach, and we will admit that if they will not *obey instructions* they ought to resign; or failing to do this their mouths must be stopped.

Very truly yours,

Z. R.

Presbuteros will please answer the above with as much force and as few words as he can.

W. S.

QUERY.

DEAR BRO. SCOTT:—That the doctrine of "immersion for the remission of sins" is a doctrine founded upon the eternal principles of truth, as set forth in the gospel of Christ, no unprejudiced mind can for a moment doubt—Without immersion there can be no remission. This view of the subject has lead me into a difficulty from which I hope you can extricate me—It is this. Christians may and often do fall back into the beggarly elements of the world, forgetful of the favors bestowed on them by their divine Master, and seeking the corruptions of a wicked age.— *How are they to obtain remission for the sins thus committed after immersion?* Does God always use the *same means* in remitting sins? and is immersion the *only means* used in the divine economy? If so, the offending Christian must be *immersed again*. Again, if the offending Christian can obtain remission for his sins committed after immersion by *other means* than immersion, may not the *sinner* in the *first instance* obtain remission by those same means? There is at least an apparent difficulty here, and you will greatly oblige me by giving me your views on this subject, either by letter or through the columns of the Evangelist, Yours in the bonds of Christian affection,

HENRY B. BROWN.

GOD'S PERFECTIONS:—Fear God for his power, trust Him for his goodness, praise Him for his greatness, believe Him for his faithfulness, and adore Him for his holiness.

PRIDE.—If you do not keep pride out of your souls, and your souls out of pride, God wilt keep your souls out of Heaven.

MILLENNIUM AND SECOND COMING OF THE LORD.

No. I.

There are two great events foretold in prophecy by which the condition of the world is to be effected—the Millennium and the Second Coming of the Lord. It is the opinion of some that these events are so near at hand that they will probably take place in 1843. From this opinion we dissent; and shall endeavour to show in these essays when the millennium will commence, and also when the Lord will make his appearance personally a second time in the world; as we regard these two events as taking place at very different periods of time.

In endeavoring to show when the millennium will commence, we must reason from analogy as well as from prophecy. The term *millennium* means a thousand years, and is applied to the period predicted in the 20th chap. Revelations, when Satan should be bound for a thousand years. It will be a thousand years of rest to the church, to be ushered in by the complete and final triumph of Christianity. It is to be the *great sabbath*. to the church, during which she will rest. As the Lord created all things in *six* days and rested on the *seventh* from his labors, we reason from analogy that the millennium will be the *seventh* thousand years from the creation of the world. If this be the case, it will not, then, take place before the year A. D. 2000, which will be about one hundred and sixty years from the present time. And it will take that time for the gospel to be preached throughout the whole world, in every country and nation. As the gospel in its primitive purity was preached unto all nations as a witness against the Jews for rejecting the Messiah before the Lord came to destroy Jerusalem; so we believe that it must again be preached in its primitive purity to the whole world before he comes in judgment to destroy the wicked who shall resist it before the introduction of the millennium. Here we also reason from analogy. As the Jews were left without excuse, so must the whole world; and this cannot be done unless the pure gospel be preached to all first. And for a rational reception of this the world must first be prepared, which cannot be done without civilization and education; and this would, under the most favorable circumstances, require at least *one hundred*, or *one hundred and fifty* years to come. This, we think every intelligent and candid mind must admit, if we reflect how many millions and hundreds of millions there are belonging to barbarous and savage hordes and tribes. Several generations must pass away first, as the work of civilisation is not the work of a moment. If we look back to the year 1700, about 140 years past, and trace the progress of civilization from that time to the present, we will see with what slow and tardy Steps it has moved, But as its marches have been more ana

more rapid, in a constantly increasing ratio, so it will continue to be, and must, be, or the whole world cannot be brought under its influence in 160 years to come. The facilities for the accomplishment of this are constantly increasing; ships, steam ships, steam boats, rail roads, canals, &c., are bringing the people of all countries more and more into contact. The spirit for traveling and for enterprise is constantly increasing; Knowledge is becoming more and more diffused every where, by schools, lectures, lyceums, periodicals, books, &c. The prediction that "many shall run to and fro and knowledge shall be increased," is beginning to be fulfilled: The "dark ages" of ignorance, and superstition, and gloom have passed away nevermore to return. The veil with which the scriptures of the new Testament have been so long covered by sectarian theology has been torn away; and the gospel in its original purity, untrammled by corruptions and traditions, is now extensively proclaimed, and thousands are bowing to it.

In attempting to show when the introduction of the millennium shall take place, i. e. about 150 years hence, instead of in 1843, we shall endeavour to seek the place we are now occupying in the fulfilment of prophecy, or in what point of prophetic history we stand. This is important to our present enquiry, as it is necessary to find what has been already fulfilled, to understand our relation to that, which has to come. We think that we can show that there are great events to transpire yet, which will require more than a few years for their accomplishment. We shall speak of these in our next, or a subsequent number.

HOWARD.

THE DRUNKARD. A SKETCH:—The hand trembles as it is stretched out in token of friendship—the tongue is palsied as it attempts utterance—the lips quiver in their motion, and the eye shoots out a most deadly glare and an unmeaning fixedness—the feet totter like the dilapidated or worn-out building, just ready to sink under its load. The lungs, filled up with humors, struggle to have breath, as in agony; the liver is decayed or rendered lifeless—the heart beats or palpitates with signs of approaching woe. Trembling, dejected, despairing—laughing, cursing, praying—scorning and reeling—now struggling for Sobriety—now perhaps lying or stealing; at variance with his friends—angry with himself—at enmity with God, because he has been born—he lingers awhile, wretched and distressed, an outcast of society, and then—"staggers into the presence of his judge." He lies down in sorrow, and dies unlamented.

V

OBITUARY.

DEAR BRO. SCOTT:—With mingled emotions of joy and grief I inform you of the death of our sister Lucinda Perkins, of Burlington, Ky. She professed the faith at the early age of 16, was a member of the church there, and most sincerely beloved by all who knew her best. During her sickness not a murmur was heard to escape her lips. She fell a victim to consumption. When the time of her departure drew nigh, she invited her aged parents and brother and sister to approach her. She affectionately bid them all farewell, prayed them to be faithful to the end, and concluded with these words.

Jesus can make a dying bed

Feel soft as downy pillows are.

In this happy frame of mind she fell asleep in Christ, aged eighteen years.

W. P. S.

 EXTRACTS OF LETTERS.

Bro. T. M. Allen, of MO. writes that he with other laborers— Willis, Hatchit, Thomas, &c saw 57 added to the good cause in Paris, Monroe co. By bros. Smith, Thomas and others, 30 or 40 were enlisted in Shelby co. in addition to 80 more by J. Creath and Thomas, and some 22 have been initiated in Boone. He adds the good cause is prospering in other counties also.

Bro. Carihfield happily came to Carthage about the commencement of our Big meeting. His addresses were both powerful and profitable; seven were immersed. Bro. Van Dake, lately, a Presbyterian student, labored faithfully, zealously and efficiently: more additions were made, Bro. James Challen of Cincint., who had been present from the beginning, and whose *motto* in the divine cause may be said to be "ready, always ready," next held forth with great efficiency; the labors of this acceptable evangelist were crowned with still greater success, and the number of converts swelled to almost 30. Finally our bro. Burnet favored the meeting with a visit, and the number of converts was again increased. The address of this justly esteemed and beloved minister of Christ was exceedingly edifying.

What shall we render to the Lord for all his mercies! The brethren have been greatly comforted and edified; numerous additions have been made to the church, and an excellent religions impression stamped upon the minds of the many who attended. We say Praised be the name of our God! Honor and glory and blessing and thanksgiving be to him that sits upon the throne, and to the Lamb forever, even forever and ever, Amen.

Bro. George Campbell, of Harrison, says "there is, at present much excitement in our favour at Miaimitown. The brethren here (Harrison) commenced meeting on Saturday; three have been immersed. During this summer I have seen more attention paid to the truth than I ever did before. Since the 1st June I number 125 in places which I have visited: At other places greater works have been done. During bro. O'Kane's visit to Rush county nearly 100 turned to the Lord, and a new church was organized at Rushville of thirty or forty members. In Franklin, Decatur, Union, Fayette and Rush counties I have heard of nearly 600 additions within three months. Blessed be the name of the Lord." May the Lord bless thee brother.

Brother Lewis L. Pinkerton, in a note of the 3RD Inst. says "I have just returned from a meeting of several days held at Claysville, Harrison county, Ky. Bro. Rice and self had the pleasure of receiving the good confession of 33 persons. A few weeks ago there were only two or three professors of religion in this place. Brother Holton had preceded us and obtained a few names: We left the village rejoicing in the salvation of the Lord: Praised be his holy name.

Bro. John T. Johnson, in a letter of the 20th Ult. writes, "I have just returned from the annual meeting at Crab Orchard, where we gained 96 additions. The meeting closed on the eleventh day in the morning with ten additions: We had converts from the Baptists, Methodists and Presbyterians. The Baptists were kind, affectionate and disposed for union. On my way thither I called at Versailles and gained 2; making in all 98 in less than three weeks. The Old Veteran, J. Creath was present part of the time; also bro. Geo. W. Padget, of Dayton, who rendered us great service. Bro. Jones, the resident evangelist was there, and our youthful brother Carrol Kendrick, who from first to last labored most successfully. May the Lord bless and preserve him to be a blessing to many people. I start for Green River to-morrow, and know not when I shall return.

Most affectionately."

The beloved Bro. Reneau, of Albany, Ky. writes, "I am of opinion that we are all at fault. The *Elders* first, because they "take not heed to themselves, nor to the flock over which the holy spirit has made them overseers." The *Evangelists* second, because they are not more definite in their communications: even some of the aged and noble are at fault here; but I more especially blame the young, who being too frequently illiterate, and almost always self-willed, never cease hopping on faith, repentance and baptism, great subjects certainly, but much abused. It is, however, their manner I object to, challenging and defying the whole sectarian world; they not unfrequently

pour forth a stream of abuse utterly at war with the genius of Christianity and the evangelical character. Again the brethren are at fault in not dealing justly, honestly and kindly with mankind. They walk not numbly with their God."

John Ellis, Dry Creek, Ky. "Since the first of April last 30 persons have been added to the congregation where I labor. Prospects are still good: May the Lord bless you and yours."

Brother J. M. Matthews, Gosport, Ia. writes, "As cold water to a thirsty soul, so is good news from a far country. You and your readers will, no doubt, rejoice to hear of the success of the gospel in this vicinity. About the first of June a meeting was commenced in Bloomington, Monroe county; brethren Goodwin, P. Harris and myself co-operating, excellent impressions were made: several noble accessions took place. I visited them a second and a third time: the success was glorious: 50 additions were made.

In Cloverdale, the truth has triumphed gloriously. At two visits 36 persons were immersed: Other valuable accessions were made to the church.

At Morgantown, Morgan county, 5 were immersed. Let every thing that hath breath praise the Lord. Praise the Lord O my soul! Praise you the Lord!

I am persuaded, brother Scott, that if we only walk worthy of the high calling, and keep the unity of the spirit, the true gospel will triumph over sectarianism everywhere. Lord hasten the time! The favor of our Lord Jesus Christ be with you."

Bro. Charles Farquharson, of Baltimore, writes, "Did I send you a copy of bro. Lemmon's pamphlet on "Faith and Baptism." To make sure work I will send another copy. As a church, we are getting along in peace and harmony, adhering to the book and that alone for comfort and as our guide in all things, enjoying accordingly the happiness, and occupying the station which such were appointed to. Peace be with you dear bro."

Dear bro. Farquharson, neither the first or last copy has come to hand. As ever W. S.

DEAR BRO. SCOTT:—We are enjoying moderate health through the kindness of our heavenly Father. May his choicest blessings rest upon you and yours. While on a tour to Madison co. Ky. with bro. G. W. Elly, including the 3d and 4th Lord's days in July, about 22 were added to the army of the faithful. During the same period, in other parts of the county, under the labors of brethren, about 15—in all 37. Two excellent persons were lately immersed near Versailles. R.

Dr. Lewis L. Pinkerton: At a meeting of several days, including the 2nd Lord's day; seventeen were added to the congregation at Cane Springs, Woodford County. Four were immersed yesterday at Grassy Spring same Co. Among the last was the only son, the only child of my esteemed fellow laborer G. W. Elley. We rejoice in the triumph of the truth.

Bro. Pool, during a ride of two weeks into Indiana, enlisted 48 or 50 persons. On his way back, together with this news, he informed us that in the space of about 7 weeks 230 conversions had obtained in one county. Prospects very flattering.

The brethren at Mt. Healthy held a Big-meeting there last week. Brother Burnet's labors have been productive of great good in that village and vicinity: the Lord has greatly blessed his endeavors; but he has had and now has a strong current of party feeling to buffet. Bro. George Campbell of Harrison spoke repeatedly and powerfully. The oratory of this faithful brother is of an accumulative character: It increases in force gradually till it descends upon the congregation with the power and effect of a hurricane. His speech is truly weighty. Bro. Challen again labored with great acceptance.

Our highly respected bro. of St. Johns, New Brunswick, W. W. Eaton, late of "The Christian," says "A short time since bro. Porter Thomas, of New York, visited us; three were immersed: since then I immersed another. We have interesting times when we meet to show forth the Lord's death, in hope of his speedy return." He adds that "we are endeavoring to *revive* the Christian," &c.

Brethren, the Christian was a periodical of which the disciples needed not to be ashamed. Its editor is a writer of great sense, piety and moderation. Cannot such of my subscribers as are rich, help bro. Eaton? Cannot you become his agents, and obtain for him a few subscribers?

Doctor Truman, of Wilmington, O. writes, August 27, "The work of the gospel is moving on rapidly at Antioch. Yesterday I heard the thundering voice of brother Swallow. Since the commencement of the meeting; upwards of 40 have obeyed the gospel of our Saviour Jesus Christ."

DEGREES OF GLORY:—Though the angels and saints have different degrees of glory, yet every one is perfectly happy and pleased. As the strings of an instrument differ in size and sound; some are sharp and high, some grave and deep, others a mean, so that if every string had judgement and election, it would choose to be what it is; so from the different degrees of glory in heaven, the most amiable and equal order appears, that satisfies every one. B.

"EXPERIMENT OF DR. HUNTER:—The celebrated Dr Hunter gave one of his children a glass full of sherry every day for a week. The child was then about 4 years old, and had never been accustomed to wine. To another child nearly of the same age, and under similar circumstances, he gave a large orange for the same space of time. At the end of the week he found a very material difference in the pulse, heat of the body, and state of the bowels of the two children. In the first the pulse was quickened, the heat increased, and the bowels deranged; whilst the second had every appearance that indicated health. He then reversed the experiment; to the first mentioned child he gave the orange, and to the other the wine. The effects followed as before—a striking and demonstrative proof of the pernicious effects of vinous liquors on the functions of life in a state of full health."

BAPTISM AND REMISSION.

What God has joined together, let no man put asunder.

JESUS CHRIST.

Has God joined Baptism and Remission of sins together? most assuredly he has. Where then is the authority for disjoining and separating them? There is none from God. He is consistent. He cannot contradict himself. It is a heaven dating assumption of man!

When Peter, on Pentecost, opened the kingdom to the Jews, he told them, in reply to their interrogatory, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Is there not plainly a connection here between the two? Are they not *inseparably* connected? no one can assert to the reverse. But on the sectarian theory of conversion, are they not separated: If remission of sins must *precede* baptism, have they any necessary connections and the principles of the gospel?—are they not entirely disjoined? If a man can receive the remission of his sins, and be baptized in a month or a year after, or never be baptized at all, where is the connection? There can be none. But there is a connection, if we are to "be baptized *for* the remission of sins."

Again, Ananias commanded Paul to "arise and be baptized *and* wash away his sins, calling on the name of the Lord." Is there no connection here! There is as plain a connection here between baptism and the *washing away* of sins, as above between it and the, *remission* of them.

And again in the 6th chap, of Romans, 'as many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death, that like as

Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life."—"Ye have obeyed from the heart that form of doctrine [baptized as above] which was delivered you. Being Men [when you were baptized as above] made *free from sin*, ye became the servants of righteousness.

And in Colossians 2nd chap. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. *And* you, being dead in your sins and the uncircumcision of your flesh, hath be quickened together with him, *having forgiven you all trespasses*"—when "buried in baptism," as above.

Then, woe be to the man who dares in the face of God speaking in his word, to separate baptism and remission. Let him tremble for the consequences. God will not suffer him to do so with impunity; Jesus Christ the Lord of the universe, who has all power in heaven and earth, has declared,—"*what God has joined together let no man put asunder.*"

DISCIPULUS.

PROSPECTUS.

We insert here Bro Carihfield's prospectus; his terms, two dollars in advance, were published on the cover of last No. This will no doubt prove a useful and enterprising family paper; the effort on the part of the brethren in Ky. to establish such a periodical at Harrodsburg, evinces their high regard for the cause of religion and education, and the profound sense they entertain of their rights and liberties in Christ Jesus our Lord. We wish the editor all possible success.

"THE CHRISTIAN FAMILY LIBRARY,
AND JOURNAL OF BIBLICAL SCIENCE."

A weekly Newspaper, embracing the great variety of matter indicated by such heads as the following: Christian Institutions; Evidences of Christianity; Difficulties of Infidelity; The Connections of Science and Religion; The Moral and Religious culture of Families; Sermons on special topics; Illustrations of prophecies; Biblical to Criticisms; News from the churches: The movements of the various ecclesiastical bodies, &c. &c. &c.

Being thus called by the State of Kentucky to so laborious and so responsible a station, and as many of the faithful in Christ throughout the United States will doubtless patronize the undertaking, it is due to the Body at large that I make some pledges,

for the sake more especially of those who have not known my Editorial course heretofore, relative to the course to be pursued.

That this enterprise may have public confidence, it is essential that the public be assured that the Press shall not be abused. What the abuse of the press is however has been difficult to determine. Perhaps the following heads will show it to tolerable advantage:

1. Every publication assailing the character, private or public, of a fellow-citizen, or brother, or of an Editor, is an abuse of the Press, and ought not to be tolerated.

2. Speculations into untaught or unscriptural questions, tending to stir up strife about words, are abuses of the Press.

3. The publication of hasty and erroneous views—views not fairly and by necessary induction taught in the Divine Record, is an abuse of the Press.

4. The publication of any thing immoral, indecent, or fall of levity, is an abuse of the Press.

5. The Press may be abused by weak and silly expressions, though the subjects themselves be good and excellent.

6. Private quarrels between the Editor and others, or between others, carried on in a public paper, are abuses of the Press.

Every thing human is imperfect: still with a good intention and the assistance of pious, learned and good brethren, we hope to avoid to a good and acceptable degree what is forbidden in the above specifications. We will say, furthermore, that our paper shall entirely eschew all political questions, and refuse to sustain any 'society' of what name soever, save the original Society founded by the Apostles.

Our paper shall be wholly religious, save the insertion of such advertisements as shall be deemed useful.

In fine, having for a good many years been in public business and seen some of human nature, as well as learned somewhat of my own fallibility, I think I may promise, in reference to the "Christian Family Library," a good and acceptable, and I trust, permanent medium of religious intelligence, on the one band sufficiently dignified to find its way into the houses of the learned, and on the other sufficiently plain, chaste, and pious, to insure its welcome among the general classes of community.

NOTE.

There is room at present for one or two students at Hygeia. So I learned from the principal of the Academy, bro. Burnet.

W.S.

PROSPECTUS.

We cannot find room for the whole of brother Thomas' prospectus, but the following will show sufficiently its nature.

Proposals by JOHN THOMAS, Director of Medicine, for publishing by subscription, a monthly periodical to be entitled

THE INVESTIGATOR.

Civil and Ecclesiastical History: Experimental, Natural and Mental Philosophy; International Events, which make up the current history of the age, &c. will especially arrest our attention. With the bickerings of political factions, The Investigator will have nothing to do; as it is designed for the illumination and improvement of the citizens of every political and ecclesiastical creed.

With regard to that section of our work which will treat of things religious, we would observe, that truth, in the spirit of candor and without favour and affection for any sect, save that of the 'Nazarenes,' will be investigated. The Bible and that alone, will be regarded as authority and the ultimate appeal in all our disputations.

CONDITIONS.

One Dollar in advance is the subscription price for one year; the first number will be issued 1st January in '40 of eight pages.

All communications must be addressed, *post paid*, to John Thomas, M.D., Bristol, Kendal Co. Illinois.

N. B.—Let all persons be careful to name the Post Office, County, and State, to which they wish their papers sent.

Subscriptions for this paper taken at the office of the Evangelist.

 THE WESTERN FARMER AND GARDENER.

This is an Agricultural and Horticultural Periodical, published once a month, by Charles Foster, Cincinnati, and edited by Thomas Affleck.

Touching the mechanical part of the paper, I believe for material it is surpassed by no other published in the Country.

And as respects matter, were we a farmer, we should deem the Western Farmer the greatest auxiliary to improvement that could be put into our hand. It is edited with great force and vivacity of mind, and knowledge of agriculture, and contains much variety of matter on all subjects connected with farming,

gardening, and rural economy generally. It is also beautified and emaciated with numerous engravings of all the improved breeds of various stocks, implements of husbandry, and specimens of manufacture and art connected with the object of the paper. The price per annum is, we believe, *One Dollar*.

SIGNS OF THE TIMES.

This periodical is printed in Boston, Massachusetts, Edited by bro. Joshua V. Himes and contains many good things touching the New Order of things spoken of by the prophets. It pleads for the personal appearance of Christ about the year 1843, and the truth of Mr. Miller's views generally. The following books are worthy of attention viz:

1. Miller on the Second Coming of Christ.
2. Miller's Life and Views.
3. Bible Students Manual.
4. Ward on the Millennium.
5. Conference Reports.
6. Present Crisis.

Address Joshua V. Himes, Post Paid, No. 107 Hanover St. Boston, Massachusetts.

MITCHELL'S AMERICAN SYSTEM

OF STANDARD SCHOOL GEOGRAPHY.

This system consists of

1. A Primary School Geography.
2. A School Geography and Atlas.
3. An Atlas of outlines of Maps.
4. A Geographical Reader.
5. A Key to the study of Maps.
6. A High School Geography and Atlas.

We have looked through the above books, and considering the prodigious amount of geographical knowledge they contain, the apparent accuracy with which they are compiled, the arrangement, the mechanical elegance of the impression both of the type and plate work, and the quality of the material and binding, we feel constrained to say that, in our humble judgment, this system excels any other thing of the same kind we have ever seen in our country, and is admirably adapted for school and academical purposes.

"Periodical revision every five years:"—The evils incident to a change of Locks are very great both to the teacher and the scholar. Every new teacher must have a set of new books; and in our country, in which, as one of the other political party gains a numerical ascendancy, every officer from the President to the District School Teacher must be turned out, the purchase of books. becomes peculiarly burdensome to parents. It is intended by Mr. Mitchell to save the sums of money thus lost on Geographies by revising his system every five years, and by doing this in such a manner that while the new edition shall keep pace with the actual progress of the science, it shall not embarrass those who study from a former edition. This is precisely what is wanted.

The opinions of the public press, as well as of teachers, trustees and directors, in all parts of the United States are decidedly in favor of Mitchell's system above all others. We have seen and examined the school Geographics which have been in use for twenty years past, and are of opinion that too much can scarcely be said in praise of this system.

W. SCOTT.

NOTE

TO THE SUBSCRIBERS OF THE EVANGELIST

DEAR BROTHER:—The time for paying the Evangelist is fully come. Send in your dues, immediately on the receipt of this number. It may appear to you a small sum, but observe, Editors sums are generally small and if our accounts were not to be paid until they are great they would not be paid at all. Please, brother, attend to this matter and make it not necessary for us to address a second note to you. Recollect that the cold season is fast approaching and we must make preparations for it, and we need your assistance. Some are in arrears for several vols. and few comparatively have paid for the present year. Come now, dear brother, and help us by sending in what little you owe: many littles make a *muckle*, and if you all pay your littles we shall have enough to pay the expenses of our paper. Your account is

BRO.

To Walter Scott, Dr.

The Evangelist for 18

Your monies, when received, will be, as usual, receipted on the cover of the Evangelist,

\$,
W. Scott.

PAUL BEFORE AGRIPPA.

The son of Herod sate in regal state
 Fast by his sister-queen—and 'mid the throng
 Of supple courtiers, and of Roman guards,
 Gave solemn audience. Summoned to his bar
 A prisoner came—who, with no flattering tone,
 Brought incense to a mortal. Every eye
 Questioned his brow, with scowling eagerness,
 As there he stood in bonds. But when he spoke
 With such majestic earnestness, such grace
 Of simple courtesy—with fervent zeal
 So boldly reasoned for the truth of God,
 The ardour of his heaven-taught eloquence
 Wrought in the royal bosom, till its pulse
 Responsive trembled with the new-born hope
 "Almost to be a Christian."

So, he rose,

And with the courtly train swept forth in pomp.
 "Almost;"—and was this all,—thou Jewish prince?
 Thou listener to the ambassador of Heaven—
 "Almost persuaded!"—Ah! hadst thou exchanged
 Thy trappings and thy purple, for *his bonds*
 Who stood before thee—hadst thou drawn his hope
 Into thy bosom even with the spear
 Of martyrdom—how great had been thy gain.

And ye who linger while the call of God
 Bears witness with your conscience, and would fain
 Like king Agrippa follow,—yet draw back
 Awhile into the vortex of the world,
 Perchance to swell the hoard, which Death shall sweep
 Like driven chaff away, 'mid stranger hands,
 Perchance by Pleasure's deadening opiate lulled
 To false security—or by the fear
 Of man cons trained—or moved to give your sins
 A little longer scope, beware!—beware!—
 Lest that dread "almost" shut you out from Heaven.
Mrs. Sigourney.

THE EVANGELIST.

NEW SERIES.

Vol. IX. Carthage, Ohio, November 1, 1841. No. 11.

NEW GOVERNMENT AND NEW SOCIETY,

PREDICTED BY THE PROPHETS.—*No. IX.*

Behold I create New Heavens and a New Earth.

ISAIAH 65c.

Behold the Bridegroom cometh! Go ye out to meet him.—Mat.

KINGDOM OF GOD.

We have, we trust, successfully demonstrated, that according to the prophecies of Daniel and St. John, the Kingdom of God must forthwith go into its mountain form. The last of the great secular empires has declined and fallen; the political institutions symbolized by the ten horns have appeared in Europe, flourished and almost numbered their days; the eleventh horn, *or politico* religious governments of the Papacy, and Mohammadanism have both reached the limits set for their independent sovereignty, and in short, history has exhausted prophecy so far as relates to events preliminary to the reign of Christ and his people. The new dispensation is about to be introduced, the new order of things predicted by the prophets, fast as the wheels of time can carry it, rushes upon us. Eternity is here.

The following expressions, viz;

1. Kingdom of grace.
2. Kingdom of glory.
3. Mountain Kingdom.
4. Millennial Kingdom.

are not precisely scriptural, i. e. these phrases do not occur in the sacred writings. We have made them ourselves. By the first of them, "the Kingdom of grace," we uniformly mean the religion of Christ as now administered in the conversion and forgiveness of sinners. But, what do we mean by the other three phrases? Do we mean three more kingdoms? or only two more? or do the three phrases express but different ideas of one kingdom? Our opinion is that these three phrases are employed only to express our different ideas of the same Kingdom, *moun-*

tain being intended to describe its geography, for being the last of the fire empires spoken of by Daniel, it is by that prophet said to fill the whole earth. *Millennial*, meaning a thousand years, describes its chronology or duration; and *glory*, its appearance and renown. Properly speaking, therefore, there are but two Kingdoms of heaven spoken of in the New Testament, the present and the future; 'the Kingdom of grace' and 'the Kingdom of glory.' When, therefore, we say that the mountain, or millennial Kingdom of Christ is at hand, we say in effect, that the Kingdom of glory is at hand, for there is no third Kingdom spoken of by the sacred writers. This, we believe, is a correct view of the matter; and it seems a necessary one too in order to relieve the mind from the confusion which ensues from imagining that there are more than two Kingdoms spoken of in the N. Testament.

The future dispensation or millennium is discoursed of in the sacred writings as the Kingdom of the Father; a Kingdom that cannot be moved; the Kingdom promised: the everlasting Kingdom; the Kingdom that shall fill the whole earth; the Kingdom prepared for the saints; the Kingdom that is to come; the Kingdom of God in power; the Kingdom of our God come; the Kingdom of heaven; the Son of man's Kingdom; his Kingdom and glory; his appearing and Kingdom: the glory to be revealed; a far more exceeding and eternal weight of glory; the hope of glory; the glory of his power; the glory of our Lord Jesus Christ; eternal glory; the glory that shall follow the Son of Man's glory; the riches of his glory; his glory to be revealed; my glory; the glorious liberty of the sons of God; the glorious appearing of the great God and of our Lord Jesus Christ; the brightness of his coming; the day when the Son of Man shall be revealed; the revelation our Lord Jesus Christ; the salvation of our Lord Jesus Christ, and the glory to be revealed at his coming. As many are of opinion that the Kingdom of God in its glorious form will speedily appear, the nature of it may very properly be investigated in reference to the following four questions viz:

1. *Will the Lord Jesus appear to introduce it?*
2. *Will its introduction be preceded by the return of the Jews to the holy land?*
3. *Supposing the Jews returned to their ancient inheritance, will the Kingdom and glory of Christ be given to them in the flesh?*
4. *Supposing them either returned or converted, or both, is the future mountain millennial and glorious Kingdom to be such as may be received by men in the flesh, whether Jews or Gentiles?*

In our answer to these questions, we shall be perfectly ingenuous, and scriptural as far as possible.

1. *Will the Lord Jesus appear a second time to introduce his Kingdom?*

Answer: In the book of Daniel, 7 ch. Christ is represented at as coming before the Kingdom in its last form is set up; and he is not, there, nor in any other part of that book represented as coming after this Kingdom is set up. *Secondly:* In the book of Revelations, ch. 19 and 20, Christ is again described as coming and destroying his enemies at the introduction of the millennial Kingdom; and He is not there, nor in any other part of this book represented as coming after this Kingdom is introduced. *Thirdly:* In all the parable in the gospels, as in the "Wheat and the Tares," "The Ten Virgins," "The Nobleman," "The Net," &c. Christ is uniformly spoken of as coming before his Kingdom is organized in its last and glorious form. *Fourth:* Christ uniformly spoke of himself as coming or returning when his Kingdom should go into its mountain state. *Fifthly:* The apostles always spoke of his second appearing as co-etaneous with his Kingdom. Hence the phrase "his appearing and Kingdom." *We are, by all these reasons, shut up to the conclusion that Christ will appear in person at the beginning of the "new dispensation" in order to set up his glorious Kingdom.

Texts demonstrative of the above conclusion. Dan. vii, Rev. xix-xx, Mat. xxiv. 29-31, John xiv, 2-3, 2 Tim. iv. 1, 1 Tim. vi. 13-14, Acts i, 11, Heb. ix, 28, Rev. xxii, 20, 1 Thes. iv, 16 17, 1 Pet. iii, 1 Cor. xiv, 2 Thes. ii, 8, 1 John ii, 28. None of these scriptures favour the idea that a thousand years of prosperity to the church will intervene between this and the coming of Christ, and some of them directly prove that the 1000 years or millennium will take place after his appearance. The Lord, then, comes before the Millennium.

2nd. But to our second proposition, namely:

2. *Will the introduction of the Kingdom of God in its glorious form be preceded by the return of the Jews to Canaan?*

Answer: This question cannot be answered in the affirmative by anything written in the New Testament, for at the time it was written the Jews were not dispersed, but were sitting in their own land, and enjoying their own religion and laws, being tributaries of the Romans. Their return is, therefore, not anticipated in our scripture, although their dispersion is.

3d. But we will suppose them restored, and ask this third question, namely:

3. *Will the Kingdom be given to Israel according to the flesh?* At the coming of our Lord Jesus the dead saints are to be

raised, and the living changed, and both are to be caught up together to the clouds to meet the Lord in the air, and so be forever with the Lord. The world is to be conflagrated, and a new heavens and a new earth in which the righteous will dwell are

*6. The first Christians were instructed and encouraged to wait for, to look for, to hasten to, to hope for, to pray for "the appearing and Kingdom" of our Lord Jesus Christ as being one and the same.

to be created. How, then, can Israel according to the flesh receive the Kingdom? besides this Kingdom is already promised to Israel according to the faith. "Fear not little flock, it is your father's good pleasure to give you the Kingdom " Mat. 12 ch. But the promises even of the present Kingdom of grace, are not given to Israel according to the flesh; how then should they be expected to inherit the glorious Kingdom? The unbelieving Jews, like the unbelieving Gentiles have proved themselves unworthy of the present Kingdom, and have not suffered with it, nor for it; but have opposed and oppressed it in all places. The Kingdom in both its forms, both gracious and glorious, is taken away from the unbelieving Jews, never to be restored to them in their unbelief.

4. *Supposing them converted. Is the Kingdom of heaven such that it may be received and enjoyed by men in, the flesh.—converted or unconverted?*

To answer this question let us contrast the two Kingdoms, the present with the future, the Kingdom of grace and the Kingdom of glory.

1st. First, then, the present Kingdom displays itself in grace; this is the great element of the Kingdom; it appears in the manifestation of Christ in flesh, in his ministry, death, burial, resurrection, ascension, and offices; in our pardon, communion, and all the privileges, honors and immunities to which we are admitted by him.

2nd. The future Kingdom, however, will display itself in glory; so that as in the Kingdom of grace Christ appeared in flesh full of grace and truth, so in the Kingdom of glory he will appear in flesh full of glory and righteousness. I say, *in flesh*; for it is as antichristian to deny that Christ will come in humanity glorified, as to deny that he came in humanity at all. In the present Kingdom he is spiritually present with us, but then he will be personally present. Now it is grace and truth, then it will be glory and righteousness. In the present Kingdom it is "He that believeth and is baptized." In the glorious Kingdom, it shall not be faith, but knowledge; *now* it is tears and penitence, *then* it will be joy and righteousness. Here we are raised from water, there we shall be raised from the dead. Here we are born of water, there we shall be born of the spirit. In the first remission of sins is preached, in the future there will be no sin. In the Kingdom of grace flesh and blood inherit the promises, in the millennium flesh and blood shall not inherit the Kingdom of God. Now we marry and are given in marriage, there they neither marry nor are given in marriage, but are as the angels of God. We have no country, no abiding city here, there we have a better country, even a heavenly, and a city that hath foundations whose builder and maker is God—the new earth shall have a glorious capital, even the "Beloved

City." Now the children of God are scattered throughout all Kingdoms, "In the Dispensation of the fullness of times" God will gather together in one all things both which are in heaven and which are in earth, even in Christ. In the present Kingdom the glory of Christ is concealed, in the future it will be revealed, and all flesh will see it together. Here we have divers languages and divers manners and customs, are of different races, different generations, ages and dispensations, different nations, kings and governments, but there all these things will be corrected and reduced to unity, and as we now come in faith, we shall then come in fact to Mt. Zion, the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, and to the general assembly and church of the first born, whose names are enrolled in heaven, and to the spirit of just men made perfect, and to God the judge of all, and to Jesus the mediator of the new Covenant.

The fact, therefore, that the Kingdom of Christ in its future form is always associated with the personal appearance of Christ, the resurrection of the righteous dead, the change of the living, the destruction of the wicked, and the conflagration of the earth and atmosphere, and the creation of the new heavens and the new earth may be regarded as proof positive that the mountain, millennial and glorious Kingdom of God cannot be received and inherited by men of the flesh, whether Jew, Gentile, or Christian, but by the glorified only.

Finally:. When, then, will the Lord Jesus come to set up his glorious Kingdom?

Some answer that a Millennium or a thousand years interposes itself between us and that event; but this is an error, for Christ is never represented as coming after a millennium.

Others say that the return of the Jews is an event which imposes itself between us and the coming of Christ. If it is, the New Testament does not say so, for whatever the 11th ch. of the Romans says of their conversion surely it alludes not at all to their return, and indeed could not, for they were not then scattered, but living in Canaan.

Again it is supposed that although they may not return to the holy land, they must be converted before Christ comes. And as proof of this many passages in the old, and some in the new Testament have been adduced by learned persons who favour the idea—as Faber, Scott, Bickersteth and others. In answer to the quotations from the Prophets, it is said all the Old Testament prophets except Haggai, Zechariah and Malachi prophesied before the return from Babylon, and even the first two of these flourished 79 years before the return of a large body who came up with Ezra. As for Malachi, he does not prophecy of a return at all, and if he speaks of their conversion, it is of their conversion at the first advent of Christ. It is fur-

ther argued by those who do not believe in the return of the Jews, that the promises of the Old Testament all respect the true Israel who are to be raised from the dead and made the inheritors of the true Canaan.

Touching the 11th chapter of Romans, observe: 1. It respects not the return of the Jews, because they were not then scattered. 2. It respects, then, their engrafting, but then this is spoken of as wholly depending on their faith; "If they abide not in *unbelief*," says the apostle. But see—there never was a clearer case of unbelief made out against any other nation under heaven. They have not believed, they have not been grafted in. They will not be grafted in unless they believe; the question then is, *Will they believe?* The apostle does not answer this question. Mark that Paul does not say they will believe, but that they will be grafted in if they do. I ask again then Will they believe? Do the scriptures say they will?

If is a little word, but it sometimes is very significant. Jesus once said of John, "If I will that he tarry till I come again, what is that to thee Peter? and John says that some of the disciples took occasion from this saying of the Lord's to report that John would never die; but John explained, and assured them that Jesus said not that he should not die, but only "If I will that he tarry till I come" &c. We should remember that Paul has not said they would be grafted in but only that they would *if*— "if they continue not in Unbelief." If, then, Paul has not absolutely said they shall be grafted in, far less has he said that they shall believe. The event alone can prove the truth here. They have not believed, they have not been grafted in, and the dispensation is now about to close; the fullness of the times slotted for the Gentile governments and the Gentile dispensation is about come, for these will end at one and the same time, when all the True Israel of God will be saved by the Redeemer who is coming to Zion.

When will he come? Those interpreters who bring this event nearest to us, seem to me in all things the nearest right. It looks to me as if history had almost exhausted prophecy, and that we are on the eve of the greatest change the world ever saw. How careful then ought We to be to put all things to right! how careful to have our lamps trimmed, full of oil, and burning! Reader, set your house in order; Be clothed with humility. Reform thoroughly in all things. Be perfect. Be vigilant. The Son of man cometh in the clouds of heaven with power and great glory. Take care that you lose not both your soul and body. You had better slacken your hold of this perishing world, and prepare to meet your Judge, "Behold the Bridegroom cometh, go ye out to meet him."

W. S.

UNIVERSALIAN PHILOSOPHY.—No. III.

Satan.

I know of no article of faith in which Universalists more generally agree than in this—the impersonality of Satan. They have several ways of disposing of the difficulties that continually obtrude themselves, as impediments to this undigested system of delusive Philosophy.

There are *three* ways in which they think to get rid of this evil messenger.

1st. Their first plan is an exegetical examination of all the places where the term devil, or Satan occurs in the scriptures, and if they cannot find a perfect personal description, of his Satanic Majesty, they come triumphantly to the conclusion that the Bible does not teach any thing about a personal devil—that it is all a figure of speech, a mere rhetorical flourish—a non-entity.

2nd. They find that temptation is ascribed to the devil, and it is also said that "every man is tempted when he is drawn away with his own lusts, and enticed." This then in the hands of Universalists, is made the great Key, that unlocks all the mysteries of Satan. For if men are tempted by their own *lusts*, and at the same time be tempted by the Devil, is it not plain that the term *devil* and the term *lust* are but two names for the same ideal. That there is no devil but the evil passions of men? For example; should it be said in common parlance, the man ploughs the field and at the same time it is asserted that every field is ploughed by some horse or horses; Does not it prove just as plainly that the term *man*, and the term *horse* are but two words for the same idea? In other words that *man* is nothing but a *horse*? What sage criticism! and yet this is fairly and truly nothing, but a practical application of their own most powerful canon of biblical criticism. Indeed, if this be made a rule, I scarcely know what I might not prove. On this hypothesis it would be easy to prove that God had no personal existence or that man was the only God of the universe: For in the scriptures, the same actions are sometimes attributed to God and sometimes to man, and therefore according to this system, there is no God in the universe except man. Indeed I will engage to prove that all the arguments that they have hitherto invented, or ever can invent, have, and must forever have the same atheistic tendency. It is said that the Lord hardened Pharaoh's heart, and again that Pharaoh hardened his own heart; will not this prove just as well, that there is no God but Pharaoh? But again, this criticism does no more to prove away the existence of the Devil than it does to disprove the existence of evil passions of men. For it proves just as well that there is no *hist* but the Devil, as it does that there is no *devil* but the lust.

3rd. The term Satan is sometimes applied to men and angels of God—its literal meaning is adversary. If this prove anything for this system, a parity of reason will be just as good to prove atheism.

For the name God is applied to men and angels as well as to the divine Father. It is said that Moses was made a God to Pharaoh, and Aaron should be his prophet. Here it is plain, that this *God* was nothing but a man. Is not this argument just as good for Atheism, as the above for Universalism? But again the Atheistic argument is better sustained by scriptures if we pursue *their* method of reasoning, than any they have ever yet found, in favour of the non-existence of Satan. For it is said that God is love—Now suppose the scriptures should declare that the devil is *lust*, would not this be triumphantly adduced as proof positive that there was nothing in the world that could be called Devil except the evil desires of man? The Atheist might say, If God be love, is it not plain that love is God and has nothing to do with a personal existence; but is only an affection of the mind!! And yet this argument is just as good as any ever produced by Universalists, to prove the non-entity of Satan. Universalists are in the habit, of saying that every man carries his own devil in his bosom. And might not any one, with full as much sense say that every man carries his own God in his bosom, in as much as every man has a love for the something which he always prefers; and as there is some love, and some evil passion about all men, every man must contain his own God, and his own devil, and as the container is always greater than the thing contained, man must be much greater than either, taken separately and some larger than both together!! Such then Dear, Reader, is Universalian Philosophy, when carried to its legitimate tendency, a pitiable figment, below the dignity of contempt or ridicule, and demands your pity and astonishment! I wish we could find befitting language to expose the horrible absurdities of this most Phantastic whimsey of modern apostasy.

But of this again in our next.

B. U. WATKINS.

ELDER BARTON W. STONE.

The following respecting the worthy person whose name is given above, is extracted from a letter by T. M. Allen, Boone Co. Mo.

"Poor Brother Stone is now prostrate with dead palsy: half of him is dead; his public career is at an end I fear."

Alas! alas! my aged brother! may we not with the prophet exclaim, The righteous perisheth and no man layeth it to heart; and merciful men are taken away from the evil to come; he shall enter into peace; he shall rest in his bed, even the perfect man: he that

walketh in the straight path. Few persons in the western country, if any, have been so long known to that part of the Christian community who take the bible alone for their guide; and none certainly was ever more or better beloved by them than Barton W. Stone. They have justly regarded him as a model of piety and morality, and as one of those favoured spirits by whom it has pleased an all gracious providence to bless the valley of the Mississippi with a brighter and diviner theology than falls to the lot of many other portions of our globe.

The dead, the righteous, and the sick have no faults to us. He has been fitted with a verdant and rich mind down to old age. This excellent personage has under God and his Messiah lived a long, religious and useful life: If the time has arrived for his departure, he dies in the midst of his brethren and what is more he dies the death of the righteous; he dies in the Lord; and with the Holy Spirit of God we say blessed are the dead that die in the Lord, from henceforth; yea saith the spirit, that they may rest from their labours and their works do follow them.

Amen and Amen.

W. S.

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

No. I.

The conversion of the world and the Perfection of the saints are two points in our religion which, it is almost unnecessary to say have long and specially engaged our lip and pen, our head and heart. In fact they are the two points in Christianity on which more than all others we have been most desirous of having accurate knowledge, and we are not ashamed to say it.

For some months back, first in Carthage, and subsequently in other places, we have been discoursing to the brethren, for their perfection in holiness, of the fact that "*the Lord is at hand.*" And to encourage the other proclaimers of the true gospel to do likewise, and to elevate, if possible, to its proper place and bearing in the doctrine of Christ, the hope of the gospel, we shall endeavour in a series under the above caption to communicate to them, by the grace of God, our thoughts on this subject. Before introducing our proposition, let us in a brief narration lake notice of some facts connected with it.

Let us in a few words take the difference between the world and the church; for that they are not one and the same ought to be clearly apprehended and fully proved: Now the Scriptures do fully demonstrate that they are not the same, but different: and not different either, as white differs from yellow, but as

white does from black: they are not contracted in scripture but opposed to each other, as light and darkness are to each other in the natural world. They are not contrasts but contraries; *First* Christ says, 'Ye are not of the world, even as I am not of the world.' Again: "Because you are not of the world, but I have chosen you out of the world, therefore the world hateth you: but if the world hate you, you know it hated me before it hated you." &c. The world is unreconciled to God, the church is composed of the reconciled; the world is unconverted, the church is the converted portion of our species; the world is at enmity with God and is not subject to his law, and if any man be a friend to this world, he is an enemy to God. But the church is constituted of the saved, the justified, sanctified, adopted, the baptized, the pardoned, and are called the elect of God, his children, all his sons and daughters: In a word the church differs from the world in every essential feature of nature and character. The one is headed by the prince of life, the other by the prince of this world; the former has its origin in God, the latter owes its existence as such, to the wicked one, who has deceived it from the beginning. The one is the subject of salvation, the other is the subject of wrath. The one possesses the knowledge of God and the hope of heaven, the other is without God and without hope: the former is destined to eternal life, the latter to perdition at "the coming of our Lord Jesus Christ from heaven with all his saints."

Now, Is it possible that the things of the gospel can bear the same relation to two sets of people so utterly opposite to each other as are the world and the church? It is impossible they should. And yet we are all sure that the things of the gospel are adapted to the necessities and several conditions of both saints and sinners. What, then, are the things of the gospel? To this we answer, that in whatever other manner they may be divided, they do principally consist of the things of *faith* and those of *hope*, or the things relative to Christ's first and second personal appearances in this world. Our proposition therefore, is as follows, namely:

That it is the duty of ministers of the gospel to preach to Christians for their perfection in holiness, the Second Coming of Christ, as it is their duty to preach to sinners for their conversion, the First Coming of Christ.

Beloved, you may imagine that the above proposition is incapable of proof from the scriptures. Beware of prejudging our argument till you hear it. Perhaps it is our misfortune too frequently to impose upon both the *word* and *works* of God the limits which nature or education or prejudice has set to our own powers of observation. We are perhaps too much disposed to conclude that a thing is net true, or does not exist, because we have not seen it or do not know it. This remnant of human

frailty however attaches to all of us in some degree, and therefore we hope to be able easily to pardon by charity, if we cannot correct by argument, this error in our readers if they shall not see with us in the demonstration before us: Observe, however, what we do not think legitimate in this matter: we do not think it legitimate to substitute the *crown* for the *cross*; or to preach the second coming of Christ to sinners as such who have not accepted the benefit of his first coming. The hope is not to be pleached to those who have rejected the faith. Let those who would wear the crown bear the cross. But, if men have received the faith, if they have obeyed the gospel, then it is their privilege to heat at the lips of those who are over them and instruct them, the things of hope. It is their privilege to have preached to them all the things of the "second coining" of Christ, even as it is the privilege of sinners to have preached to them all the things of faith. For if the one required to be converted, so also the other required to be perfected. By preaching the cross to sinners they are prepared for the church on earth, and by preaching the crown to saints they are prepared for the church in heaven, It is faith and grace to the one, and hope and glory for the other.

But *secondly* we will further premise another matter which we do not believe would be legitimate in this grand argument, namely: to consider the second advent of the Lord Jesus as an isolated event; and harp upon his coming and appearance merely as one thing, till the ears of all saints are stunned and dulled; and till that which should be ever preserved fresh and green, be rendered as state and unlovely and devoid of novelty as the affairs of ordinary and unsanctified life; far be it: I have no idea of such a preaching of the hope and glory and crown of the gospel. No, I conceive it, as I find it to be, a theme pregnant of topic, and filled with all glorious eloquence: Does the cross associate itself with grace, and faith, and repentance, and remission of sins, and the holy spirit, and the communion of saints; with our affiliation to God,—adoption, sanctification, justification, redemption, reconciliation and salvation? Surely, then, the crown is blended with glory, and hope, and the resurrection, and personal communion with God and Jesus Christ, the rest that remains for the people of God, the new heavens and the new earth, Mount Zion, the city which hath foundations whose builder and maker is God, the heavenly Jerusalem, the general assembly and church of the first born, and the angels of God, and all the justified. I repeat it then; far be it from me to make "the glorious appearing of the great God and of our Lord and Saviour Jesus Christ" a theme of *one idea*. It overflows with the most divine utterance, it is rich and bursting with new wine like the pregnant grape. The brethren to whom we have addressed it nave, I am sure, felt it to be such.

Another matter we would not deem legitimate in the development of our glorious hope, namely: To theorize upon, or in other words, to speak of it, even to the saints, for any other than its own proper and sanctified purposes, viz: the perfection of the body of Christ, or, as the apostle says, Colossians 1 ch. 28 v. "that we may present every man perfect in Christ Jesus."

Again: We would not have it imagined by our readers that we are the only person on earth who is aroused to the coming of Christ; Our exchange papers are tilled with it. The Millennium is discussed by all sects, and in all quarters of the Protestant church. But this much in all good conscience we do aver, that among the innumerable documents—books, pamphlets and periodicals which are employed in speaking, writing and propagating it, we have not met with one purporting to elevate this hope of the gospel or second appearing of Christ, to its proper station and place in the doctrine of Christ: They, in most instances, do not consider or speak of it at all as a subject of evangelical proclamation. It is a theme on which to write essays, but not, with such authors, publishers and editors, a branch of gospel doctrine ever to be pressed down upon the saints of the Most High for their perfection. Others have commenced preaching the second coming of our Lord as an event to occur in 1843. Observe: we do not in *this place* either affirm or deny the system of chronology by which our friends have elaborated this result; but we eagerly desire the reader to note with care that this is not our proposition: that this is not the point *to which* we argue; nor indeed is it a point *from which* we argue. We, therefore, repeat that our proposition, the point to which we shall plead, is this, that as it is the duty of Christian ministers to preach the cross of Christ, and the things of his first coming to sinners for their conversion; so it is their duty to preach the crown of eternal life, and the things of his second coming to saints for their perfection:

But the confirmation of this proposition involving the arguments and proofs and documents possible, probable and demonstrative must be deferred to another paper. S.

LETTER TO DR. PRESSLY.—*No. II.*

BELOVED SIR:—

This second epistle, to use the language of a holy apostle, not unbefitting the occasion and design of my letter, I trust, I now write unto you; in both which I would stir up your pure mind by way of remembrance. When I addressed you my first I felt anxious that you should feel with me that a primer upon the subjects, nature and mode of an ordinance so simple and intelli-

gible in all these respects as is Christian baptism, was behind the age, and unbefitting the times and seasons. The most enlightened portion of the Christian profession is advanced far beyond this; and having already fully settled the question of baptism, and elevated that ordinance to its proper place in the gospel of Christ, they are labouring far and wide through the length and breadth of the commonwealth, to impart to and impress upon the public mind correct views of the whole gospel of Christ as proclaimed and administered by Peter and the other apostles in Jerusalem and other places.

In my former letter I took the liberty humbly to suggest to you that the times warranted and even invited, if they did not actually prompt to an examination of the nature, subjects and mods of conversion, rather than baptism in these points; and proved by a rather extended list of authorities both divine and human, that great responsibility rested on ministers to plead with all sinners for the principles and obedience of the gospel, viz: faith repentance, and baptism. I know not whether you have given the subject the consideration its vast importance merits; but I should deem my argument incomplete if I did not follow up what I have already said on these points to be plead to, by something on the points to plead from in the original gospel of Christ.

It is an admitted maxim that in every argument worthy of being designated a logical one, there must be points to plead from as well as to plead to. There are distinguishing features in the logic of the gospel. For in this thing, as it came from the lips of those who were its original heralds, we have both the one and the other: if we are ordered to argue for faith, repentance, and the special obedience of the gospel, we are authorized also to propound as joyful incentives, noble arguments and weighty motives, the fact that the great head of the church will promptly pardon the penitent and returning sinner, and give to him freely all the blessings of the gospel of God's grace. Observe, that when Peter on the day of Pentecost plead so successfully with his countrymen to faith and repentance, and directed them to be baptized, it was for the remission of their sins, "Be baptized every one of you for the remission of your sins." Was not the immediate acquittal from all past guilt a bold and noble argument with which to enforce his plea for obedience? Unquestionably it was. Well then, Dear Sir, it is permitted us to plead for faith and obedience from the weighty consideration of an Immediate pardon of all past sins through the blood of Christ Jesus our Lord.

But this is not all. The inspired apostle adds the following, and supports his plea by another argument which few will judge to be less important than the remission of sins itself. "And you shall receive the gift of the holy Spirit." The gift of the

holy Spirit then, dear Sir, is another great point from which we are authorized to argue when we plead the obedience of the gospel at the bar of a sinful world. This you doubtless will admit is no ordinary topic from which to reason: this is no light foundation on which to erect an advocacy for gospel obedience. You see, then, beloved Sir, that if we demand of the sinner faith and obedience, we are allowed of God on his part to promise him the remission of sins and the gift of the holy Spirit. Is not this laying a notable ground for future holiness? Could any two things be propounded of more efficacy for the future purification of the converts character, and the elevation of his entire moral and devotional nature than the remission of sins for the past and the indwelling consolations of the Holy Spirit for time to come?

But is this all? I opine not. The scriptures both by precept an example warrant us to add further for the upbuilding of the new convert that if he continues stedfast in the faith and is not moved away from the hope of the gospel, the Lord will give to him eternal life. Thus, it faith, repentance and baptism be three points in the gospel to plead to, so the remission of sins, the holy spirit and eternal life are other three points to plead from: Such is the nature of the original gospel as plead and administered by the primitive heralds. All which is respectfully submitted by,

Dear Sir,

Yours truly,

WALTER SCOTT.

MILLENNIUM AND SECOND COMING OF THE LORD.

No. II.

Since writing our preceding, we have met with a work, entitled the "Christian Advocate," which among much that is absurd, contains some that is good. It was published by Thos. G. Bradford, at Nashville, Ten., in 1819; and has on the title page the name of "A Tennessean," as the author. It contains a chapter on the "Septennaries," the most of which we extract in proof that the Millennium will not take place until about the year 2000.

"Time is divided into *sevens*; and the planets are of that number; much of prescience is hidden in this number. Seven days make a week; Seven years make a time; Every 7th year is a time of rest; and 7 times 7 years bring on the jubilee. The flood commenced in 7 days; The earth was covered in 7 days; Noah put out the dove at the end of each 7 days. There were seven years famine in Egypt, The 7th day is the sabbath. Seven

days feast of the passover; Seven days of purification; Seven times sprinkling of the sacrifice. The 7 alters of Babylon. The 7 bullocks and rams. The fire 7 times heated for Shadrach, Meshech and Abednego. Nebuchadnezzar insane for 7 years; seven times passed over him The 7 lamps of the tabernacle. The 7 churches of Asia. The 7 golden candlesticks. The 7 spirits of God. The seven angels. The book with 7 seals. The 7 vials of wrath. The 7 last plagues. The seven years that Jacob served for his wife. Seven years the temple of Solomon was building; it was dedicated in the seventh month. The ark of the covenant remained 7 months with the Philistines. Job fasted 7 days with his three friends. The 7 lamps of the golden candlesticks, The release of debts in the seventh year. The feast of seven weeks. The feast of seven days. Seven days' feast of the tabernacles. At the end of seven years all Israel was gathered together to hear the law read. The seventh month, and the tenth day of the month is a sabbath of rest. Seven days' feast of unleavened bread. The seven days' offering by fire. The holy convocation on the seventh day. A new meat offering on the day after the seven sabbaths shall be completed, which also was a holy convocation. The sabbath of the 7th month. The atonement on the 10th day of the 7th month, and an offering made by fire. The feast of tabernacles for seven days, beginning on the 10th day of the 9th month, and on the eighth day the holy convocation. The 7 days feast in gathering in of the crops, beginning on the 18th day of the seventh month. And 7 days dwelling in booths. After the completion of seven times seven years the jubilee commencing on the 10th day of the 7th month, and the year of jubilee is the year of redemption. "Some great event is signified by the intermediate ceremonies commencing and terminating in *sevens*."

"Tens of sevens also have a mystical meaning. Between the burning of the temple by the Babylonians, and the rebuilding thereof, were 70 years. On the body of the candlesticks in the sanctuary were seventy representations of pomegranates, knops and bowls. The family of Israel who went into Egypt were seventy; seventy were the elders instituted by Moses, and 70 years intervened between the birth of Christ and the burning of the temple by Titus. The completion of seventy is the final period. Ten times 7 is 70; Ten times 70 is 700; Ten times 700 is 7000. Are not here the seven heads and ten horns? The completion of six is the beginning of rest, or the 7th portion of time. The 7th day, 7th week, 7th month, 7th year, and 49th year are symbolical representations of some great sabbath which we have not seen. The completion often times seven seems to be a period of calamity. The family of Jacob, 70 in number, went in great distress into Egypt, and at the end of 7 times 70 their descendants came off in great affliction; and man's life is

threescore and ten. Ten times 7 after the birth of Christ, the temple was destroyed, and Jerusalem also. Consider the ten sabbatical years are in 70, and 100 sabbatical years in 700, and 700 sabbatical years in 7000; It is not impossible but these may be the great sabbath and time of rest, which so many sevens in the scripture are intended to symbolize."

"The teeth spring out at the 7th month: they shed and are renewed at the 7th year; at 14 [twice 7] is the age of puberty; at 3 times 7 the beard springs forth; at 4 times 7 growing ceases; at 5 times 7 a man is fit for marriage or war; at 6 times 7 he is wise or never; at 7 times 7 he is in highest perfection; after which he grows old, or changes by sevens or septennaries till he has accomplished the years of life, which Hippocrates divided into 7 ages. God sanctified the seventh day by his own rest: and all nations measure their time by seven days or seven weeks. Enoch, the seventh after Adam, was translated into heaven. Christ is the 77th in a direct line from Adam; He spake seven times on the cross, on which he was 7 hours. He appeared 7 times, and after 7 times 7 days sent the Holy Spirit. In the Lord's prayer are 7 petitions contained in 7 times 7 words. The apostles chose 7 deacons.

"In the Apocalypse are mentioned seven seals of the book, 7 horns of the Lamb, 7 eyes which are the 7 spirits of God sent throughout all the earth; also are mentioned 7 heads, 7 questions of the dragon, 7 heads of the woman, which are 7 hills, 7 kings, 7 angels, 7 trumpets, 7 vials, 7 plagues,

"The scriptures mention seven resurrections with that of our Saviour. The first, of the widow's son of Sarepta, by Elias; the second, of the Shunmite's son, by Elisha; the third, of the soldier who touched the bones of that prophet; the fourth, of the daughter of the ruler of the synagogue: the fifth, of the widow's son of Nain; the sixth, of Lazarus; and the seventh, of our Lord. Samuel is a word composed of Hebrew letters which signify seven; whence Hannah, his mother, in her thanks to God, saith that the barren had brought forth seven. Solomon spent 7 years in building the temple. Seven months for the building of the tabernacle, which completed the first year of the exodus of the Hebrews. The walls of Jericho fell down at the sound of Joshua's 7 trumpets, after the Israelites had gone 7 times about on the seventh day. There were seven years of plenty, and as many of famine in Egypt. There were 7 lamps in the tabernacle typifying the 7 gifts of the spirit. The Jews eat unleavened bread 7 days, and as many celebrated the feast of tabernacles. They let their land rest every seventh year, and after 7 times 7 had their jubilee."

"Will not the 7th *millennium* be also a time of rest? Will not the completion thereof be the consummation of all things? After 7 portions of time, emblemed by Joshua's 7 trumpets, then it is

not impossible that the globe, emblemed by Jericho, may fall as the walls of that city did, and be consumed by fire; when the trumpets of Christ shall blow, and the army of his saints shall follow him, coming as the Israelites did to take possession of that promised land abounding with every good thing."

"All nations, from time of the highest antiquity to this day, have measured time by 7 days. The Israelites, Egyptians, Indians, Arabians, Romans, Gauls Britons, Germans and Americans. Why have all nations classed 7 days together? Why not 10, 5, or 6? This similarity is not the effect of an accident, but is attributable to some great cause from whence they have all derived it. If it came to the latest of the ancient nations from the former, then whence did the former get it? Not from the writings of Moses, because these writings were not of any authority, except with the Hebrews. And because Moses uses the term in as common use and of well known significaton, Gen. ch. 29, v. 2 and 28; which is the oldest in the world, being 544 years older than Homer, who lived in the year before Christ 907, and 144 years before the foundation of Rome. Of course it was in use to all historical writings. Then it follows that this computation by sevens was not learned from any writings, and must have been derived from its source by an unintermitted usage; and thus has remained through all time, a monument of the event it commemorates, which by no other means could have been preserved by unlettered nations. As you go back from the latest of ancient nations to those which last of all preceded them, the same monument is found, though the nations still decrease in number proceed in a decreasing ratio, till like the pyramids, it terminates in a point. A period from which, like the descending steps of the pyramids, you are conducted to the nations of this day."

"The wisdom of the Almighty so disposes of events as that one important event shall precede and become the *type* of another at a future time, from the beginning to the end of the world. This seems in my apprehension to be exemplified fully in the institution of the first sabbath, seventh day. The first was instituted in commemoration of the rest of the Almighty, after finishing the creation. On that same day, long afterwards, the Hebrews departed from Egypt, and the Sabbath was re-established. Many centuries afterwards Christ rested the whole of that day in the tomb. And the seventh portion of time hereafter, it is intimated, that the kingdoms of this world will become the kingdoms of Christ. The passover was a memorial of a real fact; on the 10th day a lamb was to be chosen and reserved till the 14th and then sacrificed. He came to Jerusalem on Wednesday and went into the temple, then out of the city into Bethany; next day he returned and went into the tent, then went out of the tent into the mount of Olives and taught there, and

from thence he returned next day to Jerusalem and made ready the passover; on the night of this day he was taken; the next morning, which was the 4th day, he was condemned, and the same day was crucified. In the fourth year of his ministry, and on the fourth day before the passover, when the lamb for sacrifice was chosen, Christ entered into Jerusalem, and the 4th day afterwards, when the lamb of the passover was slain, Christ was crucified. Who can doubt that events which really do happen are the prefigurations of others which are to happen hereafter, and are so ordered and arranged as to be the prophetic significations of events to happen in future time? The day of Christ's crucifixion was the day of preparation for the Sabbath; the day of preparation for the passover was the day before. And that Sabbath was a high day because it was a sabbath or seventh day in a sabbatical or seventh year, and moreover a passover sabbath, it seems the position is a true one, and upon it we may proceed to remark upon Gen. ch.7: clean beasts by sevens, Noah took into the ark; fowls of the air by sevens; 7 days after it began to rain: in his 600th year Noah entered into the ark; after 7 days the waters were upon the earth, and in the first year of the 7th century of his life he came out of the ark, and settled upon dry land. Is not the history of the flood a septennarian prophecy? Does it not represent, not only what happened in former times, but also pre-represent what will happen hereafter? If we dare not affirm, we may at least wonder at the coincidences which are before us. Beyond the seventh portion of time any where spoken of in the Bible, there is not another portion connected with it, as a part of it and to last beyond it, and particularly with respect to the millennium mentioned in Revelations, ch. 20. But everywhere the 7th portion from its commencement is a time of rest and perfection, when labor and trouble is past. We have seen the sabbath of days, of weeks, of years, of centuries in the creation, the Jewish captivity, the coming of Christ, from the going forth of the edict to rebuild Jerusalem, and the embarkation of Noah. But we have not seen a sabbath of millenaries. When it comes will not human opposition to the doctrine of Christ fall like the walls of Jericho to the ground, when the 7th trumpet shall have completed its concert. And will not Sampson's strength revive with the growth of his seven locks? Will not Rome, on her seven hills with her corrupted doctrines, fall into oblivion? Will not Constantinople, the new Rome, upon her seven hills also; and with a theology still more corrupted, disappear likewise? And as happened to Noah on completing his 6th century, may not the like happen to the world, on its completing the 6th millenary? A flood of light which shall submerge all hostility to the religion of Christ? The prophetic type of the flood, with the prescribed observances of the Jewish law, and the growth of science, mul-

tipling and expanding itself for nearly six thousand years, and which has now arrayed itself with a richness of variety never known before, and still looking with an eager eye into the unexplored fields of nature, all seem to intimate, to wondering and contemplation, that the *seventh, millennium* is also a sabbath, but in still greater perfection than all former ones."

"Jerusalem experienced a seventh capture far more terrible than all the others. It was a perfect and complete desolation, which never is again to happen alter the restoration of her people. It was first taken by Shesac, then by Ptolemy Lagus, by Antiochus, by Pompey, Sorcus and Herod, Nebuchadnezzar and Titus."

"The Roman empire before its end, had seven forms of government in succession: kings, consuls, decemvirs, tribunes, dictators, emperors and Gothic kings; the last being the completion. of all the numbers, it was to have brought with it the end also of the empire itself, and it was divided into ten kingdoms. Mankind in all countries reckoned things excellent and wonderful by *sevens*. The wise men of Greece were seven. The wonders of the world were seven. The Indians were divided into 7 casts. There is an innate meaning couched in the term. That the 7th of anything is most excellent, and that beyond that there is nothing of that species so excellent."

"The general opinion amongst all nations of the perfection of this number, is the remains of an ancient tradition handed down from the earliest ages, resting upon the history of the creation. And mankind might originally have understood that as God rested on the 7th day; and as Christ, on the work of salvation, also rested in the tomb on the whole of the sabbath or 7th day; so may the world of mankind rest on the 7th *millenary* from all the labors and toils and misfortunes which have afflicted them for 6000 years. The universal sanctity of this number must have had some grand original cause, and this we can find in the scriptures and nowhere else."

"*Seventy* is mentioned in Jeremiah, ch. 25, v. 11 and 12; ch. 29, v. 10. Seventy were the disciples sent forth to preach the gospel. Seventy were in the family of Jacob when he went down into Egypt. 70 weeks of Daniel: 70 elders of Israel: Our days are 70 years: 70 years lasted the Babylonish captivity: 70 men stood before them; Dan. 9:2; 70 years desolation of Jerusalem; v. 24; Zech. 18: 22; Luke 10: 17. The Sanhedrim of the Jews consisted of 70 elders; Mat. 5: 22. And 70 years after the birth of Christ, Jerusalem was destroyed, and the temple burnt to the ground."

"And is not the Lord's day, in ancient times, the day of the son, a striking type and shadow of things to come. Does it not signify that after the great sabbath shall be finished, then will commence a time of perfect light, in which, as Christ arose from

the dead, so shall the human race arise again into life? And as it was the first of the creation, so shall it be the first on which man shall begin to enjoy the world of beatitudes which Christ hath prepared for him from the beginning. And as the seventh was the day on which Christ preached to the dead and the spirits in prison, so in the time of the seventh sabbath shall be effected the emancipation of every soul to which is to be extended the efficacy of redemption."

We think we have adduced here a mass of the most overwhelming analogical evidence that the millennium will take place at the end of 6000 years from the creation, and will constitute the succeeding 1000 years—evidence which must forcibly strike the mind of every reader.

HOWARD.

SHORT SERMON FOR THE "ORTHODOX."

Mr DEAR FRIENDS— As you are so much in the habit of listening to "text preaching," and so thoroughly incorporated into the "text system," in preaching to you I must depart a little from the plan of the apostles, who, you know, ought to be a model to us in all things, and "take a text." You will accordingly find my text in Rom. 10th chapter, 9th, 10th, 13th, 16th, and 17th verses:

If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.—Whosoever shall call upon the name of the Lord shall be saved.—But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God.

EXORDIUM—Let us first take a view of man in his alien, unconverted and unregenerate, state. 1st. The condition of his heart, is that of enmity against God, and his holy government. He loves sin, and hates God, and holiness, and righteousness. His affections are placed upon the world and its sinful follies and pleasures. His heart has become corrupted, and must, be changed, before he can be reconciled to God, and be the object of pardon, and become a subject of his government. 2nd. Not only is his heart wrong but his conduct also is in opposition to the will and government of God. He is "an enemy to God by wicked works." He is a rebel to God's holy order of government, and a transgressor of his commandments. That which he should not do, he does, and that which he should do, he does not. Not only his heart, but his conduct must be changed, before he can become the subject of pardon, and favour with God. 3rd. Not only his heart and conduct, but his state is also one of

alienation from God. Although the two former may be changed, he may be still in an unpardoned, unsaved, unjustified, unsanctified and unregenerate state, in regard to the kingdom of Christ. His state must also be changed before he can become a citizen of this Kingdom. Thus his heart, his conduct, and his state, must all be changed, before he can become a Christian.

DIVISION OF THE SUBJECT—We shall discourse 1st of a change of heart; 2nd of a change of conduct; and 3rd of a change of state. Here are three items of the gospel by which these changes are to be affected: faith, repentance, and baptism. The arrangements of these three changes are not artificial—not of our own construction, but natural, if we may thus be allowed the use of the term; that is, the order in which they must really take place for the condition of the heart occasions the conduct, and the conduct gives rise to the state. The arrangement of the gospel to meet these, is also not artificial not of our own construction, but it is of heaven—of the Bible—and in the order laid down there. For a man must believe before he can repent, and repent before he is baptized. Is not this the gospel order?

I. *Faith, produces a change of heart.*—But what are we to understand by a change of heart, what is meant by the term "heart," as used by the apostle? We do not understand by it the physical heart which palpitates within the body of man. It is a figure of speech. As the heart is the fountain and seat of life to the human system the apostle alludes (figuratively) speaking to the heart or seat of life, of the inner or spiritual man. There is an inner and an outward man spoken of in the scriptures. And by a figure of speech, the "inner man" is spoken of as having many of the same members as the outward. "Having the eyes of your understanding enlightened," &c. Here the understanding is spoken of as having eyes; and thus as to the term "heart," as used by Paul. The change of heart then consists in taking the mind and affections off from the things of the world, the flesh, and the devil, and placing them upon those of God and of heaven. It is a change which takes place in the direction and objects of the heart or affections. There is no physical change wrought upon the man, giving him new faculties and new affections.

This change of heart as stated in our proposition, is affected by faith. "With the heart man believes unto righteousness," or justification in the language of our text; consequently it must be by faith. Peter, speaking of the Gentiles, says, that God "put no difference between us and them, purifying their hearts by faith;" this of course involving a change of heart. And as this faith comes by the word of God, according to our text, that word is spoken of as reaching the heart. "The word Of God is quick, [living] and powerful, and sharper than any two-edged sword, dividing asunder even the joints and marrow, the

soul and spirit [animal and intellectual) and is a discerner of the thoughts and intents of the heart." How powerful then, must this word be! And accordingly, on Pentecost those who heard Peter's discourse, which was the word of God, were 'cut to the heart.' And as this word is the 'sword of the spirit which is the word of God.' and as Peter spoke as he was 'moved by the spirit,' they were thus cut to the heart by the spirit,—Thus faith produces a change of heart by destroying the love of sin.—But to my second head.

II. *Repentance produces a change of conduct.*—But what is repentance in the scriptural acceptance of that term? It is not simply sorrow for sin, although invariably preceded and accompanied by it; for some are always sorrowing for sin, and always sinning. It cannot therefore simply mean this; as this alone fails to produce a change of conduct. It must be more. If it be this alone, those on Pentecost did not obey Peter. He commanded them to repent, The words "cut to the heart" were expressive of their deep sorrow and contrition for sin. Those who gladly received his word were baptized. If Peter commanded them to be sorry they did not obey him. They heard him say they could be pardoned, and they rejoiced. "A godly sorrow worked a repentance unto salvation not to be repented of." If repentance be simply "godly sorrow" it cannot "work repentance"—it cannot be both the cause and effect of itself! And we cannot repent of repentance!—Repentance then must be evangelical reformation. It is this alone that can change the conduct. It must be a thorough, practical, godly reformation.—Thus repentance produces a change of conduct. This brings us to our third point.

III. *Baptism produces a change of state.*—Remember that baptism does not produce a change of heart. We have been misrepresented here.—We never taught this: We understood the design of this institution too well to commit such a mistake. We have already shown how and when the heart is changed. Without this change has already taken place, baptism will avail us nothing in the great affair of our salvation. It would be as absurd to bury a living man in the earth as to bury a sinner in the waters of baptism, loving; and delighting in sin. But with the heart changed by faith and conduct by repentance, the individual becomes a proper subject for a change of state, to be accomplished by the institution of baptism. When foreigners take the oath of allegiance to the United States, they pass out of the state of aliens into that of citizens; when persons are married they pass out of the unmarried into the married state. Thus it is in regard to baptism. In it we pass out of the unpardoned into the pardoned state: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

In it we pass from the unsaved to the saved state. "He that believeth and is baptized shall be saved." In it we pass out of

the unregenerate into the regenerate state. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." In it we pass out of the unjustified and unsanctified into the justified and sanctified state." You are washed, [with the bath of water by the word,] you are sanctified, you are justified, by the hand of the Lord Jesus, and by the spirit of our God." Thus in baptism, we are pardoned, saved, regenerated, justified, and sanctified.

CONCLUSION OR PERORATION.—My Dear Friends, If you have only believed and never repented, let me exhort you to repent; not to agonize and mourn over your sins more and more. You do not know whether your faith is strong enough or not? Have you faith enough to constrain you to do what the Lord has commanded—to incite you to obedience? Then you have enough. Have you enough to make you break off from your sins? Then it is strong enough. And are you sorry enough an account of sin to forsake it? Then you have sorrow enough. But you have not yet come to the converting point. You must be immersed for the remission of sins. You blame and censure us for requiring as you say, too little, for making forgiveness, as you say, merely depend on baptism. You say all that we require is to be baptized merely, and you are saved. But strange us it may appear to you for us to assert it, we really require more than you do. Do you require *faith* in order to remission? So do we. Do you require *repentance* also? So do we. But we go a step further, and in addition to all these, we require *baptism* also, as one of the conditions of forgiveness. Wherein, then, do you censure us? We require all that you do and a little more too. And why do we require baptism? Because it is required in the New Testament, for this purpose. Now do not, after hearing this discourse, go and misrepresent us any more. Do like the noble Bereans who "searched the scriptures daily to see whether these things are so," which had been preached to them. Do not attempt to suspend remission and justification on "faith alone." If you do you must exclude repentance and baptism both. Esaias said, in the language of our text, "Lord who hath believed our report?" Listen to our text again, "They have not all obeyed the gospel." The gospel must not only be believed, but obeyed in order to remission. "So many of us as were baptized into Jesus Christ," says Paul in Rom., "were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Ye have obeyed from the heart that form of doctrine which was delivered unto you; [baptism as quoted] being then [when you obeyed] made free from sin, ye became the servants of righteousness." And again in Colossians: "Buried with him [Christ] in baptism, wherein ye are risen with him through the faith of the operation of God, who raised him from the dead.

Having forgiven you [when thus 'buried'] all trespasses." And Oh, what will be the awfulness of your condition if you wilfully neglect and disobey the gospel? "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." May you all come to see the truth as it is in Jesus is my sincere prayer. HOWARD.

INTEMPERANCE.

Parent! who with speechless feeling,
 O'er thy cradle treasure bent—
 Found each year new claims revealing,
 Yet thy wealth of love unspent:
 Hast thou seen that blossom blighted,
 By a dire, untimely frost?
 All thy labour unrequited—
 Every glorious promise lost?

Wife! with agony unspoken,
 Shrinking from Affliction's rod,
 Is thy prop, thine idol broken,
 Fondly trusted, next to God?
 Husband? o'er thy hope a mourner,
 Of thy chosen friend ashamed:
 Hast thou to her burial borne her,
 "Unrepentant, unreclaimed?"

Child! in tender weakness turning
 To thy heaven-appointed guide:
 Doth a lava-poison burning,
 Tinge with gall affection's tide;
 Still that orphan-burden bearing,
 Darker than the grave can show,
 Dost thou bow thee down despairing,
 To a heritage of woe?

Country! on thy sons depending,
 Strong in manhood, bright in bloom:
 Hast thou seen thy pride descending,
 Shrouded to the unhonoured tomb?
 Rise!—on eagle-pinion soaring,
 Rise!—like one of god-like birth,
 And Jehovah's aid imploring.
 Sweep the spoiler from the earth.

Mrs. Sigourney.

THE EVANGELIST.

NEW SERIES.

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NEW GOVERNMENT AND NEW SOCIETY,

PREDICTED BY THE PROPHETS.—*No. X.*

Behold I create New Heavens and a New Earth.

ISAIAH 65c.

Behold the Bridegroom cometh! Go ye out to meet him.—Mat.

We now bring our discourse under the above title to a close. This one being our last, is also our tenth number. We leave the reader to decide upon their merits. Some of them have been republished in this country, and some in the old country; but whether they merit the attention which has been paid them, or ire of the value which in some instances seems to have been put upon them; we vouch not. If they have been of any service to any human being, then to God our Heavenly Father, be praise through all ages. Amen.

The attentive readers of these essays will perceive that we have finally varied somewhat from the point of sight which we took at our first setting out. The history of this variation is as follows. The hope of the gospel, like its faith, has ever been precious to our hearts. But up to 1834, the idea of a temporal Millennium had interposed itself in such a manner between us and that hope as the coming of our Lord from Heaven, as almost to eclipse it. In that year we thrust from before us the Writings of men on this subject (and these are often the cause of great obscurity and confusion on the simplest subject; and addressed ourselves in a special way to the good book, to see what the hope of the gospel really was, and whether there was any scripture authority for the popular faith which terminated on a spiritual Millennium, with such intensity of expectation. We found no authority at that time for such belief, and, therefore, abjured it, concluding upon the whole that our hope is Christ or his coming from Heaven with power and great glory to this world, with the holy angels in flames of fire, to take vengeance on the impenitent and disobedient, to raise the right-

sous dead, to change the righteous living, and to be wedded to both as his church for ever, in the new Heaven and Earth.

We even went farther than this: we discoursed of the moral or duty connected with such a glorious hope; and affirmed it to be our sacred conviction that all Evangelists of the true gospel ought to school themselves in the hope as they did ill the faith of the gospel, and preach the one to the church as they did the other to the world. *See the several numbers for 1834.*

Here the reader may enquire, why did you not practice what you preached? why not do what you directed others to perform, or attend to that which you prescribed as the duty of others? To this I answer with humility: alas! alas! to see things and to see their uses are very distinct matters: all the physicians who have ever practiced or witnessed the dissection of an entire subject have both seen and examined that *incumnu* the pineal gland seated in the centre of the brain: but to this day the Creator of the human body alone knows its use. It was just so with us touching the hope of the gospel. Nobody was discoursing of it publicly in this country in 1834; at least we heard of no one doing so. Every one who saw it, if they saw it at all, beheld it as a religious speculation, a theory to write essays on, like ourself; but not as a sound and influential topic to be pressed down upon the heart and conscience of the people of God, as their very hope amid the wrath that is to come—the impending vengeance. Well, thus it has laid from that day till this in our mind; till the examination brought on by the present series of essays, and the great noise which is now making in the east, and other aids and helps from books, papers, pamphlets and periodicals brought us back again to our former stopping place. Now we have got a practical view of this matter: Our latest investigations of the scripture touching the second coming of our Lord, have resulted in a thorough conviction of its practical value as a branch of scripture doctrine, and as bearing to the perfection of the body of Christ, a relation, analogous to that which subsists between the first coming of Christ and the conversion of the world.

Doctor Whitby's discourse on the Millennium has laid in my house for 15 years at least. This is the oracle it seems which has been a principal course of all the obscurity occasioned by the Modern notion of a temporal spiritual Millennium, "It was" says an able author, "soon adopted by more spiritual authors as Vitringa, Edwards, Hopkins of America, Lowner. and a largo body of modern divines, and so came to be the too generally received sentiment of the present day." In fact we learn from those who are perfectly able to judge in the case that the idea of a spiritual Millennium, is an entire novelty of modern times; and in no wise related to the glorious hope, which dis-

tinguished the primitive profession of our holy religion. Such hesitate not to designate it a modern invention having no foundation in the scripture, and having no general antiquity to urge in its belief whatever. We shall start in our next from a well defined point, the Lord willing; and under a new caption, submit our view on some important topics during the ensuing year. In conclusion we would just observe that there is a material, may I not say an essential difference between our view of things at different periods. We once saw the true faith theoretically; we afterwards saw it practically. So with the hope of the gospel; we once saw it theatrically, that is apart from its use in the Christian system; we now understand it practically that is: in connection with its practical intention in our religion, or as it stands allied to the perfection of the Saints. We shall the Lord willing, never lose sight of this while we have a head to think, a heart to feel, a breath to draw, or a tongue to speak in behalf of him who has loved and washed us from our Sins in his own blood. And to him he glory both now and forever. *Amen.* W. S.

UNIVERSALIAN PHILOSOPHY.—*No. IV.*

The Devil.

Enough, perhaps, has been already said, to convince any unprejudiced mind, that the Universalian definition of Satan, is a most fantastic vaguery of sectarian criticism. But in order to leave no room for evil, we will try the soundness of this new System of Metaphors, by a few practical applications of their own most erudite principal of interpretation. It ought however to be remembered, that whatever word they assume as the standard meaning of the term, Devil; this definition should be substituted, in all places where the original terms occur. And if the definition be a good one, it will not only make *sense*, but it will make *the precise sense the author designed*.

Let us try a few examples, Mat. 4th ch. ver. 1.—"Then was Jesus led up by the Spirit, into the wilderness to be tempted of the 'Lust'"—ver. 3rd. "and when the Tempter (i. e. the Lust) came unto him,"—ver. 5th. "Then the Lust taketh him up into the holy city, and setteth him on a pinnacle of the Temple,"—ver. 8th. "Again the Lust taketh him up into an exceeding high mountain," etc. If this were not so entirely destitute of all appearance of even the dignity of ribaldry, I would call it blasphemy against the Son of God. For it represents him lusting after evil, as the Israelites also lusted in the wilderness. See 1 Cor. 10, 6.

But again John 8th ch. ver. 44 "Ye are of your father the 'Lust' and the lust of your father (i. e. the Lust of Lusts,) will ye do." Again 1 Pet. ch. 5th, ver. 8th, "Be sober, be vigilant; because your adversary the 'Lust,' as a roaring Lion, walketh about seeking whom he may devour." This is certainly one of the saddest of metaphors!

Jude 1, 9. "Yet Michael the Archangel when contending with the 'Lust,' he (i. e. the Lust) disputed about the body of Moses, durst not bring against him a railing accusation but said the Lord rebuke thee." Will Mr. Balfour please to tell us, whose Lust it was, that so impudently withstood the Arch-Angel, in this controversy about the body of Moses?

Once more, Hebrews 2nd. 14th.,—"For as much as the children are partakers of flesh and blood, he, also himself likewise took part of the same, that through death, he might destroy him that hath the power of death, that is the 'Lust;'" etc.— Now let me ask a few questions. Is Lust, or the evil passions of men, destroyed? For Universalists contend that the designs of God can never be frustrated. Were they ever destroyed since the Serpent beguiled Eve, in the garden of Eden?—all must say NO! Will there ever be a time, when these evil passions will be annihilated? "Oh yes," says a Universalist,— This wicked principle will all be put down in the world to Come—in heaven. Then will the Devil, i. e. the evil passions and his works, which is sin, be entirely overthrown." What a splendid victory, it will be, to destroy the evil passions of men, where men have no evil passions to destroy! To put down sin, where it never did, and never can rise! To put a Stop to sin, after sin has stopped of its own accord, and can exist no longer! For Universalists hold, that men cannot sin, in a future state. Then let me ask again; why in the name of wonders did he take part of flesh and blood? To accomplish that Which would have been done just as certainly without this miracle of love, as with it? Men would only have Lusted, and sinned, while they lived, if Jesus had never come in the flesh. I cannot for my life, on this hypothesis see the least use in the mission of Christ. What! save men, when all the danger is over, and where it is eternally impossible, that they should ever be lost! Destroy the Devil, where there is no Devil to destroy! Make an end of sin, when sin has run its whole course, and could do no more, if it had not an opponent, in the Universe! If this be not nullifying the whole design of the Gospel dispensation, I confess, I know of nothing, that has that tendency. Seers look forward—Prophets are in ecstasies —God speaks—The Heavens travail—the Son of the highest is born in the form of a servant—The man of sorrow, labors, toils and groans and dies—and all for what? Oh, for just nothing at all! or what is just the same thing—to make men holy and hap.

py when they could not possibly be unholy or unhappy! or to destroy Lust and Sin in heaven, where according to this system they never did, and never can come! The philosophy of all this is just here—let the Devil die a natural death, and then, the Saviour will kill him. Is this Infidelity, or does it squint that way?

B. U. WATKINS.

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

No II.

It will probably be enquired by the reader, "Why attempt to prove from Scripture, what nobody denies, namely: that Jesus Christ will come personally to this world? To this I answer, many indeed believe, or say they believe, in the return of the Lord Jesus to this world, although few, very few comparatively, hope for the event, but waving every thing on this topic as not being identical with our proposition, we assent unequivocally that the second advent with its appendant circumstances is not announced to the Christian, profession in a style so vivid, unequivocal and influential as to make all hearts desire it; and forth or, *we*, add, that it is the duty of all ministers of Christ to labor to set the profession in a *waiting posture* like that in which Paul and the; other primitive ministers held the original converts to our religion.

The man of Sin has been in the temple of God: the son of perdition has set his foot upon both the Cross and the Crown, changed times and laws, and wrenched both from Saints and Sinners, their divinest rights. He has despoiled the former of their most "blessed hope;" and the latter of their saving faith; so that by his intoxicating superstitions, he has moved the church away from both the faith and the hope of the gospel. It is hence the duty of all the lovers of Christ, to bring back the divine institution to its original principles, and to restore to their pristine nicks in the temple of God, both the faith and the hope. The current reformation has already attained to the primitive faith we trust; and the disciples and ministers of Christ belonging to it, have the high honor of beholding, as in days of old, the converted and the penitent admitted to all the benefits of the Cross of Christ by faith and baptism. But there is in the gospel a crown as well as grace; for if the first coming of Christ overflows with grace and truth to sinners, his second conning is pregnant of all glory and righteousness to the Saints.

But to the confirmation of our proposition. We shall argue this question, namely: That it is the duty of ministers to an-

nounce to the Saints for their perfection in holiness, the second coming of Christ, in three States, viz: 1st. the possible, 2d. the probable, and 3rd. the certain.

1st. We ought not to judge it a thing impossible with God to appoint that his Son, should be announced among his Saints as "the hope of glory," and that he should so conceal the period of his return as to cause this proclamation to set them all in a waiting attitude before him, because there is nothing in the fact, in the slightest degree incompatible with the divine rectitude; and it ill-becomes, Oh! it ill-becomes a blood-bought people, the expectants of eternal life, to be found in a different posture of mind, and contending for an abiding inheritance here with the heirs of the present evil world. It can never we think, be deemed an impossible thing that he, who has cleansed us from our Sins, by faith should clothe us with righteousness by hope; if the first coming of our Lord has converted us, his second may perfect us,—If the former fitted us for the church on earth, the latter may fit us for the church in heaven. And there being nothing in the doctrine incompatible with the divine nature, and every thing in it to meet our own wants, we may conclude with all safety on the possibility of the question, and say, it is at least perfectly possible that God should ordain his son to be proclaimed among his Saints as the hope of glory.

But there is more than a bare possibility in this matter. There are many things which render it highly probable that this is a divine appointment—a positive institution. And as necessary to the Saints for their perfection, as the preaching of the Cross is to sinners for their conversion. It will readily be admitted that unless Christ were preached to Sinners for faith that they could have no faith. And seeing Christ is among us "the hope of glory," it follows as a thing in the highest degree probable that he was announced among us the hope of glory. It may safely be averred indeed that there were no other means but preaching by which we could possibly attain to such hope, and that consequently we owe our hope to the preaching of the gospel as much as our faith. Suppose, however, that Christ were not preached to the saints as their hope? They should then be possessed of faith, and the things of faith only; but this is not the truth in relation to the first Christians; they were persons of hope as well as faith: they abounded in hope; and it was only the unconverted who were said to be without this hope. Again, man is a creature of character as well as conscience; and perhaps it requires motives as powerful to cause him to do good as those which are necessary to make him cease to do evil. If the benefits of the cross of Christ, are indispensable to the purification of his conscience, the immortality to be revealed at the glory of Christ is equally so to the perfection of his character, and as our salvation measurably depends upon

our keeping these things in mind, and not letting them slip, it follows as most probable that the hope is to saints what the faith is to sinners, a subject of proclamation or preaching. But we proceed to that part of our proof which establishes our proposition as *certain*, and gives it in our religion, the obligation and character of a divine institution, This consists of the example of all the heavenly ones namely:

- 1st. God the Father,
- 2d. Christ the Son,
- 3d. The Holy Spirit,
- 4th. The Holy Apostles.

1st. As God was the first to present to Sinners our Lord Jesus, full of grace and truth, so he was the first to reveal him in glory to the Saints. This last he did by a great miracle on the holy mount in the presence of Peter, James and John, where he transfigured him, and raised Moses from the dead, and sent down, Elias from Heaven, in order to make known to these highly favored witness, the ultimate grandeur of the kingdom when all the sleeping Saints raised from the dead, as Moses in the vision was. and the living ones changed as Elias had been, should be gathered into one, and together organized into a grand Empire under Christ their glorious king. The humble exterior which the kingdom of grace put on, stumbled full three fourths of the Jewish nation, and had well nigh upset the faith of the apostles themselves; but this peep into the future grandeur of the kingdom which was vouchsafed to Peter, James and John upon the holy mount; Mat. ch. 17, met their wishes for the present, but it subsequently filled them with the most intelligible hope, giving them to understand the nature and grandeur of the glorious kingdom, the entire miracle at once filling them with light; and as Peter says, confirming the truth of the prophetic word. The same apostle says, he was an eye witness of his grandeur, and heard from the excellent glory on the occasion, this honorable testimony to his Majesty; "This is my Son the Beloved, in whom I delight." Thus God the Father was the first to preach Christ as his Son, full of grace; and the first to exhibit him as his Son, clothed with glory; and the kingdom of glory, like the kingdom of grace, is thus seen, to stand upon the same great and divine oracle, namely: that Jesus is the Christ, the Son of God.

2d. It was important that Christ himself, also should teach this doctrine; and, therefore, he did so accordingly; and said— "The son of man shall come in the glory of his father, with his angels, and then he shall reward every man according to his works:" Mat. 16 ch. 27. Again, he says, "In my father's house, are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come and receive you unto myself,

that where I and there you may be also," John, 14 ch. His second advent is set forth to us all in many famous parables. Of the 37 or 38 beautiful compositions which go by this name not less than ten or a dozen relate to his second coming. It would be incompatible with the limits of this essay, to try to embrace in it all the grand things which our great Redeemer has taught his disciples, concerning his return to our world; and therefore, we pass on to consider what has been said on the subject by the Holy Spirit.

The visions in the ancient as well as the new Testament oracles, which relate to the glory of Christ, may be considered as the authority of the Holy Spirit on this point.

First, Isaiah says concerning him. In the year that king Uzziah died, I saw the Lord sitting upon a throne high, and lifted up, and the train of his garment filled the temple. Above it stood the Seraphim; each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts; the whole Earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, 'Woe is me! for I am undone; because I am a man of unclean lips, and dwell among a people of unclean lips; for mine eyes have seen the King the Lord, of hosts. Now John the apostle give us to understand that the glory which Isaiah saw on the above occasion was the glory of Christ; see 12 ch. John 40-41 vs. Again: in Daniel, the holy spirit testified to his saints the glory of the Messiah as follows, viz: "I saw in the night vision, and behold one like unto the Son of man, came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him: And then was given to him dominion and glory and a kingdom," &c. Finally: the Spirit says, by John, Rev. 19 ch. 11. And I saw Heaven opened and beheld a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war; his eyes were as a flame of fire, and on his head were many crowns," &c. But we are compelled to say in this place also, that it were impossible to embrace in this essay even a tithe of all that the spirit has revealed to the Saints of the Glory of Christ as their hope and reward. We, therefore, come to the apostles.

Did the apostles preach Christ among the Saints, the hope of glory? Paul in Col. 1 ch. 28, tells us expressly that he did. Speaking of the mystery of God he says, "which is Christ among you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ." Now we are here informed not only that Paul preached Christ among the believers as the

foundation of hope, with a great design, namely; with a reference to their perfection, "that we may present every man *perfect* in Christ." Now how did he preach Christ as the hope of the Saints? I answer that he told them, that to those who looked for him he would appear a second time, not as a sin-offering, but for salvation; that he would descend from Heaven with a shout; with the voice of the Archangel and the trump of God, and that the dead in Christ should rise first; that the living Saints should be changed and both of them be caught up to the clouds, to meet the Lord in the air, and so be forever with the Lord. But the apostle by his way of speaking of this great event, shows both that he was in the uniform practice of preaching it to the saints on all suitable occasions; and also that he considered it not as an isolated event or occurrence, but as a period pregnant with many great overwhelming changes in both the physical, political and religious world.

Peter also like Paul, preached to the Saints, Christ among them the hope of glory. And said in his epistle that when he did so he followed not cunningly devised fables, but was an eye-witness of his grandeur as it is to be revealed in the last time. He added, however, that as there had been false prophets among the Jews, there would be false teachers among the christians; who would privily bring in damnable heresies, and even deny the Lord that bought them; and that besides those apostles Who should thus by their heresies, cause the hope of the gospel to be evilly spoken of, there would finally arise a generation of scoffers, denying the second coming of Christ altogether; and saying, "Where is the sign of his coming?" He then connects this great event with changes in the physical world, the most extensive and overwhelming; that it ought to improve us in all holy conversation and godliness. But why adduce further proof of our proposition? The New Testament is full of it, the very angels of God preached it to the disciples before the Lord Jesus had got well out of sight. "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven," Acts 1 ch. Thus the glory and crown of Christ were preached to the Saints before his grace and cross were proclaimed to sinners.

We conclude then upon the truth of our proposition thus, that if God the Father, and Christ Jesus himself, and the holy spirit, and the holy apostles and prophets, and even the holy angels proclaimed the second coming of Christ as the hope of all saints, then it must be the duty of all others, who preach Christ, to do so also, and by a seasonably distribution of the word to set all who are under their care in a waiting posture before the Lord—an expectant people, hastening to the day of God in which the heavens being on fire, shall be dissolved and the elements shall melt with fervent heat.

Different calculations have been made of the time of Christ's second coming: of this we ourselves have not one word of a positive nature to affirm at present. On this we are positive, that it is the duty of all teachers to preach it to the Saints for the perfection of their character, as it is their duty to preach his first coming to Sinners for their conversion. The cross and the crown, the first and the second coming of Christ do not derive their value from their proximity or their remoteness, but from the truth they contain, and the display which they afford of the eternal power and godhead of the Most High, by Jesus Christ our Lord. Nothing is gained by guessing at the time unless we can show that the fact is thereby made to take a more practical effect upon the hearer: but of this we are certain that the apostle taught it without reference to the precise time, the day or the hour. They taught it, then, for the invaluable truth it contained. So, then, ought we also to teach it for the truth's sake which is in it. Our proposition, therefore, reader, is not that he will come at any specified period, but that his coming, which is infallibly certain, ought to be announced in all its grand and various topics to his people for their perfection in holiness.

Some of the topics which stand connected with the period of Christ's second coming and which deserve to be soundly discussed in the presence of all Saints, and Sinners also, if they happen to be present, are the following, viz:

1. The promises of God.
2. Perfection of Character, 3. Second coming of Christ.
4. Reasons for his going to Heaven and remaining there during the reign of peace.
5. The Cross and the Crown.
6. Grandeur of the Kingdom.
7. Hope of the Gospel.
8. Order of the Resurrection.
9. Marriage supper of the Lamb.
10. Supper of the great God.
11. Parable of Ten Virgins.
12. The Nobleman.
13. The Net.
14. The Tares and the Wheat.
15. Difference between faith and hope.
16. Relation of faith and hope to love.
17. Relation of the true faith and true hope to the unity of Christians.
18. Marks of those prepared for the coming of Christ.
19. For whom he is coming.
20. The imprisoned spirits or those who, in the days of Noah, were shut up in the flood; and the analogy between the des-

truction of the primitive earth by water and the present one by fire.

21. Difference between Christ's personal, spiritual and providential coming.
22. The metallic Image.
23. The four wild beasts.
24. The ten horns.
25. The eleventh horn.
26. The eternal salvation.
27. New heavens and new earth.
28. Man of Sin.
29. His consumption and destruction, &c.
30. The glory to be Revealed.

LETTER TO DR. PRESSLY.—*No. III.*

BELOVED SIR:—

The gospel has, as it were, been re-organized, that is: its several elements have been carefully selected from the other elements of revealed religion generally and of Christianity in particular, and grouped and ordered and numbered in such a manner as to make it wholly intelligible and acceptable to the most illiterate and rude man in the community who can with any solemnity of mind be brought to exercise his faculties upon its principles and purposes as a message from God to his fallen and erring and sinful creatures. To avoid repetition, and to begin where we ended in our last epistle, we shall here set down in a general diagram the substance of it, namely: that there is in our holy religion, or rather in that part of it which is properly and strictly called the gospel, three points to plead to, and three others to plead from, viz:

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Points to plead to. | <ol style="list-style-type: none"> 1. Faith, 2 Repentance, 3. Baptism. |
| <ol style="list-style-type: none"> 2. Points to plead from. | <ol style="list-style-type: none"> 1. Remission of sins, 2. The Holy Spirit, 3. Eternal life. |

The relation which your argument on baptism bears to the question subsisting between us and all other professors is analogous to that which we might suppose to obtain between a man who owns a watch and him who made it. By some mischance, all its parts and parcels have been separated, taken down, and laid in confusion before them. The man who owns it, and whose knowledge of it is historical rather than experimental and mechanical, hopes to settle the whole difficulty by some

argument upon the fly-wheel. The artist or rather the mechanic says "Sir, let us re-construct, let us put the parts in their places, let us set her up, let us attend to having the parts in their order first, and if after this general question is settled, come particular error should be found to conflict with this order we shall, I trust, detect it."

No living soul who examines the gospel as preached by Peter on the day of Pentecost, and respects his own reputation for good sense and fair dealing, can possibly deny that the apostle spoke these elements of faith, repentance, baptism, remission of sins, and the holy spirit, as I have arranged them in the above diagram. Why then, Dear Sir, argue of the fly-wheel when the whole mechanism is in disorder before you? Put it in its place, re-construct. Beloved Sir, arrange the parts and parcels of the gospel; set its elements in the place they occupy in Peter's address, and see then whether there is anything wrong with baptism. I am bold to hazard the assertion that if Doctor Pressly will plead to faith and repentance from the high and holy consideration of immediate pardon and the gift of the holy Spirit as warranted by Peter's address and other subsequent addresses, success will crown his advocacy forthwith; and if he will, like Peter and the rest of the apostles, afterwards take the converts and baptize them for the remission of sins &c, he will know of the doctrine, whether it is of God, or whether Peter, like Doctor Pressly arguing for the sprinkling of new-born babes, spoke it of himself.

But, Beloved Sir we desire especially to assure you in these lines that the question in both its general and particular states has been settled by thousands who are bringing forth fruit to God by it in all the land. Oh! Sir, let me commend to your heart and practice the gospel as announced on the day of Pentecost. Do, I pray you, excellent Sir, aid in restoring to public favour for the public good, the system of faith delivered by the holy apostles. Discussions about baptism are as you may perceive, illogical if the question of order and arrangement is not previously settled; and they only tend to retard the progress of reformation by misdirecting the mind to minute errors in the upper stories of the building while the foundation unplumbed, unsquared, which generate these errors, remains unheeded. Sir, it is your privilege to proclaim and administer the gospel as Peter did in Jerusalem. That God may grant you both to see this your privilege and fully to estimate its exceeding excellence, is the prayer of,

Beloved Sir,

with all Christian Consideration,

Your bro. & Serv't, WALTER SCOTT.

MILLENNIUM AND SECOND COMING OF THE LORD.

NO. III.

We stated in our first number that there were certain great events to transpire before the introduction of the Millennium, that would require several, perhaps many years, for their accomplishment—a much longer period than would elapse between this and 1843.

In confirmation of this, we quote the following, from the introduction to Croly's "new Interpretation of the Apocalypse." It comprehends a synopsis of that writer's views of that great and important prophetic book—to the time interpretation of which we have to look for the time of the introduction of the millennium, and the second or personal coming of the Lord Jesus Christ. We urge the attention of all to this look; as it contains a *learning of* the highest and most pressing nature to all classes of mankind; and which, if neglected, may be the cause of plunging them into irretrievable woe and ruin.

"The Apocalypse is the great final prophecy of the church of Christ, written by St. John, the last survivor of the Apostles, during his banishment in the isle of Patmos, about the year of our Lord 97, in the time of the emperor Domitian.

"Its purpose was to prepare the Asiatic churches for the impending persecution which was to commence under the emperor Trajan, and continued until the acknowledgment of Christianity under the emperor Constantine; and to detail to the universal Church the leading events of her future history down to the end of the world; showing that the true faith should be either directly persecuted, or remain in a narrow and depressed state during the whole human government of the earth; that it should notwithstanding, be sustained; that its oppressors should be punished from time to time, until their final extinction by a consummate act of the Divine power and justice; and that the Church, the body of the faithful in all nations, should thenceforth enjoy a splendid and miraculous prosperity, for a long, yet limited, period, closing with a general resurrection.

"The Apocalypse is a collection of Divine visions, seen probably at different times, yet all during the Apostle's exile. It consists of six distinct portions:—The Vision of the Asiatic persecution.*—The Vision of the seals, or general view of Providence in the government of the Church and the World, beginning with the period of Constantine, and ending with the final age of mankind. † The Vision of the Trumpets. ‡ The Vision of the Vials. § which too are identical, and describe the infliction, laid upon the persecutors of the church, beginning with the

*Ch. i, ii, iii. † Ch. iv, v, vi, vii. ‡ Ch. viii, ix, x, xi. § Ch. xv, xvi, with the connected chapters xvii, xviii, xix.

establishment of the Inquisition, and closing with the final ruin of the Popedom in the final triumph of Christianity.—The Vision of the Church,* distinguished into the three eras of Pagan persecution, the Papal persecution, and the catastrophe of her oppressors —The Vision of the triumph of Christianity. †

"It will be shown in the course of the Interpretation, that this prophecy includes in the most direct manner all those great events which make the frame-work of history since the first age of Christianity; that it distinctly predicts—

"The establishment of the Church under Constantine and his successors;

"The overthrow of the Roman Empire.

"The erection of the Barbarian Kingdoms on its ruin.

"The rise of Popedom.

"The establishment of the Inquisition

"The persecution of the first reformers.

"The successive punishments laid on Italy, Spain and France, as the three powers by which the Inquisition was let loose on Protestantism, namely; the papal factions, and French wars of the fourteenth century;—The destruction of the Spanish Armada:—The civil war following the overthrow of Protestantism in France in 1685—The wars of Louis the 14th.

"The French Revolution; not narrowed into few conjectural verses, as is usual; but detailed in an entire and unsuspected chapter, ‡ with its peculiar characters of Atheism and Anarchy; its subsequent despotism and its final overthrow by the armies of Europe.

"The cessation of the Inquisition, and the simultaneous and extraordinary diffusion of the scriptures.

"The remainder of the prophecy is future and of course beyond any exact interpretation, but it contains the most unquestionable predictions of events, to magnitude and fierceness of whose havoc of the power, the institutions and the lives of mankind, all the past infliction are trivial. It is fully predicted that there should be a sudden revival of Atheism, superstition, and religious violence, acting; upon the European nations until they are inflamed into universal war. All the elements of terror and ruin shall be roused; Protestantism persecuted: Popery after a momentary triumph be utterly destroyed; in a general shock of kingdom's; consummated by some vast and palpable development of Divine power, at once protecting the church, and extinguishing, in remediless and boundless devastation, infidelity and idolatry.

"Apparently for the express purpose of compelling us to believe in a catastrophe so repugnant to our natural impressions and the usual course of the world, this visitation is prophesied

* Ch. xii, xiii, xiv.

† Ch. xx, xxi, xxii.

‡ Ch. ix.

of no less than three times;* each time with some added terror, and the last with the most overwhelming accumulation of the images of individual and national ruin. It takes successively the language of the prophets exulting over the fall of the great and opulent cities of the East, the broken scepters, the spoiled wealth and burning palaces and temples of Tyre and Babylon; and of the still sterner denunciations over the crimes of Jerusalem; the images of wild and sudden invasion, and hopeless battle, the massacre, the conflagration, and the final crush of polity, power and name. Even the agencies of nature are summoned to deepen the prediction; earthquakes and subterraneous fire, lightnings and ponderous and fatal hail. And in the midst of this chaos of bloodshed, fire and tempest, towers the form of the Avenger, flashing with terrible lustre; crowned and armed with the power and the wrath of Deity, against a world that has for so many ages of long-suffering resisted his Spirit, worshipped idols and enslaved and slain his people—God, a consuming fire!

"It is further declared that this catastrophe is now approaching hour by hour; the French Revolution standing as the last great event before it; with but a brief intervening period, occupied by Providence in preparing and securing the church; † in spreading the scriptures, and in giving a last opportunity to the unbeliever and the idolator to accept the truth of God.

"The Apocalypse thus assumes the rank of not merely an elucidation of the Divine will in the past, nor an evidence of the general truth of Christianity, but of a warning of the highest and most pressing nature to all men, in the entire range of human society. It is not the mere abstract study of the theologian, nor the contemplation of the man of piety; but a great document addressed to the mighty of the earth; wisdom calling out trumpet-tongued, to the leaders of national council; the descended minister of Heaven, summoning for the last time, the nations to awake to the peril already darkening over their heads, and cut themselves loose from those unscriptural and idolatrous faiths ‡ with which they must otherwise go down; the Spirit of God commanding the teachers and holders of the true faith § to prepare themselves by the cultivation of their powers, by a vigilant purity, by a generous and hallowed courage, for that high service of God and man in which they may so soon be cal-

* At the close of the Visions of the Seals, the Trumpets, the Vials and the Church.

† Is not this preparation now going on in the present Reformation?—H.

‡ What a warning to the sects!—H.

§ Are not the teachers and holders of the true faith now engaged in this great matter?—H.

led on to act, and perhaps to suffer; and proclaiming to all men alike the infinite urgency of redeeming the time before the arrival of a period, that to the whole world of idolatry. European and barbarian, shall come with a civil ruin, of which the subversion of Jerusalem was but a type; and with a physical destruction that can find no parallel but in the inevitable fury of the Deluge."

We incline to differ a little with Croly as to the very near approach of this terrible period. But at the farthest it cannot be very far off; and very near in the eyes of Him to whom "a thousand years is but one day, and one day a thousand years." But more about this in our next. HOWARD.

NATURE WILL BE TRUE TO HERSELF.

A little girl said to her brother, a child of six or seven years of age, as he romped in the parlors, "Brother behave yourself. Remember the Saviour is coming, and the world is going to be burnt up in eighteen month". The child looking very solemn said, "Sister, how long is eighteen months?" She replied. "A year and a half." "O well then, sister, he returned, a year and a half is a good while: half a year will be long enough to be a good boy," and off he went like a whirly-gig. Men are but children of a larger growth; and were they told either the hour or the day or the year they would take license at all hazards. We only say with Paul, "the Lord is at hand," and with (Jurist, "Watch you, therefore, for you know neither the day or the hour wherein the son of man cometh." We desire to see the hope of the gospel or the "second coming," restored to its place in the doctrine of Christ as a practical, not a theoretical, truth—so restored as that, it shall keep the disciples waiting for it—preparing for it at any hour, and not wondering whether it will occur at some particular date. This way of speaking about a particular date may nevertheless not be without its good effects, but we aver that the apostles did not so teach the hope of the gospel to the primitive disciples. Nevertheless, I am very far from having the least fellowship in opinion with those who assert that the Redeemer will not come at any given particular future date. The numerous dates assumed by students of prophecy cannot all be right: this is admitted; and that all of them may be wrong, is also freely admitted: but that they all may be wrong and that not one of them can be correct, is what no prudent man, in our judgment, would assert. Some one of them may be infallibly correct; and as we are in advance of the primitive church almost 2000 years, those

who bring the great event nearest to us, may be nearest right. Those who believe in 1843 as the date of Christ's second coming have, during the present year, been holding numerous conferences on this subject in many parts of New England, and even in New York city. I could desire with my whole heart that our Lord Jesus would, if it were the will of God, come at that time, nay even now; but I fear lest the authors of this view have assumed a date for the accomplishment of an event, which was intended by the holy Spirit only as the beginning of a series of providences leading to that event. But this is a branch of this subject on which we affirm nothing. The Son of God declares he will come upon even his followers like a thief in the night. "Behold I come as a thief in the night, blessed is he that walketh and keepeth his garments, lest he walk naked, and they see his shame," Rev. 16, c. The idea of losing ones garments in the night season by a thief, and escaping from his conflagrated house naked in the midst of numerous beholders, must be shocking to every sensible mind; but yet this is but a faint figure of the shame which will cover the naked on the night when God's son shall come upon a sleeping world, and when both men and women shall be seen by all the glorified howling in nakedness, amid the flames of a conflagrated world.

W. S.

ONE OBJECTION ANSWERED.

It has been objected, that in our addresses on the return of the Lord, we assumed no fixed date for his appearing; that we named neither the hour nor the day. To this we answer that the fact is not, as we understand it, to be preached with reference to the time of its occurrence, but with relation to the truth and the duty which it teaches. In this respect the preaching of the second coming, resembles that of the first. The cross is not preached for conversion on account of its proximity, but on account of its truth, its privileges and duties; so also is it in the preaching of the crown. If we be dead with him, we shall also reign with him. The second appearance of Christ the Lord is to be proclaimed to his Saints because of the truth, the glory, privileges, morals and religion which are in it. If the cross were valuable in the ratio of its proximity to us,

but would have lost a vast amount of its value in 1800 years, and could not probably be to us what it was to the first Christians, but this is not the case. The benefits of the blood of Christ are

in all ages the same. And thus is it with the glory to be revealed; the crown of eternal life is ever to be held out to the disciples, and they will feel its preaching dear to them in the ratio

of its sanctifying effects upon their nature and behavior. The crown was as far from the primitive Christians as the cross is from us, to say the least: yet it was so preached to them, after their purification, as to excite in them the highest desire for martyrdom in order to attain it. Let us watch, then, brethren and be sober, for we know neither the hour nor the day when the son of man cometh. W. S.

FIFTY PERSONS IMMERSSED.

We make mention of these immersions only because they occurred in connection with the preaching of "the appearance and kingdom" of our Lord Jesus Christ to his people. We lately labored seventeen days and nights, connectively at Minerva, Mason Co., Ky. A series of lectures on the second advent; took a very sensible effect upon the disciples, and seemed to have no small influence even upon the world, for when we changed our theme and substituted the cross for the crown—the things of faith for those of hope, fifty persons first and last believed and were immersed. To God our Heavenly Father be eternal glory.

In order to see that the apostles preached Christ to the Saints in such a manner as to hold them all in a waiting attitude, one has only to look into the epistles. Then the disciples are addressed as a people "waiting for his [God's] Son from heaven;" "looking for and hastening to the coming of the day of God,"&c. This posture of mind was preserved in the church, as history informs, us till the third or fourth century, and was so obviously a characteristic of the professors of our religion, that Gibbon not only notices it, but alleges the disappointment which their hopes experienced as proof positive against the divine authority of Christianity itself. But this eminent historian should have known that Christianity is founded upon too many general arguments to be sensibly affected by any one particular objection whateverW. S.

WILMINGTON O., JAN. 5th, 1842.

Dear Bro. Scott,—

Time, ever on the wing, has brought us to the close of another year. Passengers through time, to great eternity, we are consequently, one year nearer our journey's end—our final, and eternal home. Lord teach us so to number our days, that we may apply our hearts unto wisdom. Since last we met (and that was in July last,) Alas! what havoc has

death made among our race. We, and our families, have been shielded from his fatal blow, (thanks to our kind and Heavenly Father) but our friends—our neighbors, and acquaintances have fallen. What a melancholy prospect, is that, before the individual, who has no hope, and is without God in the world. But what joy, and gratitude, fills the bosom of the Christian while meditating upon the illustrious achievements of his Elder Brother, who has passed before, and rent the dull curtain of morality, and opened the mind's vision beyond a land of rest, where "there shall be no more death, neither sorrow, nor crying."

Since our last interview, I have traveled much, and endured much toil. I have announced the "good news" to many, and have been made to rejoice much, at the surrender of many to the king eternal. Praise the name of the Lord.

The congregation in this place is in a flourishing condition. We have had no great ingatherings, but a gradual increase, has characterized it, during the past year.

But the object of this communication is, to forward you for publication, the following

OBITUARY.

Departed this life, in the 32nd year of his age, JAMES FELTER; at the residence of bro. J. R. Felter, in Wilmington O. At my second visit to Wilmington, some two years and six months ago, he made a public confession of his faith in Christ, and in baptism put him on; after which time he sustained the Christian character well. During his illness, he suffered much, which he bore with Christian fortitude. He talked much about his home in heaven; and towards the close of his career, manifested an ardent desire to depart and be with Christ. He died a triumphant death, and is gone to meet his reward, where the wicked cease to trouble, and the weary are forever at rest.

Affectionately

W. PINKERTON, Jr.

FIFTY MORE PERSONS IMMERSSED.

The fact of Christ and the apostles, keeping all the primitive disciples in a waiting attitude, is founded upon a well-known trait in human character, viz: that we are affected to a greater extent in our personal and domestic economy by an anticipated visit from others, than by the fact that we intend to visit them. When we go to visit others, we care but little comparatively, how things are at home till we return; but if we expect a visit from an individual of extraordinary distinctions, the case is very different. The effect upon our persons and household is very

broad, and obvious. Hence in the New Testament the theme among the Saints is "Christ the hope of Glory"—his coming to see us and take them to himself, not their going to see him.

But let us not confound things that are essentially distinct; let us not give to saints what belongs to sinners; nor to the unconverted what belongs to the converted; let us on no occasion substitute the proclamation of hope for faith; or faith for hope; but give to each—the reconciled and unreconciled, their portion in due season.

Around Minerva, fifty more persons have been baptized.— When we returned to the field after a home visit, we found brother Moss, Lucas, and Pugh successfully engaged in the work of the Lord. These servants of Christ were very fortunate, and the whole number of converts at Beesley's Creek, Dover, Minerva, and Germantown was finally increased to the above number. We were about seven days more on the ground. By the way we delivered by request two discourses on temperance and the advocates of this cause received seventy additions in two places. As the great Dr. Chalmers says, Christianity is "aggressive" in its nature; it would achieve victories. Christ was rich, yet for our sake he became poor. Paul became a Jew, in order to win Jews. If the mountains will not come to us, we must go to the mountain. The inebriate will not come to hear Christ preached, and could scarcely understand, if he did. We must go to him. But this only by the way.

With us at present it is, and while life endures it shall be, God willing, our first thought to have the primitive hope of the gospel restored to its proper place in the house of God; and for the furtherance of this design we shall do as we have been doing, proclaim in its numerous and grand points, as God shall afford as ability, the hope of the gospel to all the disciples. Reader, believe me it is the lever of our perfection; and till we feel that the Lord Jesus is to come in a hour in which we are not looking for him, and consequently, that he may come at this hour, we shall not heartily and permanently and successfully give ourselves to the entire purification and perfection of our nature.

W. S.

FAMILY LIBRARY.

Brother Carihfield's first No. of his Christian Family Library and Journal of Biblical Science, come to hand in our absence. The many things public and domestic in their character which have fallen on our hands at this moment and which we have to attend to previously to starting on a long journey, will, we fear

prevent us from taking such a notice of it as its merit well deserves. Our first impressions were of the great amount of matter contained in it; and of the fact noticed by the Editor himself, that in this point it is "by half the cheapest paper found among us." We mean to notice the merits of the paper from time to time, and to lend it our cordial support. Of the present No. I would only observe what ought only to commend it more than any other thing I could possibly say of it, that my own children read and heard read the contents with a relish and delight which I have not seen in them for other periodicals. We wish brother Crihfield every possible success. He asks us in connection with the Harbinger, to extend the right hand of fellowship. For my own part I extend to him both my hand and my heart, and bid him welcome, for I am confident that nothing will be found in the Library of a tendency either to retard the progress or pollute the mind of the reformation in progress. Our brother is a person of long and settled titbits of piety, and it is only such that should aspire to a state like that which he fills.

We would wish, however, not to extend, an empty hand to Bro. Crihfield. His paper is large. He will need assistance from those who can unite in the reformation; and if he will accept we promise him our aid in this matter, our own feeble preventions to power and capacity to the contrary notwithstanding.

W. S.

THE GOSPEL ADVOCATE.

Proposals by S. Pike and H. Lovejoy, for publishing, by subscription, at Leesburgh, Highland Co.. Ohio, a new religious periodical, devoted to the cause of primitive Christianity, and entitled "The Gospel Advocate," edited by S. Pike, and assisted by J. B. Lucas, and D. Thompson. It is to be a monthly, on an imperial sheet, at \$1 per annum, payable in advance, or on the receipt of the 1st No. or \$1,50 at the end of the year. To begin in January, 1842.

THE ISRAELITE.

The first number of the Israelite has just reached Carthage. It is a very handsome sheet indeed, well printed and of an excellent quality and fair color of paper. It overflows with variety of matter: but longer and stronger pieces in the form of well written and well digested essays, will doubtless supersede

the necessity of this in subsequent numbers of the Israelite.— The Editor speaks of his future course with good sense and great moderation of language; and no doubt exists with us that bro. Field will distinguish his editorial labors by equal talent, and discretion and success. We wish him all prosperity.

W. S.

METHODIST PREACHER CONVERTED.

Dear Bro. Scott,—

Our beloved bro. J. T. Johnson gave us a call on his way home, from below, and preached a few times for us. We had two additions, both from the Methodists. And since he left, a preacher, by the name of Isaac Kelso, of the Methodist Church, united with us, and as it is likely some excitement may result, particularly among his former friends, it may not be amiss to give you a synopsis of his character. While among the Methodists, In 1838, he was elected by the Indiana Conference, as a suitable person for traveling DEACON, and was then ordained by Bishop Soule. And by the Conference of 1840; a station was assigned him within the Connersville District, but his health not being very good, he did not accept of it. Since then he has been traveling South, in part for his health. And on his way back called upon us, as he had done upon other Christian congregations, for the purpose of knowing more of us and the general views of Christianity entertained by us. Becoming perfectly satisfied he felt it to be his duty to make a change from the Methodist to the CHRISTIAN Church, and accordingly did so. An opportunity being given he came forward, I asked him to give his reasons for changing, he arose and gave them—they were in favor of the BIBLE alone and the name CHRISTIAN, in preference to all other governments and names on earth. I then requested his ordination for the purpose of reading it to the congregation, and finally I asked him if he had been immersed and he answered "I have." He was then received by the brethren. Yours,

W. D. JOURDAN.

N. B.—I planted another church in this county on last Monday, (Nov. 1,) Ruddel's Mills, with 21 members, also one immersion on that day. The Methodist and Presbyterian Synagogues were both closed against me.

JNO. ALLEN GANO.

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