

THE
CHRISTIAN:

A MONTHLY PUBLICATION,

DEVOTED TO

THE UNION OF PROTESTANTS

UPON

THE FOUNDATION OF THE ORIGINAL GOSPEL

AND

THE APOSTOLICAL ORDER OF THE PRIMITIVE CHURCH.

BY JOHN T. JOHNSON & WALTER SCOTT.

Neither pray I for these (the Apostles) alone, but for them also who shall believe on me through their word; that they all may be one—that the world may believe that thou hast sent me.

A kingdom divided against itself is brought to desolation.

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THE CHRISTIAN

VOLUME I.—NUMBER 1.

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DESULTORY REFLECTIONS—NO. 1.

Should an individual undertake to give to the people of our earth, a treatise on the manners and customs of the inhabitants of the moon, they would laugh at the attempts to impose on their credulity. "The man," they would say, is as ignorant of the moon as we are;" and hence his production would become the subject of ridicule. But at the same time, these very people, might, in religious matters, be guilty of speculations as extravagant and unfounded, as any which can be supposed to exist in a treatise on the manners and customs of the inhabitants of the lunar orb. Reason would dictate, that we should be silent with respect to those properties of the moon, as well as the manners and customs of its inhabitants, of which we know nothing, and concerning which we have not the means of acquiring information, and it does the same, with respect to religion, and, indeed, all other things.

But should a friendly visitant descend to our earth from the moon, and bring us information concerning the manners and customs of the inhabitants, as well as the chemistry of that orb, reason would dictate that in the first place, we should examine his credentials; and that if we should find them to be unexceptionable, we should in the next place receive without contradiction or evasion all that he might please to communicate with respect to the place of his nativity; for if upon examination, we should find him to be in the possession of credentials, such as would infallibly prove him to be acting under a commission from the supreme powers of lunar government, a commission too, which should render it impossible for him to falsify or deceive; and the subject of which should be of vital importance; and in reference to which, but for his teaching, we must have remained for ever ignorant; it would be folly to turn a deaf ear to his communications; and worse than folly, it would be madness to substitute our feelings and speculations, for truth thus authoritatively dispensed; and worse than madness, it would be daring impiety, to place our feelings and speculations in hostile array against the teaching of so august a messenger.

Now what we have supposed in relation to a messenger from the moon, is substantially the fact, with respect to the mission of the

son of God. Heaven is a place about which we know as little, independently of revelation, as about the manners, customs, politics of the inhabitants of the lunar world; and concerning which without revelation, we can never, never, in this world, receive one ray of the Spirit, or particle of truth to illumine our minds. All the beauty, riches, grandeur, and glory of the celestial world, must, but for revealed light, have been shrouded in impenetrable darkness; and even the God in whom we live, and move, would have been unknown, had it not been that a celestial visitant has been to our earth, the only begotten of the Father, full of grace and truth—to reveal the Father—to bring life and immortality to light, "*The only begotten son, who is in the bosom of the Father, he hath declared him.*" "*This is my beloved son, in whom I am well pleased:* HEAR YE HIM." Have you, unbeliever, examined the credentials of the Son of God—the evidences of the Christian religion? If not, then you are as competent to decide any question relative to the chemistry of the moon, or the most distant fixed stars, as to judge of the merits of the Christian religion. As well might the most ignorant *well digger*, contend with a visitant from the moon, in relation to the chemistry of that orb, as you, contend with the apostle of the Father, with respect to the sublime subjects of his religion?

We do not contend against the use of reason in matters of religion; the Christian religion is addressed to our highest reason; we only contend that in the exercise of our reason, upon the Christian religion, we should begin at the *beginning*—ascertain, by an examination of its evidences, whether Jesus was a divine ambassador from the Eternal Throne.—This settled we must sit humbly at his feet, regarding him as the all wise, all sufficient preceptor, in whom dwell all the treasures of wisdom and knowledge, for if he is a divine ambassador, his doctrine—the whole system of religion which he has taught is worthy of all acceptation.

The true dignity, and nobility of man requires that his *conclusions should* be logical, intellectual; and in order that they may be so, he must place his mind in a state of subordination to the principles or laws of every science, the principles of which he investigates. If he would be a chemist, he must submit his mind to the principles of chemical analysis; if he would be an anatomist, he must carefully examine all the complicated mintice of the human body; if he would be an astronomer, he must be governed by the rules and admeasurements of geometry, and, if he would be a Christian, he must make the *word* of Christ, *the man of his counsel*.

How far men, and men too professing Christianity, may have departed from these principles of the Divine government, we shall not, at present, attempt to determine. One thing, however, is obvious, and that is, that there is a very general, and lamentable departure from those principles. There are but few who have ever bestowed upon themselves the honor and happiness of acquainting themselves with the evidences of Christianity. They assent to the truth of it, as they would have assented to Mohammedanism, had they been educated in Turkey; and are believers in Christ, because *papa* believes; in short, because such is the custom of the country; while others, many of whom are beardless boys, who have

never once in their lives given the Bible an intelligent reading, and who are more ignorant of it and its Author, than is the ass of his masters crib, vociferate, because such is the custom of their vulgar comrades, a thousand ignorant objections against the Bible and religion.

The fact is, that in the present condition of Christendom, men are more governed by prejudice and animal impulse, than by the clear conclusions of a well regulated mind. Hence, ask many of them, whether they believe the christian religion to be true! They will readily answer in the affirmative. But ask them, *why* they believe it to be true? and they are incapable of giving you "*a reason of their hope*"! They will perhaps give you an answer: but not such an answer as could in propriety of speech be called a reason of their hope. One man, perhaps, would tell you a dream, which alarmed him in the first instance, and caused him to seek religion. Another was in his father's barn in the evening, and a certain ball of fire, doubtless with kind infection, came and struck *his* Head, and illuminated the barn until midnight, and never departed until his soul was converted to God.* The people shouted, and said. amen!!! And another, was alarmed at the clapping of a preachers hands, accompanied by the sounds of his stentorian voice, and consented to sit on the anxious seat, when the good minister stood between the living and the dead, and although despising the word of the Lord which says, BE BAPTISED FOR REMISSION, felt hope spring up— and having a *hope*, mistook it *for a reason of hope*!! In these ways and in a hundred ways no better than these, have men kept in nearly feculent ignorance, while the religion of Jesus has been bleeding at every pore, and while infidelity rampant with its own native malignity, has laughed with scorn at its imbecility.

There is too much *manism*, far too much human invention, party pride, and self-will in the religion of this generation. The precipitancy with which we too generally arrive at conclusions, together with that pertinacity with which we too often defend those fantastic theories, which by our heated imagination we had framed, are stubborn and bitter enemies, as well to mental, as to religious improvement. Let it be remembered, however, that, "He that is not for Jesus Christ, is against him—that he that gathers not with Jesus, scatters abroad;" and that, "except a man be converted, and become as a little child"—humble, docile, teachable, "he shall *in* no wise inherit the kingdom of God. He catches the wise—the worldly temporiser—in his own craftiness!

God has sent Jesus into this world to be our *light* and our *life*. The man who "crucifies the flesh with its affections and lusts," and who acquaints himself, by studious and prayerful application, with the principles of the Christian religion, and submits from the heart to all the institutions of Jesus, obeys the Divine command, HEAR

*The writer heard this experience related by a preacher, as a part of his own experience. We thank God that the light of the present Reformation has, for the most part, made men ashamed of such fooleries.

YE HIM; while he, who through the national, district, family, or individual motives, neglects the teaching of Jesus, as any part of his teaching, is unworthy a place in his kingdom.

How many are there, who have so far rejected the use of intellect and of faith in religion, as to be of the opinion that a person cannot become a Christian, until anterior to faith, and without repentance, and as essential to faith and repentance, he receives the mystic regenerating touch—some indescribable miraculous impulse! And there are many professed Christians, who have so far substituted *feeling* for *faith*, as to walk by *feeling* rather than by *faith*. Ask one of them to sing, to pray, to exhort—and ten to one, if you do not hear him *drawl* out *I don't feel like it!!!* This is the creed of every abominable character under heaven! Ask the drunkard, why do you not keep sober] His answer is, "I don't feel like it."* The liar don't feel like abstaining from lying, nor the swearer from swearing; nor the fighter from fighting, &c.; in short, they all feel like doing the opposite of the Divine commands; and that is the predicament of every Christian who has no better excuse for not obeying the Lord, than, that *he does not feel like it*. Christian! follow your faith! This will put to death many a bad feeling, and excite in your bosom many a good one! But if you have no higher a motive for obeying God, than your feelings—then your motives are not higher than those of the ox!

I now hasten to a conclusion, by admonishing my reader, to examine, if he has not done it, the credentials of heaven's ambassador; and not to rest satisfied, as too many are doing with a blind ascent to Christianity. First acquaint yourselves, with at least, the fundamental evidence upon which the religion of Jesus is predicated, and then you will be the better prepared to submit to his authority. You will find that the Christian religion is a religion of facts, and not of opinions and speculations;—that the testimonies of the apostles were founded on a few fundamental matters of facts—that Christian faith rests on their testimony, that the Christian religion is a compound of faith, hope, love, obedience; of which faith *leads*; though *love* is the greatest—yet, faith walks by love, and, therefore, leads the train of Christian graces and virtues. Reader! walk by this rule, and make good speed in your heavenward journey. A. R.

PARIS, Ky. Jan. 10th, 1837.

SELECTIONS BY A. R. PARIS, KY.

"Children are very early capable of impression. I imprinted on my daughter the idea of faith, at a very early period. She was playing one day with a few beads, I said,—'My dear, you have some pretty beads there,'—'yes, papa!'—Well now, throw 'em behind the fire! The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please: but you know that I never told you to do any thing, which I did not think would be good for you? She looked at me a few moments longer, and then, summoning all her fortitude, her breast heaving with the effort, she

dashed them into the fire. 'Well,' said I, 'there let them lie; you shall hear more about them another time; but say no more about them now! Some days after, I bought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure and set it before her; she burst into tears with ecstasy. 'Those, my child,' said I, are yours, because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what FAITH is. I did all this to teach you the meaning of FAITH. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand all that he says or not, have faith in him that means your good.'" CECIL.

REMARKS. This is an admirable illustration of faith. It is more valuable and instructive than many volumes that have been written upon faith! This child professed faith in its father, by the efficacy of its father's testimony. Its faith was powerful, complete. It was *working* faith. A Christian can have better faith in the testimony of his heavenly Father, and yet, its faith, we repeat it, came by the *word* of its father! Ye mystics! will ye not here learn a valuable lesson?

"MADAM," said the celebrated Jeremy Taylor to a lady, of his acquaintance, who had been very neglectful of her son's education—"Madam, if you do not choose to fill your boys head with something, believe me, *satan will.*" The *principle* of the remark is of universal application. The best antidote against the evils of irreligion and infidelity, is *sound religious instruction*. Fill the youthful mind with truth, and it is fortified against the assaults of error; impress it with the fear of God, and it will reject with horror the sophistries of impiety. Imbue it with sound principles, teach it to cherish holy feelings, and it will turn from the pollution of sin! Christian! will you hearken to this counsel? If you do not, your neglect will be to your everlasting regret!

MANNERS are properly the type of character; they profess to be the glass through which the heart and mind, the feelings and thoughts are seen. As such they should ever be considered; and whoever trains a child to consider them in any other light, runs the risk of training him to deception. As the Christian character is the most lovely and sublime, the manners of a Christian should be the best."

Those who love God often think of him, and it makes them smile to think how good he is. Some people think of him a hundred times a day; and some think of him almost the whole time. This gives them a cheerful countenance. And whenever they meet the friends whom God has given them they feel happy. Good people then should be cheerful as well as polite; but some people think that politeness is nothing but making bows or courtesies, laughing, talking gaily, or paying compliments—that is saying things which are

not true, or which are foolish, to make others think themselves better, or wiser, or handsomer than they are. All this is wrong; and so it is to think that a person who has not good manners may get them by going to a dancing school. I have known persons who could dance, bow, talk, &c. who had no real politeness at all! They had not that love for God or for men from which it grows. Those who send their children to dancing schools to learn good manners, are like a gardener who would expect a flower to live without a root. Paying compliments and making bows are not so much like good manners as a parrot's jabbering is like speech. They are a mere trial without succeeding. False manners may look like good ones at first, but they are counterfeits, and meant only to deceive.

"Expectations of inheriting wealth, have proved ruinous to not a few children, and of lasting injury to many. It is generally more difficult to train the children of wealthy parents to habits of humility, economy and industry, than those of the poor. The utmost care must be used to inculcate just views of property. But how can this be done by the father, if he keeps up the pursuit of money like an endless fox chase, and every day is as much excited as a hound at the view—halloa?"

Moderation in the estimate, use and pursuit of wealth, an humble and a cheerful submission to every loss, an habitual preparation for those changes of fortune to which all are liable in our country, and of which we have so many examples, occasional remarks to and before one's children upon its uncertainty, its insufficiency to confer happiness, its immeasurable inferiority to the enjoyment of good books, friends, Christian society, and above all, communion with God and the enjoyment of heaven.— by these means far more than any course of instruction, command, or harsh measure, the child may be guarded against those lamentable, those ruinous effects, which too often flow from an early education among wealth, pride, ignorance and indolence. I would rather place in their true contrast before the eye of the young, the superior value of those virtues we often find in humble life, where the widow and fatherless are not denied the richest blessings of a Christian and enlightened society. FATHER'S BOOK.

Christian parents should be careful to have their children, at all times, well employed. 'Idleness,' it has been well said, 'is the rust of the soul.' Those parents who have become too wealthy or too proud to give their children constant employment, in some useful vocation, have fallen egregiously short of the wisdom requisite for a parental educator; better had it been for such parents, if they had never become parents; and better for a large majority of the children of such parents, if they had never been born! How superlatively insignificant is a young man, without moral principle,— who lives but to bow, laugh, talk nonsense, and frolic! A. R.

THE DOCTRINE OF FORGIVENESS ILLUSTRATED AND ENFORCED.

"Then came Peter to him, and said, Lord, how oft shall my broth-

er sin against me, and I forgive him? 'Till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy limes seven! Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him that owed him ten thousand talents: But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant, went out, and found one of his fellow servants, who owed him a hundred pence, and he laid hands on him, and took him by the throat, saying, pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, have patience with me and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their Lord, all that was done. Then his Lord, after that he had called him, said unto him, O, thou wicked servant, I forgave thee that debt, because thou desiredst me; Should not thou also have compassion on thy fellow servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses.—Matthew, 18 chap, and from the 21st to the 25th verse inclusive. And be ye kind one to another, tender hearted, forgiving one another, as God for Christ's sake hath forgiven you. Eph. 4th chapt. & 32d v. The same Apostle, in his Epistle to the Col. 3d chap, and 13th v. enjoins the same duty, almost in the same words: "Forbearing one another, and forgiving one another, If any man have a quarrel against any; even as Christ forgave you, so also do ye." In the 6th chapter of Mat. and the 14th and 15th verses; our Saviour thus speaks:—"For if ye forgive men their trespasses, your heavenly Father also will also forgive you. But if ye forgive not men their trespasses neither will your father forgive you your trespasses."

Thus do our Lord and his holy apostles illustrate and teach the doctrine, and enforce the duty of mutual forgiveness—of Christians forgiving one another. And what is the great motive to this duty? The fact that our Heavenly Father *forgives*—that there is *forgiveness* with *him* that he may be feared—that *he* has *forgiven us all our trespasses*. Blessed thought!

'Forgiveness!—'tis a joyful sound!'

To malefactors doomed to die.

And, for this glorious doctrine, this joyful sound we are indebted to the Bible, not to the wisdom of this world—not to the Sages of antiquity. For of the teachings of these Sages, we may justly say with the poet:

"Not the most perfect rules they gave"

"Can show one sin forgiven;'

"Nor lead an inch beyond the grave.
But thine conduct to heaven."

O, what a motive to tenderheartedness, to compassion, to benevolence, to forgiveness, is the example of our Heavenly Father! Are we Christians? Have we been turned from darkness to light, and from the power of Satan to God? Have we been justified freely by the grace of God, through the redemption in Christ Jesus? Have we been made partakers of the Divine nature? Have we obtained peace with God, through our Lord Jesus Christ? Have we realised that there is no condemnation to them, *who* are in Christ Jesus! Have we been made to rejoice in believing, with joy unspeakable and full of glory? Are we no more strangers and foreigners, but fellow citizens with the saints, and of the household of God? Have we access, by faith, into the grace of God, in which we stand—and standing here, are we enabled to rejoice in hope of the glory of God? Are we ever persuaded to rejoice in tribulations—to consider our very afflictions all for our good—as working out for us a far more exceeding eternal weight of glory? Are we begotten to an inheritance incorruptible, undefiled, and that fadeth not away? And is this hope reserved in Heaven for us, and ready to be revealed in the last day? To what then are we indebted for all these unspeakable blessings? To what do we owe that astonishing change which has taken place in our views, in our feelings, in our relations, in our habits, in our hopes, in our enjoyments?—All, all to the forgiving mercy of our Heavenly Father. Take from us then, what we enjoy, and what we hope for, through the forgiveness of our sins, and you at once cut us off from all that is to be desired—and expose us to all that is to be feared, all that is to be dreaded. You cut us off from all the consolations, and the hopes, and the rewards of Christianity: and expose us to everlasting: destruction from the presence of the Lord, and the glory of his power.

If, then, I owe so much to the forgiving mercy of my Heavenly father, shall I not be kind and tenderhearted to my offending brethren, forgiving them as God has forgiven me; considering how forbearing my Heavenly father has been to me, and how much he has forgiven me; shall I not imitate his blessed example? As my hope is in the mercy of God, shall I not be merciful as my father is merciful? Is not an unforgiving spirit, a spirit of malice, of revenge; the very spirit of hell; and its operations, a fruitful source of strifes and contentions the most deadly, and of distresses the most fearful? On the other hand, is not the spirit of forgiveness the very spirit of Heaven! O! do not peace and joy inhabit that bosom where the spirit of forgiveness lives? And do not envy, and hatred, and malice, and ill will, and evil speaking, and surmises, and all those fiend-like evils, fly from the presence of this God-like spirit? O, Christians! let us cultivate this blessed spirit! Be ye perfect as your father in Heaven is perfect.

FEB. 3, 1837.

JOHN ROGERS.

BROTHER JOHNSON—Under an arrangement some time since made, I have commenced operations as an Evangelist, in connection

with brother Ricketts, in the county of Mason, Ky., and Brown, Ohio. We have been laboring in this boundary together for better than two weeks, during which time about 22 have been added to the Church of Bracken, Ky., Red Oak, Liberty and Georgetown, Ohio. The prospect is encouraging.

MAYSLICK, FEB. 6.

On yesterday, we had meeting at Beasly, Two confessed their faith in Christ. I am just informed that you will not be at Bracken as had been published, on the 3d Lord's day. On the 4th Lord's day we have a meeting at Germantown, embracing the Saturday before and Monday after. I hope you will be with us. Farewell.

J. ROGERS.

OWINGSVILLE, BATH COUNTY, Ky., Jan. 10, 1837.

A CAUTION TO THE PUBLIC.

Detect the Impostor!!

About 12 months since there came to my house, a man who called himself Andrew C. Vint, (he wrote it generally A. C. Vint.) He professed to be a regular bred Physician of the old school,—He also professed to be a preacher in the Reformation,—said that he was once a Methodist preacher. He had written recommendations from some disciples of Christ, (or Reformers) in the State of New York, (the name of said church not recollected.) He taught a common school in this place (Owingsville) for the term of three months, which term expired near the middle of May last,— *I am sorry to say it*—that on the 18th day of April 1836, being called on, I celebrated the rites of matrimony between the said Vint, and a Miss Nancy Faris, (a pious disciple of Christ) daughter of James Faris, a respectable citizen of Fleming county, Ky. The said A. C. Vint settled in this county (Bath) and remained until last fall, when reports reached this place that a man answering his description, had left his wife at Johnstown, Licking county, Ohio; several letters were sent on to that place in order to ascertain the truth of this matter, but before an investigation could be had, the said Vint made his *clandestine elopement* from this part of the country—leaving his respectable wife and his creditors to shift for themselves. He started from this county on the 18th day of Nov. last; and it is believed is gone to some of the southern States; since he absconded from this county, several letters have been received from Johnstown, Ohio, confirming the fact, *beyond a doubt*, that he is the same man who left a *wife* and creditors to suffer at that place about the middle of April, 1835. though he *there* called his name *Vents*. As you see from the above he married again in this county on the 18th of April 1836; lived with his wife seven months to a day, and is gone, we know not where. It is reported here that he has two or three wives in some of the eastern States, and that he may be deprived of the opportunity of again destroying another decent female, or imposing on the church of Christ, or the world, we subjoin the following description of his person, manners, &c. He says he is an Irishman (some think a Scotchman) by birth; about five feet five and a half inches high, heavy and clumsy made to that height; about 29 years of age; looks rather young for that age; fair complex-

ion, not muck beard; large head and big mouth, light or fair hairy blue eyes with rather an over portion of white in them, brazen faced. His whole countenance, strongly expressive of both ignorance and impudence, (uncommonly so, for a man of his light professions.) In his attempts to preach, you will easily discover that he has not *one qualification* for a teacher of Christianity. He is perfectly destitute of energy and eloquence, often repeating the same-words, as if at a loss for something to say in prayer, he repeats the solemn word, O God! more frequently, and with less apparent solemnity and reverence than any man that I have ever heard, so far as I can recollect. He is very talkative, and the religious people with whom he associates will soon discover *his inordinate vanity* and *self-esteem* by hearing him tell of the great discourses he has delivered on the most mysterious subjects, &c. Another mark almost infallible—in singing he cannot *imitate* any tune; mark that! In politics a strong Jackson-Van Buren man; a great slave to the pipe; or fond of smoking tobacco; disgusting in his manners; and in *every respect* a disagreeable companion, for any man professing the nice feelings of a gentleman or Christian. The said Doctor A. C. Vint as above described may change his name, his politics, or his religious profession—or the reader who may see him, may not *exactly* agree with me in all the minutiae of the above description; yet I have no doubt, but the portrait as here drawn, is sufficiently striking to enable every one who may read it, and see the man, to detect the impostor. I do most *earnestly request all* the Editors of Reforming Periodicals in the United States, to give this a place in their public journals,—and also all the Editors of newspapers, &c. If this could be done *quickly*, some innocent female might be saved from ruin, and the cause of Christ from much injury.

JOHN SMITH.

GEORGETOWN, 25th Feb. 1837.

J. T. JOHNSON & WALTER SCOTT,

BELOVED BRETHREN:—When I replied to the official attack made on me by the Trustees of the "Kentucky Baptist Education Society," for refusing to serve any longer in their classical Institution, located at this place, and styled by assumption "Georgetown College," I resolved to bestow no further notice on them, or those who had volunteered in their behalf to do the work of defamation and slander.

Since, however, you desire a short account of the origin of "Bacon College," to lay before the friends of Christianity and the public generally, I have concluded to yield so far as to offer the following outline of its origin and progress, for the correctness of which, as to matters of fact, I hold myself responsible. And I yield the more cheerfully to your wishes, since I have examined the *bare faced*, one sided report of a minority of the committee of the Senate, who had this subject under consideration, upon an application for a charter.

In the spring of 1834, I was invited by our venerable father, Barton W. Stone, to remove with him to Jacksonville, Illinois, for the purpose of establishing there a Literary and Scientific Academy, of

the highest grade, to be conducted by us jointly, and extended as circumstances might warrant. Having visited Jacksonville in 1832 with father Stone, I could not for a moment doubt our success. My wife, who is his near relation, and who accompanied us, was not only reconciled to removal, but very anxious that I should embark in the proposed enterprise. When I set out on my visit to Illinois in 1832, I held the professorship of Mathematics, &c. in the Georgetown College; when I returned, I found that the Trustees had reorganized the Faculty, and arranged me out of the Institution. This left me without employment, and so I remained 18 months, until the time above referred to, April, 1834. Under all these circumstances I did not hesitate long to accept father Stone's proposition, and was making my arrangements accordingly, when I was approached by the Executive Committee of the Trustees of the "Kentucky Baptist Education Society" with an invitation to resume my place in the "Georgetown College," (which had expired in the interval.) in connection with an old gentleman who was known as a good teacher of Latin and Greek, for the purpose of resuscitating it if possible; or at least of making it equal to the wants of this community. At first I did not listen to the invitation, as I did not wish to be diverted from the purpose of removing to Illinois. Finally, however, I yielded, being assured that the malign influence which had prostrated the College, no longer controlled the Board; and that those who sought to revive it, were honest and earnest in their endeavors to make it useful. My old colleague gave me to understand at the outset, that his mental and bodily infirmities disqualified him for the task of managing or governing such an Institution; and that therefore, the whole of this burden must devolve on me.

The labor I did not regard, but the prejudice to be encountered was immense. The confidence of the Baptists and indeed the of whole community was entirely gone. I entered upon the fearful task on the 1st Monday in May, 1834. Nine Students only entered; the week however closed with Eleven. Seven of whom were the sons or wards of Reformers, and only one or two of Baptists. I mention this to *show* that the Baptists had lost confidence, and felt no interest in the revival of the Institution.

The Trustees gave us \$500 each, and the entire Tuition fees— the expenses of the establishment to be borne by ourselves. The first year averaged about 25 students. We concluded to go on another year upon the same terms. The number perhaps averaged 60 for the second year. Two additional Professors were employed and the school became extensively popular. We consented to continue a third year upon the same terms. The first session of this year closed with 104 students, three additional teachers having been employed a portion of the time, besides the two already mentioned. During this session the Trustees and Baptists considered it expedient to place a Baptist President at the head of the Institution. In this I concurred, and Mr. Farnsworth was chosen, with the understanding, as far as I was concerned, that \$1000 should be added by the Trustees to the income and the *Three*, should divide as the *Two* had done for the two and a half years preceding. This took place in June, two months after our third year commenced, and I soon

perceived that the Baptists would come forward with great alacrity "to claim their prerogative" as soon as the College, by the labors and sacrifices of others had acquired sufficient distinction to be proud of. I found that my toils and sacrifices would soon be forgotten, when they could *safely* organize me out of the Institution. I began therefore to meditate on the means of sustaining my family, when the year for which I stood pledged to the Trustees should expire, (May, 1837.)

I commenced a correspondence with brother P. S. Fall on the object of establishing a Female Academy in Georgetown, on the plan of his "Eclectic Institute." I had as I thought, at one time, completed the purchase of Mrs. Warrens property, for that purpose, and I spoke to my southern friends to make interest for me below, if I should conclude to start such a school in the spring of 1837. The following is an extract from brother Fall's letter in reply to my first to him on the subject.

August, 25, 1836.

DEAR BROTHER—Your favor of the 23d inst, is just received. You desire to know if I will aid you in establishing a Female School at your residence. Allow me to say, that all I can do for that purpose, shall be most cordially at your service. We have had applications for about 72 new scholars, but few of whom we could receive. I cannot take more than are now engaged, and will recommend your school in case of any new applicants. &c.&c &c.

Very truly, your brother,

P. S. FALL.

I might submit the entire letter to show you the encouragement he held out, and the certainty of success on my part, in establishing a lucrative and profitable school. I felt strongly inclined to commence with the October following the date of brother Fall's letter, but could not get the approbation of the Chairman of the Executive Committee of the College, James F. Robinson, Esq. before whom I laid my plan, and to whom I disclosed my intention of establishing such an institution. I submitted to him to say whether there would be any impropriety in *commencing* the school at my house, to be conducted by the most competent assistants, with a *general* supervision on my part, while I would attend with the same diligence and assiduity to my classes in College. He objected to my having any engagement that would distract my attention, or divide my time. I was shortly after this confined to a sick bed, for three or four weeks—narrowly escaping death. These discouragements for a while diverted my thoughts from this subject.

On the 16th October during the vacation and twenty-one days before the commencement of the present session, the Trustees met, Mr. Farnsworth being present, operated on the Board to the end that he should have the selection of his "associate Faculty." He was accordingly *requested* to nominate suitable candidates for the Professorships. Upon his *nomination*, Mr. Thompson and myself were *elected* to fill the places we had occupied for two and a half years, and were engaged to occupy till May, 1837. Mr. Thompson promptly accepted the honor, and I, after thanking them, and ex-pressing a belief that they, would do me justice, begged time to

consider on it. If the farce had ended here, I would surely have now been in the old College. But Act the 2nd crowned the folly of the Board, and showed me the tendency of affairs. It developed fully to my mind the nature of those pledges which I had heard were made by Mr. Farnsworth to the Baptist enemies of the College, in June when he was elected.

He proceeded after the first Act closed, to convince the Board that he could do nothing with the Baptists of Kentucky unless the Board would renovate the Institution, by giving it a distinct Baptist *aspect*. Accordingly, at his suggestion, they established two new Professorships to be filled with Baptist Preachers *alone*. He concluded, I imagine, that if he could present himself to the Convention at Louisville, as the Renovator of *their* College, which *they* had *themselves* broken down, and which the Reformers had now built up, for them—he could excite their pride, and convince them that he could make it an honor to *their* denomination. The Board very willingly passed over the two faithful and meritorious Professors who had been laboring with us, and lent themselves to Mr. Farnsworth as I conceived, to enable him to redeem pledges made no doubt to the hostile Baptists. At this point I took my hat and left in disgust. I did rejoice that I had not fallen into the snare of this artful leader; for it was plain to my mind, that he supposed I would accept and so commit myself at the close of Act 1st, to that Act 2nd could be performed without the danger of giving me offence, as the time had not come when he was *ready* to dispense with me.

These proceedings and developments again revived the idea of starting a Female school for my support. It seemed clearly necessary for me to render myself independent of the Baptists, and accordingly I wrote to brother Fall again on the 22d October, four days after the meeting above referred to. The following is an extract from that letter, which brother Fall placed in the hands of brother J. T. Johnson, to show that I had not up to that date conceived the idea of a separate College at Georgetown. *It proves too that I did not consider myself as having accepted the Professorship. This was two weeks and a half only, before the opening of the present session. This letter was written on my way to Louisville, where the Baptist Convention was then in session. Mr. Farnsworth was there, and I learned that he had been called on to make a statement to the Convention in relation to the Georgetown College. He assured them in substance, as I learned, that the College was all that the Baptists could desire at present. That policy had dictated the retention of myself for the present, to secure the patronage of our friends; and the Convention was assured by others that a death blow would soon be given to *Campbellism* in Georgetown, Greetings passed among them on this subject I understood, in their private clubs and caucuses; and I learned enough to convince me that, he was either duping me or the convention most grossly. I still harbored the suspicion, that he might be gulling the Baptists with empty professorships, and that he had no designs against me, as all those things might seem to indicate. I solaced myself at times with this reflection, until within four or five days of the opening of the present session, when I found Mr. Farnsworth in the Book store with brother J. T. Johnson, pro-

testing against my Extra compensation as Professor of Engineering, as then arranged. At the same time I was informed by him that Mr. Stevens, of Cincinnati, (who had published so much against brother Campbell and his friends,) and another Baptist Preacher, were to be here on Saturday, the 5th Nov., to take the two new Professorships.

That moment, I resolved to start a Female Academy if I could procure a house, and give up to the baptists all the hard earnings of my labor for the last two and a half years, rather than be associated with such men as they were bringing into the Faculty—men who had exhausted the vocabulary of epithet upon my friends, and who were concentrating their strength at Georgetown, to effect the overthrow of what they called Campbellism.

But then how should I acquit myself of the obligation which I owed to the young men who had placed themselves under my instruction; who were on the ground and on the way, from almost every State in the Union? This difficulty stared me in the face at every turn. I had not as yet breathed my difficulties to a human being. I at length concluded to procure a house if possible, to teach my Engineers through the present session, and in the mean time make all proper arrangements for commencing my female school in May. I then communicated the plan to several of the brethren, who were much concerned at the idea of my abandoning a *School* which I had built up with so much labor, and at such a sacrifice of health, just at a time too when it had become lucrative and bid fair to be an honor to our town and State, for the uncertainty of a new enterprizes, the success of which they seemed to doubt. I gave them my convictions in relation to the tenure of my office in the College, and convinced them that I could not conscientiously retain the place under circumstances of so much injustice—and associated as I should be with the heartiest enemies of my friends and myself. They seemed to think with me, that I was under no obligation to surrender my school to those who had driven me to a separate stand, and that I would be right to continue that school as long as it was profitable; and that it would be time enough to embark in a new enterprise when it ceased to be so. It was not conceived that this would interfere with the prosperity of the College; and if it should, we all agreed that the fault would not be ours. It was further considered highly probable that the baptists would remove the College to Covington as soon as they could collect the Scott Fund and secure it to themselves; and in that event a male school would be the most profitable. This was only four or five days before the session commenced, and it was necessary to decide quickly. It was precisely at this point of time that I first conceived the idea of a separate Collegiate Institute.

I determined that I would purchase a large house, procure the assistance of brother Mullins, brother Prezrimiski, and Dr. Knight, at all hazards, and give a regular course of instruction to such as might be entrusted to our care, as I should need the services of the two first at all events, with my class of Engineers alone; and moreover, that I would propose to brother Fall to take the head of the Institute—knowing that his fine apparatus, his great popularity, and his distinguished acquirements, would be sure to make it succeed.

As brother Fall had not answered my letter above quoted, I concluded to ride down and propose to him either to remove with his Female School to Georgetown, where he might extend it and allow me a participation in the enterprise—or else take the head of a Literary Institute, which we might make as useful as his school, and perhaps as profitable. His circumstances and his obligations were such as to forbid his removal sooner than next summer in any case, if he could then do so. But he approved my determination to establish an independent school, and secure myself against the fluctuating favor of the Board of Trustees. I resolved to go forward and start the school—invite my old associates to join me— call upon the friends of liberal principles to sustain us, and propose to the advocates of the Reformation to adopt it, and make it what they desired so much to see in our land,—concluding, that if my appeals should fail, I would abandon the enterprise in the spring, and go on with my female school. Accordingly I purchased the house on Saturday, the 5th November, and announced my determination to Professor Thompson, the next evening, and to Mr. Farnsworth, the morning of the 7th, the day on which his session commenced. On that day I wrote to brother Mullins and Dr. Knight to come and join me; and that I might not be charged with a design to take the advantage of the old school, I deferred opening mine until three days after that time, that they might have a chance to secure as many students as they could enrol; that they might operate fully on the students present, and that they might have three days more for Mr. Stevens and *his* colleague to arrive in, to make a full Faculty with a President at their head. On Thursday morning I met and found some 40 or 45 students in attendance, *though no bell had been rung*. They were adjourned until Monday the 14th, as none of my colleagues had arrived. During the next week they all arrived; 50 or 60 students entered. The friends met and decided that the prospects were encouraging, and that the Institute should be extended to a full College Organization, and the most proper person invited to take the Presidency thereof. Brother S. was with one voice called to this station; and to him the friends of the Reformation look for that sacrifice which such a cause demands and justifies.

Truly yours,

T. F. JOHNSON.

Note. I have been assured by a Baptist of high standing, since writing the above, that the retention of Mr. Thompson and myself; as members of Mr. Farnsworth's *Associate Faculty*, was considered by one of the Trustees, who spoke with him on the subject, as only a *temporary arrangement*.

This, together with what passed in conclave at Louisville, during the sitting of the Baptist Convention, can leave no doubt on the mind of an unprejudiced man, as to the settled purpose of that Faction which was misleading the board, to displace us whenever they could find the slightest pretence for doing so.

T. F. J.

October, 22d, 1836.

*BROTHER FALL— I have *almost* concluded to open a private Female School in Georgetown. Now I ask your candid opinion. If I take Henry Johnson's large house (near our Meeting-house in

Georgetown) and add one ell or a wing to it—get two suitable Assistants, besides a Music Teacher, and one to give lessons in Drawing and Painting—procure all the fixtures, such as Globes, Maps, Philosophical and Chemical Apparatus, &c. &c. &c—could I reasonably calculate on getting 20 pupils.

Truly yours,

THORNTON F. JOHNSON.

From the Cincinnati Evening Post.

ROMAN CATHOLIC DISCUSSION.

At a meeting of a number of gentlemen who attended the recent debate between Mr. CAMPBELL and Bishop PURCELL, held at the Sycamore st. Baptist Church, on Tuesday evening, Jan. 24, for the purpose of expressing themselves in regard to the merits of the Debate —Gen. Reese E. Price was called to the Chair, and W. T. Truman appointed Secretary. On motion, it was

Resolved, That Samuel Lewis, Esq. Maj. Daniel Gano, Daniel Corwin, Rev. R. H. Raper and Rev. Herman Norton, be appointed a committee to report Resolutions expressive of the sense of this meeting.

Whereupon the committee retired, and reported the following, which were adopted unanimously.

Whereas, in consequence of an attack made on the distinguishing principles of the Protestant Religion, by Bishop Purcell, of this city (opposing the general use and study of the Bible,) during the last session of the College of Teachers, both in reference to Dr. Wilson's lecture and that of A. Campbell, of Virginia, (in affirming that the Protestant Reformation had been the cause of all the *contention* and *infidelity* in the world,) and whereas, the latter gentleman in a discourse delivered in defence of Protestant Principles in the Wesley chapel in October last, offered certain Propositions, which led to a request from many of the citizens of Cincinnati for a full discussion of those principles; to which Mr. Campbell subsequently acquiesced, and has now met Bishop Purcell in a full discussion of them; and Inasmuch as efforts have been made on the part of some of the political papers of this city, to prepossess and forestall public opinion on the real merits and issues of that Discussion—we feel that it is due to truth, to religion, to ourselves and to the community at large, to state and subscribe the following Resolutions.

1. *Resolved*, That it is the unanimous opinion of this meeting, that the cause of Protestantism has been fully sustained throughout this Discussion.

2. *Resolved*, That in our opinion the arguments in favor of Protestantism, and the objections to the Errors of Popery have not been met.

3. *Resolved*, That we look forward to the publication of this Discussion, as a powerful antidote to the sophistry and arrogance of all the advocates of Romanism, and that we have the fullest confidence in submitting it to the impartial decision of the American people.

4. *Resolved*, That we approve of the spirit and temper, and were pleased with the power of arguments and authorities, by which Mr.

Campbell sustained his positions, and concur with him, "in possessing no unkind feelings or prejudices towards individuals, but believe the principles of Romanism inconsistent with our free institutions." 3. *Resolved*, That the proceedings of this meeting be published in all the city papers, and that Editors in other places who may have noticed this Discussion, be requested to publish them.

REESE E. PRICE, *Chairman*,

W. T. TRUEMAN, *Secretary*.

James Eshelby,

Daniel Corwin,

E. Gage,

W. H. Wetherell,

Richard Harrison,

John Shays,

F. Abbott,

Edward Kermit,

G. W. Padgett,

L. H. Jamison,

A. L. Beatty,

J. W. Smith,

Moses Burtt,

J. J. Duffield,

Charles Duffield,

Daniel Gano,

W. A. Nelson,

W. F. Julien,

John Taylor,

George H. Tapley,

John Taffee,

C. M. Pomeroy,

Alexander Dennison,

Robert Caldow,

Herman Norton,

John Fuller, Jr.

Wm. Johnson,

Samuel Lewis,

E. W. Chester,

A. Kellogg,

W. T. Barnes,

A. F. Robinson,

Wm. Hurt,

John Ramsdale,

B. Sanford,

Augustin Chester,

Joseph Crout,

Edward Nevers,

Owen Owens,

Augustus Hopkins,

Beny Hambling,

S. Schooley.

Thomas Emery,

T. Harris,

James Cooper,

E. Wolf,

Edward Inskip,

John Burt,

John Ewing,

E. Tucker,

G. W. Rice,

C. S. Clarkson,

John Owen,

J. Rucker,

W. S. Lynd,

Shadford Easton,

Stephen Medary,

Dennis Metcalf,

John Smith,

Orlando Chester,

G. Moody,

J. R. W. Sellwood,

Hiram P. Randall,

R. A. Holden,

John Pioneer,

W. B. Gristy,

R. Shoemaker,

T. Crane,

N. W. Johnson,

Isaac Pioneer,

John Harrison,

A. W. Corey,

J. W. Cunningham,

Joseph Clark,

E. H. Rosa,

Samuel West,

Cincinnati, Jan. 24, 1834.

"BACON COLLEGE."

Our readers will perceive from the historical sketch furnished by our brother, T. F. Johnson, that we have embarked in the cause of education, and have every reason to congratulate ourselves and the friends of liberal education throughout the land, on the success that has attended this noble enterprise so far, and on the exciting and gratifying prospects before us.

Our Institution has been denominated "Bacon College," in honor of Sir Francis Bacon, that illustrious reformer of the Heathen Philosophy, who contributed so much by means of his "Inductive Philosophy" to dispel *the mystic* science of Aristotle and his followers, to wrest from them the sceptre which, for more than 200 years, they had swayed over the human mind, and to dispel the gloom of ignorance and superstition which prevailed almost universally during the "middle ages."

It has been our fate in this, as well as every other enterprise in

which we have embarked to promote the present and future happiness of our fellow-citizens, to encounter the most bitter and unnatural opposition.

Every species of detraction, falsehood and scandal that malice or wickedness could invent, was resorted to by many of those who chose to make themselves our enemies, to prevent the Legislature from granting a charter to the Trustees of "Bacon College—which, notwithstanding, was obtained in the Senate by a vote of 19 to 13—and in the House of Representatives by a vote of 61 to 30.

The first session opened with about 40 students, and upwards of 66 have entered since, making more than 180 students in the first four months of its existence.

We are compelled to caution our friends and the public at large, against the false statements, and exaggerated rumors insidiously and industriously circulated by the enemies of our College against the highly honorable, talented and meritorious young gentlemen, who have connected themselves with this institution, originated and circulated for the purpose of injuring its character.

We have an Institution which is worthy of the public patronage, and we aim at making it one of the best in America.

J. T. JOHNSON, Editor.

The appearance of our first number of the *Christian*, (instead of the Evangelist and Gospel Advocate) has been delayed much beyond our anticipation, by a variety of circumstances which defied our control. We hope the apology will be received, in a Christian spirit, by our patrons—that they will pardon slight inaccuracies, and rejoice at the change of *name*.

There is something in the above name of a reforming tendency. Other names may suggest a variety of speculations; but this above has the intrinsic excellency and power to control and mould the conscience, as well as to re-impress the image of God upon the heart. We say but a word at the outset, and therefore conclude with saying—If we be christians, let us not be ashamed of the name—if we be not, let us lay it down and not disgrace it. Let us rally to the name of our Lord, and to his name alone; let us live by it and die by it.

J. T. JOHNSON, Editor.

N. B. As we have incurred great expenses lately in getting up the College, and in starting this paper, our patrons will do us a singular favor by ministering to our relief, the amount of their subscription.

J. T. J. Ed.

SUCCESS OF THE GOSPEL.

Extracts.

FEB. 28th, 1837.

BELOVED BRETHREN—I have just finished a tour of twenty days, having met the people every day and night, with the exception of two days and one night. Brother B. Allen was my fellow laborer, Shelby, Bullett, Jefferson and Oldham counties, constituted the field. Ten persons were introduced into the Kingdom. In last

month we spent 15 days in Jefferson county, Louisville, and New Albany, and 15 were immersed." &c. &c.

WM. MORTON.

We return our thanks to our brother Morton for his efficient aid in procuring 40 subscribers.

SCOTT & JOHNSON, Eds.

MOUNT CARMEL, KY. JAN. 23, 1837. "Within one year I have immersed 80 persons."

D. H. HATHAWAY.

ELKTON, FEB. 6, 1837.

"The good cause of Reformation is still gaining in this section of country, but we lack proclaimers and solicit you or some of the brethren to pay us a visit."

J. S. SOLOMON.

LOUISVILLE, Feb. 25.

"Brother Ben. Allen and myself have immersed about 40 persons since about the 1st of Nov. last, on Fern creek in this county; brother Allen, some in other places. The prospect is still flattering. Wishing you and the brethren great success in your laudable attempt to build up a Literary Institution, I subscribe myself your brother in the hope of the Gospel.

L. S. SWEENEY.

BACON COLLEGE.

This infant Institution has succeeded thus far beyond the most sanguine anticipations of its best friends. It has gone through a fiery ordeal; and the benefits resulting therefrom, have much more than overbalanced the injury inflicted. The College is sustained by a host of honorable, talented, pious and wealthy men—and so long as they are true to themselves and the noble cause in which they have engaged, it has nothing to fear from the malicious assaults of its most inveterate foes. Indeed the opposition at this place seems to be wearying away, and even to be transformed into friendship. We hail this indication as most favorable to the best interests of our town. And we entreat our friends to encourage such a state of things by all the means within their power. Many talented, honest, influential and pious persons have opposed us, from a mistaken view of the true state of things, and from a misunderstanding of the motives by which we were influenced. The prejudices of some have already yielded; and as time shall disclose the purity of our intentions, and the rectitude of our course, we are persuaded all such opposition will cease. Religion and education are twin sisters. They go hand in hand.—They will succeed or fall together. Ignorance is the food of vice and infamy. Knowledge leads to every thing good and great when magnetized by religion. Then every *Christian*. ought to step forth in this enterprise and make a contribution equal to his circumstances and the occasion which calls for it.

Our friends, in some sections have not been appealed to in vain. Indeed we do not know where they have been appealed to in vain. But their promptitude and liberality, in some places, would merit an

enrolment in letters of gold, in pictures of silver. Delicacy and a present consciousness of duty forbid a publication of the names of any of the benefactors of Bacon College. But there is no principle of which we are conscious at this time, which forbids a statement in the mass, in regard to different sections of the country, in order that the patrons of the Institution, may be kept constantly advised of its true condition and prospects. We design hereafter to make out a statement of the sums subscribed and the places where, so soon as we are officially advised. We content ourselves for the present, with remarking, that the most favorable, liberal indications have been offered at Mt. Vernon and Versailles in Woodford county, in Lexington, and at this place. And we have been assured by many letters, that our friends are only waiting for a visit from us in order to call their liberality into requisition. Some persons may be disposed to hold back until they see the experiment tried. To them we would say,—suppose the experiment should be imperfect, or the Institution languish for want of your assistance; do you not incur a heavy responsibility? This Institution is not monopolized by a few persons. It presents its claims and itself to the patronage of all men who claim to be philanthropists—to those who are for imparting universal education, upon "principles" which are truly "universal." We will not turn aside to battle it with our foes. We have more than we can do, if we devote all our time to the advancement of this benevolent undertaking. We feel towards the students as if they were our children. We would sooner have our right arm torn from its socket, than injure or indict a wound upon their character. And we have every reason to believe that they reciprocate the same sentiments and feelings. We shall be pardoned for thus publicly expressing our confidence in their integrity, their honor and their merit, as they have been on more than one occasion wantonly and grossly assailed. They will not condescend to notice every assailant. But on proper occasions they will vindicate their character in a manner becoming themselves and the Institution with which they stand connected.

J.T. JOHNSON, Editor.

At a full meeting of the Students of Bacon College, held at the College buildings on the 14th of February, R .H. Whitfield was called to the Chair, and W. V. Barr appointed Secretary. The object of the meeting being made known, Robert P. Dodge, W. V. Barr and W.S. Wilkinson, together with the Chairman, were appointed a committee to draft Resolutions expressive of the same; who after retiring for a *few* moments, offered the following, which were unanimously adopted.

Resolved, That we most unequivocally condemn the attempts made, by some unknown persons, to offer an indignity to our respected fellow-citizen, James F. Robinson, during the night of the 14th inst.

Resolved, That in the discharge of his duty as a public officer, on every occasion and particularly on the 11th inst., he has acquitted himself faithfully, honorably and justly.

Resolved, That a committee of five be appointed to investigate in-

jurious charges made against us; and to repel the same so far as they are unfounded. .

Resolved, That a copy of the above resolutions be presented to James F. Robinson Esq., and that the Editors of the Kentucky Sentinel be requested to publish the same.

W. V. BARR, *Sec'y*.

ROBT. H. WHITFIELD, *Ch'm*.

BACON COLLEGE, KENTUCKY.

TRUSTEES.

Walter Scott, President.

J. H. Daviess of Scott.

J. T. Johnson, V. Pres. & Sec'y.

T. C. Flaurnoy, of Scott.

S. Hatch, Treasurer.

G. W. Nuckolls, of Shelby.

John Curd, of Fayette,

Geo. W. Williams, of Bourbon.

John Duncan, of Madison.

H. M. Bledsoe, of Bourbon.

Sam'l. Nuckolls, of Woodford.

Thomas Smith, of Lincoln.

Asa R. Runyoun, of Mason.

John Bowman, of Mercer.

Henry Johnson, of Fayette.

James Challen, of Fayette.

P. S. Fall, of Franklin.

FACULTY.

Walter Scott, President and Professor of Hebrew Literature.

Dr. W. Knight, Prof. Moral and Mental Science, Belles Letters, &c.

T. F. Johnson, Prof. Mathematics and Civil Engineering.

S. G. Mullins. Prof. Ancient Languages.

C. R. Prezriminski, Prof. Mod. Languages and Top. Drawing.

T. Fanning, Prof. Nat. Phil., Chemistry, Geology and Mineralogy.

J. Crenshaw, Teacher in Preparatory Department.

U. B. Phillips, do. do. do. do.

STUDENTS.

<i>Names.</i>	<i>Res.</i>	<i>Names.</i>	<i>Res.</i>
Aaikin, R.	Ky.	Herndon F.	"
Adams, D.	"	Herndon, D.	Va
Adams, R.	"	Hollingsworth, H. W.	Ohio
Adams, L.	"	Holtzclaw, E.	Ky
Abbott, W.	"	Johnson, J.	Ark.
Armstrong, G.	"	Johnson James	Ky
Algaier C. U.	"	Johnson, T.	"
Asbury, C.	"	Jones, F.	"
Asbury, S.	"	Kelley, J.	"
Berry, L.	"	Kinchelow, S.	"
Bryan, B.	"	Kinchelow, T. W.	"
Bryant, J.	"	King, W.	OHIO
Breden, W.W.	"	Kinne, S.	NY
Burns, J. H.	"	Law, Thomas	DC
Buford, J.	"	Lenoir, W. A.	Ten
Boyle, J. T.	"	Lynch, J. B.	S C
Barbee, J.	"	Metcalf, T.	Ten
Bradford, E.	"	McHatton, Wm.	Ky
Beatty, F.	"	McHatton, F.	"
Bowman, A. H.	"	Moses, J.	"

		Margerum, J.	"
Bowman, John	"	Neal, J.	"
Bowman, J.	"	Nuckolls, G.	"
Bohanon, H. C.	"	Peake, H.	"
Bohanon, H. B.	"	Pearce, J.	"
Barr, William	Ohio	Piper, William	La
Bailsman, P. N.	Pa	Paine, S. B.	Ga.
Brush	Ohio	Patterson, C. P.	USN
Casselly, R. P.	"	Pasley, W. I.	Ky
Campbell, B.	Ala	Ragland, J.	Ten
Chiles, D.	Ky	Raymond, G.	Miss
Cannon, M.	"	Renick, F. W.	Ohio
Cannon, J.	"	Robinson, R. M.	Ky
Cloud, Caleb	"	Robertson, George	"
Crenshaw, J.	"	Shepard, W.	"
Crenshaw, W.	"	Smith, M. T.	"
Coons, S.	"	Sullivan	"
Daviess, T.	"	Stone	"
Davis, William	Miss	Ship, C.	Miss
Dodge, K. P.	DC	Ship, George	"
Downing, G.	Ky	Shaw, J. A.	Ten
Ellis, H.	"	Scott, E.	Ky
Emison, Jas.	"	Shroyer, George	"
Emison, J.	"	Smith, T. R.	"
Emison, William	"	Stephens, J.	"
Flowers, U. G.	Miss	Todd, Wm.	"
Fall, James	Ky	Tilford, T.	"
Finnell, John W.	"	Turpin, H. H.	"
Frazee, L. J.	"	Twyrnan, B.	"
Gibson, W. S.	Miss	Thornberry, W	"
Guthrie, W.	Va	Taylor, J.	"
Graham, A.	Ky	Thompson, J.	"
Grant, G.	"	Von, K.	"
Goddard, G.	"	Viley, J.	"
Goddard, W.	"	Warren, C. N.	Mass
Graves, J. T.	"	Whitfield, J. J.	Va
Green, W.	"	Wilkinson, W. S.	NY
Griffith, J.	"	Williams, J.	La
Margrave, J.	Ohio	Wall, S. T.	Ky
Hardin, C.	Ill	Wilson, H.	"
Hensley, B.	Ia	Wickersham, R.	"
Hensley, C. S.	"	White, B.	"
Haggin, J.	Ky	Worthen, G.	"
Hastings, S.	"	Worthington, L.	"
Hastings, E.	"	Weisiger, D.	Ia
Hatch, S.	"	Yarnell, M.	Ky.

The Public Examination commences on the first Wednesday in April—when the Trustees are requested to be punctual in attendance. The Summer Session commences on the 8th day of May.

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THE STATE-SYSTEM,

AN ADDRESS BY WALTER SCOTT,
PRESIDENT *pro tern.* OF BACON COLLEGE, GEORGETOWN, KY.

[The following address contains a very condensed view of the *Novum Organon* of Sir Francis Bacon, and the writer's own reflections upon the Elements of Universal Education; upon National Education; the Education of the United States and the National Character.—ED.]

FELLOW CITIZENS:

THE invention of the Mariner's Compass and of the Art of Printing; the Revival of Letters and the Discovery of America; the Protestant Reformation and the Renovation of Science in the fifteenth and sixteenth centuries, are facts which have operated with singular effect upon the men of Western Europe, and upon that part and portion of them in particular known as the Anglo Saxon race. How broad and deep soever, therefore, may be the stream of science that winds its way through the realms and regions peopled by this wondrous race of men, whether in Europe or America, to these facts and arts and eminent inventions we must doubtless refer as the sources whence it originally issued; and although, like the springs and headwaters of the La Plata and Amazon cor coaled amidst the far distant and dark ravines and mountainous regions of the Andes or Cordilleras, these celebrated facts are receding, and will continue for ever to recede, into the bosom of "time elapsed," and may, therefore, fail to be rightly estimated by multitudes who drink of the rivers of learning which they have originated, still they will ever be interpreted by the enlightened philosopher as the legitimate sources of that current of improvement which is so evidently in progress amongst

us. Of the illustrious scientific day which now shines they are the first beams, the earliest dawn, the struggling but triumphant breakings of the morn.

The Mariner's Compass was a marvelous and potent invention. It was as if its author had plucked from heaven the axle of the celestial sphere; it was, in fact, to give ubiquity to the pole; to render the north star portable, and to give it a name and a local habitation in the Binacle. It was, in relation to that star, an ingenious and highly scientific resolution of the Archimedian problem in regard to our own earth, *dos pou sto*, give me a place to stand on, said the Sicilian philosopher, and I will move the globe. The inventor of the mariners compass, taking the globe itself to stand upon, negatived the pole-star, and, by substituting his own invention, created a universal index—a pocket-companion for the mariner, to conduct him in safety across boundless oceans; to direct the traveler through trackless forests, stepps and savannas; and to be the comforter of the naturalist and geologist, whilst they traversed the different and distant regions of the earth in search of phenomena, fossil remains, the bones of men and animals, and the ruins of destroyed worlds, enabling them to enrich the cabinets of their country with the beauty and variety of natural history, the grand and curious in art, and the spoils of the entire globe.

Touching the Art of Printing:—It was an invention of a subtle and prolific character; and, more than any other perhaps, has tended to facilitate the progress of civilization; to extend the boundaries of human knowledge; to enrich the literature of all nations; to inspire a spirit of learning; and it greatly revived and aroused the dormant faculties of mankind, as they slumbered in the morning of science, at the period of its invention. By the art of printing, genius and talent have been enabled to multiply their powers without any conceivable limits, to act with equal force and

strength of effect at home and abroad, afar off and nigh at hand; and to give to their noble productions a permanence and stability unknown to the literature of the primitive ages, in which society was ignorant of this art. The name and the fame of the inventor, of printing are worthy of being written in letters of gold and suspended among those of the benefactors of mankind, in the cabinets of philosophers and princes.

The Revival of Letters very naturally succeeded the invention of the art of printing, as did the discovery of America that of the mariner's compass. The discovery of America was an admirable and stirring event, which sowed men's minds with the seeds of all kinds of thought, and was prolific of endlessly varied enterprise, political, social, and religious. Voyages of discovery, foreign conquest, the creation of colonies and kingdoms and courts abroad, trade, and commercial speculation, military glory, and the ambitions of wealth, have sprung from it, thick as the stars of heaven, till the world is filled with its glory.

It is evident, I think, that Columbus possessed no positive information in regard to a western continent antecedently to his first voyage across the Atlantic, and that we are indebted to his own lofty and daring genius, operating upon a few isolated facts and the harmony of nature, for the origination and achievement of that illustrious naval enterprise, which eventuated in the discovery of our continent—an event which, more immediately than all others which preceded it, associates itself with the long lost liberties of mankind, and their final restoration to the blessings of peace and of self-government all over the world.

As regards the Protestant Reformation:—Although Luther was preceded in the work of reform by Waldus, Wickliff, and Huss of Bohemia, who had impugned the authority of the Pope, and denounced the superstitions of the Church of Rome, almost a century before he appeared; and

although he enjoyed the advantages which the writings of these men, and those of their numerous followers, and of Erasmus supplied, yet Protestantism, as it has since stood out in bold relief from Catholicism, doubtless owes its origin mainly to the profound learning, the daring genius, and the impetuous temper of this truly celebrated man:—

Bold and decisive, he was seen amid the dark contests of his age, and the big and isolated events to which the times-gave birth, like the Apocalyptic Angel with one foot on the land and the other on the sea, and like him he seemed to swear, that there should "be no longer delay,"—that men should reform. Leo X. soon afforded the polemic an ample opportunity for the display of his superior powers; and the dismemberment of great and famous nations from the See of Rome, and the establishment of Protestantism, were the proud results of the contest.

But if the art of printing had breathed the breath of life into letters and revived learning. If the invention of the magnetic needle had imparted a fresh impulse to the noblest of the arts, viz. navigation; if the Copernican system had received a glorious and infallible demonstration in the discovery of America; and if Martin Luther had shown that the decrees of the Vatican might be resisted and the church herself reformed; the publication of the *Instauratio Scientiarum* of Sir Francis Bacon, and of its second part in particular—the *Novum Organon*, demonstrated with no less force, that philosophy also was destined to undergo great and various change.

It was not, however, philosophers, or matter to philosophize upon, or liberty to philosophize that the era called for; there wanted not abundance of systems and system-makers; for liberty to speculate had run out even into licentiousness; but there were wanting laws to direct this philosophy, and rules to check this licentiousness, and a master-genius to preside over the change, which the erring

views of the philosophers of the age rendered indispensable. It was in science as it was in religion, the ministers of nature, like the ministers of revelation, had lost the key of knowledge, and could neither enter the temple of learning or of religion themselves, nor could they show others how to enter it. If, therefore, a Luther had been required in regard to the first; a Bacon was now required in regard to the last; and men were to be recalled to the *works* of God by the one, as they had been recalled to the *words* of God by the other; for priests and philosophers alike had departed from both, and with them the people; who were now covered with gross darkness and enslaved to vice.

In relation to the vantage-ground which Lord Bacon enjoyed at the eventful crisis when he set himself *to* lay a foundation for the architects of science in all future ages to build upon, it cannot be said that he stood entirely alone; or that none had impugned the reigning philosophy, or dared to deviate from the delusive and dictatorial mandates of the Sage of Stagira till emboldened by the illustrious example of Lord Bacon. Others had presumed to cultivate particular portions of the field of natural knowledge upon a plan of reason and common sense before he pointed out systematically the *modus philosophandi*, or plan of philosophizing to be pursued by all. Roger Bacon, the English monk, in the thirteenth century, it is said, invented the telescope, and Galileo of Pisa, Bacon's contemporary, had employed it successfully in the study of astronomy before the publication of the *Novum Organon*. Copernicus, of Thorn, in Prussia, had revived the Pythagorean system of the universe; and Martin Luther and others had poured merited contempt upon the *entitities* and *quidities*—the verbiage of the Aristotelian philosophy—before the great work of Bacon issued from the press.

But although those and a few other instances existed of individuals rejecting the influence of authority and modes of

philosophizing, consecrated by lofty patronage and high antiquity, yet a comprehensive genius, "who could survey the whole regions of science, examine [says his biographer] the foundations of that system of philosophy which evidently retarded the natural progress of society, and who could suggest a more advantageous mode of cultivating science," still required to be manifested to mankind. Bacon was that genius. At the distance of about half a century from the discovery of America, and posterior to it, and while that event was being contemplated with increasing interest; when Luther had just quit the field, and men's minds were doubly aroused by the recent and astounding event of the Reformation; when the mariner's compass had been invented, and the art of printing had been invented; in the very morning of that bright scientific day which has since shone out upon mankind; and when letters and learning were yet reviving and by their sacred buddings gave precious promise of a future harvest of knowledge and power to man, in the year 1561, precisely 276 years ago, Sir Francis Bacon, Lord Verulam, was born in London. He was the son of Sir Nicholas Bacon, a lawyer in the reign of Queen Elizabeth, and Anne, one of the four learned daughters of Sir Anthony Coke, Preceptor to Edward VI. It is said that from his childhood Bacon discovered great vigor of intellect. During the period of manhood, he became the author of a succession of works; and when 58 years of age, now 218 years ago, published to the world his great work, the *Instauratio Scientiarum*, or Instauration of the Sciences; the second part of which, his *Novum Organum*, has procured for him the title of "Prophet of the Arts and Father of Experimental Philosophy."

As this literary institution has been denominated Bacon College, and its founders have offered to the public the name of "the Father of Experimental Philosophy," as a symbol of the uncorrupted interpretation of nature which

they have themselves embraced, and which they have pledged their reputation and sacred honor to deliver to the ingenuous youth whose education shall be confided to their care; and as this work, much spoken of but little understood, is not easily procured, nor when procured easily understood and relished, and attended to, the following very general account of this celebrated treatise, the *Novum Organon*, extracted chiefly from a paper of Lord Brougham's concerning it, will not, it is presumed, be deemed unsuitable to the present occasion. First Part.

"Lord Bacon," says Brougham, "was the first who taught the proper method of studying the sciences, that is, he pointed out the way in which we should begin and carry on our pursuit of knowledge in order to arrive at truth. He gave a set of rules by which mankind might deliver themselves from slavery to names; and from wandering among fanciful systems, return once more as little children to the school of Nature."

"The task he chose was far more useful to the world, and honorable to himself, than that of being, like Plato, or Aristotle, the author of a New Sect: he undertook to expose the errors of those who had gone before him; and to show the best way of avoiding them for the future: he had a principal share in pulling down the cold building of a false philosophy; and with the skill of a superior architect he laid the foundation and sketched the plan of another fabric, and gave masterly directions for those who should come after him—how, upon the ruins of the first the temple of science must be erected anew. As in a great army, there are some whose office it is to construct bridges, to cut paths along mountains, and to remove various impediments, so Lord Bacon may be said to have cleared the way to knowledge; to have marked out the road to truth, and to have left future travelers little else to do than follow his instructions; he was the miner and sapper of philosophy; the pioneer of nature; and

he eminently promoted the dominion of man over the material world."

"As the returning light appears more glorious after the sun has been eclipsed," says his Lordship, "and the order and beauty of nature would look doubly striking to an eye that had seen that chaos from which it arose, when all was without form and void.—So if we glance but for a moment at that darkness which so long overshadowed the human mind, the retrospect will serve to show more clearly the merits of a philosopher, who may be regarded as the morning star of that illustrious day which has since broken out upon mankind, and in the spirit of whose method, even the immortal Newton himself explored the heavens—by the aid of a sublime geometry, as with the rod of an enchanter, dashed in pieces all the cycles, epicycles, and crystal orbs of a visionary antiquity, and established the true Copernican astronomy on the solid basis, of a rigid and infallible demonstration."

To give greater effect to his brief account of the *Novum Organon*, and to cause the method of philosophizing which it recommended and introduced to be more felt and better estimated, Lord Brougham takes a cursory glance at the state of science at the time when Bacon flourished; and cites as illustrative of the absurd and extravagant notions, which had prevailed in those times when the human mind was wholly unchecked by the rules so wisely propounded by Lord Bacon, the system of *Cosmas Indopleustes*, "This philosopher affirmed that the earth was an oblong plain, surrounded by an unpassable ocean. An immense cone in the form of a sugar loaf, placed in the north, was the centre around which the sun, moon, and stars daily revolved: the shape of this mountain, and the slanting motion of the sun, accounted for the variable length of the days and the changes of the seasons: the heavens were supposed to be an immense arch, one side of which rested on the earth and the other on

two mighty pillars beyond the sea; under this vault a multitude of angelic beings were employed in guiding the motions of the stars." "Such," says his Lordship, "was the theory which gravely presented itself for adoption, seven or eight centuries later in the world than Euclid, Archimedes, and Appollonius."

The above instance of absurdity in natural science was, if possible surpassed by the extravagant and fanciful theories which prevailed in mental science. "In the peripatetic philosophy, what takes place in sensation," says Lord Brougham, "was thus described; a sort of images, or, as they were termed, *sensible species*, that is, certain films of the shape of bodies, came off, it was said, from the objects of sense, and, arriving at the organs which were proper to them, were admitted to the nerves, and by them conveyed to the brain: here these images were impressed, as the engraving: of a seal on wax, and being now refined into what are called *intellectual species*, the whole business of sensation and perception was supposed to be accounted for. Thus, by a jargon of words," continues the Chancellor, "were men taught to believe they understood the manner in which matter communicates with *mind* or *spirit*, and their operations upon each other, which all that has been said and written upon the subject shows to be inexplicable, and to be received simply as a fact in the constitution of sentient being."

But the system of philosophy, which triumphed over all Others and maintained its influence over men's minds the longest, and even to the times of Bacon himself, was that of Aristotle. "Christians, Jews, and Mahometans," says Lord Brougham, "united in professing assent to the great lawgiver of human opinions: not Europe alone, but also Africa and Asia, acknowledged his dominion; and while his Greek originals were studied at Paris, translations were read in Persia and Samarcand."

Glosses, paraphrases, summaries, arguments, and disser-

tations on his works were everywhere read, written, and published; and although the Pope thundered upon him from the Vatican the mighty Stagirite maintained his sovereignty in the seats of learning, and professors at their inauguration swore to adore him and to be directed by no other guide. Lord Brougham admits, however, that John of Salisbury, Grostete, bishop of Lincoln, Roger Bacon, Vives, Elbert, Copernicus, Galileo, Kepler, Gassendi, M. Luther, Ramus, Bruno, Campanello and Nizolius, with some others, contributed to undermine the influence of Aristotle; but— "It was reserved," says his Lordship, "for Francis Bacon, Lord Verulam, to break the spell of the mighty enchanter of Stagira, and to give a final blow to the scholastic philosophy." "The body of the *Novum Organon* is divided into two parts. The former of these, which is intended to introduce the latter, is calculated for preparing the mind for receiving and employing the doctrine contained in the second part which delivers the method of proceeding in all kinds of inquiries in order to an acquisition of a more accurate knowledge of the works of nature and a more extensive dominion over it."

I would here observe, that the serious, but imaginative mind of our great philosopher seems to have been smitten with an analogical thought, which adhered to him during the whole time of his composing his *Novum Organum*, as may be seen in the plan and execution of the work. I refer to Christianity: he speaks everywhere of nature and of the human mind as a kingdom and temple in which truth alone should be revered and adored. "All these idols are solemnly and for ever," says he, "to be renounced, and *the* understanding must be thoroughly cleared and purged of them; for the kingdom of man, which is founded in the sciences, cannot be entered otherwise than the kingdom of God; that is, in the condition of a little child." The idols referred to, are those prejudices which retarded

the progress of science and obstructed the lights of nature, quaintly and according to the analogical idea under which he wrote, called idols. It is truly admirable to see with what clearness he beheld, and with what accuracy he has under this figure classed and described those falsities which usurped the place of truth. Perhaps this part of Bacon's work is insusceptible of improvement even after the lapse of two complete centuries. This classification of prejudices forms the most striking feature of the first part of the *Novum Organum*, and stands in four parts designated—*Idola Tribus*, *Idola Specus*, *Idola Fori*, and *Idola Theatri*; that is: 1st, idols of the tribe, or the prejudices common to mankind; 2d, idols of the den, or individual prejudices belonging to every one as the possessor of a particular den or person; 3d, idols of the market-place, or those prejudices which arise from mere words or terms in our common intercourse with mankind; 4th, and lastly, idols of the theatre, or "the prejudices and perversions of the mind arising from the fabulous and visionary theories, and the romantic philosophy, that so long prevailed in the world."

The next part, of the *Novum Organon* relates to the different philosophical theories which had given rise to the last of the four classes of prejudices, or the idols of the theatre. Bacon then delivers his thoughts on the characteristics of false systems and the causes of error in philosophy; and after treating of the grounds of hope for the future advancement of the sciences, concludes the first part of his great work with some further remarks preparatory to the inductive method. "Finally," says he, "should any one object that the arts and sciences may be abused to evil purposes, as luxury and wickedness, let this sentiment be allowed to have no weight. The same objection would equally apply to all the most excellent things in the world, as genius, courage, strength, beauty, riches, and even light itself. Let the human race regain their dominion over nature, which belongs

to them by the bounty of their Maker, and right reason and sound religion will direct their use."

"Thus," says Lord Brougham, "did this vast genius point out to mankind the causes of those errors which so long effectually obstructed the paths of science; thus did he encourage them to hope for a brighter era, and give directions for the more successful pursuit, in future, of knowledge and truth."

SECOND PART.

The second book of the *Novum Organon* may be divided into three parts, which comprise Aphorisms, or remarks on what is termed *the Discovery of Forms; Tables* in illustration of this discovery; and the *Doctrine of Instances*.

Of the first of these sections, Lord Brougham says: "After the primary object of ascertaining facts, or collecting the history of nature in regard to any subject of enquiry, has been effected, the next aim proposed is, by comparing these different facts to produce certain changes in matter, and to discover the ultimate *causes* on which its qualities depend. The object and aim of human power, says Bacon, is to produce a new nature or natures on a given body; and the object and aim of human knowledge is to discover the *form* of a given nature; that is, its real difference the nature of which makes it what it is, (*naturam naturantem*) or the source whence it flows."

The scholastic word *form* is borrowed from the Platonists, but employed with a different meaning; for, while they, in the spirit of their mental philosophy, held with Pythagoras that the *forms* and *essences* of matter were in the mind, Bacon condemned this philosophy, and argued that they were in matter itself; and by *form* meant nothing more than the cause or mode of action, or law by which different natures are regulated. "The *form*," Lord Bacon says, "is the same thing as regards our knowledge, as *the cause* not

limiting the meaning of this word to the *antecedent* or *circumstances* which immediately produce a succession of events or changes, but including also the source from whence *permanent qualities* in body are derived." The form of heat, then, would be the cause of heat, and the forms of transparency, brittleness, elasticity, softness, hardness, taste, color, &c. would be the causes of these qualities in matter; the knowledge of which Bacon seems to have imagined would enable philosophers to transfer these properties to other substances, and so create anew nature; as for instance, if the given nature were gold, to know the cause of this would enable the philosopher, he supposed, to induce the quality of gold upon a foreign nature or substance; a problem which, for a long period vainly engaged the speculations of the Alchemists. But in this matter, Lord Bacon seems to have promised too much, and to have set mankind a task beyond the compass of their natural powers; for, as Lord Brougham observes: "Upwards of two centuries have rolled away under the auspices of Bacon's system, and no one would as yet affirm that we have actually arrived at the boundary of nature, so as to have discovered the essence of matter itself, or of any of its various modifications."

"To the discovery of *forms* or causes," proceeds Bacon, "belongs the *latent process* (*latens processus*;) continued from the manifest producing cause of changes in bodies, and what is obvious to the senses, up to the giving of the form itself; that is the ultimate law of nature in the particular case; or at least, what appears to be the law."

"There also," Bacon adds, "belongs to it the discovery of the *secret structure* (*latens schematismus*) of bodies that are quiescent and exhibit no motion."

"This *latent process*" observes Lord Brougham, "undoubtedly a grand object of philosophical inquiry, to the farthest verge of human power, is, therefore, in modern language, the invisible and secret progress by which sensible changes

are produced; and involves what has been termed *the law of Continuity.*"

"What Lord Bacon terms the latent schematism, or structure of bodies, is that unseen shape and arrangement of their parts, on "which it is obvious, so many of their properties must depend. The internal structure of plants, and the constitution of crystals are instances, and an inquiry into these is an inquiry into what is here quaintly termed the latent skematism; and so of an inquiry into *electricity, gravitation, magnetism,*" 8;c. &c.

Upon Bacon's whole doctrine of forms, Lord Brougham adds, "It must be confessed that Lord Bacon, emerging as he did from the prejudices of those ages in which philosophers pretended to account for almost every thing, seems not only to have anticipated, as we have already observed, a greater perfection in human knowledge than it will probably ever obtain, but also to have somewhat mistaken the way in which knowledge is to be converted to practical purposes. He supposes that if the form or cause, or law of any quality were known, we should be able by inducing that "*form,*" on any body to communicate to it the said quality. It is not obvious, however, that even this knowledge would necessarily conduce to more simple and advantageous methods, than those of which the arts now furnish many specimens. We are quite ignorant, for instance, on what *color* in bodies precisely depends—what peculiar construction of surface it is which makes a body reflect one particular portion of light, rather than another; yet we know how to communicate this quality from one substance to another. Would a knowledge of that concealed structure, on which this reflection depends, enable us to impart it to bodies more easily than we do by immersing them in a liquid of a given color?"

After some directions for the transmutation of bodies and the raising of axioms from experience, Lord Bacon submits

in section second his tables illustrative of the inductive method.

"Lord Bacon formally exemplifies his method of induction in this part of the *Novum Organon*, on the subject of heat; his object being to inquire, what is its form or nature? In order to institute this inquiry, he arranges the facts and experiments he was acquainted with relating to it, in five different tables.—These tables, proceeds his Lordship, while they partake of all the imperfections of the *Sylva Sylvarum*, can scarcely be denied the praise, as Professor Playfair remarks, of being "extremely judicious," while the whole disquisition, as the same excellent Judge observes, is highly interesting."

Table 1st. The first table contains instances in which heat is found, and is termed by the author the *affirmative table*, or instances of substances that agree in possessing the nature of heat.

Table 2d. The second table is negative, and contains a list of things in which heat is not found.

Table 3d. The third table consists of a comparison of the degrees of heat found in different substances.

The three tables, continues Lord Brougham, containing a great number of positive, negative, and comparative examples on the subject of heat, "are designed," Lord Bacon says, "to present a view of instances to the understanding. And when this view is procured, the business of induction is to be put in practice. For, upon a particular and general view of all the instances, some quality or property, continues our great author, is to be discovered, on which the nature of the thing in question depends. God, the giver and creator of *forms*, doubtless knows them by immediate affirmation, and at the first glance; and so, perhaps, may angelic intelligences; but this is certainly beyond the power of man, to whom it is given, first, by negatives only, and after a perfect exclusion by affirmatives. We must, therefore,

make resolution and separation not by fire, but by the mind, which is, as it were, the divine fire; and thus the work of genuine induction in the discovery of forms or causes, is to throw out or exclude such particular natures as are not found in any instance where the given nature is present; or such as are found in any instance where that nature is absent; and again, such as are found to increase in any instance where the given nature decreases; or decreases where that nature increases. And then, after this rejection and exclusion is duly made, the affirmative, solid, true, and well defined forms or causes will remain as the result of the operation, while things that are volatile will go off, as it were, in fume."

"The first step, therefore, according to Bacon, in an inquiry into the form or cause of any thing by induction, is to consider what things are to be excluded from the number of possible forms or causes; this exclusion contracts the field of inquiry, and brings the true explanation of the case more within our reach."

Table 4th. Bacon's fourth table, accordingly, proposes to exhibit an example of this exclusion or rejection of natures from the form of heat; that is, a rejection of those things as the causes of heat in which it evidently cannot consist.

Table 5th. The next, which is the fifth table, and the last, is quaintly entitled, "The first vintage concerning the form of heat: that is, a rough and general specimen of a conclusion derived from the foregoing investigation."

This brings us to section 3d, of the *Novutn Organon*, in which Lord Bacon proposes to consider the comparative value of facts, as a means of finding truth. These he divides into three classes; those that address themselves to the *understanding*; those which assist the *senses*; and those which conduce to *practice*. It was Lord Bacon's design, after treating of the instances of which we can only give the general caption, to proceed to the helps of induction;

the rectification of induction; the method of varying inquiry; the prerogative natures of inquiry; the limits of inquiry in a list of all the natures in the universe; the reduction of inquiries to practice, or to the use of mankind; the preliminaries to inquiry; and the scale of axioms or principles. These eight topics, says Lord Brougham, were deferred, probably, till the author had found time to accumulate more materials, and they were never discussed: so that this work was left in an unfinished state.

In closing this treatise, says Lord Brougham, we may safely affirm that, by giving the inductive philosophy to the world, Lord Bacon has proved one of its most signal benefactors; and has largely done his part towards promoting the final triumph of truth, whether natural or moral, or intellectual, over all error; and towards bringing on that glorious crisis, destined, we doubt not, one day to arrive, when, according to the allegorical representation of that great poet, who was not only the admirer of Bacon, but in some respects his kindred genius—TRUTH, though "hewn, like the mangled body of Osiris, into a thousand pieces, and scattered to the four winds, shall be gathered limb to limb, and moulded, with every joint and member, into an immortal feature of loveliness and perfection." This brief account of the *Novum Organon* we close with the first sentence of that immortal work. *Homo naturæ minister et interpres, tantum facit et intelligit quantum de naturæ ordine re vel mente observaverit: nec amplius scit aut potest.* Man, the servant and interpreter of nature, understands and practices just in proportion to his knowledge of nature's laws. More he can neither understand, nor accomplish.

But as, in the above birds-eye view of the *Novum Organon*, it may be felt by my auditors, that I have hastened too rapidly over some of the most important points of Chancellor Brougham's account of it, we shall, in conclusion to this first part of our discourse, and as preliminary to its see-

ond part, here introduce an induction of voluntary power, or an inquiry into the cause of spontaneous action, on the plan recommended by Lord Bacon, which, we trust, will supply in some measure the defect, and enable the hearer to form more distinct apprehensions of the high and subtle method of Baconian argumentation.

Suppose, then, it were required to discover the cause, or, as Bacon styles it, the *form* of spontaneous action, what should we first perform? I answer, we should first make up by positive instances the table which consists of affirmative *natures*, or befofs in which the phenomenon of spontaneous action is perceived to exist; that is, we should form our first table by collecting into it all animals, as quadrupeds, lions, leopards, ounces, elephants, &c. Also, fowls, as eagles, ostriches, doves, wrens, &c. Fishes, insects, reptiles, amphibia, animalcule, and man, of all of which it can be safely affirmed that they are endowed with the power of spontaneous action, because they afford to us all sensible proof of it.

2dly. We should next make up our negative, or second table, comprising, according to Bacon's directions:

1st. A list of those natures which are not found when the given nature is present, as water, limestone, air, granite, gasses, earths, metals, oils, essences, trees, shrubs, herbs, grasses, etc. which are never present when the given nature is present, or spontaneous action is not seen in these natures.

2d. Natures found where the given nature is absent, as dead animals, as beasts, birds, fishes, insects, reptiles, etc. and all these asleep; that is, spontaneous action is absent in these substances while organization, etc. remains.

3d. Natures increasing while spontaneous action is decreasing, as sensation, reflection, hope, joy, misery, etc.

4th. Natures decreasing while the given nature is increasing, as faetal circulation, maternal care, etc.

Having filled up table 2d, comprehending the above four

rules, we should next form our third table, in which we would place all such natures as possess the given nature in different degrees; that is, we should collect into it all those things in which spontaneous action was seen to exist, with more or less force; this is a table of prime value in Baconian argumentation, and enables us to take comparative differences with wonderful exactness by furnishing every possible variety of each nature to which our attention may be directed.

In our fourth table we should proceed to put the business of induction into practice; that is, we should begin to exclude from the possible causes of spontaneous action all the natures contained in our second or negative table, viz. rocks, liquids, gasses, earths, essences, oils, metals, etc., because, according to rule 1st of this table, these substances are absent when spontaneous action is present; or said action is not the result of any or all of the powers and properties possessed by the substances above enumerated; or a being may have all the properties of these natures and not possess spontaneous action. But these natures are characterized by all the primary properties of matter; the primary properties of matter, therefore, as impenetrability, inertia, figure, extension, divisibility, attraction, are also to be excluded from among the possible causes of the phenomenon in question; that is, a nature may be endowed with all these properties and not possess spontaneous action or the power of it; or the power inquired after is not a property of matter unorganized.

But matter exists in an organized as well as in an unorganized form. It may, therefore, be supposed to be the result of organization; that is, organization may be supposed to be the cause of spontaneous action; or that said action is a property of organization. But organization will not account for the nature or appearance in question; for, under rule 2d, table 2d, we have men and animals asleep, and even

dead; in which cases the nature supposed, viz. organization, continues present while that inquired after is absent; that is, while spontaneous action has departed, organization continues to be present. Organization, therefore, is not the cause of it; or spontaneous action is not to be referred to organization for its cause.

Thus we negative both the primary properties of matter and organization; that is, we exclude these from among the possible causes of spontaneous action. But, again, the given nature may be like color, taste, etc. a secondary quality of matter. But this would involve a great absurdity, inasmuch as it is universally allowed that matter, in all its forms, natural and artificial, is inert; that is, it is allowed to be endowed with the property of *inertia*, a word intended to signify something the very reverse of volition, or spontaneity. This inertia is said to be of two kinds, namely, the inertia of motion, and the inertia of rest; or matter is incapable of spontaneity, whether it be in motion or at rest; nor can it modify this inertia by either increasing or diminishing either the one or the other. If then we should refer the spontaneous action of men and animals to the matter of which their bodily organs are composed, we should establish this absurdity that matter is endowed at once with volition and inertia, that is, that it can at once will and not will action at the same time, or that it is itself a contradiction.

But again, spontaneous action may be referred to sensation, etc. for its cause; but as this with other natures mentioned under rule 3d, table 2d, is seen to be among natures which increase while the action being investigated is seen to decrease, and as it is itself to be referred to a sentient being for its cause, it will not account for spontaneous action.

Again, the natures under rule 4th, table 2d, with many others of the same class, which would be enumerated in an

induction not intended merely for illustration or an example, may be supposed to give birth to the phenomenon in question; but these are seen to be among things and natures which decrease while the nature investigated is increasing; therefore, according to said rule, they are to be excluded from among the possible causes of voluntary change or spontaneous action.

Having, therefore, negatived all these natures, namely: matter, its primary properties, its secondary qualities and organization itself; for it would be absurd to suppose this the cause of spontaneous action, seeing it itself is a phenomenon of the living principle, for organization does not produce life, but life organization as modern physiology discovers; we now form our 5th table, and, as Bacon says, gather "the first vintage," or announce as the result of the whole, the following truth, viz: that spontaneous action is not to be referred to matter in any of its conditions as its cause. This extensive subtraction being made, what remains in those natures contained in our first table, namely: animals as quadrupeds, fowls, fishes, insects, men, etc., to which to attribute spontaneous action? I answer—There remains nothing but the living principle, or mind, to which we can refer volition and the nature investigated, viz. voluntary change or spontaneous action. If then it be made a question whether said action is to be referred to a material cause rather than to the living principle, which is totally different in its essence or nature from matter, and as much distinguished for volition as matter is for inertia, there is this argument against it, that matter is seen in all its conditions organic and inorganic, apart from voluntary change; but this voluntary change or spontaneous action is never seen apart from the living principle. Here, then, we have the living principle or mind as the cause of spontaneous action; which was the matter sought, or the thing to be demonstrated. Matter and mind, therefore, are two substances, essentially distinct: the

one characterized by *volition*, the other by *inertia*; matter then is not mental, just as the mind is not material. Again, as matter is inert, and mind is endowed with volition, it follows that all motion of whatever sort among the various parts and parcels of material nature originates from mind, the great impulsive mind; and as the Deity is distinct from matter and superior to it, the vast and numberless globes which constitute our planetarium and the universe, rolling in their several orbits from age to age, without any sensible change, and totally incapable of either increasing or diminishing the motion impressed upon them when first launched into space by the omnipotent hand of their great Creator, furnish us with a sublime illustration of this induction, that matter is inert, and all motion, spontaneous motion in particular, is to be attributed to mind as its cause.

But we come to the second topic of our discourse,—the Elements of Universal Education. Availing ourselves, therefore, of the vantage-ground supplied by the preceding induction, we propound as those elements subjectively, *matter* and *mind*. These, whether considered philosophically or psychologically, in the finite or infinite, in nature or in art, in society or in religion, are the *prima materia* of thought and the elements of all education.

1st. *Of Matter*:—By matter, as an element of universal education, I do not mean that which may be supposed to have been the product of mere power leaping forth *ab initio* from the bosom of a blind omnipotence, all unlovely and "without form and void," *tohu va bohu*, chaotic and desolate, with darkness resting upon the face of the abyss and the "Spirit of God hovering over the surface of the waters." But I mean matter as that Spirit moulded it into variety and wrought it up to the highest pitch of manifest loveliness, beauty, grandeur, and sublimity in the works of nature.

The great points in the Mosaic cosmogony, which is the true cosmogony, are five: 1st, The creation at once of the

heavens and the earth, or the entire of material nature. 2d, The chaotic and unfurnished state of our own sphere in particular, as a special part or portion of the creation. 3d, The means, viz. the agency of the Spirit, employed by the omnipotent Creator for divesting it of these attributes of chaoticism and desolation. 4th. The actual removal of the chaotic attribute by the introduction of natural order—that is, by the separation and systematic allocation of the several elements of which the mass was composed, viz. light, atmosphere, land, and water; and 5th, and lastly, the extinguishment of the attribute of emptiness or desolation by the actual introduction of secondary creations—plants, animals and man.

It is matter in order then—matter wearing the sacred impress of the original and infinite mind;—matter stamped with every seal, and engraved with every image of the wisdom, power, goodness, truth, purity, and loveliness of the great Creator;—matter extending from the animalcule, whose monocular form transcends in minuteness the microscopic sphere, as far as that sphere transcends that of human sense, upwards to the planetarium and universal material nature.—It is matter brought into existence and upheld in that existence by a great First Cause;—it is matter itself pregnant of secondary causes; and itself operating by links and concatenations of secondary causes from the center to the periphery of all its systems, mechanical and chemical, mathematical and physical; further still, it is matter in its higher and subtler operation, as it is seen passing from without to within the spirit of man, quitting as it were its native external allocation and appearing in the chambers of the soul, the court of consciousness, there presenting itself as the subject of trial, and to be approved or condemned by reflection, according to the ideal of mankind. Finally, it is matter reappearing with all the beauty and variety of human taste and human skill in the new forms and new crea-

tions of arts and useful inventions, that is here proposed as the first element of universal education.

Matter, then, as it bears the impress of God—matter as it enters the human mind, and reissues thence with the impress of man, offers a vast and endlessly varied field of exercise for the development of the human powers; and the development of the human powers is *objective* education; that is, the object of education is the unfolding of the physical, intellectual, and moral powers of mankind; or the setting free in man that which is as yet fixed.

2d. *Of Mind*:—While mind is proposed as a second element of universal education, and is here discoursed of subsequently to matter, yet we mean not to award any ontological pre-eminence to the latter but a logical one merely as facilitating the apprehension which my address would develop of both; for surely it would be exceedingly preposterous to reason that matter produced mind rather than that mind produced matter; for that would be all one with asserting the absurd, viz. that the order of creation was from dead matter to living mind, the very reverse of the fact; for, as mind is one and indivisible, and matter is various in its being and infinitely divisible in its form, it is more rational to assert the eternity of one than the eternity of many—of mind than of matter.

Here we would present *mind*, then, in its greatest extent without limiting it to man, we would present it as it descends downward to the minimum of animal nature—the monocular entities that lie on the utmost verge of vital existence, or that constitute the nether pole of the animated world, and upward thence through all its forms to man; and upward still to God, the Mind of minds, who throughout his starry temple beholds alike the vast and the minute, the animalcule and the planetarium.

"Who sees with equal eye, as Lord of all,

A hero perish and a sparrow fall."

We present mind, then, as an element of universal education, not merely as it appears in the forms, instincts, and habits of animals, and the reason and powers of man, but as it also appears in the infinite and original mind of the Deity himself in the creation of these and of material nature withal, fixing the difference between matter and mind, and between men and things, establishing the relations between them, and determining their reciprocal uses. Nor would we stop here; for God is the author of true religion as well as of nature; and, therefore, adding the one to the other, the divine mind is to be understood only through both, and not one of them merely; for nature and religion are to the Divine mind, what art and society are to the human mind; and as art without society would present to us but a defective history or picture of humanity, so nature without religion would give but a defective image of the Deity. To see therefore all that is beautiful and useful, and just, and holy in the Divinity, we must follow on from nature to religion to know him; from the power and skill displayed in the one to the authority and philanthropy displayed in the other; from the natural to the spiritual; from the changing to the unchanging; from the mortal to the immortal; from the temporal to the eternal.

Descending thence to man, we should read the nature and history of the human mind, not only in its admirable powers to exhaust and compass external nature, and society, and religion; but we would view it in its judicial and highest functions, clothing itself with a majesty superior to them all; and in its courts of consciousness adjudicating in regard to them all upon the true and the false, the beautiful and the deformed, the just and the unjust, the sacred and the profane; and thence we should follow it in its outgoings by all these as they re-issue from its council chamber, bearing on them the traces of its own 'high adjudications. This view of the human mind would involve

a history of the literature, the natural philosophy, society, arts and religion of the world. But again we would view it in its still more marvelous powers of supremacy over itself, and contemplate it as it turns itself in upon itself for the examination and ascertainment of the attributes and faculties by which it is characterized. Here it is that the human mind achieves its noblest victory, triumphs over itself, and greatly demonstrates its superiority to that of the inferior tribes, who are certainly incapable of self examination. Of what an exquisite nature must that creature be possessed, which after having impressed itself upon all surrounding objects and triumphed as it were over external nature, invented art, compassed society, and judged religion; turns intrepidly upon itself, and by a psychological struggle with its own powers, triumphs over itself by constituting itself its own mirror.

Thus we have mind for the last element of universal education; the finite and the infinite; the created and the uncreated; the mind of God and the mind of man. But these do not present themselves most obviously in the abstract, but in the concrete; in effect and not in essence. Hence we look for the mind of the Deity in nature and religion; and for that of man in art and society.

And we have matter for the first element—matter wearing the double impress of God and man; and glowing with all the utility, beauty, and variety of natural history; and the arts and useful inventions of mankind. Nature and art, society and religion are therefore to be regarded as the Divine mind, and the human in positive development, and these grand subjects form the immediate and universal elements of education, when considered subjectively or in regard to subject. Nature and religion are to the Creator, what art and society are to his creature; that is, the mind of man bears the same relation to society and art, that the divine mind does to religion and nature. And as

there would have been no society if there had been no art; so there would have been no religion if it had not been preceded by nature; and if the means and the extremes of these four terms are not equal to each other, yet do they resemble each the other in this, that as nature exhibits the Divine mind in regard to order, variety, utility, beauty, grandeur, sublimity, and immensity; so art furnishes us with man's ideas in regard to all these sentiments and to grace, dignity, majesty, veneration, etc. Also, as religion is an expression of the justice and authority of God, so society is an expression of human justice and human authority, so that if nature is an expression of the intelligence and taste of God, and art of the intelligence and taste of man: so religion is the exhibition of the philanthropy and authority of God, and society of the philanthropy and authority of man. Nature and art then, religion and society constitute the great theatre, I repeat it, in which is developed the mind of God with that of his creature man.

The editor of the volume of "Transactions of the College of Teachers, for 1837," says in his concluding notice to the volume, that "The fact cannot be denied, that in the face of all the fancied improvements of the age, genuine education is not yet placed on substantial ground. "We deem it high time that the public mind be brought to bear on this subject; and that the dull dignity and useless forms that pass for solid matter should give place to realities." We do not presume to declare what the learned and talented editor meant by the phrase "*genuine education*;" nor would we pry very narrowly into the signification of his expression "substantial ground;" but if the gentleman had said, that the American system, or that system of education which alone is adapted to the United States, had not yet been ascertained, either in its elements, subjects, objects, end or aim, then he would, to us at least,

and perhaps to the components of his own College, have been perfectly intelligible; for it is obvious to us and it might be proved from the published Transactions of the College, that it is equally obvious to that learned body of philanthropists, that this is the fact, namely: that the American system is still in embryo; and has not yet appeared in such form as to permit us to place it on "substantial ground."

In the Introduction to the same volume of Transactions we read as follows "This College does not yet pretend to have discovered the *best plans*; there may be individuals connected with us in this wide West, practicing far more judiciously, in this extended field of moral improvement, than any of our colleagues, within the scope of our observation. This College lays claim to no monopoly, or wisdom, or experience; it pretends to no more than this, it institutes a grand annual mart, where the dealers and traffickers in intellectual good may assemble for the interchange of their wares, and to receive and to give encouragement.

"Education is a progressive science; its principles have not yet all been unfolded, or at least with all the brightness of which they are susceptible. The dextrous management of its details, is far from being perfect, especially that enthusiasm and conviction of *honorableness* with which it ought ever to be attended, are sadly deficient."

"*The College does not yet pretend to have discovered the best plans.*" It is manifest from this sentence that the members of the College of Teachers are associated together in the hope of discovering something in regard to education. I know not what that something is, but it is here styled the "*best plans*," and acknowledged by the editor to be yet a *terra incognita*, a something *yet unknown*. It will be deemed no forced corollary from the above citation. I trust, to say that those learned philanthropists hope in

future yet to prefer legitimate pretensions to an important discovery; for that they are assured, that "general education" is not placed upon substantial ground the preceding quotation infallibly demonstrates.

But now suppose the thing longed for and enquired after by the College of Teachers, to be "the United States' System," and to be pitched or set upon the elements and subjects named, viz: matter and mind as unfolded in nature and religion, art and society, would it not be placed upon "a substantial ground"? would it not stand upon the infallible basis of all authority, human and divine? For what is nature and religion but the whole mind of God, and what is art and society but the whole mind of man in positive development? It is most obvious that while every partial system must have a narrower foundation, no true system can possibly possess a more extensive one. For what subject of thought, what thing to be known, what matter to be enquired after belongs not either to God or man, to matter or mind, to nature and religion, or society and art? Here then we have in fact the basis, the infallible basis, of all true education—whether private, popular, or national.

The members of this learned body of philanthropists, the College of Teachers, in their "Transactions," lay before the public, beautiful, learned, and sometimes profound discourses on different branches of learning, and on different kinds of education, as Domestic Education, Practical Education, American Education, Universal Education, Popular Education, etc. But in no instance has any one of them attempted a discourse on the elements, subjects, objects, aim, and end "of the United States' System," so as to unfold for the nation a scheme which, while it may be improved *ad infinitum*, shall never be superseded. But this is precisely what is wanted, yes, we want a system which, while it can admit of endless improvement, shall never be superseded.

The detached and isolated discourses in the different volumes of "Transactions," on Discipline, the Classics, Mathematics, Physical Science, Government, Music, Emulation, Calisthenics, Mental Philosophy, Anatomy and

Physiology, Duties of Teachers, Moral Culture, Female Patriotism, etc., etc., must fail to be appreciated so long as we are compelled to read them apart from that national system to which they belong. These different themes are like branches viewed separate from the tree on which they should grow. What then is the root, and what the trunk of which they are the branches? I answer, matter and mind are the root. Nature and art, society and religion form the trunk, and altogether would form the United States' education organized. The College of Teachers like the rest of us, want a starting point—the *punctum saliens* of the national system. But this more evidently hereafter.

Having brought into view the constituent elements, the identical subjects of universal education, viz. *Nature, Art, Religion, and Society*, let us cause them to stand out instill greater prominence, in still bolder relief upon the canvass of thought by speaking of them separately in relation to the subject handled.

1st. The first of these, then, is external Nature. Now if this be examined in relation to study or education, we shall see that it is divisible into three parts properly. The first comprising the sensible qualities of things, as tastes, smells, colors, sounds, tacts, and the qualities and properties of things obvious to the eye. The second contains the natural history of things, comprehending Mineralogy, Botany, and Animated Nature. While the third includes the sciences that treat of the effects of bodies acting upon each other, and of the natural action of their elementary parts, called Natural Philosophy, and Chemistry. Nothing can be more obvious to an intelligent mind than the threefold divi-

sion which is here noticed. Here, then, we have laid in nature the foundation of that threefold division which usually characterizes education, viz: primary, secondary, and collegiate instruction; sometimes expressed thus, common schools, grammar schools, and colleges. But we can at present only glance at this matter, and so we pass on to observe the like division in art.

2d. *Of Art*:—Art, in perfect harmony with nature, has also its primary, secondary, and higher divisions; that is, the arts may be divided into the useful, the ornamental, and the polite or fine arts. The useful arts are those of agriculture, and the mechanic arts, including manufacture, trade and commerce, building, surveying, etc. etc. The ornamental arts, those of writing, drawing, etching, gilding, music, and several others; and the fine arts comprehend painting, sculpture, engraving, architecture, etc.

Thus art proceeds from the useful to the ornamental and thence to the beautiful and the sublime; and by this regular progression establishes and confirms the usual and ordinary division which obtains in education; viz: primary, secondary, and philosophic instruction, noticed in the preceding paragraph. The utility, beauty, and grandeur which appear in art are elements of education that exert a noble influence on the human heart, and deserve to be cultivated. Man finds not his ideal conceptions in the mere useful, nor even in the ornamental; he would add to them the grand, the sublime; and reach the *beau ideal* by the chisel of Praxiteles, the pencil of Guido, Raphael, or Michael Angelo, the eloquence of Demosthenes and Cicero, and the Epic strains of Homer, Virgil, Milton and Tasso.

3d. *Of Society*:—This third element in universal education, like the two preceding ones, furnishes also the *materia* for primary, secondary, and philosophic instruction, or common, grammar, and collegiate schools. The primary branches of education arising out of this element are

the rudiments of language, reading, arithmetic, etc. The secondary are, logic, rhetoric, grammar, history, composition and some other branches. And the scientific department comprehends, mental philosophy, government, economics, eloquence, etc, all which demonstrate that this triple division of seminaries into primary, secondary, and scientific has a real foundation in the very nature of subjective education. Now, the nature of things is not to be overlooked or despised in any case, particularly the one before us, for, of all matters short of life, education is the most essential to man. He may, however, live without it; but if he would made the experiment, let him remember the savages, and, what is worse, the slaves and serfs to whom it is denied, and fear;—nay, let him extend his active support to education as to the sheet anchor of the vessel of liberty in which we ride.

4th, *Of Religion*:—The true religion is contained in the Holy Scriptures of the Old and New Testaments; the abundance of its matter, though very great, may nevertheless be all divided into three parts, viz: history, doctrine, and evidence; by this division, the Bible is made to harmonize with its sister elements, nature, art and society; and to furnish its quota of materia for the primary, secondary, and collegiate schools. Its elementary lesson would be the historic portions, of which there are many in almost every book of it. Its secondary instructions would be formed of its doctrines and morals; and its highest forms of instruction would consist of the whole of its evidences derived, whether from prophecy, miracle, doctrine, principles, revelations, history, or any thing else; than which there can be no nobler species of knowledge for such as by the exercise of their powers in preparatory education, are able to understand it. This is life eternal, said the Redeemer, to know thee the only living and true God and Jesus Christ whom thou hast sent.

Having thus obtained a very useful distinction in the elements of universal education, let us sum up the whole, and see what we should have in the different schools named, if, in establishing them, nature and art, society and religion should be respected.

1st. In the primary school we should have, from the first element, viz: *Nature*, instruction relative to the *forms* of things, as linear, triangular, circular, elliptical, parabolical; colors, as white, yellow, red, blue, black, pink, and all others. Also attitudes, as upright, oblique, horizontal, spiral, *reantrant*; motions, as direct, rotary, circular, elliptical, etc.; actions, as walking, running, leaping, rolling, tumbling, flying, swimming, creeping, sailing, waving, marching, falling, rising, towering, striking, vaulting, etc.; also, heights, distances, expressions, sound, tacts, smells and tastes, which it is unnecessary to name here. From the second element, viz: *Art*, we should have whatever was useful and suited to the years of the pupil. From *Society*, we should have reading, arithmetic, spelling, etc.; and from *Religion*, we should have readings in its sacred history and narratives, as contained in the Bible.

2d. In the secondary schools, we should have from *Nature*, botany, natural history, so called, and mineralogy, to which might be added, geology, geography and navigation. From *Art*, we should receive every thing truly ornamental, as drawing, etc.; and from *Society*, grammar, logic, rhetoric, composition, the languages, ancient and modern, etc.; finally, from *Religion* we should receive readings and instruction in her peculiar doctrines, miracles, etc. Here we can offer nothing but an outline, and therefore pass on to the third institution, the collegiate.

3d. In the college we should have from *Nature*, physics, chemistry, and mathematics. From *Art* we should receive instruction by readings, and exercise, in the fine arts. From *Society*, mental philosophy, governments, economics,

military architecture, civil engineering, surveying, etc. exercise in language, poetry, eloquence, and every higher branch. Lastly, we should receive the highest confirmation of our *Religion* as being from heaven, and suited in its principles and privileges, its doctrines and morals to all mankind, and so most worthy of being propagated all over the world:

But as it is a principal business of education to give freedom to the mind by the development of its powers, and the development of these powers depends much upon order and arrangement, it would doubtless greatly facilitate the unfolding of the mind from its native state of envelopment to separate the elements of universal education according to the established division of time which obtains in all countries in which Christianity prevails, and to attend to the things of nature on Monday; those of art on Tuesday: those of society on Wednesday; those of religion on Thursday; and reserve Friday for recitation and for a review of all these together as they had been attended to on the preceding days. Saturday would be the day for perfect freedom of exercise, and for the socialities and civilities of life among the students and teachers. And the first day should be the Lord's, on which parents and children alike would quietly and uniformly do honor to their Creator and their Redeemer by attending punctually to the things of Christianity and of another life.

Now all this can be accomplished very easily, if a people and the state will give themselves to it. Would it be either difficult or very expensive to set up a primary school such as is here hinted at merely, with the appendages of a *model garden*, a *cabinet* of natural history, a *museum* of the arts, and a *library* on all the elements of education, *nature*, *art*, *society* and *religion*, composed of choice productions, and suited to the age of the pupils and to their attainments in primary education? I answer it would not be difficult.

Having in a very summary manner sketched out the elements of universal education, viz. *matter* and *mind*; and traced them to the great subjects of all education, nature, art, society and religion; and followed them thence into the seats of learning, the primary, secondary, and collegiate academies, in which they appear in order to be made the *pabulum mentis*, or food of the human mind, I now advance one step farther to trace out the effects, the true effects, which competent instruction on these grand elements would accomplish in real life, and in the development of the human powers.

If, then, we consider universal education objectively, that is, in regard to its object, the powers of man to be unfolded, it will signify the development in his physical, intellectual, and moral, and religious natures, certain grand *dements* of character, with their correlatives, to which art, nature, religion, and society are respectively and pre-eminently related. I say with their correlatives; for although there may be a luxuriant undergrowth of every thing that is fair, intelligent, just, and pious, there will, nevertheless, be but one well proportioned, tall, obvious, and fruitful plant, nurtured and perfected by each of these elements of the soil in which the human soul is destined to grow. But all these four elements are but like the several ingredients of a single soil; and they are therefore all necessary to the perfection of human nature, which is the name of the perfect development of humanity; for our nature undeveloped is like the oak in the seed, named not an oak but an acorn.

What then, I ask, is the grand element in human character disentangled, extricated, evolved, and made redolent, as one may say, and fruitful by the study of nature, external nature in all her forms, colors, attitudes, motions, actions, changes, heights and distances, tastes, smells, tacts, and expressions of utility, beauty, gracefulness, the picturesque, the grand, the majestic, and the sublime with the variety

of her natural history and natural philosophy? I answer, it is the love of truth, the love of truth derived from the possession of it, and the knowledge of its exceeding and supreme excellence; for Nature tells no falsehoods, and contains none. Now although the correlatives of this noble virtue, or prime element in human character, may be numberless as the stars of heaven, and although it may have its paternity in truth itself, for we must know what truth is before we can love her, and although the useful and the beautiful, and the grand, and the various, and endless other rudimental things may be its immediate relatives, yet the love of truth is in this family the moral and phoenix of them all. This entire department of human education, the study of nature, works together, therefore, for the production of the love of truth in man. And we may be sure that where the love of this is wanting the individual's education is defective in regard to a knowledge of nature. It may be objected that savages who are in a state of entire nature are not remarkable for their love of truth. Granted; but this is because of the vulgar apprehension which they form of her as related to their animal nature only, and of their not being instructed in the knowledge of things with regard to the formation of moral character. The objection belongs to the objective branch of education and not the subjective; it is owing to the savages themselves and not to nature, to their neglect of her. not her doctrines.

But to proceed to Art:—What is psychologically the element of character developed or set free by the study of the arts? I answer, Taste—taste for the useful, taste for the beautiful, taste for the sublime—an attribute of human nature, to the proper development of which, is very nearly allied much of all that is beautiful in polished life, and elegant in refined manners. It is in this element of universal education, that man finds his ideal conceptions of the

illustrious and the grand, the graceful and the fair, the dignified and the majestic; for it is in art alone that he can group the elements which constitute these ideas. Divest education, then, of instruction in the arts, and you divest it of one of its intrinsic elements; if you break not the shaft, if you raze not the foundation, you at least smite from the elevation to which it is entitled, the chief ornament of the column of education; you dethrone its capital, and negative the fairest specimens and loveliest forms of genius to which human nature has given birth, in every age of the world, from him who before the flood, invented the organ, down to Handel and Mozart: from Praxiteles to Tom: from him who shaped out for everlasting admiration, the Venus de Medicis, and the horrific Laocoon down to David: from him whose pencil breathed upon the walls of Grecian Temples down to Raphael the sublime, and Michael Angelo, and Rubens, who grouped his fair creations like hillocks of roses.

Of Society:—What moral element is chiefly addressed by that part of education, which is referable to this subject? I answer—the love of man resolved into a sense of human right, into the idea of justice, etc. Society is an expression of man's sense of the duty of each individual to all the rest, and the duty of all the rest to each individual; or it is an expression of his idea of justice and of the ways and means by which it shall be secured to all in the community. Now it is certain that there be in the parts of education supplied from this source many co-relatives of this prime moral element designated Philanthropy, such as generosity, liberality, hospitality, friendship, and a thousand other charities of life; but these are all an undergrowth, in comparison to the master element, the love of our own species, philanthropy, manifesting itself indeed first by justice and afterwards by every other virtue and grace of behavior and forming psychologically, the fundamental moral element engendered and fostered by social education.— Justice, inflexible justice, is a cardinal virtue; a virtue without which, there is no foundation on which to build a temple to honor and to God. O! It is greatly important to belike Aristides, just. But this virtue must grow forth from philanthropy, from the love of our own species, or it is but a creation of policy baseless and false.

Of Religion:—That which is chiefly inculcated by religion, the true religion, the Christian religion, is the Love of God, resolving itself into a belief in his true, and just, and gracious character, and manifesting itself by obedience to all his commandments given through our blessed Savior and Redeemer, Jesus Christ. Lord Bacon has said, that the grand end of philosophy is to fill Society with arts and useful inventions. It may be added, that the grand end of religion, is to fill society with divine principles and righteousness; to bestow upon man the true faith; to impart to him divine privileges; to fill him with the hope of immortality, and the love of his Creator; to create in him a new heart; to renew within him a clean spirit; to clothe him with the righteousness of God and of Christ. What then should we have as the result in real life of Universal Education; an education in which due respect should be paid to each of the grand elements enumerated, nature, art, society, and religion? It would be impossible perhaps to decipher all the lights, and shades, and tints, and hues of character, as they might be seen struggling to reach the masterly and well defined elements of moral and religious excellence above spoken of; but it is certain, that the person who should enjoy the benefit of such an education as is here sketched out, must become the subject of the moral perspective in some very bold and very definable points. First, he has been instructed in the knowledge of nature, with a reference to the love of truth. Second, he has been introduced to the useful, ornamental and polite arts, with relation to the improvement of his taste and habits of Industry, or with relation to his love of the useful and the beautiful. Third, he has been taught philanthropy, or the love of man, and has had laid in his heart, as a basis on which to build the future charities of life, the love of justice and the rights of man.

And finally, he has been instructed in the love of God, by the Sacred Writings, and the hope of eternal life. Or to touch the picture once more with the pencil, or rather the pen. The student thus educated, makes his appearance at the door of society, prepared to enter on the business of life, and to be directed through all its mazes and winding labyrinths by the inflexible love of truth, all kinds of truth, natural, political, and religious, and to trust for wealth

and riches to the habits of industry, in which his youth has been trained. He now takes his stand among men as a lover of men, a philanthropist; not a misanthropist, full of the just and the good; the child, not the cheat of society.

Finally, to his character for the *true*, the *beautiful*, and the *just*, he has superadded the sacred, the holy, peace in his heart, and heaven in his eye he is the child of grace and of heavenly benediction, and rejoices in hope of the glory of God. Let come then, height of prosperity, let depth of adversity come, he can say with the ancient, "I know that my Redeemer liveth;" and with the great apostle of the Gentiles, "I know in whom I have believed, and am persuaded that he is able to keep that which I have entrusted to him against that day." The philosophy and the person of such a one, are alike consecrated; and to all intents and purposes, he is in life, in real life, a gentleman of truth, taste, justice and piety. Ladies, if I argue that "our sons may be as plants grown up in their youth;" I also argue, that "our daughters may be as corner stones, polished after the similitude of a palace."

But negatively: Suppose instruction in the knowledge of nature to be abstracted from our system of education; which I regret to say, is too frequently the case, our present schemes being little else than mere abstractions, verbiage, and consisting of the knowledge of words, rather than of things; whereas, in all education, whether primary, secondary, or collegiate, they ought to be inseparably united; suppose, I say, the knowledge of nature to be abstracted from our plans of education, what must ensue as the result is real life, or in the character of the scholar?

I answer, his love of truth must be proportionately diminished or weakened; a fact terribly to be deprecated, and to be guarded against by every possible means, by all those to whom is confided the infraction of youth. I refer not only to the love of truth as it inspires its possessor with the desire of all knowledge, but also as it relates to his morals; that is, defective instruction in natural knowledge if not less to be deplored for the ignorance than for the vice by which it is succeeded. Ignorance is indeed, to a proverb, the parent of vice; and as man declines from the true and the fair, he commences his descent towards the foul and the false; a descent which, in whatever ratio it may increase, seldom fails to progress onward, till the object of it is thrown to the bottom of society, and entombed in vice. Falsehood is the first of evils, and he who was guilty of it is very fitly styled the father of lies. The Grecian Bard with a noble indignance, has sung thus:

"Who can think one thing and another tell?

My soul detests him as the gates of hell."

And the Roman Philosopher has passed a just and noble encomium upon truth. "*Magna est veritas el prevalebet.*" Truth is great, and must triumph. In the sacred writings, the archives of our religion, God is described as the God of Truth; and our adorable Savior says, "I am the way, the truth and the life."

Instruction in the knowledge of nature is, therefore, an essential element of education, whether popular or polite, because of its relation both to knowledge and duty.

The same might be proved true of instruction in the useful and elegant arts; and of the other grand subjects of Universal Education, viz: religion and society, which are all important and intimately connected with the physical, moral and intellectual perfection of man; but we can only glance at those things here, and must circumscribe our thoughts to the limits of our discourse.

Universal education then, equally adapted to the youth of all nations, is the only true education, because it alone has respect to all the proper subjects of instruction, and to their several bearings upon the mind of the student and the formation of his character. __

The fatal errors in the education of the present and all preceding ages have been either subjective or objective; that is, they have been deficient either in matter or purpose; that is, the thing taught has been a mere remnant of the grand tissue of subjective education; and the end, aim, or purpose has been objectively a mere scantling of humanity; perhaps a mere negation; that is, the student has been taught something merely to save him from contempt. Morality has been divorced from intelligence and religion from both; and while we have busied ourselves about means we have lost sight of ends; Universal education, when it comes to be understood and nationalized, will be seen to hold to the means because of the ends, and to inculcate knowledge with a reference to duty, and to lay hold of its students for the formation of their character as men, and as citizens of a particular state or government, matters which do not identify themselves with the present modes of education.

The difference between elements of universal education, of national education, and those of the system of a particular state not having been then taken, and consequently not then understood, the late learned and lamented Mr. Grimke in 1835, while discoursing on American education in the Western College of Teachers, argued that mathematics and the ancient languages should form no part of our system. His reason for this was urged from the fact that these two branches of learning were as closely related to any other government on earth as to that of the United States. This is perfectly true; for mathematics belongs to universal education, and is therefore a piece of philosophy which equally belongs to all nations; there is nothing national in mathematics; but then it is just so with chemistry, natural philosophy, and almost every thing that belongs to nature or religion; it is in art and society that we find national matters chiefly. The ancient languages belong to *national education* properly, and may or may not be wrought into the system of a particular state, say the American system; but as there are reasons for making foreign languages a branch of study in every state system, so there may be reasons for making the ancient and dead languages also a part of our State system. But there is no proper reason for objecting to a thing as a subject of education aris-

ing from its being equally related to all nations; for then nature and religion in the mass might be excluded from our national system.

The excellent and learned Mr. Holley, who also was not aware of the distinction between elements of universal education and those of national education and the education of a particular State, and who next year reported on Mr. Grimke's scheme, met Mr. Grimke's argument by saying that "the greater and more extensive the use of any thing can be made, the greater, most certainly, must be its value." But the true answer to Mr. Grimke's scheme is, I apprehend, found in this, that, as mathematics is derived from nature, and language from society, and as the one belongs to universal education and the other to national, there is just as good reasons for retaining them in their respective places as for retaining any other branch of learning arising from the elements of *society* and *nature*; say chemistry and the French language, neither of which we would reckon wholly useless in our system. But indeed there are various special reasons for the introduction of the Latin language into the national system of the U. S., though there could be almost none for making it a part of the national system in China, or Japan, whose philosophy, literature and language have no relation to the Latin tongue.

Having now ascertained what are the elements of universal education; numbered and arranged the subjects thereof; glanced at the three schools to which these subjects give birth; and at the direct effects in real life, or in the formation of character, which such education is fitted to produce, we would next ask and answer the following question, namely: What is national education? In answer, I say, national education consists at present of the innumerable, diverse, defective, corrupted and absurd schemes which are abroad among the nations of the earth relative to instruction in the elements of universal education, nature, art, society, and religion, without any regard to the perfection of human nature, and the formation of individual and national character. But, in truth, national education ought to be only universal education nationalized and modified, and wrought up into a special system, in which the geography, natural history, national institutions, and the religion of the state, would be made predominant.

Universal education, however, differs from *national education* as universal history differs from the history of a particular state. The things of universal education belong equally to the systems of all nations as primary instruction in nature, classification, natural philosophy and chemistry; mathematics, instruction in the arts, in the principles of society, and in the true religion; but there is a modification of all these in each nation; and this is unavoidable from the fact that nations differ in their geography, natural history, climate, and productions; their arts, forms of government, national institutions, national literature, etc.; and it is the engrafting of these things and specialities upon the elements of universal education that renders the universal system a national one. Universal education, or the subjects of it, are every where the same. National education is and must be different in each particular state or kingdom; because

each state has its own history, its own biography, arts, manners and customs, laws, literature, language, and civil and political, and military and naval institutions, all of which must enter into or be engrafted upon universal education to make up a national system.

From universal education and national education in general, let us come to the American system in particular. Suppose, then, we were going to make up, or at least begin to make up, not a *system* of the United States, but *the system* of the United States, what materials have we to work with? I answer, we have first of all the elements of universal education, namely: Nature, art, society, and religion; these must form the foundation or substratum of every national system; then, in the second place, we have the peculiarities of the nation in regard to climate and productions, geography, history, and biography, laws, language, government, and civil, military, political, and naval institutions, the national arts, and national literature, etc.

But we will make ourselves better understood by a rough attempt at making up the three schools of which we may suppose the American system to be composed if it should ever be perfected. Well, then, we have as a basis or foundation, first, the four universal elements, nature and art, society and religion; and, secondly, the specialities of the nation all to be distributed into the three schools; which, for the present purpose we may name the *seminary* or primary school, the *academy* or grammar school, and the *college* or scientific school.

In the national system, then, of the United States, what should the seminary or primary school have as a course of instruction? I answer; 1st, from *nature*, it would contain lessons on the sensible qualities of things, and things themselves; 2d. lessons on the simplest of the arts, as writing, drawing; arithmetic, geography, etc. From *society* we would have the rudiments of our own language, the outlines of our own history, biography, etc.; 4th, and lastly, we would have lessons in the narrative and historic portions of the Holy Scriptures.

In the academy or grammar school we should have from *Nature*, botany, mineralogy, animated nature, geography in its highest forms, geology, etc. From *Art*, we should have every thing which could be classed with the ornamental. From *Society*, grammar, logic, rhetoric, composition, declamation, etc. And from *Religion* we would have morals, etc. The United States in everything predominating.

In the college or scientific school we would have mathematics, natural philosophy, chemistry, from *Nature*. From *Art*, lessons and exercises in the fine arts, the history of arts, etc. From *Society* we would obtain mental philosophy, law, government, economics, exercises in poetry, history, etc. And from *Religion* its evidences.

To these three schools, the seminary, the academy, and the college, might, and would, and ought to be added the appendages of model farms, model gardens, a herbarium, a cabinet of natural history, a museum of arts, and a library. In all of which America, and the United States in particular, should be visibly predominant.

In the seminary, or first school, the pupils should be taught with a special reference to the *existence* of things. In the academy, with a reference to the *classification* of things. And in the college they should be taught with relation to the *use* of things. These existences, their classification, and their use, would make up education in knowledge; and duty would be pointed out from them all. The *quid oportet* duty has been wholly divorced from the *quid est* knowledge; and children are, and have been, educated in such a way as to make them only more ingeniously wicked. At present, it is highly dangerous to send children to school; for every thing is taught for money alone, without the least respect to the formation of character. The love of our own species, philanthropy, is not taught, and is consequently but little felt either by teacher or scholar. It is an element unknown in the psychology of every scheme of education that is abroad.

But on what does the national character depend? Does it depend on national education or on universal education? I answer, that if education had nothing in it but nature, art, society, and religion, the universal elements only, then there would be no national character—that which is common to all is peculiar to none; and universal education, being common in its nature, would mould all to the same character nearly; therefore our national character grows out of those specific matters supplied to the national education from our history, biography; our arts, manners and customs; our literature, philosophy, and civil, military, naval, and political institutions. But these form only the subjects, the *pabulum* of the mind. National character depends upon the teacher as well as upon the things taught. For this we have the highest authority, namely, our Savior, who said, "Every scholar shall be as his teacher." The teacher of the *national system* must be in manners and mind the national education copied into real life. As the national insignia are engraved upon a seal

and stamped upon wax, so the national education must be engraved upon the mind and manners of the teachers, and stamped upon all the children of the republic. The instruction of children is by far the most responsible, and ought to be by far the* most honorable employment in society; as the instruction of men in religion is by far the most honorable employment in the church. But it is in society as it is in religion, it is in the work of man as it is in the work of God; wolves have gotten into the fold in sheep's clothings, and the teachers in society, like the teachers in the church, have too generally their eye upon the fleece rather than the flock; and the two together cannot by all their efforts make children what they ought to be, lovers of truth, lovers of the beautiful, lovers of men, and lovers of God. If it were even now known, but it is not, what *the* national education is, the present race of teachers would not facilitate but retard its introduction, progress, and perfection; they have neither the mind, the morals, nor the manners which alone would be befitting the grave calling of American or United States teachers. Still there are truly honorable exceptions which keep my remarks from being universally applicable. Moreover, I cannot help believing, from what I have seen of teachers in other countries that, with a few exceptions, American teachers and American preachers generally are better men and nearer the truth than the same classes of men in any other portion of the world, those of Great Britain not excepted. But it amounts to little now either to praise or blame men. It may be safely affirmed without fear of contradiction, that if we teachers have been deficient, the the things taught, the plans adopted, have been much more deficient.

We now want the national system of the United States. And we shall never obtain it until we all first believe that it is not yet found. This will send us in search of it not to Prussia, to Germany, Switzerland, Scotland, or to any other country, but to the elements of universal education, and to the biography, history, and institutions of our own country.

One series of school and class books follows another in such rapid succession that we necessarily lose all account of their number; but with which of these does the national

education, the United States system, identify itself? I answer, with not one of them. The national education is not yet known; it has not yet been chiselled out of the proper elements of all education, systematized, reported, and adopted.

Let the philanthropists and friends of education debate the following questions, and we shall soon come at the matter.

1. What are elements of universal education?
2. What are elements of national education?
3. What is the true system of a particular state?
4. What is the difference between universal education, national education, and the system of a particular state?
5. What is each of them in theory, and in practice; in subject and object; in the school and in real life?
6. What is the character which the true system of the United States is fitted to produce?
7. Is the formation of individual and national character the end and aim of the education of mankind?

I presume that the magnanimous person or persons who shall set themselves to sculpture out the system of the U. States, must begin by instantly and totally rejecting everything now called a system of education. They must sit down in quietude of mind with the elements of universal education and the institutions of our own country before them, and, irrespective of every authority but that of truth, first ascertain to themselves, and afterwards demonstrate to others, what that thing in nature is which ought first of all to be taught to a child; and so of the other elements; till from all of them they have formed a primary course for the nation which may be improved *ad infinitum* but never superseded while nature, art, society and religion are found among mankind. Then let the same wisdom and care be exercised in making up the course of the academy and the college, when the business will be at an end.

It is not to be expected, however, that the national system can be ascertained, adopted, and perfected suddenly. The first step is to obtain primary schools. No government can *go* beyond this at the first; unless there should a new feature be suddenly struck forth in our politics, and the people withdraw their admiration and care from the improvement of breeds of cattle, hogs, and horses, and fix it on their own species; and exchange the policy of turnpikes, railroads and canals for that of education, virtue, and happiness; a matter which, we trust they sooner or later will do.

It will doubtless be along time before this nation have its academies and national colleges; but we are able, abundantly able, at this very moment to establish, and extend to all the people, the most perfect primary education on earth. Only let it be discovered what that is; and this can be done only by applying to nature and her sister elements, and the history, and literature, and institutions of the nation. Let the person who commences it carefully lay one stone at a time, and upon that a second, etc., and not hope to perfect it suddenly, but allow time to build up and complete the edifice.

It is beheld with most lively emotion by the friends of human nature everywhere, that education is fast rising into that elevated ground of consideration which belongs to it of right; and the attention which is now being paid to it by our state governments, and by the legislature of Kentucky in particular, who during their last session made the munificent and princely appropriation of *one million* of dollars to educational purposes, especially demands our admiration and merits our warmest praise. It is expected that at their next session the legislature of Kentucky will even double this sum— this were worthy of them and the magnanimous nation whom they represent.

In conclusion, touching the *starting point*, the *punctum saliens* of the States' system, we reserve the topic as the subject of a future paper, and of observations which have been accumulating in our *note book* for ten years past.

In regard to the time when children should begin to go to school, I agree with those who fix upon the seventh year, or the period of second dentition. This is soon enough. Up to this date maternal instruction is sufficient, and sometimes more than sufficient, as solicitude to have our children appear premature wonders, learned infants, prodigies of wit and wisdom, causes us to treat them very injudiciously and to exercise their mental organs prematurely, to the great detriment of their bodily health. Infant schools ought to be well understood before they are universally patronized. For my own part, I set but little store by them. I am inclined rather to condemn than approve them; for I believe that the seeds of disease and of death, rather than of knowledge and health, are sown in such seminaries. We want not infant schools but the national education in its first form, or as it would appear in the seminary or primary school; this will meet all our wants till children are fitted for the grammar school; from seven to ten or twelve let them be educated in the primary school in the elements of education, and they will always have abundance of knowledge against the time they are fitted to turn it to good account in real life.

Thus we have touched lightly universal education, in its subjective and objective divisions; also national education and the formation of national character; and, finally, we have thrown out a few thoughts upon the system of the United States; and the course to be made up in its three schools so soon as it shall be perfected. In this business we have given utterance to a few matters which have resulted from long and careful observation, reasoning and reflection on the subject of education; for we have spent the prime of our days

in teaching the things either of nature or religion. The subject is in great confusion as it now lays before the American people, as may be seen by referring to the transactions of those bodies of enlightened and philanthropic men who make education their peculiar care.

STUDENTS OF BACON COLLEGE:

GENTLEMEN,—The formation of character is to you a most interesting topic, because the fact itself, more than any other, associates itself intimately with your happiness in life. Rational happiness is assuredly the birth-right of every man, and we should therefore aspire to the enjoyment of it. Happiness indeed is the *magnum bonum*, the great good, after which human nature constantly thirsts. I have called it, rational happiness to distinguish it from animal folly which is so often mistaken for it. Well, I say this kind of happiness is our birth-right; but we will not always comply with the conditions upon which it may be enjoyed. The bread of heaven is before us; but we enjoy it not because we refuse to yield to the conditions upon which it is to be distributed to all. That is, we refuse to form our characters with relation to the enjoyment of happiness. Or it may perchance be, that it is unknown to us that the enjoyment of happiness depends essentially upon character. So little has yet been attained in universal education, or rather, all education hitherto has been of so partial a nature that the elements, subjects, and ends of universal education have perhaps never yet been mooted with a direct reference to the setting up of a national system, and the formation of national and individual character. The rational happiness of the pupil has formed no part of the education of any nation; and if at any time, as in Greece and Rome, some attention, and even great attention, has been paid to the formation of a people's character, it was with a direct reference to war not to peace, and consequently to misery and not to happiness. It is evident that the philanthropists and benefactors of our race, who gave to Prussia, to the kingdom of Saxony, to Weimer, and to Frankfort, to Scotland, etc. their present system of national education, saw more directly, though still very imperfectly, the true nature of education, and its relation to the improvement of the species. Still these systems are of an unnatural and partial character, and defiled by the spirit of the nations which respectively enjoy them. A spirit of war and consequently of misery, instead of a spirit of peace and consequently of rational happiness, pervades them all; and therefore the real life which is found in those countries is not too hastily to be seized upon for examples and models of human character, the powers of education and American perfection.

The spirit of our government is essentially a spirit of peace and not war; it consequently wears a more benevolent aspect toward that happiness which is the desire and birth-right of all its citizens. Its citizens, then, may carry national education and individual and national character and happiness to a much higher pitch than they can be carried by the nations named. And to do this we have only to call our education "The State System," when it will soon come to be understood, introduced, and perfected to the great joy of all the nation, and the astonishment of mankind. At present there is no

school in existence that has received the entire and unqualified admiration, or even approbation, of any man. It is allowed that imperfection stains the attempts of all.

YOUNG GENTLEMEN.—It is our design to propagate state education in all parts of these States, and in Kentucky particularly, and more particularly in Bacon College; that is, we design finally to make it a model school, in which nature, art, society, and religion shall be distributed and taught on a plan laid in the nature of subjective and objective education, and for the great purposes of social life here and eternal life hereafter. In short, we intend to impart to you knowledge with a direct reference to the formation of your character as men and as citizens of the Republic of the United States, and of Kentucky in particular. But observe that happiness is more immediately related to duty than to knowledge; and that a person may be very knowing and very unhappy at the same time. Knowledge, duty and happiness are three things closely related to each other in the mental constitution of man; but they nevertheless stand for very different ideas; so much so indeed that as some folks increase their knowledge they diminish their happiness.

YOUNG GENTLEMEN.—Your characters have yet to be formed, and you are doubtless in attendance at Bacon College with a direct reference to this great point. Let me, then, as a first virtue recommend to you respect for all seniors, and particularly for your eminent instructors, the Professors of Bacon College. Respect for seniors is a great and beautiful trait in the character of its possessor. But it exists in the bosoms of some instinctively; this is well; and I trust, nay I have reason to believe, that in the bosom of many present it exists in this form; but, young gentlemen. I would have this virtue to exist in your hearts rationally, and you to exercise respect for fathers and seniors from an enlightened conviction of its absolute propriety and necessity in real life. Beware of trifling with age, or despising the dictates of experience; honor the man of grey hairs, and rise up before the face of the old man.

But finally, gentlemen, one of the principal elements of happiness is quietude of mind. Let me, then, recommend to you quietude in all your hours and recreations; rudeness, and fretfulness, and capaciousness, and peevishness, and ill-nature, and noise are as incompatible with mental improvement as with dignity of behavior and refinement of manners. I never saw a well bred man who was not, as much as for any other grace, distinguished for quietude. The idea which we form of truly great men is, that they are possessed of much quietude of soul.

Bro. SCOTT will necessarily be absent from Georgetown for sometime, on business of Bacon College,—moneys to be remitted to him as formerly at Carthage, Hamilton co., Ohio.

J. T. JOHNSON.

THE DEBATE ON ROMANISM is out of Press, and will be supplied to Subscribers, as fast as they can be bound, by Bro. D. S. Burnet., 9th Street, Cincinnati. Hatch and Johnson will have them in Georgetown as soon as possible.

THE CHRISTIAN.

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GEORGETOWN, KENTUCKY, *April*, 1837.

LETTER.

BROTHER G-----:

SIR—You propound the following questions, which you wish *me "to consider well"* and *then, "to let you hear from me."* I have *considered, and* now give you the means of *hearing* through the medium of the "*Christian*."

Query 1st. "Are there now, any evangelists, in the New Testament sense of the term? I mean, were not the primitive evangelists, men endowed with spiritual gifts?"

2nd. "Should a church employ a preacher to preach to the world, or to the church?"

3rd. "If a church has *wealth* and *talent*, and will not employ them in the service of the Lord, what ought to be done with such a church?"

These queries, are, in our estimation, highly important. They relate to truths within the very foundations of Zion; and which must be developed and practised, before the church can be healthy and vigorous, or fulfil the illustrious ends of her institution, and march forth like a giant in the morning, conquering and to conquer.

Let us attend to your first query. We admit that evangelists, were, in the primitive times, endowed with miraculous gifts;—at least, that they were generally so endowed. But will this prove, that at the present day, there are no evangelists, and that there can be none in the New Testament sense of the term? We think not. The argument proves too much, and, therefore, proves nothing. It would prove, that there can be no New Testament elders in the present day, for many of the primitive elders were endowed with miraculous gifts. And that there can be no New Testament deacons in the present day, for many of the primitive deacons were endowed with miraculous gifts. And that there can be no New Testament christians in the present day, for many of the primitive Christians were endowed with miraculous gifts! The primitive elders, you know, anointed the sick with oil, and prayed over them, and they were miraculously healed; and the seven deacons, at Jerusalem, were *full* of the Holy Spirit;—and many private Christians, the daughters, for instance, of Philip; and Christians in both public and private stations, Recording to the prophecy of Joel, old men and

young men, servants and handmaidens, were endowed with miraculous gifts. If, then, the mere possession of miraculous gifts, will prove that a man, who does not possess them, is not eligible to the office of evangelist without them, their possession by elders, deacons, and private Christians will prove that there cannot be elders, deacons, nor private Christians without them!—a plunge into disorganizing and destructive error, for which, thank God, we are not yet precisely prepared.

Some religious talkers, have said to us, "you are not authorized to baptize!" Why? "Because you cannot work a miracle!" Others have said that "there is no person in the present day who has faith!" Why? Because there is no person who can work a miracle. Others have said that "no person is authorized to preach, who has not been *especially*, that is, *miraculously* called and sent to preach! Why?— Because prophets and apostles were so called and sent! And, reader, would you believe it?—one anti evangelizer affirms that a man cannot be an evangelist, unless he is a spiritually, a miraculously gifted man!! We give all those talkers board and lodging in the same apartment. And we say that miraculous gifts, were essential in the first propagation of christianity; essential to a full development of its principles; essential to the establishment of the kingdom of heaven among men; and, consequently, essential to the agents, by whom these divine works were to be effected; but unessential afterwards. God has, therefore, having perfected his system of divine revelation, withdrawn them from the church. He has, however, left FAITH, HOPE, LOVE; —these shall abide forever!

We shall proceed to your second query. "Should a church employ a preacher," &c.

This will depend on circumstances. If all the brethren and sisters, shall have been perfected in Christian knowledge, so that a competent teacher cannot instruct them; and, if being perfect in knowledge, they shall all have so far divested themselves of the frailties of humanity, as not to need to have their pure minds stirred up by way of remembrance; or if they have elders competent to their edification, they need not employ a preacher to preach to the church! But what are the facts relative to this question? The facts are those. The preachers have to go out into the world, and preach the gospel; and as instruments in the hand of God, convert the people. We then organize them, as congregations. We setup the Lord's table among them. We recommend them to the scriptures, as the all-sufficient, the alone sufficient standard of faith and Christian practice. We leave them. We go into other neighborhoods to evangelize other sinners, and to form other congregations. But after a few months, we cast our eyes back athwart the spacious fields over which we have passed,—and what sounds are those which salute our ears? Harsh grating sounds of religions discord. Every man has become a captain, and the ship is about to sink! What now is to be done—let them quarrel it out? That would not be Christian like! *Go* back and set them in order! Ah! but that would be preaching to a CHURCH! What say you, brother? You will say that the preachers, should return, and use their utmost efforts to restore peace and harmony to the brethren. This is very well. But

shall they go without being *employed* and *compensated* by the congregation? If you say that they shall be employed and compensated, then, your query is answered. But if you say they shall be employed and not compensated, we say that you must first convert ourselves, and families, into spiritual existences, such as will not need earthly sustenance!

But, we ask, is not *preventive* better than *cure*? You answer in the affirmative. We then ask, whether it would not be better for a preacher, after having organized a congregation, to remain with it, if possible until competent instructors shall have been reared among the members, for their edification—instructors of influence,—workmen not having need to be ashamed,—men capable of so speaking as to interest their hearers,—not mere novices, gospel manglers, and word bruzers, and butchers of the king's english. More than enough of all this have we seen much to our edification!!

If every Christian congregation in Christendom, were furnished with religious instructors, who would speak with the eloquence of a Paul, whose minds had been enlightened with all literature ancient and modern, who could exhibit with the clearness of a sun-beam, every principle, both of Judaism and Christianity—who could even preach with such energy and impressiveness as to send down to the very bottom of their hearers' hearts, every living principle of our heaven born religion, just so much better would it be for the church, and for the world, as teachers such as these, would excel, in the general, our present teachers! We despise a low standard of excellence, whether in the world or in the church. We do not despise men of low degree, or small attainments. We honor them if their course is onward, and upward. But we despise that sleepy demon, that moping spirit, which possesses our minds, when become satisfied with small attainments

This, then, is our final position—*That the church is divinely bound to bring all her gifts to bear on herself for her own edification, and on the world for the conversion of sinners.* This leaves no room for idlers. The teacher, the exhorter, the singer may here find employment. The christian of the lowest degree, may here, by example or by precept, perform something for the Lord; and the most splendid orator, the man of gigantic talents, and of loftiest genius, may here find ample scope for all his powers!

But you ask, "shall the church send evangelists to preach to the world?" We answer in the affirmative. Were not the evangelists, the instruments, by whom the members of our church were converted? Yes. Should we have had any churches, had it not been for the labors of our preachers? We presume not! unless forsooth, the Holy spirit, without preachers had made them!—a thing—thank God—in which we do not just believe!! Well, does it not look beautiful! is it not most charmingly consistent, for those Christians who were converted by the instrumentality of preachers, to oppose the sending out into the world, for its conversion, that very means, without which not a conversion would have been effected, not a church organized? O! consistency thou art a jewel!!

Your last query, "if the church has *wealth*, and *talents* and will not employ them," &c. Call them good and faithful servants. Call them the imitators of Him, who, though he was sick became poor

that we through his poverty might become rich. Tell them it is more blessed to receive than to give Tell them to sow sparingly and reap bountifully. Tell them that as they were converted without the aid of preachers—or if by the aid of preachers, perhaps preachers unaided by them—so let others be converted! Tell them to pray to God to send laborers into the harvest, now all whitening for the gospel sickle, whose garments shall never wear out, and whose shoes shall never wax old, and whom he will feed with literal manna from heaven, as once he fed the children of Israel—and *that the love of money, is not the root of the anti-evangelizing mania*. But the subject is too awful for irony!

Brother G—Do the work of a Christian preacher, and teacher. The Lord bless you. Endeavor to look more on the bright side of subjects. Men are not angels. There must be yet, for many years, many things among us, much to be deprecated. Children first crawl, then walk. First the blade, then the ear, then the full corn in ear. In the Lord, yours,
A.R.

For the Christian.

We have seen what the Christian is, as his character and principles are drawn out in the canvass of the New Testament; we have heard what the Christian was, in the times of the Apostles; and we have occasionally got a glimpse at one in our own day.—But what the Christian will be, as chiselled out by the artificers at Georgetown, time alone must determine; but as that wonderful and rare product of genius, the *Venus de medeci*, unites and embodies every thing in form and feature, that has enstamped upon it, the living attributes of truth, of symmetry and beauty, and presents before the eye of all, the image of perfection—so we trust that "THE CHRISTIAN" will appear perfect and complete, deficient in nothing. We have had the *Christian Baptist*, which all must confess was a *rara avis*; and the Millenial Harbinger, now being published;—works worthy the distinguished talents of him who projected them: works which will he read, till the works of men shall be destroyed. We have had the Evangelist, a periodical rich with thought and sentiment, in which the first principles of our religion are arranged, and defined, and illustrated with the greatest possible order and precision. We have had *The Gospel Advocate*, which has lately changed its name into Ch. Panoplist, a work of no inconsiderable merit, and we have now in existence the Christian Preacher, which gives a homily once per month, after the fashion of our Baptist brethren, and indeed some of our own. And now, we have brought out before the world THE CHRISTIAN,—not however, the Christian of the nineteenth century, it is to be hoped, nor the Christian *in* the nineteenth century; but the Christian as he was "*in the beginning*." In the arts there are some things that have never yet been recovered, after having been lost, and perhaps never will be, because the circumstances that gave them existence, may never again occur; and there are some animals and vegetables in' nature that have become extinct, and which never will again be seen on earth, just because revelation and the discoveries of Geology both say, that the prim-

itive and original earth, has been destroyed, and of course some of its animals and vegetables; for although nature has recuperative, she has no creative energies. But although some things in the arts, and some species of the animal and vegetable kingdom in nature, are irrecoverably gone, yet the world, perhaps, has not sustained any serious loss. We have still the useful and the ornamental in art, the necessary and the good to nature, and these in the greatest redundancy.

There were some things connected with the Christian religion, that are lost, irrecoverably lost; the gift of tongues, prophecy, the power of working miracles, may be mentioned as a part of them. These were collateral with the origin, and establishment of Christianity, not essential to its perfection, or existence, so far as its principles, or privileges were concerned—no more than the letters patent which accompany a box of medicine are necessary to give virtue or efficacy to the medicine; and, therefore, we do not think that the "*powerful signs*" which accompanied the apostolic testimony, will ever again be revived; these were but accidental, not essential to the Christian institution. But now abide, faith, hope, love; these are the constituent parts of this blissful religion, and must remain until the consummation of all things.

But have not some matters essentially belonging to the Christian religion been almost if not quite exiled from the world? The faith of the gospel has been changed into a *feeling*, the hope of the resurrection, into a bewildering doubt, if we were not pardoned some five and fifty years ago, and the love of God and our brother into a mere conceit, inasmuch as there is no obedience to the one nor good deed for the other. Reformation has been superseded by anguish and despair, immersion by aspersion. the weekly meetings in honor of the resurrection, into the monthly in honor of the preacher, for if he does not come, there is no meeting at all, the breaking of the loaf on the first day of every week, for the *sacrament!!*—and in short, the word of God for fables.

Whatever then belongs to the Christian religion essentially, both as relates to its principled and privilege, it is to be hoped will be plead for; indeed from the knowledge we have of the Editors of THE CHRISTIAN, we confidently believe that such will be the result of their undertaking. We cannot entertain for a moment the opinion that this periodical, like many people we have seen, has only the *name*, to recommend it. Many, very many, have a form of godliness, but are destitute of its power, a name to live, while they are dead.

Brethren, we profess to have been immersed into Christ, and to to have received the anointing of the Holy Spirit, and therefore, may be called with all due propriety—Christians .Let us be animated to do every good work by the sanctifying influence of this name, let us be solicitous to honor our Great Leader, by obeying his precepts and commands in all things. Let us, like the noble army of martyrs in the present days of our religion, when called upon to do an act, unworthy of our calling, say, as they said, *we are Christians*. If called upon to do, to will, or to suffer, let us act like Christians.

"This doctrine is true; and concerning these. I charge you to affirm strongly that those who have believed in God, be studious to

stand foremost in good works; these are the things that are honorable and profitable to men."

Lex.

JAMES CHALLEN.

HOPE.

Hope is the expectation of something good, and is the main spring of every man's life. It is alike the resident of the castle and the cot. Without it the world would be a blank, and every member of Adam's family would exhibit a monument of despair! She kindled her first lire, as a beacon to the fugitive of Eden, when he took his last long lingering look at his loved abode, conscious that he was quitting his sunny bower forever, with guilt inscribed upon his heart, despair lowering on his brow, and the world, to him, drooping in mourning,—but he sees on a distant shore the faint glimmering of the tapes of Hope. In every age, and in every clime, from that period to the present, she has ever been the companion and comforter of man. She atone time stimulates the Patriarch to forsake his own country and seek a better; she encourages Moses to disregard the stern inundates of Pharaoh, and Joshua to pass through and subdue seven nations in arms and at last to obtain the patrimony. Demosthenes, in the midst of a corrupt nation, and surrounded by a venal Senate of hired panders, fearlessly pointed out the danger of the one, and brooked the violent denunciations of the other, because Hope said, "thy country shall be free." Again; what new powers has Hope added to the soul, and eloquence to the tongue, of the barrister, when pleading the cause of the innocent and the oppressed, against the profligate and the oppressor? But the time would fail me to describe all the places and conditions in which Hope has been the buoy of safety to the drifting vessels of distressed humanity.— We shall not attempt to describe the hope of the fond parent watching the dangers which attend the loved and only child, nor the high though oft disappointed, hope of the youth attempting to climb the rugged hill of science, nor the fond hope of the mariner who has braved the fury of the rude tempest, and is now on his 'homeward voyage;' nor the hopes of the ten thousand adventurers in pursuit of the baubles of time; but shall content ourself with elucidating one prominent object of Hope.

Almost every man has heard of the idea of eternal life, and we may safely conclude that there never was a man who heard of it, and understood the idea designed to be communicated, but who desired it above all things else. Yes: no sooner does the sound of immortality strike the ear than it becomes the strongest desire of the human heart, and it is a true principle of philosophy that there can be no more desire in the human breast but what there must be something in the universe to gratify that desire. Now, if this is a correct statement, permit me to address a query to those who do not believe in the Bible;—If the Bible is not true, from what source do you expect to have that desire for eternal life gratified? This is a question we are sure you cannot answer. Where, indeed, can you point for evidence, that though you die you shall live again, if you reject the testimony of the Prophets and Apostles? Will you look

to Nature for evidence? She will answer in a plaintive accent,— "from the smallest particle in my body to the heaviest orb that floats in its sphere, change is my order, and destructibility my nature!" Look around you, child of mortality, and you will perceive that every thing above, below, and around, proclaims, in silent eloquence, fluctuation and decay. It is not then on the decaying ruins of nature that Hope has kindled her torch, but on the battlements of Zion. Persian Philosophers built their towers, raised their telescopes, and directed them to every part of nature, yet they never once perceived a single ray of Hope shining from one of nature's battlements on the tomb! No, not one! Greece and Rome, with all their boasted philosophy and burning eloquence, were equally benighted, until a babbler, whose name was Paul, preached *Jesus and the resurrection* to them. Thus has God shorn philosophy of its pride, and scepticism of its boast, by bringing "LIFE AND IMMORTALITY TO LIGHT THRO' THE GOSPEL." To one of two conclusions must the rejector of Revelation come;—either he will endeavor to extinguish the desire of eternal life which flutters in his bosom, and consequently declare war as well against Nature and Philosophy as against the Bible; or, he must conclude to direct his attention to the Prophets and Apostles, and rest on their testimony for a hope of that which he so ardently desires. When a man looks at the rapidity with which time wings his course, and with what unerring precision he sweeps off, by ten thousand instruments, the generations of Earth, how wise to ask himself the question—what is my hope?— "The hope of the wicked shall be cut off, and that of the hypocrite shall perish in his death." is the decision of inspiration. But not so with the righteous; the testimony of all the Prophets of God forms a bulwark in the *rear* of his hope, and the demonstration of their testimony by the resurrection of Jesus Christ from the dead, has raised such a mound *around* his expectations of the life to come that the waves of persecution can never wash away, nor the hand of time deface the place where it stood. When the soldier upon the walls of a besieged city arises from the slumbers of the night, and hears the assaults of the besiegers, his first object is to see if the walls are good and unbroken; so the Christian, when his hope is assailed he awakes to an examination of his fortress. How pleasing the survey? He beholds the wall, commencing with Abraham, on Moriah, and ending with John, on Patmos. The great and the good of every age he sees engaged in the heavenly task; and, rather than abandon the cause, they lay down their lives in its defence. But what is the character of the besieger of the Christian fortress? Let even an infidel answer this question, and methinks he would blush at giving a portrait of the abandoned, profligate and hopeless cohort, in the act of attacking the walls of Zion! To him who could view them from the city of our king, through the telescope of faith, they would present a chequered scene, with no leader save their individual fancy— no principle of action but a hatred to all good, and no object in view but the destruction of religion's tower and virtue's safeguard. Surely a man could not be envied his rank in such an army. At such a spectacle every honest man would say, with Phillips, "Should the ridicule of Earth, and the blasphemy of Hell assail me, I shall con-

sole myself by the contemplation of the blessed spirits, who, in the same holy cause have toiled, and shone, and suffered in the "goodly fellowship of the saints"—in the noble army of the martyrs—in the society of the great, and the good, and the wise, of every nation.— If I err with the luminaries I have chosen for my guides, I confess myself captivated by the loveliness of their aberrations. If they err, it is in a heavenly region—if they wander, it is in the fields of light—if they aspire, it is, at all events, a glorious daring: and rather than sink with Infidelity into the dust, I am content to cheat myself with their vision of Eternity. It may indeed be nothing but delusion, but then I err with the disciples of Philosophy and virtue — with men who have drunk deep at the fountain of human knowledge, but who dissolved not the pearl of salvation in the draught. I err with Bacon, the great Bacon—the great confident of nature, fraught with all the learning of the past, and almost prescient of the future; yet, too wise not to know his own weakness, and too philosophic not to feel his own ignorance. I err with Milton, rising on an angel's wing to Heaven, and like the bird of morn, soaring out of sight, amid the music of his grateful piety. I err with Locke, whose pure philosophy only taught him to adore its source. I err with Newton, whose star like spirit shot athwart the darkness of the sphere, too soon to re-ascend to the home of his nativity. With men like these I shall remain in error, nor shall I desert those errors even for the drunken death bed of a Paine, or the delirious war whoop of the surviving fiends who would erect his altar on the ruins of society." — What a pleasing consolation to the disciples of Jesus, that as no system can shed a single ray of light on man's destiny, save Christianity, so no theory can prove one saying or maxim of the author of the Christian's hope false. The Bible has been the beacon rock on which hope has remained since Jesus rose. The Apostle had a vivid picture of the place where it would land him when he penned the following: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, so an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1st Peter, 1. 3—5. Once more, Paul has eloquently described the strength, end, and glory of the hope which we have presented, thus:—"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek." Heb. vi. 17—20. Within the veil is the highest Heaven; consequently the metaphor stands thus:—Jesus is the forerunner who has carried the Christian's anchor, hope, with him, and as a vessel rides in safety when her anchor is fast, so the Christian who has laid hold on this hope set before him is safe. While time lasts or e-

ternity endures, if he obeys Jesus his cable will never 'part,' nor his anchor 'come home.' We will in some future essay or essays endeavor to show how *many* are thus firmly moored; we will for the present take a respite by adding the following corollary;—

"Eternal Hope! when yonder spheres sublime,
Pealed their first notes to sound the march of time,
Thy joyous youth began;—but not to fade —
When all the sister planets have decayed;
When wrapt in flames the realms of ether glow,
And Heaven's last thunders shake the Worlds below;
Thou, undismayed, shalt o'er the ruins smile,
And light thy torch at nature's funeral pile!"

THE NATURAL MAN.

At the request of an intelligent subscriber at a distance, we here present an exposition of the phrase, 'natural man.' Many have been the volumes, sermons and tracts, penned and preached for the purpose of holding up to dread contempt, the "natural man." Among all the dark and gloomy pictures which have been drawn of this abused and much misunderstood passage, we are glad to hear justice done him by some who have scanned his character by the infallible oracles. An instance of this very kind occurred in our presence last Spring. J. J. Moss gave the inhabitants of Weedsport N. Y. a disquisition on the "natural man," in such a clear, forcible and scriptural manner, that we are induced to transcribe from our notes taken at the time in short-hand and give it as a substitute for our own. He commences—

"My subject is the Natural Man. I will first examine him by the light of the teaching of this age, and secondly by the light of the word of God. First, then, Christendom answers with one voice, that *every sinner* is a natural Man, and that "the Natural Man receiveth not the things of the spirit, neither indeed can he know them because they are spiritually discerned," ergo, the sinner cannot receive or understand the things of the spirit. This is the cardinal assumption of the teachers of this age, which we shall attend to in due time; meantime, let us inquire what are the things of the spirit? I answer, for myself, that all we know about the things of the spirit is gained from the Bible. The things of the spirit, in order to be known, must be revealed, and if a revelation, it must be in language we can understand; otherwise it is not a *revelation* to those who cannot understand it." This he forcibly illustrated by supposing the letters, words, and pronunciation, of a certain Island, to be perfectly synonymous to ours, with this important difference, however;—that *they* attached a *different meaning* to all other *words* from what we did. This would render it useless to us; for what we would call *fire* they would call *water*, &c. "Again, if the the Natural Man cannot understand the things of the spirit, as revealed in the Bible, (as is said by the teachers of this age,) how can he understand the things of the spirit by having a spiritual man or Christian to tell him? Surely a natural man can understand the

things of the spirit from Paul or Peter, as well as he can understand them from a spiritual man or Christian at the present day. But it is argued that a Natural Man cannot understand the things of the spirit either from reading the Apostolic writings or conversing with spiritual men. Then, I ask, how can a natural man ever become a spiritual man, except, forsooth, he can become such without understanding any thing about the things of the spirit"? It may be urged that *the spirit* may *reveal* them to him. But will the spirit reveal any thing *contrary* to the *Bible*? They all answer, no. Does it reveal any thing over and above what is revealed by the Bible? If the answer is that it does, then that additional revelation ought to be penned down and ever after become a part of the Bible. But if it is answered that the spirit does *not* reveal any thing more, or different from what is contained in the volume of the book, then it can only *repeat* the things of the spirit which are already revealed. But if a natural man cannot understand the things of the spirit from the writings of the Apostles, nor by conversing with spiritual men at the present day, how can he understand the same things by having the spirit *repeat* them? These are a few of the difficulties in the way of the teachers of this age, on the natural man.

"But another conclusion equally objectionable is, that *we do know* that those who profess to be instructed in the things of the spirit by the spirit, directly contradict each other; therefore it is *certain* that *all cannot be* true, and it is possible none are." This point was enforced by supposing a Quaker and a Baptist, each professing to be lead and instructed by the spirit, to believe and practice as their respective sects, and each having a son arrived at manhood; having heard their fathers speak of the things of the spirit, and contend warmly about it, would not, said he, the two sons (although sinners) be able to dispute as warmly and as understandingly about these things as their fathers? And if they could, would not every man be compelled to admit, either that these two sons are not *natural* men, or that they *can understand* the things of the spirit? But my great objection, continued the speaker, is, that it involves mankind in universal damnation! for if every sinner is a natural man, and the natural man *cannot* understand the things of the spirit, then he never can become a spiritual man, except he become such without having any understanding of spiritual things. This none advocate; therefore the popular interpretation of this verse is false, or all mankind, since the first born of Adam, must inevitably be damned. But, lo! there is no such text in the Bible—it is home-made scripture! But as I promised to examine it, secondly, according to the light of the word of God, I will appeal to that source for the scripture under consideration. "But the natural man receiveth (mark! it does not say *understandeth* but *receiveth*) not the things of the spirit of God,— for they are foolishness unto him;—neither can he *know* them because they are spiritually discerned," 1 Cor. ii. 14. First, what are the things of the spirit, the scripture being judge? 2d Who is the natural man, according the same testimony? You may find an answer to these questions by consulting the following texts and their connection;—2 Peter, i.20,21; 2 Tim. iii. 15, 16; Ja. 1.21; 1 Pet. 1.21—23; Acts, xv. 7; Rom. x. 6, &c. But some one will say, this

is all word and no spirit. But what are we to understand by word or letter, and spirit! See 2 Cor. iii. 6—9, & Eph. iii. 1—10, Rom. xvi.35. From these you will learn, 1st. That no man by his own wisdom, without the aid of revelation, would have found out the things which the spirit has revealed. 2d. That this revelation was made by the spirit of God, to the Prophets and Apostles, and by them made known to all the world for their belief and obedience. And, 3d. When sinners heard, believed and obeyed these revealed commands of the spirit, they became spiritual men or christians. Whereas, the natural man, or man who follows nature, and looks upon the revelation of the spirit of God as foolishness, receiveth not the things of the spirit, neither (as long as he follows nature and rejects revelation) indeed can he know them. Why? Because it's the province of the spirit, and not nature, to reveal them. The natural man, then, in Paul's estimation, was either the man who had never heard of the revelation of the *spirit*, or who had heard, but did not believe it. This you will perceive more clearly by referring to the Apostle's quotation of Isaiah lxiv. 4. As it is written, eye hath not seen, nor ear heard, neither hath it entered into the heart of (the natural) man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit,— for the spirit searcheth all things, yea, the deep things of God. 1 Cor. ii. 9. Here, you perceive that the eye, the ear and the heart as the medium of the natural man's knowledge, and the revelation of the spirit, are placed in juxta position. Now, as the Apostle declares that neither the eye, the ear nor the imagination of man, unaided by the revelation of the spirit, could have discovered the things which the spirit has revealed, and as he further declares, that the natural man *knoweth* not the things of the spirit, every man must see that our position is true—that the natural man, according the word of God, is a rejector of the word of revelation, or, in other words, a Deist, Carnal men are numerous in Christendom, but natural men are not quite so plenty as the religious teachers of this age have imagined." This exposition plainly proves, 1st. That a natural man, or Deist, could never have consoled man by discovering what God had prepared for them that love him; and, 2d. when the spirit had revealed these things, he could then read, understand, and obey them, and then he becomes a spiritual man. This is rational, this is scriptural. W. HUNTER.

CALVINISM NO. 2.

The general mass of the unsophisticated sons of Adam, have always fancied that they were warranted from their conscious freedom,

as well as from daily observation and scripture testimony, to conclude that they were dependant upon, and responsible to some being for their conduct, but there have been a few wise Philosophers, and privileged beings, in every age, who have been so skilled in the councils of eternity as to be enabled to state with all the precision of mathematical certainty, that the universe was a perfect stage, & all the beings upon it, whether supernatural, terrestrial or infernal, were mere puppets; that while the vulgar crowd, (as Calvin would

say,) foolishly thought that they acted by the exercise of their own free volition, they were, in fact, only moving in strict obedience to the wire of fate. It is true, these sages have not agreed among themselves, who stands behind the screen to direct the machinery and pull the wires; whether it is the undefined "*Fate*" of the Platonists, the "*God*" of the Mahometans, Calvinists and Universalists; or old Madam "*Nature*" of the Owenists. In this, we say, they are not agreed; but what matters it *who* moves the cord, seeing they are so well agreed in the fact that it *is* moved, and that all imaginary freedom of action, and responsibility of character, are fantastic illusions. They ought to compromise their difference and unite. These reflections have been occasioned by a late examination of those Sectarian and Atheistic dreamers, who, having forsaken the word of God, have persuaded themselves into the belief of a system of ultraism which exonerates man of every crime, and charges God, Jupiter, Fate, Nature, or some other indescribable something, with all the sin and folly in the universe. This will be fully illustrated by the following dialogue, originally compiled from the writings of the most eminent Calvistic 'divines,' by John Wesley.— Calvinists, it is not our *views* of your system, but the system *itself*, and that in your own language too. Read it carefully, and compare it with the word of God, and ask your own hearts whether such a representation of God and religion is not calculated to open the flood-gates of licentiousness and immorality—give *vice* the sceptre and *virtue* its grave.

DIALOGUE BETWEEN A PREDESTINARIAN AND HIS FRIEND.

Friend. Sir, I have heard that you make God the author of all sin, and the destroyer of the greater part of mankind without mercy.

Predestinarian. I deny it; I only say *"God did from all eternity unchangeably ordain whatsoever comes to pass.

F. Do you make no exception?

T. No, surely; for † "nothing is more absurd than to think any thing at all is done but by the ordination of God."

F. Do you extend this to the actions of men?

P. Without doubt; ‡ "Every action and motion of every creature is governed by the hidden counsel of God, that nothing can come to pass, but what was ordained by him."

F. But what then becomes of the wills of men?

P. §"The wills of man are so governed by the will of God, that they are carried on straight to the mark which he has foreordained "

F. I suppose you mean the *permissive* will of God?

P. No, I mean, ||" All things come to pass, by the *efficacious* and *irresistible* will of God."

F. Why then, all men *must* do just what they do.

P. True. ¶ "It is impossible that any thing should ever be done,

*Assembly's Catechism, Chap. 3.

† Calvin's Inst. book 1. Chap. 16, Sec. 8.

‡ Calvin's Inst. book 1.C. 15, Sec. 3.

§ Ibid S 8

||Dr. Twiss. *Vindiciae Gratiae Protestatis et Providentiae*; Del. Editio Jenso, Para III. p. 19.

But that to which God impels the will of man."

F. But does not this imply the necessity of all events?

P. **"I will not scruple to own that the will of God lays a necessity on all things, and that every thing he wills necessarily comes to pass."

F. Does sin then necessarily come to pass?

P. Undoubtedly. For ††"The Almighty power of God extends itself to the first fall and all other sins of angels and men."

F. I grant God foresaw the first man would fall.

P. Nay, ‡‡"God not only foresaw that *Adam* would fall, but also ordained that he should."

F. I know God permitted *Adam's* fall.

P. I tell you, §§He fell not only by the permission, but also by the appointment of God."

||"He sinned because God so ordained," ¶¶"because the Lord saw good."

F. But do not those who differ from you, raise many objections to you as to this point?

P. Yes. *"Those poisonous dogs vomit out many things against God. †"They deny that the scripture says God decreed *Adam's* fall. They say he might have chose either to fall or not; and that God foreordained only to treat him according to his desert. As if God had created the noblest of all his creatures, without foreordaining what should become of him!"

F. Did God then make *Adam* on purpose that he might fall?

P. Undoubtedly. ‡"God made *Adam* and *Eve* to this very purpose, that they might be tempted and led into sin. And by force of this decree, it could not otherwise be but they must sin."

F. But do not you ground God's decree on God's fore-knowledge rather than his will?

P. No. §"God foresees nothing but what he has decreed, and his decree precedes his knowledge." *F.* Well, this may truly be termed a *horrible decree*.

P. ||"I confess it is a horrible decree; yet no one can deny, but

God foreknew *Adam's* fall, and therefore foreknew it, because he had ordained it no by his own decree."

F. Do you believe then, that God has by his own positive decree, not only *elected* some men to life, but also *reprobated* all the rest?

P. Most surely, if I believe one, I believe the other. ¶ "Many indeed, (thinking to excuse God) own election, and yet deny reprobation; but this is quiet silly and childish, for without reprobation, election itself cannot stand; whom God passes by, those he reprobates."

**Calvin's Inst. book 2, chap. 24. Sect. 8.

††Assembly's Catechism, chapter 5.

‡‡Calvin's Institute, book 3, chapter 24, sec. 7.

§§Calvin's Responsio at Calumnias, Nebulonis cajuadam ad Articulum premium.

|| ¶¶ Calvin's Inst. book 3. chap. 24, sect. 1. e1. book: 3. chap. 24, sect. 1.

*Calvin's Inst, book 55, chap. 28, Suction 3. † Ibid sec. 7.

‡ Piacator, Disput Praedesti page 6. § Ibid.

|| Calvin's Inst. 1,3, chap. 2, i, 3, sec. 7. ¶¶ Ibid book 3, chap. 2-3, sec. 1

F. Pray explain what you mean by election and reprobation?

P. With all my heart. *"All men are not created for the same end; but some are fore-ordained to eternal life; others to eternal damnation. So according as every man was created for the one end or the other, we say he was elected or predestinated to life, or *reprobated*, i, e. predestinated to destruction."

F. Pray repeat your meaning?

P. †"God hath once for all appointed by an eternal and unchangeable decree, to whom he would give salvation, and whom he would devote to destruction." .

F. Did God make any person on purpose that he might be damned?

P. Did I not tell you before? ‡"God's first constitution was, that some should be destined to eternal ruin; and to this end their sins were ordained, and denial of grace in order to their sins."

F. But is not God's predestinating men to life or death grounded on his foreknowledge?

P. § "So the vulgar think; that God as he foresees every man will deserve, elects them to life, or devotes them to death and damnation."

F. And do you think that reprobation, at least, is grounded on God's foreknowing men's sins?

P. No indeed. ||"God of his own good pleasure ordains that many should be born, who are from the womb doomed to inevitable damnation. If any man pretend that God's foreknowledge lays them under no necessity of being damned, but rather that he decreed their damnation, because he foreknew their wickedness; I grant that God's foreknowledge alone lays no necessity on the creature; but eternal life and death depend on the will rather than the foreknowledge of God. If God only foreknew all things that relate to all men, and did not decree and order them also, then it might be inquired whether or no his foreknowledge necessitates the thing foreknown. But seeing he therefore foreknows all things that will come to pass, it is vain to contend about foreknowledge, since it is plain all things come to pass by God's positive decree."

F. But if God has positively decreed to damn the greater part of mankind, why does he call upon them to repent and be saved?

P. ||"As God has his effectual call, whereby he gives the elect the salvation to which he ordained; so he has his judgments towards the reprobates, whereby he executes his decree concerning them. As many therefore as he created to live miserably, and then perish everlastingly; these, that they may be brought to the end for which they were created, he sometimes deprives of the possibility of hearing the word, and at other times, by the preaching thereof, blinds and stupefies them the more."

F. How is this? I say, if God has created them for never-ending

*Calvin's Inst. chap. 31, sec. I. † Ibid. section 7.

‡ Zanchius de natura Dei page 553, 554.

§ Calvin's Inst. book 3, chapter 22, section 1.

|| Ibid. chapter 23, section 6. || Ibid. chapter 24, section 12.

§ Ibid. section 13.

death, why does he call upon them to turn and live.

P. *"He calls to them that they may be more deaf; he kindles a light, that they may be the more blind; he brings his doctrine to them, that they be the more ignorant; and applies the remedy to them, that they may not be healed."

F. Enough, enough. Yet you do not make God the author of sin!

P. No, certainly. † "God cannot be termed the author of sin, though he is the cause of those actions which are sins."

F. How is he the cause of them then?

P. Two ways; first, by his eternal, unchangeable decree; secondly, by his present irresistible power.

F. Did God then foreordain the sins of any man?

P. ‡"both the reprobates and the elect were fore-ordained to sin, as sin, that the glory of God might be declared thereby." §"The reprobates, *more especially*, who were predestinated to damnation, and the causes of damnation, and created to that end, that they may live wickedly, and be vessels full of the drugs of sin."

F. But surely the sins of the elect were not fore-ordained!

P. Yes but they were. ||"For we neither can do more good than we do, nor less evil than we do; because God from eternity has precisely decreed that both the good and the evil should be so done."

F. I understand you as to God's decreeing sin. But how is his irresistible power *now* concerned in the sins of men?

P. xzxx God is the author of that action, which is sinful, by his irresistible will."

F. How do you mean?

P. *"God procures adultery, cursing, lyings." †† "He supplies wicked men with opportunities of sinning, and inclines their hearts thereto. He blinds, deceives, and seduces them. He, by his working on their hearts, bends and stirs them to the the devil." And thus, ‡‡ Thieves, murderers, and other malefactors are Gods instruments, which he uses to execute what he hath decreed in himself."

F. Do you not then charge God himself with sin?

P. §§ "God necessitates them only to the act of sin, not to the deformity of sin." Besides, ||||"When God makes angels or men sin, he does not sin himself, because he does not break any law. For God is under no law and therefore cannot sin."

F. But how does GOD make angels or men sin?

P. ¶¶ "The devil and wicked men are so held in on every side

*Petri martyris Vermilli Com. in Romon, page 413.

† Zanchius de nat. Dei. page 555.

‡ Piscator contra Tauffian, page 47.

§ Piscatoris Responsio ad amicain duplicationein Conradi Votatii page 176.

||Dr. Twiss. Pars. 111, page 24.

¶ Piscator Responsio ad Apologiam, Bertii.

**Pet. Martyr. Ver. Comment, in Rome, page 36 and 413.

†† Calvin's Inst. book 1, chapter 17 and section 5.

‡‡ Twiss Vindicrae, Pars III, page 22

§§ Zuinglius in Sermon de Provid, chapter 5, 6

¶¶ Calvin's Inst. book 1, chapter 17, section 11.

with the hand of God that they cannot conceive, or contrive, or execute any mischief, any farther than God himself doth not permit only, but command. Nor are they only held in fetter, but compelled also as with a bridle, to perform obedience to those commands."

F. This is true *Turkish* doctrine, and ought so to be exploded as that used to be in these words;—

I do anathematize the blasphemy of *Mahomed*, which saith, that God deceiveth whom he will, and whom he will he leadeth to that which is good. Himself doth what he willeth and is himself the cause of all good and all evil. Fate and destiny govern all things." —*Nicetus Saraceni*.

P. Nay, our doctrine is more ancient than *Mahomed*. It was maintained by *St. Augustine*.

F. *Augustine* speaks sometimes for it and sometimes against it.— But all antiquity for the four first centuries is against you, as is the whole eastern Church to this day; and the Church of *England*. both in her catechism, articles and homilies. And so are divers of our most holy martyrs, bishop *Hooper* and bishop *Latimer* in particular.

P. But does not antiquity say, *Judas* was predestinated to damnation?

F. Quite the contrary. *St. Chrysostom's* express words are "Judas, my beloved, was at first a child of the kingdom, and heard it said to him with disciples, 'ye shall sit on twelve thrones.' But afterwards he became a child of hell."

P. However you will own *Esau* was predestinated to destruction.

F. Indeed I will not. Some of your own writers believe he was finally saved, which was the general opinion of the ancient fathers And that scripture, 'Jacob have I loved, and Esau have I hated,' plainly relates not to their persons but to their posterities.

But supposing *Esau* or *Judas* to be damned, what is he damned for?

P. Without question for unbelief. For as we are saved by faith alone, so unbelief is the only damning sin. *F.* By what faith are you saved? *P.* By faith in Christ, who gave himself for *me*. *F.* But did he give himself for *Esau* and *Judas*? If not, you say, they are damned for not believing a lie.

This consideration it was which forced arch-bishop *Usher* to cry out,

"What would not a man fly unto, rather than yield, that Christ, did not die for the reprobates; and that none but the elect had any kind of title to him; and yet many thousands should be bound in conscience to believe that he died for them, and died to accept him for their Redeemer and Savior? Whereby they should have believed that which in itself is most untrue, and laid hold of that in which they have had no kind of interest."

P. But what then do you mean by the words *election* and *reprobation*?

F. I mean this. 1st. God did decree from the beginning to elect

or choose (in Christ) all that should believe to salvation. And this decree proceeds from his own goodness, and is not built upon any goodness in the creature 2dly. God did from the beginning: decree to reprobate all, who should obstinately and finally continue in unbelief.

P. What then do you think of *absolute, unconditional* election and reprobation?

F. I think it cannot be found in holy writ, and that it is a plant which bears dismal fruit. An instance of which we have in Calvin himself; who confesses, that he procured the burning to death of *Michael Servetus*, purely for differing from him in opinion in matters of religion.

"THE CHRISTIAN."--"WHAT IS HE?"

This is a question which cannot fail to awaken a train of enquiries, investigations and reflections the most interesting and momentous; it will excite the most delightful as well as the most painful feelings, as it shall meet the eye, full of light or distempered by darkness; and it may, under the blessing of our Lord, the King, stimulate the most benevolent, the most angelic efforts.

Has the "Christian" openly, yea, with unshaken confidence and fortitude, confessed with his mouth what, he believes in his heart, "that Jesus is the Lord." has he died to sin? Have his mortal remains been buried? Has he been raised to commence a new life? Has he the pardon of his past sins and the spirit of this master? *Then he is prepared for every good work.* What a sentence! How full of meaning! My Christian brother be not startled. Do not shrink from self examination. It is better to understand the matter here, than to be undeceived hereafter. To be of those who will say, Lord, Lord, and be cast off, world but add to our misery and degradation. We have the means of ascertaining our title to an inheritance in the Heavens; and we should not only be able to give a *reason* for the *Hope* within us, but that *Hope* should be well founded.— This conclusion provokes another question:—When is the Christian's hope for redemption well founded? *Whilst he is doing the good works for which God has prepared him.* These are the works which the recording angel will inscribe with letters of gold in pictures of silver in the Heavens above. And who does not aspire to such a glorious renown?—to such an honorable notice by the King eternal, immortal, invisible! The prize is inestimable! a blank would be most agonizing!

The "Christian" is full of benevolent enterprize, *according to the will of his Lord.* The *conversion* of the world is a matter with him of the very first magnitude, and if the sentiment be doubted, he appeals to that living and eternally to be remembered oracle which was announced by the master in his last mission to his Apostle; "go into all the world & preach the gospel to every creature; he that believes and is immersed shall he saved; he who believes not (rejects the gospel) shall be condemned." His faith works *by love*, unto all good deeds;—his faith has a body, for it is capable of being seen; as a moving human body manifests a reigning spirit within. These things

being so what are we about, my brethren? — Where are the fatherless and the widows? Are they relieved? And do we keep ourselves unspotted, *by the vices* of the world" We have advanced with a rapidity unparalleled in modern times. Our knowledge has increased, within ten years past, more, in all probability, than a thousand fold; yet where are the monuments of our practical benevolence? Many have been converted to the faith formerly delivered to the saints—they have been made to rejoice with exceeding great joy, all over the land—they have been filled with affection, benevolence, hospitality and a desire to practice all the Christian virtues;—but where are the memorials of our Christian heroes?__

Where are the trophies which we are bearing to the captain of our salvation? Whatever they are, does not much remain to be done? Do not signal triumphs await the army of the faithful? Yea, verily. The tocsin of opposing war is heard from every quarter; and the sentinel who sleeps upon his post will share the fate of the faithless traitor who sells his birthright and his country. The vantage ground is the Christian's. Victory has perched on his brow, and the favorable moment must not be left unimproved. Is the condition of the orphan worthy the attention of the brotherhood? Is education a matter of supreme regard? Then let us concentrate our energies, for the achievement of something that will be worthy of us in time and in eternity—that will bring to our master, a revenue of glory in some slight degree; worthy of the great sacrifice which he made to redeem us.

In this part of the Lord's vineyard we have brought into existence, under his fostering and superintending care and blessing, an institution of learning, which has been placed, in its orphanage, under the protection of "Christians," and is *even now* one of the most favored and flourishing in all the west. Almost every week some welcome visitant adds to its patronage. It behooves every "Christian" to meet this crisis liberally. We desire to make it one of the best institutions in the world. We design and *have so resolved*, to have a department to qualify Teachers for primary schools, and academies, male and female. And we hope to have it in our power immediately to connect with it, an Orphan Asylum, in order that education and professions may be extended to a class of the human family which has been almost overlooked, whilst its special charge has been committed to us, by our Heavenly Father.

Awake Christians—march into the battle field and prove yourselves worthy of the cause of Him who died for our sins and rose for our justification.

J. T. JOHNSON, Edtr.

From the Kentucky Sentinel.

BACON COLLEGE.

On Friday last the first semi-annual commencement in this Institution took place. It was a proud day to the friends of Bacon College, and to the friends of Literature. Original addresses were delivered to an overflowing house, by several of the Students, and more elegant discourses we have never heard; they would have done honor to the Senate Chamber, to Fanniuel Hall, or to the Halls

of Cambridge. It was remarked by several literary visitors, who had attended many exhibitions of the kind in other Colleges, that they had never witnessed a more triumphant display of eloquence; or a brighter prospect of future usefulness.

Thus has closed the *first* session of this infant College, whose prosperity and fame, for the time it has existed, have no parallel in the annals of Literary Institutions.

It has numbered 140 students in the first five months, and prospects are good, and almost certain for 200 during the next session, which commences on the second Monday in May. Young men of talents from every quarter of the Union are here, and there is scarcely a State that is not honorably represented in this College. The vacancy in the Faculty; occasioned by the death of Dr. Knight, has been filled by the election of Elder Wm. Hunter to the Professorship of Moral and Intellectual Science, Belles Letters, &c. He is a Graduate of Trinity College, Dublin: and verily, the mantle of Curran, Grattan, or Emmet, must rest upon him, as it may be doubted whether the forum of Ireland ever produced an Orator who could compare with him at his age. A treat, it will be, to attend the annual commencement in September after the young orators of Bacon College have been trained by a master Declaimer of the genuine Irish school.

The Newton Philosophical Society, of Bacon College, already numbers among its members some of the most talented young men of the land; and some of the greatest statesmen and scholars of the age, as honorary members.

The corps of Cadets lately organized, and now prepared to commence their exercises with the next session—judging from the appearance and character of the young gentlemen who compose it— will furnish an example of order, discipline, and subordination which will reflect honor upon the company, upon the Institution, and upon the country. And it cannot be doubted, that the discipline and subordination which they voluntary impose upon themselves in this association, will exercise a salutary influence upon them in the school room, and in all their relations to the institution. Their exercises are acknowledged to be the most healthful known, and they contribute more to the "moulding youthful form into manful shape" than any regimen to which the corporeal frame can be subjected.— The dancing school and other fashionable devices for making polished Buffoons, can never impart the upright form, the expanded chest and the graceful step—nor chasten the impetuous feelings of youth, and train their minds to proper rules of action. These are the objects in view, and no fears need be entertained that these exercises will inspire a thirst for glory and military renown The Faculty have charge of the company and will direct their efforts to a proper end.

The school for Civil Engineers connected with Bacon College, is conducted by two Professors, one educated at West Point, and the other at the Polytechnic School of France. The West Point course is adopted throughout, and the two vacations (April and October) are devoted to practical operations in the field. They have a full supply of the best instruments and will set out on Monday next for the spring Campaign—traveling on foot, submitting to all the fa-

tigues and privations of the camp—schooling the class in the delightful exercise of reducing the principles of science to practice, and preparing them for an enviable career of usefulness.

The fame of this school has already spread over the continent, and anything we can say of it will hardly be new to the general reader. At the close of the present campaign, several young men will be prepared to enter on the duties of their profession; among them are *Graduates* of the best institutions in America: such as Cambridge University, the Virginia University, Princeton College N. J. Randolph Macon College, Va. &c. &c. Boards of Internal Improvement and Chief Engineers will do well to form their Brigades, &c. as far as practicable, of the graduates of this school. The Professors have numerous certificates from the most eminent Engineers in our country, of the skill, industry, &c. of the young gentlemen who have gone from this school. Great improvements have been made in the course of studies and much expense incurred in the procurement of the best instruments, within the last six months, and the Professors have resolved to give no young man a certificate, whom they are not willing to send forth as the representative of the character and merits of the school.

A fine Printing Press, standing Press and Book bindery have been purchased and presented to the Trustees and Faculty of Bacon College for the use of the Institution. A semi-monthly sheet will be published by the Faculty devoted to the cause of Education. It will contain also a statement of the progress, deportment, attendance and health of the Students individually; so that each parent or guardian who patronizes the Institution, will be advised officially, twice a month, of the standing of his son or ward.

The charter of Bacon College confers on the Trustees and Faculty all the rights, privileges and immunities enjoyed by any other institution in the State.

With all these facilities and advantages: with a full and well organized Faculty, consisting of a President and five Professors, and two Preparatory teachers, with 140 Students in the first session, unsurpassed for talent, orderly deportment and moral rectitude, by the same number in any College in America; with friends, patrons, and Trustees resolved to make it worthy of the great West, what have the votaries of science and literature, and the friends of *universal education* to apprehend for the success of Bacon College?

Lexington, March 12, 1837.

BROTHERS SCOTT & JOHNSON;—

We have this day organized and carried into operation a Sunday School, in the church of Christ on High street, under very flattering appearances. We number more than fifty names, the first morning, and about fourteen Teachers

The brethren and sisters appears to enter into the business with Christian zeal and energy, and we trust that lasting good will result from our efforts. The title of our institution is "CHRISTIAN SUNDAY SCHOOL ON HIGH STREET, LEX. KY."

Our object is to induce a thorough knowledge of the sacred scriptures untrammelled by the dogmas of the day.

Having been by the brethren, appointed general superintendent of our Sunday school, I take pleasure in making this brief communication, and hope to be able from time to time, to give such accounts of our success, as shall be calculated to provoke our brethren in other places to like good works. If the world is ever reformed, it must be accomplished through the rising generation.

"Just as the *twig* is bent the tree's inclined."

Very affectionately yours,

H.T.N. BENEDICT.

Minerva, April 7th 1336.

BRO. JOHNSON:

Since the date of my last, some fifteen or sixteen persons have been added to the different congregations where we labor.— Something like 40 persons in all, since January. I would be happy to see you, and hope I shall enjoy that pleasure ere long. I have bought a farm in Ohio, to which I expect to move in Sept. next. My love to your family and all who inquire for me. The grace of our Lord Jesus Christ be with you all. Amen.

JOHN ROGERS.

SUCCESS OF THE GOSPEL.

Brother Newton Short writes from Brunerstown March 11th, 1837, that he had just finished a tour of 15 days in the counties of Bullett and Jefferson, and immersed 18 persons, one of whom was a Methodist preacher.

Extract from the Debate on the Roman Catholic Religion between A. Campbell and Bishop J. B. Purcell.

What office had Peter? What was his ecclesiastical power and patronage? Was Peter the Prince of the apostles? Was he made the vicar of Christ? Ay, this is the question! It requires explicit —nay, positive scripture authority—what is it?

The gentleman offers several passages to this point. I shall examine the prominent texts, and begin with the 16th chapter of Matthew. I read from Griesbach's Greek Testament. In this chapter Christ asks his disciples the question, "Who do men say that I am?" and afterwards asks them, "But who say ye that I am?" and Peter answered;—"Thou art the Christ, the Son of the living God;" and Jesus answered and said unto him, blessed are you, Simon Barjona, for flesh and blood has not revealed it to you, but my Father, who is in Heaven; and I say also *to you that you are Peter*, and upon *this rock* I will build my congregation and the gates of hades shall not prevail against it." Math. xxi. 13—18.

"Upon this rock;" was Peter this rock? The words sound much alike, (*Petros* and *Petra*.) Let us examine the passage. One of the internal evidences of the truth of the apostolic writings is, that each writer has something peculiar to himself. So has every speaker and teacher, that has appeared amongst men. Jesus Christ himself had his peculiar characteristics. One of his peculiarities

most clearly marked by the four evangelists is, that he consecrated every scene and circumstance and topic of conversation to religion or morality. A few examples, out of many that might be given must suffice. When standing by the sea of Galilee, he says to the fishermen, who were casting their nets into the sea, "follow me and I will make you *fishers of men*." At the well of Samaria, he says to a Samaritan woman, from whom he asked a drink—"Whoever shall drink of this water shall thirst again; but whoever shall drink of the water that I shall give him, shall never thirst; but it shall be in him a well of water springing up to eternal life." While with his disciples in the temple and seeing the sheep going up to be sacrificed, he says—"My sheep hear my voice, and they follow me," and he speaks of himself as the true shepherd, who lays down his life for his sheep. His disciples having forgotten to take bread, when embarking on the lake, and when talking about it, he took occasion to say,—*"Be aware of the leaven of the Pharisees."* When on Mount Olivet, among the vines and olives, he says, "I am the true vine and my Father is the vinedresser." And when looking at the temple, he says, "Destroy this temple, and I will build it in three days." —So in the passage before us. He asks his disciples an all important question, in reply to which one of them who happens to be named *Peter*, utters the great truth, upon which he is to found his church forever—*THOU ART THE CHRIST, (THE MESSIAH.) THE SON OF THE LIVING GOD* Jesus turns to him and says, "Thou art *stone*, and upon *this rock* (on this great truth which flesh and blood has not revealed to thee,) I will build my church."

"ei su Petros, kai epi taute te petra"—"You are Peter and upon this *petra* strikes the ear of the Grecian as 'thou art *stone* and upon this *rock*, strikes the ear of the Englishman; and as we have seen as a part of the Savior's peculiarity.

The conduction of language requires that the word "*this*" should refer to something antecedent different from *thou*, or *you*. They are different in *person* and in *case*. But not only does the Savior's peculiar characteristics, and the change of person from '*thou*' the personal, to *this* the demonstrative, fix the sense: but other considerations of great moment, forbid any other interpretation. For let me ask, why did Jesus propound the question to his apostles—why did he elicit from them so great a truth, if in the solemn declaration which immediately follows, he meant to pass by that truth and allude to Peter alone. This would be a solecism unprecedented—a case unparalleled. The whole authority of the Christian religion and all its excellency is embraced in the radical ideas which had been for the first time pronounced by the lips of man. There are, indeed, but three cardinal ideas in all Christian doctrine; for there can be but three cardinal ideas about any being. Two of these are distinctly embodied in Peter's confession of faith. The whole three are, 1st the person, 2nd the office, and 3rd the character of Christ. Beyond these—person office and character, what conception can mortals have of our redeemer? Peter mouthed of these, the two which gave value to the third--The *person* and *mission* of Jesus. He was the first mortal who, distinctly and intelligibly avowed the faith, in the person and mission of Jesus the Nazarene, upon which the empire of the ransomed race shall stand forever. This is the

good confession spoken by Jesus himself at the hazard of his life, before Pontius Pilate, of which Paul speaks in terms of the highest admiration.

This great truth deservedly stands forward under the bold metaphor of the Rock. But still more creditably to this truth,—not 'flesh and blood' but the Heavenly Father first uttered it from Heaven. On the banks of the Jordan when Jesus had honored his Father in his baptism, his Father honored him; and was it not worthy to be honored by proclaiming it from the opening sky, "*This is my Son, the beloved in whom I delight.*" what the descending Dove marked him out? A Pagan poet said,

"Never introduce a God unless an occasion worthy of him:"

And who feels not the propriety of such an introduction here: for when first spoken, no angel in heaven, nor man on earth, could introduce the Messiah, in his proper person, but his own Father.—Now, because Peter was the first to utter it, Jesus says to him, "I will give to you the keys of the kingdom of heaven, and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven."

What a controversy there has been about these keys! Jesus gave them to Peter alone—not to him, his heirs and successors forever. I was denoted as heterodox a few years since, because I alleged that the opening of the reign or kingdom of heaven, by Peter to Jews and Gentiles, was the true exposition of the keys. But I am glad to see this view promulged now from various reputable scholars, even from Trinity College, Dublin. Peter opened the kingdom of heaven on the day of Pentecost, and by divulging a secret never told to that day, viz. "Let all the house of Israel know assuredly that God has made that Jesus, whom you crucified both Lord and Christ." This annunciation of the coronation, or *Christing*, that *anointing* of Jesus king and governor of the universe, was a new *revelation* made on Pentecostian morn by Peter. he declared remission on that day to 3000 souls, and introduced them into the kingdom of the Messiah. Again, when it pleased God to visit the Gentiles in the family of Cornelius, a Roman centurion; an angel sent from heaven, commanded him to send for Peter to Joppa to come and tell him and his relations "*words* by which himself and his friends might be saved." He did so. He sent, and Peter came. Why calling on Peter? Because Christ's gifts are without repentance. He had given him the keys. He therefore must open the two-leaved gate, and introduce both Jews and Gentiles into the Kingdom. This being once done, needs not to be repeated. The gates of heaven have not since been locked. There is no more use for the keys. Peter has them yet. He took them to heaven with him. He did not will them to any heir or successor. The popes are fighting for shadows. Heaven never trusted such gentry with the keys. They might take into their heads to lock the heretics out. I thank God that he gave them to Peter, that Peter opened the gates of the kingdom of heaven to us all, and that as the popes cannot shut them, we do not need them a second time. Peter will guard them, till he who has the key of David, who opens and none can shut, will appear a second time. Thus we dispose rationally, and I think scripturally, of this grand text.

RECEIPTS FOR CHRISTIAN,

H. T. Dillard, Tho. Bullock, W. H. Whittington, J. M. Dupuy and Saml. C. Nuckolls, Versailles, Ky,—J. W. Davis, Isaac Williams and Rebecca Harper, Stevensons P O, Ky,—Thos. Allen, Harrodsburg.

J. Thornberry		Wm. Rogers	"
Ezekiel Minor	Ohio	W. Evans	"
Saml. Ayres		P. H. Whitton	"
Danl. Munroe 3 nos		J. Emerson	"
E. Chiles	Ky	E. Snell	"
J. T. Herndon	"	S. T. Smith	"
Elder B. Allen	"	V. Rogers	"
Joel Seager	"	John M. Sinclair	"
Lewis Mitchell	"	John Ford	"
Isaac Mills	"	W. J. Patterson	"
W.D. McHatton	"	W. C. Nuckolls	"
Moses Keller	"	J. M. York	"
A. Horton	"	Eld. Y. Wilkius	"
Dr. T. H. Vance	"	E. S. Sholus	"
A. Hann	"	J. Waterfield	"
John Erton	"	N. B. Tevis	"
John Conn	"	S. G. Mullins	"
Wm. J. Norwood	"	J. Crenshaw	"
Chas. Norwood	"	Wm. Hatch	"
Z. Herndon	"	Mr. Goodwin	Ohio
J. Nelson	"	J. Clark	"
Jas. W. Grant	"	A. Sallee 3 nos	
D. Castleman	"		

APRIL 11, 1837.

BELOVED BRETHREN:

In much haste I once more request you to visit us. We have just had some joyful meetings. Brother Rogers and myself held a meeting last Lords day week at Germantown. Four confessed the Savior. We were last Lords day at Stome meeting house, at which point while we remained 8 confessed. I preached there again last night and two more came forward. Prospects are still flattering.

As ever yours,

R. C. RICKETS.

I have just performed a most agreeable tour of 8 or 10 days in Montgomery and Hath counties. The brethren seemed to be animated with new life and zeal. Four persons were immersed and added to the congregations.

J. T. JOHNSON, Edt.

THE CHRISTIAN

VOLUME 1.—NUMBER 5.

GEORGETOWN, KENTUCKY, *May*, 1837.

TERMS OF THE CHRISTIAN.

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TEXT.

"And you hath he quickened who were dead in trespasses and sins." Eph. 2.1. Those who contend that men by nature are as dead as stocks and stones; and that they are as unable to believe the gospel as to create a world, until they are regenerated by the irresistible power of the Holy Spirit, invariably appeal to the above text in proof of their position.

This short address is intended to invite the attention of the reader to the paragraph of the Living Oracles with which the text is connected, taking it for granted, as far as the present argument is concerned, that the version of King James is correct. And it will be manifest, that the death spoken of by Paul consists in their ignorance of the knowledge of the true God; and that to impart that knowledge is to quicken or give life. In order to the most favorable investigation of this subject for the ascertainment of truth, let us, guided by the lamp of truth through the dark mazes of superstition and ignorance, place ourselves by the side of Saul of Tarsus, as he journeyed to Damascus with authority from the chief priests to bind and punish all the saints, men and women. We shall there behold with him, a light from Heaven, above the brightness of the sun, which struck him blind, as he fell to the earth. This glorious luminary shone *round about him*, and doubtless it was the light of the glorified body of the son of God. Was Saul ignorant of the character of the true God prior to this? Undoubtedly he was. Then the voice demanded, "Saul, Saul, why persecutest thou me?" Now

he asks with intense interest, "Who art thou, Lord?" The answer is, "I am Jesus, whom thou persecutest." With the most perfect resignation and determined fortitude, he asks, "Lord what wilt thou have me to do?" "I have appeared unto thee for this purpose, to make thee a minister and a witness both of the things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles unto whom I now send you; to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me," i. e. Jesus Christ.

Now let us call to mind the prospects that are before him. The entire gentile world were in darkness; yea, in the region and shadow of death.—Idolatry as a cloud from the blackness of darkness had enveloped their sky; and the true God is unknown to them all. Behold their splendid temples! At Athens—Corinth—and Ephesus! All supplied with the Gods of Pagan Rome; with altars and Priests, while the ignorant multitude crowd around and adore! Thus they walked according to then course of this world, while they were dead in sins. Eph. ii,2. Let us however return to our *minister* and *witness*. We have heard his Lord give him in charge to go to Damascus to do what should be told *him'*—Then he was to go to Jerusalem, throughout all Judea, to Samaria, and then to the Gentiles with authority, with credentials, not however from the rulers or the Priests to bind and destroy the saints, but from the king of Zion, the sinner's friend, to engage in this glorious enterprise of turning men to God.

Suppose he had been thus interrogated—how do you expect those people, dead in sins, to be quickened? Did not the dry bones receive life when Ezekiel prophesied concerning them? Ezk. 37, 16. Was not Christ put to death in the flesh, but quickened by the spirit? 1 Pet. 3.13. Will you not pray to God to *send down* his spirit into their hearts, to quicken them, that they may live? To these questions Paul would have responded in correspondence with the writings of the Prophets before him. And his answers would have shown, that God, in order to quicken a lifeless body, would breathe into that body the breath of life. And in order to quicken a soul dead in trespasses and sins, he would impart knowledge to that soul by his word, as the breath of spiritual life. In proof of this, the Saviour, in the 17th chapter of John said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent"—and again, in the 6th chapter, "the words which I speak unto you are spirit and life." Again, 119th Ps. David says, "by thy word thou hast *quickened me*."—James, says, "of his own will (God) begat he us with the word of truth." Peter says, "being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."—And again, 119 Ps. "The entrance of thy word giveth light; it giveth understanding to the simple."

With this view of the subject, guided and animated by the Holy Spirit, full of light and liberty, Paul marched boldly onward in obedience to his high commander without regard to fables, so common

to our times. His labors were crowned with most astonishing success. Through him the word of the Lord entered the heathen world at Athens, Corinth, Ephesus, and elsewhere; and the people were enlightened and quickened by it. The Pagan world became a Christian land. Temples of the Living God sprang from the ashes of Pagan temples, built up of spiritual stones, a spiritual house, not filled with idols, but the spirit of God, where the creator instead of the creature is served, worshipped and adored; all prayer being presented unto God through Jesus Christ, to whom is committed all authority in Heaven and earth.

The congregation of Christ was established and built upon one fact as its foundation, i. e. That Jesus is the Christ, the son of the living God. What a glorious change was wrought by this most wonderful fact! Jews and Gentiles, (two envious nations,) reconciled to God and each other, in one Body! How was this effected? By the Cross. Read the letter under consideration and you will perceive, that by the preaching of the Cross, not by anecdotes and fables, this reconciliation was effected, and both parties reconciled to God. Oh Christians! if the preaching of the cross could reconcile nations, so hostile to each other, and *compel* them to love one another as brethren—why, Oh why may not differing Christians be reconciled to each other, by the same means now? In the first chapter of this letter the Apostle speaks of us and we, chosen and predestinated ones (the Jews) who first trusted to christ.— Next he speaks of ye and you (Ephesians) who trusted in him after hearing the word of truth—in whom believing they were sealed with the Holy Spirit of promise. Here is the order of the Bible. 1st Hearing—2nd Trusting or believing—3d Sealing of the Holy Spirit. In the 4th chapter we see that these Gentiles were once alienated from the life of God, through the ignorance that was in them; and in this way was their understanding darkened. In the first chapter 18th the Apostle prays that the eyes of their understanding might be enlightened. This he expected to be done, by giving them a knowledge of him. And although they had been alienated from the life of God, through the ignorance that was in them, not through the sin of Adam, and were dead in sins, (not the sins of Adam) the word of the Lord entered their mind, and by it, like David, they were enlightened and quickened, made alive and brought nigh by the blood of Christ. Those who remained unconverted were those who were blinded by the god of this world (not the God of Heaven.) Those who rejected the Gospel died in their sins. Come then sinner receive God's word and live; otherwise you will be separated from eternal life and die the second death.

ABM. SALLEE

PROSPECTUSES.

"The Christian Publisher," is the name of a monthly duodecimo of 84 pages, published at Charlottesville, Va., and edited by Brother R. S. Coleman. It is devoted to the restoration of christians. Terms—\$1 per annum.

The Advocate for the testimony of God as it is written in the book of nature and revelation—published by Brother John Thomas, Amelia county, Va. This periodical is a continuation of the Apostolic Advocate, increased to 36 pages, with a neat cover, at the price of \$1 50 cents per annum.

Brothel Thomas has also completed a translation of the Psalms of David rendered into metre for singing. The volume will be of the same size, type and paper as the Advocate; and will contain about 200 pages. Each Psalm, Hymn, or Spiritual Song will be prefaced, where necessary, by an analysis of its contents, and have appended to it notes explanatory of obscure phrases and allusions. The price is \$1 per copy, and will be put to press so soon as a sufficient sum is obtained to pay for the paper. Letters post paid to be addressed to the Editor, Office Tavern, Amelia co. Va.

"The Christian Panoplist," edited by Brother Wm. Hunter, Professor of Moral and Mental Philosophy, in Bacon College, Georgetown, Ky. This paper is published in Versailles, Ky. by Brother J. Virden;—all letters on the business of the paper to be directed to him, and post-paid. Terms \$1 per annum.

The Northern Reformer, Heretic Detector, and Evangelical Review, is a quarterly periodical, which is published at Middleburg Ohio, at \$1 per annum in advance, or upon the reception of the first number. Longer delay will enhance the price to \$1 50 cents.— Brother A .Crihfield is the Editor and postmaster, and postage on letters to him, he directs, need not be paid.

"The Disciple," published at Tuscaloosa, Ala. once a month, edited by Brother J. A. Butler. This paper will be noticed more at large when we receive it, so as to enable us to be more specific.

Common School Assistant, eight quarto pages monthly: edited by J. Orville Taylor, Albany, New York; 50 cents per annum'—assistance to this paper is expected from some of the ablest men in America.

Common School Advocate—pubilshed at Cincinnati, under the supervision of Ed. D. Mansfield Professor of constitutional law in Cincinnati Collage, and inspector of common schools; L. Hardin, Professor in Cincinnati College, and Principal in the Preparatory Department of that institution; Alexr. McGuffey, Professor in Woodward College, &c. &c.

Western Academician and Journal of education and science, edited by John W. Picket. This paper is published at Cincinnati, and has been commenced under the patronage of the Western Literary Institute and College of Teachers. Conditions—a monthly publication of 56 medium octavo pages, at \$3 per annum, payable invariably in advance. Communications to be addressed, post paid, to Eli Taylor, Cincinnati, Ohio.

Common School Advocate and Journal of Education. Edited by an association of gentlemen, and published monthly at Jacksonville Illinois, at \$1 per annum.

"The Primitive Christian" published at Auburn, New York, edited by Brother Shepherd—being a monthly publication of the size of the Christian. Terms \$1 per annum, &c.

We cheerfully present all the above notices to the public, and hope that they may be patronised liberally as we have no doubt they will be the means of conferring lasting benefits on the community, both as regards religion and education, which we hope will go hand in hand in the noble work of human improvement.

EDITORS.

NOTICE.

We take this occasion to remind our worthy patrons that prompt payment would be received as a great favor, inasmuch as we have had to advance the entire amount of the cost of the paper, for our periodical, for one year. In such a case we trust it will impart peculiar pleasure to be the means of affording relief.

EDITORS.

Brother E. S. Smith of Danville has a supply of Hymn books on hand. His edition of Jones' Church History can be had at the Book store of Johnson, Hatch & Co. in Georgetown, or in Lexington at Morris' Bookstore.

EDITORS.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they may *all be one*; as thou father art in me and I in thee that they also may *be one* in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that *they may be one* even as we are one; I in them and thou in me, that they may be made perfect *in one*, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. John 17 c. 20, vs &c.

When a Christian compares the present divided state of what is termed the Church, with its primitive unity and strength, he naturally asks, "what is the reason of all these divisions and schisms, that I now behold marring the beauty of the mother of us all? If he carefully peruses the pages of ecclesiastical history, he may find an answer to the question and satisfy himself as to the causes which have produced so many sects in Christendom. We cannot in the space allotted to us expect to say all that might be said against division and in favor of unity. We must therefore content ourselves with meditating upon the outlines of this great subject. We would now endeavor to develop the causes of Protestant divisions, point out their evil, assign reasons for their removal, and the causes of division We must look to the corrupt state of the church of Rome, at the time of the Reformation and consider that many of the corruptions of that church came along with the reformers into the Pro-

testant churches. In England transubstantiation was long held among the Episcopalians, and when it was given up the orders of the church, ceremonies, &c. strongly resembled those of the Romish church. Nor was it in England alone that corruption burst forth, to harass the reformation in its march to purity and godliness. In Germany, Luther maintained the doctrine of consubstantiation, as firmly as the Pope of Rome maintained the infallibility of the church. Christians by and by became more intelligent. They wished for a reformation in the churches which they viewed as not sufficiently reformed. Their desires were not complied with—division ensued.

2nd. Divisions have proceeded from attaching too much importance to *mailers of opinion*, making them a bond of union and communion.

Requirements have been made by churches as tests of membership which are not authorized by the scriptures. It was required of such as proposed to join the primitive church, that they should believe in Christ, repent or reform and obey the gospel,—“He that believeth and is baptised shall be saved.” Mark 16 c. 16 v. See also Act 2, v 38.

But other burdens are enjoined as tests of membership by most of the churches in Christendom. Episcopalians Methodists, Presbyterians. Baptists, &c. all differ with regard to this matter, and we are confident were the views of all on this point placed in the crucible and tried by a Divine test, the principal parts would prove to be matters of opinion.

Now, it is surely highly inconsistent with reason and revelation,

to say to a child of God, “We cannot admit you into our church; we believe you are a brother, but we cannot allow you to sit down at the Lord's supper, with us.”

3rd. Custom and ignorance tend to promote division. The professor is a sectarian by habit, he has been taught the peculiarities of his party more than the fundamentals of religion, and is prepared with better arguments to prove the superiority of his sect, than the divinity of his saviour, being also kept apart from other Christians, he is ignorant of excellencies. 4th. Party names have done much in the evil work of divisions. Is it not wonderful that persons who cry with Chillingworth, “The Bible is the religion of Protestants,” should nevertheless call themselves by names for which they have no authority in the word of God? If they will peruse the scriptures for the appellations by which the first Christians were designated, they will there find no such names assumed by them as the variety of designation accepted by the modern churches.

5th. A contentious and illiberal disposition has done much to uphold the division of Christians. When professors begin to reason about religion they do it always for the purpose of “contending for the faith and in a candid frame of mind to ascertain the truth; they do it in the spirit of a soldier who fights in order to obtain the victory, often without considering whether his cause was good or bad, by reason of which, some of the worst passions of the human heart are brought forth into operation. In this spirit controversies on religious subjects are frequently, carried on, so that we need not

wonder if such disputants deal out personal invectives, and instead of being convinced, cleave to their former tenets more firmly than before.

Point out their evil.

1st. They have a pernicious influence upon those that are without. It might be supposed that the heathen world, when called upon to embrace Christianity, would look to the Christians and expect them to be one as they profess to be worshipers of one God through one mediator. This the heathens have expected, and some of them have refused to hear the Gospel, on the ground of the immorality and division existing among the professed followers of Christ.

The Catholic, when vanquished in argument by reason and scripture, retires with confidence behind the discordant sections of Protestantism; and exulting in the superior unity of his church, which he *imagines* to be infallible, he cries out, "You are divided among yourselves," supposes himself invulnerable and is henceforward deaf to all that the most judicious Protestant can say.

Many of those around us who are connected with no church, when asked the reason why they are not members of the church of Christ, find an apology which they deem sufficient in the numerous sects by which they are surrounded. By this means the Atheist and Deist are strengthened and confirmed in their hostility to our holy religion.

2d. They spread a withering and infectious influence over christians themselves. The husband belongs to one party, the wife to a second, the children to a third. It is a sight most lovely, to see a family all going one good way; but if one part of the family attempt to effect this it frequently happens that bickerings and discord ensue. By this means the Christian family is divided in itself, if they act with a destructive and unpleasant influence in the family. In the church they have a wider range; and what have they done in the church?—Cramped its energies, chilled its fever, paralyzed its efforts, corrupted its zeal, marred its beauty, contracted its bounds, made its enemies exult, and caused its best friends to sorrow and lament. Yet this is only an imperfect outline of the evils resulting from division.

Should it be asked what divisions we suppose it desirable to be removed, we answer, all divisions among Christians whatsoever. But while it is desirable that Christians should be of the same mind and judgment in all things, yet it is perhaps too much to expect in the present world. The union then we would now contend for is *a union of name*. This would destroy all party appellations. *A union of interest, worship and enterprise*. This would strike at the root of the very existence of division.

"*A union of sentiment already exists on the great fundamental doctrines of the gospel;*" but there still lacks charity to those who differ from us in *matters of opinion*. But to proceed to the reasons why divisions should cease, and Christians be all one.

1st. When the Apostles founded the church, it is reasonable to suppose that they did it according to God's will, and therefore upon the best possible plan, but by them, under God. it was made one. Hence divisions are not of God. When Christianity was first estab-

lished, had the Apostles desired to divide the church every thing around them was favorable for such a plan. The Jews and Greeks had lived in a very different manner, and were much prejudiced against each other's worship, &c. and if they had concurred with the prejudices of either, the church might have early divided, but they opposed all division, and brought both Jew and Gentile into the same church. 2d. Christians have but *one Master, one Father, and one Sovereign Lord*. Does it become servants of the same master to contend with one another, instead of mutually advancing his interest? Is it seemly for children of the same parent to fall out by the way? and will the King of glory be well pleased with those soldiers who, instead of unitedly combatting the common enemy, are turning their weapons against each other? Let us then unite against our common enemies remembering that they are united against us and for this reason,—“If you bite and devour one another take heed that you be not consumed one of another.” 3d. The Church is represented in scripture as *a Family, a City, a Kingdom, a Body, a Building*; and it is necessary that there should be union in it as in a Building. &c. &c. Take away the different parts of a Building from each other and you destroy it. 4th. The unity of the church is its strength. An army is the strongest when united. The whole of a kingdom is more powerful than any of its parts, a flame than a few sparks, the waves of the ocean than a few insignificant streams. “A three-fold cord is not easily broken.” Hence it is obvious, that as “union is strength,” “discord is weakness;” the church dividers therefore are the weakeners of the church, nth. It was the prayer of Christ to his father to make his people one, and he speaks of the unity of his people as being the appointed means for the conversion of the world, [his words are remarkable: see John 17, c- 20, v. 21. From this passage we may learn that the union of christians is to be so visible that the world may see it, and believe by this means.— Hence it is plain that Christians are opposing the conversion of the world by exhibiting their discord. For other texts recommending union, see Eph. c. 4., 1 Cor. c. 4, also 1.10.

6th. Believers are expecting the knowledge of the Lord to cover the face of the world, and that after this life they shall enjoy *one heaven*; and is it probable that such names as Episcopalian, Presbyterian, Methodist, and Baptist, will exist in the Millennial state of the church? Will they not all be swallowed up by *Christians* or *Disciples*, “keeping the unity of the spirit in the bond of peace?” And have any carried their views of sectarianism so far as to suppose that the church triumphant is to be divided in the same way we see it here? When we think of heaven we think of union, and believe that no discord can enter there; does it not become us then to keep our attention directed to the Millennium and to heaven? and if it be probable that the church shall be one in its most glorious militant state, and in its eternally triumphant state, does it not become us to resemble the church in its most glorious periods as much as possible.’

Seeing these things let us all use our influence by *example* and *conversation* to discountenance whatever tends to division, and to encourage unity.

W. F. M. ARNY.

Bethany, Va. April 1st, 1837.

"Marvel not that I said unto *thee*, *ye* must be born again." Notice *thee* and *ye*—the one in the singular number and the other in the plural. The Savior was a Jew and did not include himself because he could not be born into his own kingdom. Hence the second person *ye* (Jews) Nicodemus seemed to doubt the possibility of the truth of what was told him, because he could not account for it upon his principles of Philosophy. Now the Saviour begins to reason with him and clearly shows him by sound argument that he did believe things that he did not understand, and as he was speaking of a birth of water and of spirit, he takes up the latter word to make the illustration. Every body knows that spirit and wind in the Greek is the same, (Pneuma.) The custom of the blessed Saviour was to found his discourses upon something just at hand; as the sheepfold—vine and branches—Peter—I am the bread of life; &c. &c. In this case the choice for illustration is pneuma the Wind. We told Nicodemus that in the world, 'the wind blew where it listeth and thou hearest the sound thereof but cannot tell whence it cometh and whither it goeth; so is everyone that is born of the spirit.' To be consistent, Nicodemus would have to deny that the wind did really exist, because he could not account philosophically for every phenomenon in that element. He must readily admit that the wind did exist; it therefore stood conclusively proved that his system of reasoning was incorrect. 'How can these things be? In answer the Savior seems to have more reason to marvel at the stupidity of Nicodemus, because he was a teacher of Israel and knew them not, 'We speak that we do know and testify that we have seen.' This is a rule that every logician admits to be correct. And it is passing strange that *ye* Jews and most especially you 'do not receive our witness.' Nicodemus had admitted that Jesus was a teacher come from *God*, and gave his reason that no man could do the miracles that he did except God be with him. This being the case, upon his own ground he could never be decided about the matter. He therefore should not hesitate to yield his assent to the truth of what he said. Again, if he was a teacher of the Jews it was strange that he did not know that the law shadowed forth the Gospel. But he was blinded by these traditions. And while he thought he was teaching the law he was only teaching traditions. 'If I have told you earthly things and you believe not, how shall *ye* believe if I tell you of heavenly things?' He does not here accuse *Nicodemus* alone of unbelief, but the *Jews*. Observe the pronouns *you* and *ye* in the plural number. But that Nicodemus should not go away unprofited by the interview, he told him that himself was to be crucified, and referred him to the history of his nation where that fact was taught. Numbers 11, Moses was directed by God to raise a brazen Serpent in the midst of his camp for the cure of those who had been bitten by the fiery serpents. Those bitten who would look upon it were immediately cured of the temporal malady which pointed to the death of the Saviour of the world who was to be lifted up in the same manner, that whosoever believed in *him*, should not perish but have eternal life. It is necessary to believe in the Messiah who is recognised by the history of the Jews and law of Moses, in order to enter the kingdom of God. Believe

without proof? Answer, no; 'search the scriptures, (says Jesus to the Jews) 'for in them you think you have eternal life, and they are they that testify of me.' These scriptures are said to be a schoolmaster to bring us to Christ. Gal. 3, 24. They taught that Christ was to die, to be buried and to rise again the third day, for our sins. He accordingly was crucified on the Roman Cross, buried in the tomb of Joseph, rose triumphant, communed with the Apostles, and breathed upon them, ascended to his father, sent the Holy Spirit to guide them into all truth and to convince the world of sin, of righteousness and of judgment. Again; by a reference to the 11th & 12th verses does it not seem that the savior rather complained to his illustrious visitor and upbraided the Jews with dishonesty. Although the position is correct and not denied by them as logical, to speak what one knows and to testify what one speaks; yet did they not know and see the various miracles; and did they not refuse to resolve these things in their public counsels but insisted that he cast out Demons by Beelzebub, the prince of Devils? Hence the conclusion that they would not believe if they were told of heavenly things; — my God! If it then it can with propriety be said that light is come into the world, and they stood condemned because they had not believed in the name of the only Son of God, what should be said of us in the day of Gospel light! Theirs was star-light; ours the meridian splendor of the gospel! For even that which was made glorious had no glory in this respect, by reason of the Glory that excelleth. Dear Brother: I have not heard one Gospel sermon since we left you, yet I have heard a great deal said in public discourses about that which is born of the flesh is flesh and that which is born of the spirit is spirit; even until my heart has sickened. What an easy matter it is to let the Saviour and his Apostles preach!!! Why not let Nicodemus be told that like begets like. The Law begets Jews and the Gospel begets Christians—(as Methodism begets Methodists and Presbyterianism begets Presbyterians). And that the Gospel does not want (Methodists, Presbyterians nor) Jew, but Christians, where there is neither Greek nor Jew, circumcision nor uncircumcision &c, that Christ might be all, and in all. Why not let the World now be told that God graciously is willing to save us by the Gospel on the condition of our believing it. 'By Grace are ye saved through faith'—which salvation together with the condition is the gift of God. Dear Brother, let us never be weary in well doing. Excuse this —show it to no one. I have written unto you because the word of God abideth in you, and after the example of our great master you have always been willing to listen to a brother, how weak soever he may be, and to bear with him. May the word of Christ dwell in you richly in all wisdom. Amen!

M. A. FERIS.

CINCINNATI, OHIO,

Dear Brother Johnson—Since January 1st, 85 or 90 have obeyed the Lord here; 5 last Sunday. Bless the Lord. Yours,

D. S. B.

MARCH, 1837.

Letters from Brethren Jno. Taffe and W. D. Jourdon, inform us of the success of the good cause in Glasgow and Minerva Ky., and Willmington, Ohio,

EDITORS.

Brother Johnson—I would be glad, if you and brother Scott, would jointly, answer the following queries, viz:—Paul says of himself and his fellow Apostles, "according as he has chosen us in him before the foundation of the world." Eph. 1st ch.

Query 1st. What world does Paul allude to?

Query 2d. How were the Apostles elected in him before the foundation of the world?

The favor of our Lord Jesus Christ, be with your spirit, *Amen*.

Yours truly,

J. M. M.

Brother Scott being absent, the following brief answer is afforded, until we have more leisure to enlarge, should it become necessary.

We do not understand Paul as declaring of himself and his fellow Apostles, "according as he (God) has chosen us (Apostles) in him (Christ) before the foundation of the world." That we may be correct in our starting point, we will present some of the objections to this application of the text. 1st. When and where are *spiritual blessings* spoken of, but in reference to Christians Jews or Gentiles? Apostolical authority was never confounded with spiritual blessings.

2d. The choice or election was to holiness, and not to apostolic office.

3d. Neither were these persons whoever they were, chosen to *be* in him, but "that they should be holy" *in him*, according as God had determined before the foundation of the world.

4th. He marked out (in love) the same persons (us) for *adoption*; which is never predicated of the Apostles, but solely of children or christians.

5th. *In whom* these persons have redemption through his blood i.e. the blood of Christ.

6th. The law, the prophets and Psalms fail to speak *of the Apostles* in the style of the paragraph in question; but they are full and explicit in relation to Christian character and spiritual blessings.

7th. Mark the difference when the one or the other is pointed out. And first of the christian. "In thee (Abraham) and thy seed, shall all the nations of the earth be blessed." "I will call them my people which were not my people, and her beloved which was not beloved."—"To whom [the Israelites, not Apostles] pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the provisions," &c &c. "The children of the promise are counted for the seed." "You are the children of God by faith in Christ Jesus." "Rejoice ye Gentiles with his people." Praise the Lord all ye Gentiles; and laud him all ye people." I will pour out of my spirit upon all flesh," &c.

And secondly of the Apostles.—"Wherefore he saith, when he ascended up on high, he led captivity captive and gave gifts unto men."—Apostles, Prophets, Evangelists, Pastors and Teachers; for the *perfecting of the saints* for the work of the *ministry*, &c.

"If you have heard of the dispensation of the grace of God which is given *me* to youward: How that by revelation he made known to me the mystery, &c. which in other ages was not made known to the sons of men as it is now revealed to his holy apostles

and prophets by the spirit; that the Gentiles should be fellow heirs (of the glorious inheritance) and of the same body (animated by the spirit) and partakers of his promise (of pardon, the spirit and eternal life) in Christ by the gospel."

We conclude that Christians, both Jews and Gentiles are alluded to—and may be thus paraphrased. Blessed be the God and father of our Lord Jesus Christ, who has blessed us [Christians] with all spiritual blessings in heavenly places in Christ, *according as* he has elected us (christians) in him, *before the foundation of the world*, that we (christians) should be holy and without blame before him; having in love marked us (christians, Jews and Gentiles) out for adoption, through Jesus Christ to himself [and not made servants as by masters, &c] according to the good pleasure of his will, to the praise of the glory of his power, with which he has highly favored us [christians] in the beloved. We (christians) have redemption thro' his blood—the riches of his favor has abounded to us [christians] making us wise and prudent; having made known to us [christians, by the apostles] the secret of his will, according to his benevolent purpose which he had purposed in and of himself, for the administration of the fullness of the appointed times, to gather together all under Christ—all in the heavens, and all on earth—under him; where we christians (Jews and Gentiles, not apostles) have united, having been *formally marked out* according to the purpose of him who effectually works all things according to the counsel of his will that we [christians, Jews and Gentiles] should be to the praise of This glory who *first trusted* in Christ, including all christians from the day of Pentecost to the calling of Cornelius and his household by Peter, &c.

"In whom you [Ephesian Gentiles] trusted, after you have heard, &c." Having believed, you were sealed with the spirit of promise," &c. Now the word kosmos (we are informed) almost always has reference to the material world; and this is the word rendered in, this place, "world."—In my judgment, however, the design of the Apostle was to suggest, or assert, that God, before the flood and consequent destruction of the old world, made choice or elected that Jews and Gentiles, at the period of the Gospel age or "*world to come*." But how are they to be elected in him? There are seven things belonging to the election. There is an election—2 the elected—3 a time when the election begins—4 a time whence election is to end—5 there are principles upon which the election proceeds--and 6 there are blessings and privileges secured by every election.

1. God is the elector—2. Christians are the elected—3. The election began with Abraham—Says God to him "I have *chosen thee*' &c.—4. the election closes at the end of the world—5. The principles upon which the election proceeds are faith and obedience. 6. And the principles of the blessings of this election elevate to the dignity and rank of sons and daughters of the Almighty—and secure pardon of sins, the gift of the holy spirit and eternal life, spiritual blessings in heavenly places, under Christ Jesus our Lord.

For the present we forbear,

J. T. JOHNSON.

GEORGETOWN, 1837.

Beloved Brother.

Health and peace through Jesus Christ—Our holy religion commands us to distinguish ourselves among our fellow citizens for every good word and work. The injunction is as befitting the divine authority whence it emanates, as obedience to it is honorable to ourselves and beneficial to society, of which we are members, and as such bear about in our persons the responsibilities and obligations of men.

Man, the offspring of an art and power truly divine, is ushered into the theatre of time, ignorant of all things, whether natural or religious; but a knowledge of things natural is as necessary to his present intelligence, as a knowledge of things religious is glorious to his future hopes. He is absolutely the subject, of education, and hence, of all things, education is the most necessary to his nature. We ought, therefore, to be patrons of education. It can be made the unstained organ of our highest and richest attainments in knowledge, duty and happiness.

One of our Brethren, (T. F. Johnson) under circumstances heretofore detailed, has brought into existence a literary Institution, which has been denominated "Bacon College," to which a charter of incorporation was granted during the last session of the Legislature. In harmony with our holy aspirations after good deeds, he has also thrown it upon our fostering care, believing, as well he might, that the patrons and professors and advocates and restorers of the original gospel could not but rejoice in the felicitous opportunity of doing good, which the occasion enabled him to supply, and of seizing upon the exalted honor which his generosity prompted him to share with his brethren—the honor of blessing the children of our beloved fellow citizens with a pure and noble education.

Brother, will you lend your aid to the perfection of Bacon College? If you do, you will, we trust, enjoy the conscious satisfaction of having aided in the sculpturing out of Universal education, the true national system, which it is the ambition of our contemporaries of all parties, to attain, and which it would be most befitting this and all other governments to adopt and cherish. In doing this you will but act in harmony with your avowed principles of faith and hope in God; you will justify the honorable expectations of your brethren you will honor the divine authority by doing good; and you will commend yourself, and your religion, and your God, and your Saviour to the finest feelings of your fellow citizens by showing that the present as well as the future welfare of their sons and daughters is precious in your eyes; and that you justly appreciate the honor which they do you and us and all the patrons of the true gospel when they confide to you the education and character of the dearest pledges of their affections.

One of the best, nay, forsooth, the best female school west of the Alleghanies exists at present in this State; and it is worthy alike of the genius, the attainments, and the religion of its projector and teacher. He is one of the Brethren. But while such

an Institution, beyond all praise, can support itself; it is __fa__ otherwise with a Collegiate Institution. There are many appendages to a College course which nothing but a regular annual interest arising from a permanent fund can possibly supply; buildings and repairs, libraries, cabinets, museums, Philosophical and Chemical apparatus &c. &c. are indispensable.

Accordingly, the charter authorises a permanent fund which shall never be diverted from its object. Already it amounts to about five thousand dollars, and is in the special care of a treasurer of the greatest probity.

Will you then agree to aid us in this noble enterprise? Or shall we, to the deep and lasting reproach of the brethren, be driven to make an appeal to men at large, and to tell them that we now hope to find in the world the benevolence which we have in vain sought for in the church; and thus be dishonorably compelled to acknowledge, that the lamp which our brother's hand had lighted, has been supplied with oil by others; and that while the church has founded the city on the hill, the world has built and adorned it! and so expose ourselves to the derision of those who would delight to exclaim, "art thou also become like one of us, a withered branch?" or of those whose scorn would feel it to be music and eloquence to retort and say, "The Christians have put their light under a bushel, but we have set ours upon the stand and it gives light to all who are in the house." Heaven forbid it.

Bacon College, we trust, is destined to a high and palmy history, and must not be suffered to come to nought. Give it then your generous, your ample support. If you do not, others will extend to it their patronage. We have decided upon your piety and benevolence, and agreeably have placed the matter briefly before you, with a note the blanks of which, we hope, you will fill up favorably for the College, according as the Lord has prospered you, and return the same to our Brethren to be delivered to the Treasurer. This appeal we make to you as Brethren, as Christians anxious to co-operate with you in a great and good matter. We use no rant. We state facts and invite to honorable duty. When the Institution is brought to what is ought to be our work is done; our end is attained. We have adopted this plan to avoid all unpleasant feelings, and that our minds may not be diverted from preaching the gospel whilst we are in the field.

As we are laboring all around in the work of the Lord, if any church or individual desires to see us and aid the institution which has been confided to our care they can inform us by letter and we will give them a visit as soon as possible, concerning this matter.

Yours In Christ,
WALTER SCOTT Pres't.
J. T. JOHNSON V. Pres't.

After date I promise to pay to the Trustees of Bacon College, _____ dollars; the interest of which at six per cent, per annum, shall be paid semi annually in advance until the principal becomes due. This _____ day of _____ 1837.

DESULTORY REFLECTIONS, No. 2.

"High worth makes more than monarchs—*honest men*—
 Though no exchequer it commands, 'its *wealth*:
 And though it wears no ribands, 'tis Renown.."

Confidence is either that firm reliance on the veracity and integrity of another, which induces implicit trust in him; or it is that dependence on our own abilities and resources, which banishes timidity and doubt, and occasions us to pursue our plans without hesitation or apprehension. It sometimes means a vicious holiness, bordering on impudence; and sometimes that absence of fear which arises from conscious innocence.

Confidence in the veracity and integrity of others, and a consciousness that others have the same confidence in us, is so exceedingly valuable that it is a matter of great astonishment and deep regret, that men in general are so careless of scouring so great a blessing. Many of the cares and miseries of this mortal life would be annihilated, could just confidence be placed in all mankind. With what pleasure might business be transacted; with what tranquillity might the merchant and tradesman lay their heads on their pillow, after the busy transactions of the day, could they but be fully assured that the persons to whom they had entrusted much of their property were men of integrity, and worthy of their confidence. Travelers assort, that in some countries this is so strikingly the case, that tradesmen do not fear to leave their shops, having marked the price on the commodity, into which purchasers enter, and select what they need, without attempting to defraud; such is the confidence exhibited in some parts of Switzerland, and many places in Turkey.

Strict attention to veracity is one great inducement to confidence; persons who are detected in a falsehood are listened to with suspicion, even when they speak that which is profitable and possible; men are afraid to repeat their sayings, lest on investigation they should prove to be untrue. All confidence in such persons is destroyed; and although it is necessary sometimes to act as though we believe their word, it is done with a degree of hesitation, and indecision, which renders the transactions exceedingly unpleasant. But with a man of tried veracity circumstances are very different. Even should his assertions militate against probability; should they be such as to seem almost incredible; yet the confidence in his word which former experience has established, would induce his hearers to rely on their truth, and to believe his statements without hesitation.

But, while such are the advantages arising from strict adherence to veracity, and such the ill consequences which follow a departure from it, there are persons to be met with, so infatuated as to lie even in sport; to assert things which every one knows to be false, for the sake of a foolish laugh, and to set an example of this vice to their children and dependants on the most trivial occasions; thus lessening their abhorrence of falsehood, and encouraging in them a propensity too common in the breast of youth, which the severest

checks cannot always overcome.

There is one species of falsehood, at which persons who would shudder at a direct breach of veracity, do not scruple to be guilty, which yet is often of the most serious consequences, and completely destructive of confidence. It is inattention to the performance of promises, and want of punctuality in the discharge of engagements. These are modifications of the same fault, and should be scrupulously avoided by all those who wish to maintain their reputation for veracity, and the confidence of their fellow men. It is a most lamentable reflection, that many persons make promises, apparently in the most open and liberal manner, thinking nothing of the expectations they have raised, and the bitter disappointments their want of performance must occasion. Such conduct arises sometimes from thoughtlessness, sometimes from wanton insincerity, at others with the intention to deceive, with the view of subserving their own wicked purposes; but let the source be what it may, the consequences are often exceedingly serious, both to the trifler and those trilled with."— *S. E. Post*.

The want of punctuality, in the fulfilment of engagements, is a circumstance of such ordinary occurrence, that it is scarcely considered an offence against any moral obligation. Certainly it is not reprobated as it ought to be; and few of those who are guilty of it are probably, aware of the extent to which they are chargeable with insincerity; and the loss of time confusion and perplexity they occasion to others, who are so unfortunate as to have any dealings with them.

Want of punctuality, is a want of truth! If we valued truth as highly as we should, we should certainly, as far as possible, be punctual to all our engagements; and that we might be so, we would be as cautious in making engagements. "He that is unfaithful in that which is least, is unfaithful also in much." When, therefore, I find a man, especially a Christian, who is deficient in punctuality, I view him as being in the same ratio deficient in truth; and consequently, in a proportionate degree, defective in moral worth.

Want of punctuality, is a want of prudence! No man, however much he may be in the habit of disappointing others, likes to be disappointed himself. All men, therefore, are disposed to give their custom—other things being equal—to those who are punctual. Motives of worldly prudence, then, should prompt all men, of every profession and calling, to the practice of rigid punctuality. Motives of worldly prudence! Ah! but should not religious prudence—if I may so speak—also have a bearing on our conduct in this respect? How often has religion bled at every pore, on account of christians, or at least those who are called Christians, violating their engagements? "He that offends in one point, is guilty of all." Covenant, or bargain breaking is set down by Paul, as one sin, of a long dark catalogue of sins!—christian, be true to all your promises.

Want of punctuality, is a want of good manners! Is it polite, is it good manners, to put a fellow being, again and again, to needless trouble, on account of your heedlessness, insincerity, or want of truth? Most unquestionably it is not! You promise a person that on a special day you will—say, "have a certain piece of furniture comple-

ted." The person comes, confiding in your promise, and lo the furniture is not done! He goes home disappointed, but not without another promise. He comes again: but Behold, the work is not yet complete. Is this good manners? Is this religion?

The old friend Quakers have been, perhaps, more religious, and rigidly punctual, than any other religious denomination in the United States. They are famous for their punctuality, and it law added much to the weight and influence of their religion; and would it not, if practiced more by us, add much to the weight and influence of our religion? A Christian's word should be as sacred as his bond. Nothing causes an unbeliever to curl his lip with a more bitter and sarcastic curl, nor to wag his tongue more blasphemously against the Christian religion, than the want of punctuality among christians.

The apostle James gives us a rule which we should never forget. *"If the Lord will, we shall do this or that."* Yes, but how fashionable it is to promise without reference to the "will" of the Lord! Were we to say, when we promise, "IF THE LORD WILL," and fell solemn sanctions of that august name, it would, methinks, cause the tremendous obligations of our engagements to be more sensibly felt by us, and prevent us, many a time, from violating them; for to violate them, under this awful sanction, that is, to fail of fulfilling a promise, when the good providence of God had given us the means of fulfilment—would be, not only to speak an untruth, but to take the name of the Lord our God in vain!

Paris, May 10th.

A. R.

THOUGHTS ON POPERY, BY REV. WM. NEVINS.

The sufficiency of the Bible as a Rule of Faith and guide to salvation.

This is the great matter in controversy between Protestants and Roman Catholics. We say the Bible is sufficient. They say it is not. Now suppose that Paul the Apostle be permitted to decide between us:—we are agreed to refer the matter to him. Can our opponents object to this reference! Let Paul then be consulted in the only way in which he can be, viz;—through his acknowledged writing. It is agreed on all hands that he wrote the second Epistle to Timothy, Well, in the third chapter of that Epistle, and at the 15th verse, he writes to Timothy thus:—"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." That the Greek is here correctly translated into English, any scholar may see.

Here then we have what Paul wrote, and I cannot believe that he would write, in a letter to Timothy, that the Holy scriptures are capable of being known by a child, and able to make wise unto salvation, and then say, to be handed down by tradition, that they are so obscure that one can make nothing out of them.

But what did Paul write to Timothy about the Holy scriptures? He reminds him that he had known them from a child, that is, he had been acquainted with them so far as to understand them from that early age. Now either Timothy was a most extraordinary child, of which there is no proof, or else the Holy scriptures of the

Old Testament, and of the New, so far as the latter was written and recognised at the time, and intelligible to a child. I see not how this conclusion can in any way be evaded. If the child of Eunice could and did know them, why may not my child and your child, and any child of ordinary understanding the? And what do we want more for a rule of Faith, than a Bible which a child can understand. The Bible then cannot be insufficient as a rule of Faith, through any want of perspicuity in it. That point is settled.

But Paul says something more to Timothy about these same scriptures, "which," he says, are able to make thee wise unto salvation." Why what is the matter with the man? He tells as if he had taken lessons of Luther. When did he live? They say that the Protestant religion is only three hundred years old, but here is a man who lived well nigh eighteen hundred years ago, that writes amazingly like the Protestants about the Holy scriptures. He says, [and I have just been looking at the Greek to see if it is so there, and I find that it is] they are able to make wise unto salvation. Now who wished to be wiser than that? And if they can make one thus wise, they can make any number equally wise. So then the scriptures can be known by children, and can make wise to salvation those who know them. This is Paul's decision, and, here should be an end to the controversy. If this prove not the sufficiency of the Bible as a rule of faith to guide to salvation I know not how anything can be proved I will tell you what I am determined to do the next time a Catholic opens his mouth to me about the insufficiency and obscurity of our rule of faith; I mean to take hold of the sword of the spirit by this hand, 2d Timothy 2. 15, and I mean to hold on to this weapon of heavenly temper, and to wield it manfully until my opponent surrender or retreat. I cannot stand before it, but before I close this, I must say, that if the scriptures which existed when Paul wrote to Timothy were able to make wise unto salvation, how much more are they with what has been added to the canon since? And here, by the way, we have an answer to the question which the Catholic asks with such an air of triumph. "How, if this be your rule of faith, did christians get along before the New Testament was written and received?" "Very well, they had scriptures enough to make them "wise unto salvation" as early as the time of Timothy; and they had, many years before that, all the old Testament, and a part of the New. Now, with Moses and the prophets, and the Psalms, and Matthew's gospel, and perhaps some others, together with a large number of divinely inspired men, I think they must have got along very comfortably. One thing more I desire to say;—It is this, that there is an advantage for understanding the Bible, which does not belong to any book where the author is not personally accessible. The advantage is, that we have daily and hourly opportunity to consult the author of the Bible on the meaning of it. We can at any moment we please, go and ask him to interpret any difficult passage. We can lift off our eyes from the word of Faith, when something occurs which we do not readily comprehend, and direct them to the throne of grace. And what encouragement we have to do this;—James tell us, "If any of you lack wisdom let him ask of God, that giveth to all men liberally,

and upbraideth not; and it shall be given him." So then we have the Bible to inform and guide us, and we have constant opportunities of consulting its author in regard to its meaning. Is it not enough? I, for one, am satisfied. I can dispense with the fathers, &c. &c:

Strawberry Springs, Hardin Co. Ky. May 20 1837.

Brother Johnson:

I have just returned from a trip of a few days, through Adair, Cumberland and Clinton counties. In these counties there are about five congregations which meet on the first day of every week to worship. And there are about ten others that scarcely meet at all without a *Preacher*. Their preachers are eight in number; so you may suppose that those sixteen churches meet but seldom. If it be the duty of every church to meet and worship of the first day of every week, it cannot be done without a Preacher. From whence shall we be supplied.

Brother Steel and others have immersed about 15 within a few. weeks past. Yours, in hope of the crown.

A. SALLE.

N. B. If all the No's, of the Christian were as good as the 4th, your subscribers here would not complain, saying we subscribed for a religious paper, not for long discourses on learning. Let the College have a paper devoted to its own cause, &c.

REPLY.

We rejoice to hear of the success of the gospel, and more especially of a correspondent practice on the part of the converted. Conversion is worse than nothing, when it yields not the fruit of the spirit. The pure worship of God is not dependent on a Preacher; and that congregation is in a deplorable condition, whose worship is dependent upon the attendance of one.

If they do not reform a most awful issue awaits them. It seems to us that Christians should above all others be an educated people; that they may be able to free the world from bigotry, superstition, and the iron yoke of despotism. The first lesson to be learned is love to God and love to man flowing from a knowledge of the love of God to us—Then we should progress onward and upward to the very heavens, that we may become acquainted with all the ways and works of God as manifested to us. Thus we shall be enabled to have our characters moulded for immortality. Thus we shall be qualified to appear in the presence of God the judge of all—of Jesus the mediator of the new covenant—of the general assembly and congregation of the first born—of the spirits of justified persons, and of an innumerable company of heavenly messengers. These, from the humblest child in the kingdom, to those of the loftiest intellect, richly stored with wisdom, shall be qualified to sing the glory, the honor, the dominion, and the victory to him that sitteth on the Throne, and to the Lamb, forever and ever. Amen.

J. T. JOHNSON.

CONQUESTS OF THE GOSPEL.

The Editors of the Christian visited the brethren at Newcastle, Clear Creek, and Shelbyville within the 13th and 22nd of May—and were mutually cheered with the most favorable prospects of future success.

The meeting at Shelbyville was crowned with an addition of 7 persons to the good cause. We left the brethren, at each place, rejoicing in hope of the glory of God—and with renewed resolutions to keep along the mark for the prize of eternal life. Some of the friendly aliens seemed almost prepared to yield themselves to the Lord of glory; but we had to leave them, our hearts bleeding for them, fearful that some disaster, like the recent destruction of the steam boat Sherred, may sweep them off, in their sins, before they are aware of it. May the good Lord preserve them from so awful a catastrophe! Brother Scott remains in Shelby, Jefferson and Nelson counties, during the two weeks, to come. May the Lord grant him great success!

22d May, 1837.

J. T. JOHNSON, Edt.

In our recent visit to New Castle, Palmyra, Clear Creek and Shelbyville, several of the brethren were very liberal in their support of our College; and we hope others will imitate their generous, noble, and Christian example.

J. T. JOHNSON.

I have recently paid so much for paper on which to print the Christian; and I shall have to pay very soon, so much more for the printing press, &c. which I have presented to the College, that I am compelled to ask our subscribers for payment immediately for if it will not *distress them*.

J. F. JOHNSON

 RECEIPTS FOR CHRISTIAN.

Elis Boss, Columbia, Mo, Jno H. Stone Jefferson City, Mo, Jno. Hodges and Z. Green, New Castle, S. Thornberry, Shepherdsville. G. D. Seaton, E. Rose, A. Chinnowith, T. B. Miller, Jeffersontown. Jno P. Williamson, E. Applegate, B. Tharp, R. H. Crump, and B. S. Saeland, Louisville, R. K. Summers, Shepherdsviile, E. Taylor, Jeffersonstown, W. Standifer, Eld Z. Carpenter, Bunrnet, Johnson, and F. L. Frazier, Shelby county, Eld Jas Mason and P. Kirtley, Leesburg, Ky R. C. Prewett, Auburn, Mo, Joel Johnson, Lexington, Jno Heelsey and T. D Chiles, Mt Literline Moses Ryan, Sharpsburgh, Geo Grimes, Centraville. Jas Garrard. Paris, Weston Herndon, New Liberty, H. Wood, Jes Elgin, Georgetown, Mary Burbridgde, Stamping Ground, Ky, Jno Turner, S. B. Williams, and S. C. Dunning, 3 vol's Savannah, Ga, J. Graves and Th. Downton of Danville, John Curd and Mason Caldwell, Lexington, J. W. Tarbitt, J. D. Edwards, W. A. Frazier, A Chinn, and H. Frazier, agent, Shelbyville, Ky.

CARTHAGE, OHIO, MAY 22, 1837.

Dear Brother Johnson

May grace, mercy and peace be with you, and yours, and all the faithful in Georgetown—with all in every place, that call on our Lord, out of a pure heart.

I am happy to be able to inform you, that the garden of the Lord in these regions, has, with the opening of the spring, budded forth beautifully. We have, at Carthage, within the last two or three weeks, witnessed the introduction of a number of our beloved fellow citizens, into the kingdom of our Lord and Savior. On the first Lord's day in the present month, it was pleasing indeed to see our villagers pressing to the canal, to witness the immersion of 7 persons, who confessed and denied not, but confessed, that they did believe that Jesus was the Messiah the Son of God. The faces of the brethren looked bright; to see the waste places of Zion building up, and the converts stepping out on the Lord's side, rejoiced their hearts, &c.

LOVE H. JAMIESON.

CARLISLE, April 27, 1937.

Dear Brother Johnson—

Brother Jacob Creath, Sen. has just left us, having delivered three excellent discourses. We hoped from some intimations that you would be with him. We were disappointed. The audiences were large and very attentive.

On to-morrow morning, all things concurring, I start on my fourth tour below. The Lord bless you and yours.

I want to see you more than ever in my life. I have often visited Georgetown, and hope to visit it again. But my present engagements will not allow me that pleasure. Farewell,

J. ROGERS

NOTICES.

The Apostolic Advocate was published by brother Thomas in Amelia county Va. will be confined from the 1st of May, under the title of "The Advocate for the Testimony of God as it is written in the Books of nature and revelation." It will be increased to 36 pages with a neat cover; and the price will be \$1 50 cts per volume. He has completed for the press a new Translation of the Psalms of David rendered into metre, and will have them printed as soon as cash enough is obtained to pay for the paper.

We would most unhesitatingly advise our brethren and friends, to patronize both works. We have seen specimens of the Psalms and consider the translation a great acquisition.

J. T. JOHNSON.

I feel within me a principle superior to the tabernacle which it inhabits. I mark a similar principle in my brethren of mankind; at least, I see them affected in the same way, and I conclude that they are agitated from the same causes. I discern these impressions in a child but faintly; they wax stronger and stronger; they grow with his growth, strengthen with his vigor, and increase with his age.

I discover impressions on the animal creation resembling these; but they are limited; they act always in the same way; in *me* they are illimitable; they assume a thousand different shapes; and they are confined to no certain standard. I conclude that "there is a spirit in man." But this spirit is not to be defined; and is best understood by the effects that it produces. Let us therefore inquire,

2. *What are its operations?* On all occasions it compares, it combines, it reasons, it judges. Whenever a subject is presented, it considers its parts, compares its probabilities and the contrary, and forms its decisions upon the preponderance of the one or the other. I see my friend; and the sound of his voice communicates joy to my bosom; its tones vibrate upon my heart as well as upon my ear. The blood circulates along my veins with greater rapidity. Pleasure dilates all my powers, and the feelings of my heart rush to my eyes. I read the same emotions in his countenance. I see the same rapture thrilling through his frame. It is the mingling of kindred spirits. Sometimes the communication is made through the medium of the eye, and his hand writing imparts the same pleasurable sensations as the tone of his voice; but it is still the spirit that speaks within me. He dies—all is changed. The face of nature seems no more lovely. The vicissitudes of seasons charm me no longer. My bosom is oppressed; and, as I stand over the grave of departed comforts, my sorrows force their way to my eyes, and my tears fall upon the unconscious dust. I wander, in agony of grief, over his deserted habitation. Time, which mellows my affliction, is unable to remove it altogether, and it melts only into the softer shades of melancholy. The sun shines, and the seasons return, since his departure as before; but they are not the same to me! Whence is this change? or why these emotions and passions at all?—"There is a spirit in man!"

When I raise my hand, it is in consequence of an impulse of my mind; and when I walk out, my will determines the road which I shall take; but if there were no "spirit in man," there could be no will to determine, and when that spirit is removed the body sinks into a state of rest. Year after year I lose my connexion; but the bond of our union is indissoluble, even by death. Memory uncovers the grave, and the form of those whom I love, rises perfect before me. I meet them in the room which they occupied; and the ground on which they trod becomes holy. As the man sinks into the vale of years, the senses of his former days recur, in all the vivid colors in which they are presented to him in the days of his youth. He well recollects the house in which his childhood was passed; and the field over which he strolled in quest of the wild flower, or in pursuit of the insect, and as he reviews these early enjoyments, he seems to live them over again. This is another of the operations of the mind; and it furnishes another evidence that "there is a spirit in man."

The radiance of yonder orb scarcely reaches the man. Science discovers that it is a sun, or a planet; and imagination pursues the thought. He roves through the fields of infinite space, and without quitting the globe which he inhabits, strays beyond the vast confines of the creation, presses into the invisible worlds, enters the "heaven

of heavens," and loses himself before the throne of God.

He sleeps—"but his heart waketh." The body requires repose, but the mind, ever active and awake, wanders unfettered through all the labyrinths of fancy. It converses with departed spirits; it is recalled only by the light of the morning ceasing its visions.— Whence is all this? These operations, from what source do they flow? This understanding—these passions—this memory—this imagination—these dreams—what is the spring of them all.? "There is a spirit in man!"

But when the body grows old—and its members are stiff and motionless—the spirit is withdrawn. The clay tabernacle is reduced to its original dust; but respecting the mind a new question presents itself;—

3. *What is its separate state?* While our dearest friends are dying around us, and we shiver on the brink of eternity, this is no unimportant inquiry. We understand, however, so little of spirit in its union with matter, that our researches into its state of separation must be very confined; and we are acquainted in so small a measure with its modes of existence in this world, that we are not to expect very extensive information of those in which it shall exist in futurity. We cannot doubt the fact, that it can exist separate from the body, when we consider some phenomena in its present state.— When the powers of the body are suspended in sleep, those of the mind are in action; and when the eye is closed, the spirit, in dreams sees without the aid of that organ. A separate state of existence for the spirit, when it has left the body, is not impossible; and it appears to us that the tenor of the scriptures is against the soul sleeping scheme. In vain did Paul wish "to depart," in order to be with Christ," if the soul sleep with the body till the resurrection of the dead; since he would not be nearer the accomplishment of his wish in dying, than he was while he yet lived; nor, if this hypothesis be true, is he nearer closed, that now than he would have been, had he lived to the present hour. Nor, indeed is he so near the attainment of his desire now, as he was during his life; for while he lived he enjoyed divine communications; but being dead, if the spirit sleep with the body, even those communications which he did enjoy are cut off—and all intercourse with the Deity is suspended in long oblivion till the morning of the resurrection. For Jesus says, "God is not the God of the dead, but of the living." Yet said he to Moses, "I am the God of Abraham, the God of Isaac, and the God of Jacob."— three hundred years after their dust had been consigned to the cave of the field of Machpelah. The inference we deduce, is that their spirits exist in a separate state, while their bodies sleep in the grave.

This state is revealed in the scriptures as a state of happiness not *miser*y; and it is not impossible for the spirit to suffer and enjoy independently of the body; and by consequence in a state separate from it. Observe yonder man suffering even to agony. What horror is painted on his countenance! What groans burst from his bosom! What distraction looks through his eye! From what does his anguish arise! His body is in health; no disease wastes him; as illness shatters his frame Ah! it is an inward sorrow that devours

him—an inward sickness that consumes him! "The arrows of the Almighty are within him, the poison whereof drinketh up his spirit." It is conscience that suffers; it is the spirit that is sick!—and oh! how sharper than all external calamity is this disease of the mind! "The spirit of a man will sustain his infirmity; but a wounded spirit—who can bear?" He, who can thus afflict the spirit when the body is in health, and cause it to suffer independently of the body— can fill it with unspeakable anguish in a state of separation from the body, and, by a parity of reasoning, cause it to enjoy the most exquisite happiness. The assertion of the text appears now to be established—"There is a spirit in man." A spirit such as we have described, must, in the nature of things, be immortal. And the happiness or misery of this spirit in a future state, one might rationally conclude, even did not the scriptures positively affirm it, must be commensurate with its existence. But what shall be the modes of its being in a separate and eternal state, as we are so partially acquainted with them in its present union with the body, we must die to learn. One thing is clear—man is "a living soul;" and the Bible furnishes us with the most rational and valuable account of his natural dignity—and of his future destination.

Brother J. S. Ashton writes, May 24th, that during the week prior thereto, 4 had been immersed at New Albany, Ia.

We have likewise received information of the indefatigable labors of our beloved brother Butler of Alabama, in the cause of reformation, and of the success attendant upon his efforts.

EDITORS

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IMPRUDENCE OF A PROCLAIMER.

We were informed some time ago, that a Proclaimer in this Reformation, some time since, at a place which it is unnecessary to mention, when about to immerse an individual, told the congregation, that the subject for baptism was a child of the Devil until immersed, and then immediately became a child of God, or in other words, as pure as an Angel of Light. Such language, to make the most of it, was extremely imprudent and uncalled for! But was it really true? If so, there can be no such thing as Spiritual Life until a person is immersed.—But this life begins before; and without it no person is a fit subject for baptism. Mark, we do not say the spiritual *birth* takes place *before*; unless we can be born of the spirit *alone*, which would be as absurd as to suppose a man can be born of his father alone; and unscriptural, because it would contradict Jesus, who says that a man must "be born of *water* AND of the Spirit". There is a remarkable analogy in regard to birth between the kingdom of nature and grace; and such a thing in both as life before birth. As the child of man is alive before it is born, so is that of God. As in natural generation, birth does not take place in order to procure life, but for its enjoyment; so it is in spiritual generation, or the birth into the kingdom of favour. This life commences when we are begotten by the Holy Spirit of God, who "of his own will, begat us with the WORD of *truth*—"The *truth* of the Gospel." This is done in *believing*; for *faith* comes by "the word of

God." After being thus begotten by the Holy Spirit through the word of faith which he inspired, when we are "immersed for the remission of sins" we are then "born again," "born of water and of the spirit" and enter into, and see or discern the kingdom of favour, or of God; "being *born again*, not of corruptible *seed*, but *incorruptible*, by the *word* of God," which "*endureth forever*," and "which by the *gospel* is *preached* unto you." "The *seed* is the *word* of God." As soon as a person really believes upon prophetic and apostolic testimony, that Jesus Christ is the son of God, and reforms from his sins, he is begotten again, and spiritual life begins. He has quit serving the Devil, this love and practice of sin is destroyed, and he is no longer a child of the devil. Our expressions in regard to religious subjects, should always be in accordance with the word of God, both in style and sentiments ; and if they then offend, let them offend. Those offended with them "are offended because of the *truth*."

JOHN R. HOWARD.

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THE NEW BIRTH.

This is a trite subject, and many doubtless will think it imprudent to revive an old controversy, and others will consider it superfluous to say anything more concerning a matter, which, in their opinion, has long since been put to rest. As much, however, as has been said and written on the *third chapter of John*, where the *New Birth* is the topic of conversation between Christ and Nicodemus, I am clearly of opinion that it is not generally understood: this is my apology for intruding it again. It is not however, our intention to discuss the subject of the New Birth in particular, as it is to get at the understanding of the conversation between Christ and Nicodemus in general. That we may the better accomplish our purpose, we will, after stating and illustrating a few propositions, take up the prominent and most important items in the conversation.

1. Why does John record this interview? The answer to this question may be found in the conclusion of the proceeding chapter. "While he (Jesus) was at Jerusalem during the feast of the Passover, many believed on him when they saw the miracles which he performed. But he did not trust himself with them because he knew them all. He needed not to receive from others a chapter of any man, for he knew what is in man". John chapt. ii. 22-25.

John says Christ "knew what was in man". He had even in his humiliation, a partaker of the infirmities of human nature, a perfect knowledge of man. His knowledge could penetrate the darkest recesses of the human heart—could trace all its wind-

ings and labyrinths, and discover its very thoughts and intentions, see through its intricate foldings, scan its most secret devices and detect its malicious designs. "He knew them all". He knew that their views and feelings were all secular, and that they were looking for a temporal deliverer, and as soon as they ascertained that his kingdom was not of this world, that they would abandon his cause and turn his enemies. Hence, he did not place himself under their power.

Having asserted that Christ knew what was in man, it became necessary for the Evangelist to prove it; which he does, not by labored criticisms and metaphysical arguments, which but few could understand; but by recitation of facts, level to the comprehension of all, and the force of which, therefore, they could feel. These facts recorded in the 3d. and 4th. chapters of John's Testimony--the interviews Christ had with Nicodemus, and the woman of Samaria at Jacob's well.

2. Why did Christ in his conversation with Nicodemus introduce the subject of a kingdom? For the same reason he related to the woman of Samaria her former history, and told her of her wickedness— and for the same reason also that he told Simon his thoughts concerning the woman who was a sinner, and his disciples their secret reasonings about food, and their private conversation concerning priority in his kingdom—that is, because he knew their private history, their secret thoughts and desires, and wished to convince them of his Messiahship, and to impart instruction to their minds. Jesus always employed figures which his auditors could understand by which to illustrate and enforce his instructions. Hence he always seized hold of some surrounding circumstance, familiar occurrence, recent event, or well-known fact, with which to compare the subject of his discussion. It's an impressive manner in which to exhibit unknown truths, by comparing them to something with which the mind is familiar. Thus our Saviour spoke of spiritual blessings to the woman at Jacob's well under the figure of water—to the hungry multitude he compared them to bread—to the sick he represented the kingdom of heaven as an inexhaustible treasure—when speaking of his kingdom to fishermen, he compared it to a net, let down into the sea—and to shepherds, he compared it to a sheepfold. For the same reason, in his discourse to Nicodemus, he represents it under the idea of a kingdom. This language was familiar to him, he being in high office among the Jews— a member of their Sanhedrim. Christ knew Nicodemus that he was a ruler among the Jews, and that he had visited him for the purpose of making inquiry concerning the kingdom he was about to set up. This allusion to the profession of Nicodemus, and this anticipation of his wishes, was sufficient to expel any doubts that had lingered

in the ruler's mind, and strengthened the conviction he had already expressed, that Jesus was "a teacher come from God".

3. It is only in reference to a kingdom that Christ speaks of a *birth*. He never confounds figures as many do. They speak of being born again in connexion with every kind of figure. When discoursing of the gospel under all metaphors, the phrase *new birth*, or *born again*, makes a part of their subject, as if it were the only one which expresses an abandonment of sin and a connexion with Jesus Christ. A *birth* is as peculiar to a kingdom as *ingrafting* is to a vine or tree; and it would be equally improper to say *ingrafted* into a kingdom—*ingrafted* into a house—*ingrafted* into a family, as to use the word *born* in reference to a vine, a house, or sheepfold. When Christ speaks of himself as a *vine*, he denominates his people *branches*, and the means of their union with him, he calls *ingrafting*; so when he speaks of himself as a *King*, his people are called *subjects*, the territory over which his authority is exercised, is called a kingdom, and the means of entrance into it, is called a *birth*,: and as it is called spiritual in opposition to natural, and as no one can enter it who has not first been born of earthly parents, it is called a being 'born again'. 'born from above'. Hence, says Christ to Nicodemus, 'except a man [person-any one] be born [*another*, from above or] again, he cannot see [*idein*, perceive or enjoy] the kingdom [or reign] of God'. The nature of the kingdom is spiritual, hence, it is not visible to the natural eye, and no one can taste its enjoyments, without becoming a subject of it.

Nicodemus, who had his eye all the time fixed on both a secular kingdom and a natural birth, was utterly at a loss to comprehend this observation of the Saviour; and he inquired how that could take place—how a grown man could be born again? Jesus lets him know that he did not mean that one must be born of this earth by parents, for he had already informed him that he "must *be born from above*"—and that if he were to be born again from his natural parents, or of flesh, he would still be flesh—a fleshly or natural subject of a natural kingdom: but that he wished him to become a subject of his kingdom, which was spiritual, and as such he must be a spiritual subject; in order to which, he "must be born of water and spirit."

The phrase "born again" includes the whole process of regeneration—it is synonymous with regenerated, made anew, or made over. The elements—if I may so call them—of which one must be born the second time, or in order to be made a new creature, are water and spirit. All admit that to be *born of water*, is to be baptized. Water is put in place of the mother; and to be born of water is the last process of regeneration, but is for, very far, from including the whole change which takes place in becoming

a new creator. It only introduces the individual already "renewed in spirit," into anew state; but it has nothing to do in changing his heart, or in qualifying him for the enjoyment of the new state. It only introduces him into the new suite for the enjoyment of which he is previously qualified by the Holy Spirit, who is here put for the father. The father begets. This is the office he performs in generation. So the Spirit or God begets in *re*-generation. Christians are said to be begotten of God. God begets by the *agency* of the Spirit, and the Spirit begets by *means* of the word. Christ says the word is the *seed*. Peter calls it the *incorruptible* seed, by which Christians are born again, or regenerated, 1 Pet. 1. 23. James says God "of his own will has begotten us"—but how? "By the word of truth". James 1.18. John gives us to understand that every thing partakes of the nature of that by which it is begotten; hence "that which is of the Spirit, is Spirit", or spiritual. The Holy Spirit is divine; the scriptures were given by inspiration of the Spirit (2 Tim. iii. 16), and the promises of the Gospel, which were given by the agency of the Spirit, are made to us, that "by them, we might become partakers of the divine nature", 2 Pet. i. 4. The Spirit is the agent; the word is the seed. It is of the same nature with the begetter, and it changes all who receive it into honest and understanding hearts, to the same nature of itself: hence, they are partakers of the divine nature—they are spiritual. The divine nature is love; so Christians "love him who begat, and those begotten of him. 1 John v. 1. The agency of the Holy Spirit consists in giving and confirming revelation by signs and wonders; and it is by the words thus confirmed that men are made obedient, Rom. xiii 18,19. Signs and wonders were wrought to confirm the word and produce faith in them that hear it (John xx. 21), and the word thus confirmed works effectually in them that believe it. 1 Thess. ii 13. The Spirit, then, by means of the word begets in the heart a new emotion—it quickens him, and calls into exercise the sentiment of love to God, of reconciliation to him, and a desire to become his son; and nothing remains to constitute him such but to be introduced into his family by adoption, which is effected by the bath of water. This is called being "*born of water*". Such is the process of regeneration.

To be born of the Spirit, does not mean to receive the Spirit after one is born into the kingdom. True, all Christians receive the Spirit, but this is not what is meant by being born of the Spirit. They are very different.

We are not to understand that two births are spoken of here because both water and Spirit are mentioned, any more than we would suppose that a person was born twice because he was said to be born of his father and mother. Jesus says a man must "be

born *again*"—not more than once—"or he cannot enter into the kingdom of God". There are not two kingdoms into which a person is to be born, into one of water and into the other of Spirit. The Shakers understand this passage to include two births —the first of water, flesh or mother, which introduces the person born into the kingdom of nature, or what they call 'the world'; the second of Spirit: this makes them leave all their fleshly appetites, breaks up all earthly connexions, separates husband and wife, parents and children, makes them quit 'the world', and take up all their goods and chattels and move off to Shakertown! The principal difference I can see between the Shakers and those (if these there be) who refer the birth of Spirit to the resurrection of the body, is—first, the Shakers believe that the Spirit operates on nothing but spirits to produce what they call regeneration; the others believe the Spirit will operate on nothing but dead matter, the corrupt bodies in the tomb; and this they call *being born of Spirit!!* In this certainly the shaker's are most rational and consistent. Secondly the Shakers emphasize the verb IS, which denotes time present, in the sentence, "that which is born of the Spirit * *is* spirit", is born *now*— not will be hereafter at the resurrection of the body. Here too, it must be admitted that the Shakers have the better of the argument. But neither does this, nor any other part of scripture countenance either hypothesis. They are equally visionary.

Nicodemus, having never heard of the new birth before, and not understanding the figurative use made of the term *born*, stood in mute astonishment at the observations of the Saviour, who proceeds (as it adds in the common version) "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit" v. 8. This is evidently a mistranslation of the passage. *Pneuma* cannot mean wind in this place, for the following reasons: 1st. It possesses a *will*

* "That which is born of the Spirit is spirit". 'That is', say the Shakers, 'it is not the whole person, the body as well as spirit that is born again. Nothing but a man's spirit is born of the Holy Spirit. I thought that this *ghostly* sentiment was peculiar to the deluded followers of the visionary Anna Leese, until a short time since, when I heard that a teacher of Presbyterianism living in the neighborhood of Versailles, had advanced the same idea in a public discourse. The Shakers give this turn to the passage to exclude the idea that the body is the subject of regeneration, and, consequently, of the resurrection. And why does this Presbyterian divine give it the same interpretation? To keep away from the idea that baptism has any thing to do in regeneration. Thus, in keeping his Presbyterian craft from being wrecked on the rocks of Scylla, he has got it into the whirlpool of Charybdis.

—where it *pleases* (*thelei wills*-listeth*, in the common version), which is not true of the wind: it has no will to choose where or when way to blow ; 21y. It represents that we cannot tell which way the wind blows--'whence it comes and whether it goes'. But this is not true of the wind. Every body who can distinguish the points of the compass can tell which way the wind blows. Am I told that I have not got the idea? that it means we cannot tell the *cause* of the wind's blowing? I reply: it speaks of the thing itself, and not the cause of it: besides if it be supposed to mean the latter, I answer, that philosophers attempt to account for the blowing of the wind, the cause of hurricanes, tornadoes, &c, and it is believed they have discovered their origin. But as proof positive that this cannot be the allusion, I remark that the question has no respect to the *cause*, but the *course* of the—whatever it is. 3ly. The comparison is not between the wind and the operation of the Spirit, as is generally supposed ; but between what is here rendered *wind*, and the *person* born of the Spirit. To suit the above notion, and the passage should read—the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so it is with the Spirit; it operates on whom and when he pleases, and the individual operated on, cannot tell where the Spirit comes from and where he goes to. But it does not so read, nor is such its meaning. There are several gross absurdities in the above notion. 1. It represents that the wind is just as free, and as much an intelligent agent as the Spirit; 2.. Another point of comparison they make between the source of the wind—"whence it cometh." —and that of the Spirit; but this represents them as in doubt whence the Spirit comes—whether from heaven or —gehenna! 3. It holds out the idea that the Spirit, after it operates on the individual, leaves him and goes—whither he cannot tell. Whereas the Spirit was to *abide* with those who received it.

It is very evident that the word wind in this place should be translated Spirit. *1st* It is the same word, *pneuma*, so translated in this whole connexion ; and it is contrary to all correct rules of exegesis to translate one word in the same connexion by different words in another language, without an adequate reason for doing so. Such a one cannot be given for the change in this place. *2ly*. It is not customary for the most ordinary speaker or writer to use the same word in two different senses in the same connexion, without, at least, giving notice to that effect. Such has not the Saviour given; and it would be high-

* The same word is rendered will in John xxi 22, "if I (*thelo*) will that he tarry", and Math. viii. 3 "I (*thelio*) will; be thou clean".

ly improper to impute to him an error which the most ordinary speaker is not guilty of. *Sly*. The antithesis requires that *pneuma* should be rendered spirit. The comparison is not between wind and spirit, but between *pneuma* and the *person* born again. Is it true that such a one cannot tell whither he is going? I opine this would be a cheerless doctrine to the good man—that he could not tell where he was going—whether to heaven or to hell.

A very talented and energetic writer has lately explained the phrase—"the wind bloweth where it listeth"—to mean that the wind is free—it blows where it pleases. But how can the wind be free when it is bound by immutable and inflexible laws, which it cannot transgress? Besides, before this notion can be established, it must be proved that the wind is an intelligent agent—that it has a *will*, and *liberty* and *power to do* what it wills. If this could be proved, I would want some Phrenologist to examine whether its intellectual and moral developments are equal to its physical—for greater it cannot be; and if—but enough of this. If *pneuma* in this verse is correctly translated wind, it should be so translated in every other place in the connexion. Let us see what kind of theology such a translation would make. 'Except a man be born of water and *wind!*' 'So is every one that is born of the *wind!*' 'That which is born of the *wind is wind!*' I think myself that this is a very windy doctrine. How is the wind? The writer above alluded to, answers—'It is free'—to blow when and in what direction it pleases—whether to the east or west, the north or south. Then, he that is born of the *spirit* is free as the wind. He can go whithersoever he wills—whether in the broad road to destruction or in the narrow path of self-denial! If the christian is *free* from sin, he is the *servant* of Christ—if he is *released* from the law of sin, he is under *law* to Christ. As this doctrine has so much more *wind* than *Spirit* in it, and is *free*, I shall leave it to *blow away*, without one effort more to confine it

The Spirit (*pnei*) breathes where he (*thelei*, wills, or) pleases, and you hear the *sound* thereof. The word *phonen*, rendered *sound* in this place, means *voice*, *articulate sounds*, *words*: as Acts xiii 27; "for they that dwell at Jerusalem, and their rulers, because they knew him not nor yet the (*phonas*, *words*, or *views* of the prophets, which are read every Sabbath day". Here the word is used for the writings of the Prophets. "Wherefore, as the Holy Spirit says "To-day, if you will hear his (*phones*) voice". Heb. iii 7. "The (*phone*) *voice* of one crying in the wilderness". Matth. iii 3. "While a (*phone*) *voice* from heaven said, "This is my Son". Matth. iii 17.

—"You hear his voice, but cannot *tell* whence he comes"— *Oidas* here rendered *tell* means *see*: as in the following places: Luke viii 20, "Thy mother and thy brethren stand without desiring (*idein*) to see thee ". John xii 21," Sir, we would (*idein*) see Jesus". Matth. ii 2, "We have (*eidomen*) seen his star in the east". Ibid. 9, "The star which they (*eidon*) saw". Ibid. 10, When they (*idontes*) saw". "Come (*idete*) see the place where the Lord lay". The meaning is, you cannot *see* or *discern* with your natural eye, whence he comes and whither he goes; so is every one who is born of the Spirit.

Having now, as we believe, got a correct translation of the place, let us next inquire for the meaning of it.

The whole Jewish nation was in expectation of a saviour, who should, by the strong arm of power, deliver them from Roman bondage, set up a secular kingdom among the Jews, and reign over them forever. Nicodemus, from what he had heard of Jesus, supposed him to be the long looked-for personage, with this impression he visited the Saviour, no doubt, for the purpose of inquiring something concerning his approaching reign. Having a perfect knowledge of the official station, views and motives of Nicodemus, the Saviour made it his first object to correct his false notions concerning his kingdom, and to explain to him its nature. Nicodemus supposed the kingdom belonged to the Jews, and that he, being a native born subject of it, was entitled to all its privileges. Our Saviour began by telling him he must 'be born again', not of his parents, but of water and Spirit', or he could not, though a Jew, enjoy the blessings of his reign, which could be experienced only by those who were subjects. Nicodemus could not understand what the Lord meant, for he had no conception of a spiritual kingdom, nor of a spiritual birth. While he stands in doubt and astonishment, at what he had heard, the Saviour proceeds to show him that he should *believe* the facts he had told him, although he could not understand their nature, or how they could be so, and to convince him that there was nothing unreasonable in the requisition, he mentioned a parallel case—one that Nicodemus, being a Jew, could understand and feel the force of: "The Spirit breathes upon, or inspires whom he pleases*"—he does not confine his operations to the sacerdotal line nor royal family. He operates on whom he chooses, and the person whom he inspires speaks, being moved upon by the Spirit; as has been

* May not this have an allusion to the heathen Oracles, which were uttered only in particular places, such as the mouth of caves? The Holy Spirit is so far from resembling the heathen deities, that he "breathes where he pleases"—he inspires persons at one place as well as at another.

the case with all the prophets. But you cannot see the Spirit— you only hear his words spoken by the person breathed upon— you cannot even discern with your natural eye that he is under the influence of the spirit of inspiration; nor do you know the last prophet he inspired, or the next priest or king he will visit. You cannot trace his rapid flight. This is beyond your ken. Still you believe the words spoken by the prophets—you will not refuse them credit because you cannot see the Spirit, and with the natural eye trace all its movements. So continues the Saviour to Nicodemus, 'my kingdom does not come with observation, Luke xvi. 20. It is spiritual. It is righteousness, and peace, and joy in the Holy Spirit. Rom. xiv 17. You cannot discern with the natural eye, that a prophet is under the inspiring influence of the Spirit; so it is with every one who is born again. How is he? You cannot see or discern with the natural eye that he is born again, or is a new creature. He is a man as he was before. The Spirit has not changed his physical nature. It is his heart and his state that are changed; but as they are not objects of sense, you cannot perceive the change with the natural eye. They are matters of experience. The individual who experiences them knows it; but no one else can see by looking at him that these changes have been wrought in him'. How then is he to be known? Just as you know a prophet is under the inspiring influence of the Spirit—by its effects. "By his fruit you shall know him", to be a subject of my kingdom. A person may know by consciousness that he loves God and his people ; but it is by his "works of faith, and love" that he convinces others of the fact.

"How", exclaimed Nicodemus, "can these things be!" What things ? 'How is it that the Spirit operates invisibly, and comes, whence we cannot see, and goes, whither we cannot perceive?' Jesus replied, 'Are you a Master (*didaskalos*) a teacher in Israel, and do not (*ginoskeis*) understand that these things are so ? "Most assuredly, I say to you, we speak what we know, and testify what we have seen". 'I know that the Spirit speaks, though he is unseen, that he suggests words, though he is invisible: I knew that his words operate on the minds of those who hear them, and change their hearts, and that their state is changed by baptism. I have seen it. I know the power of truth, and the changes it is calculated to effect'. Verse 12. "If I have told you of earthly things"—things that take place on earth—"and you (*pisteuete*) believe not, how shall you believe, if I tell you heavenly things"—things that take place in heaven?' And, Nicodemus, if you will not credit me when I tell you things that take place on the earth, because you cannot comprehend them or discern them with your natur-

al eye, how shall you believe me if I tell you of things that transpire in heaven ? And if you will not believe *me*, there is no one else you can go to for information or evidence of things that are done in heaven; for "no man has ascended up to heaven" to learn there, and his returned to bring information of them to earth, "but the Son of Man who is in heaven"— whose abode is heaven. Heaven is my native place—my abode.

The transactions, the scenes, the language of heaven, are all familiar to me, and to no one else from whom you can learn them. I will, Nicodemus, give you an intimation of the result of one thing that has taken place in heaven; and that you may understand and feel the force of it, I will illustrate it by a fact familiar to you. "As Moses placed on high the serpent in the wilderness, so must the Son of Man be placed on high"— on the cross, John viii 2,28, xii 32-34—" that whosoever believes on him may not perish, but obtain eternal life: for God so loved the world, as to give his only begotten Son, that whosoever believes on him, may not perish, but obtain eternal life ".

Christ is both the author and object of our faith. "He who shall believe on him and be immersed, shall be saved; and he who will not believe, shall be—damned".

It will be perceived that throughout this interview, Nicodemus *thinks* of temporal things, while Christ as uniformly *speaks* of spiritual things. That Nicodemus may understand the difference, Christ contrasts them and shows their analogies.

I remark in conclusion, that I am more certain that all the views I ever heard given of this passage are *wrong*, than I am that mine, in every instance, are *correct*. If some one will point out the errors into which I may have fallen, and give a correct explanation of the passage, I shall feel under great and lasting obligations to him.

B. F. H.

From the Christian Publisher.

THE HERALD vs BACON COLLEGE.

In the last "Religious Herald," we find a letter from our young friend, W. H. Hawkins, to the Editor, Mr. Sands, which is calculated to produce unpleasant feelings. We wish our friend Hawkins well— we wish him a better destiny in his newly adopted State, than we can possibly hope for, after reading his splenetic production in the Herald. But with all our good wishes for him, we cannot let him pass unnoticed; when unprovoked, he assails in a tissue of unwarrantable insinuations, our best brethren, through the public press. And that too in a distant region, and in a paper, where they will have no opportunity to defend themselves against his blighting imputations. Will the Editor of the Herald admit a reply to this one-sided production, which not only aims a blow at a public institution, but assails the personal char-

acter of men of the highest respectability? All that is just and right in the sight of Heaven demands this! But Mr. Hawkins knew that this justice would not be meted out by that paper, and the very fact of his choosing such a medium through which to assail personal character, indelibly stamps a stain upon his motive, which we would see removed. Mr. Hawkins is a young man—quite too young, too far in the background in every respect, to affect to treat with derision and contempt, the attainments and characters of such men as Walter Scott, and others, composing the Faculty of "BACON COLLEGE." Calling one in derision "the Apostle," another a "Polander, picked up from Woodford county," of another, that his character is "ruined in the estimation of every unprejudiced person." To see a young man stepping to far beyond every rule of decorum observed by the truly virtuous and intelligent, is a matter of regret. But what shall we say of the sage Editor of a "Religious newspaper" who not only publishes such a production, but by fulsome flattery, encourages its repetition!

We are not a little struck by the arrogance and importance with which Mr. Sands chides the Kentucky Legislature, for presuming to incorporate a College, to be under the auspices of the Reformers!— Hear him! "The chartering of Bacon College was a singular instance of Legislative blindness: as it was in direct opposition to the wishes of those most interested, the citizens of Scott county, in which Georgetown is situated." How clearly does this extract show the undying hostility of Mr. Sands, and what he would do, had he the power!— What! are the Reformers to be excluded from all the immunities of free citizens! Or have the *Orthodox* a bill of sale for all the privileges" to be conferred by our laws? it would seem to be Mr. Sands' view of the case. Why should the Legislature have withheld this charter?— The reasons ostensibly assigned by Mr. Sands will not do. Was the Legislature acting for Scott county alone, or for the state at large?— Were their minds to be biased to refuse a charter to a deserving people because forsooth, the majority of the citizens (all Baptists for aught we know) of a *single county* were opposed to it! Did not the Legislature know as much about the wish of their constituents as Mr. Sands? Or was it their duty to have advised with him before they granted a charter to the Reformers? Thank Heaven that we live in a free land where our interests and rights depend not on the will of a Tyrant, of the jaundiced judgment of a partizan Editor. If our laws owe no College charters to us, to whom do they owe them? They have granted many to the Baptists, and to other denominations —*until now, not-one to us*. Is there a College in Virginia from which the "Orthodox" are debarred the privilege of preaching? Not one—they have free access to all—perhaps preach regularly in all. But here is a question that ought to be considered—*Is there a College in Virginia in whose bells one of our brethren can be permitted to preach even one discourse? Verily: I believe, not one!* Yet in Virginia there are Institutions of learning purporting to be free from sectarian bias, and open to all! And can it be expected that our brethren, numerous and wealthy as they are, will endure this? Will they send their sons to Institutions to be sectarianized? How many Colleges are there in the Union, (I believe the Clergy have access to all,) where our brethren are permitted to be heard? There are a few, but very few indeed. And yet it is "blindness" in the Legislature of a free State to grant us the immunity of a College charter!

Mr. Sands expresses surprise at the influence felt in the Kentucky Legislature. "We could not," says he, "have supposed that the in

success of the Reformers had been so great in the Legislature, had we not even the result." We know not what influence operated upon the Legislature! we suppose, as sworn men, they were influenced by any thing else than a mere disposition to please a religious body. We suppose that they were regulated by the principles of justice, and that they acted in reference to the wishes of their constituents—the people — the State at large. But how inconsistent in Mr. Sands, at one time to have the influence of the Reformers so great as to bias the Legislature of the State, and filch from their "blindness" a charter at war with the wishes of their constituents; and in the next sentence to fritter them down to the merest fraction! Hear him: "The Baptists in Kentucky are not less than 40,000 in number; the Campbellites or Reformers, we presume, not more than *one tenth*." Why do you presume so, Mr. Sands? Is it, that you have more respect for the numbers of your brethren than for their influence? What awful odds! 4,000 Reformers overruling 40,000 Baptists! Surely, then, "one can chase a thousand, and two put ten thousand to flight."

But, gentle reader, the gentleman paid us this compliment unintentionally. He was himself overruled by a desire that (perhaps insensibly) always makes him mistake our numbers, influence and prospects. A desire to impress the idea, that we are but inconsiderable in numbers. He would have his readers to believe that there are only 4,000 Reformers in Kentucky! Does not Mr. Sands know better? I would not impeach his veracity, and must therefore conclude, that Mr. Sands as *most profoundly ignorant of* that which he professes to know. He is pleased to denominate us a "PLAGUE SPOT." Is this the Editor whose columns so frequently complain of the spirit in which the Reformers write? And has the gentleman discovered that we are indeed a "plague spot?" Then let him extend his enquiries farther; for we can assure him that it is much more extensive than he now seems to think, and unless there is an application of some *sterner stuff* than the sapient doctors of sectarianism have yet applied, it bids fair to consume all their shattered kingdoms, and introduce a new state of things in this distracted and divided world.

DESPERATE EFFORT—UNION—NO UNION.

The Presbyterians and Methodists have just closed a Union (?) protracted meeting of ten or twelve days continuance in Versailles. They had their best preachers of both parties—Messrs. Kavanaw, Stevenson, Harris, Ralston, and others of the Methodists; Messrs Stiles, Hall, Blackburn, and perhaps some others of the Presbyterians. Several of these Ambassadors (of God?) were impressed with the belief that a great work was to be done during the meeting. It was truly a great work if you confine it to the *effort*, for it was a desperate one ; and had it been old satan any body would have said he had "come down in great wrath, because he knew his reign was short." But if you estimate the effort by the effect produced, it was like the mountain in labour it brought forth a-mouse!!--no, it brought forth nothing. For after labouring and toiling all the while, I have not understood that they made even one convert. Stop—I did hear some or

say that one or two little school girls proffered to be regenerated, but not one, I understand, joined either church. I think it fortunate for them that they made no converts, for if they had, no doubt they would have been quarreling about them ere this. Several of the preachers *felt* that Versailles was to be reformed by their efforts, but assured, their feelings were no evidence of the fact. One said a moral earthquake was about to take place; but the citizens never felt it.

It is exceedingly strange that people should be so infatuated as to suppose that God would smile on their effort under such circumstances. Two of the hitherto most hostile parties in all the land to pretend fraternal feelings, and embody their forces —for what? Ah, that is the question. But it need not be a question long. They evidently united to put down the "Campbellites". But did they succeed? Did Herod and Pilate put down the infant cause of Christ by their united efforts against it? No, they advanced it. Such precisely has been the result in this case. While they were labouring and toiling in Versailles, Bro. J. T. Johnson was in Mayslick; and without the aid of the Presbyterians or Methodists, but assisted only by Him, whose servant he is, he succeeded in persuading *twenty three persons* to obey the Lord. But even in Versailles, sectarianism, by its efforts to advance itself, has sunk lower in the estimation of its citizens ; and the cause of Christ which they (*ignorantly*) were trying to put down, has risen in the estimation of many.

It is known generally that no good feeling exists between the Presbyterians and Methodists. Their sentiments are, in many points, antipodes. And some of their preachers at this Union meeting, are known to entertain no favorable opinion of the other party. Mr. J. C. Stiles, for instance, in a discourse he published on "Predestination", page 41 says—"surely brethren, the question between the Calvinist and Arminian [the Methodist] has come to this, is THE BIBLE THE WORD OF GOD?" Here Mr. Stiles virtually charges the Methodists with denying that the bible is the word of God. Again: on page 68, he says—"the difference between the Calvinist and Arminian is this" one [the Calvinist] believes in a gospel ministry, the other [the Arminian or Methodists] does not". On page 69, he gives the reason why, in his critical judgment, the Arminian does not believe in his Calvinistic notion of predestination. His words are:—The Arminian rejects predestination, not because there is no bible evidence, but I fear, because his *carnal mind* cannot discover *how* it consists with divine justice and human freedom". Here he charges the Methodists with denying a doctrine which they admit to be taught in the bible. What does he mean? Why nothing more than he has before expressed

that they do not believe the bible to be true. And why do they not believe the Bible to be true? Not because they cannot feel the force of its evidences, but because their '*carnal*', their unregenerated hearts are opposed to it! Well, this is truly a serious charge. Now can any man believe that after this, Mr. Stiles could fraternize with the infidel, carnal hearted Methodist? Ah, he had policy in doing it. He knew that he had not the power to put down the "Campbellites," and he called the Methodists to his aid, knowing that, if they succeeded, he would get all the credit of it, and if they failed, the shame of their failure would be divided between them. I wonder the Methodists did not know this. Suppose Mr. Stiles, by the assistance of the Methodists had succeeded in his effort, what would have been the result? Why, in the next place, he would have made war on—what he calls, the infidel, carnal, hearted Arminians, or Methodists—for Presbyterianism has no ally longer than her purposes are answered thereby.

These parties, which have been at swords points ever since they have existed, on the appearance of another army, (stronger than both—not in number, but in truth omnipotent,) in the field, panoplied in the armour of heaven, sounded a truce; and after drawing heavily on their magazines, and selecting their best officers, they planted their battering rams, and made a desperate effort to demolish the temple of the Most High. But after more than ten days battle, all on one side, they raised the siege and marched off, without having knocked out one chink or defaced the wall of our city. "Wherefore, having obtained a kingdom which cannot be shaken, let us hold fast that grace, by which we may serve God in an acceptable manner, with pious reverence".

SULMATH.

P. S. While Mr. Stiles was at Georgetown a week or two ago trying to put down the Reformation, by sophistry and misrepresentation, Bro. J. T. Johnson influenced *twenty* more to obey the Gospel in Richmond. The harder our enemies try to put down the cause of Christ, the more it spreads, and the farther it advances.

S.

CONQUESTS OF THE GOSPEL.

EXTRACT FROM A LETTER OF DR. W. JOURDAN—DATED,

GLASGOW, KY. June 28, 1837.

About two weeks ago, Bro. Steel visited us again, and remained several days, during which three persons united with the congregation in town — one of them was a Methodist, and another a Baptist. And at an appointment of his in the country, I immersed 4 others. On Sunday last I immersed 2 more, about 3 miles from town. I can say

with pleasure, that the TRUTH IS gaining beyond our most sanguine expectation, notwithstanding the great opposition it has to brook.

*EXTRACT FROM A LETTER OF DR. W. JOURDAN — DATED,
GLASGOW, Ky. July 10, 1837.*

Yesterday I made a discourse from the viii of Rom. and in the evening in the country I made one to a large collection of people, upon the subject of forgiveness—calling upon Moses, John the Baptist, Jesus Christ, and lastly upon the holy twelve.

Three made the good confession and were forthwith buried with Christ in Baptism.

The undersigned has just reached home from a visit to Mayslick, Maysville, and Germantown, in Mason Co. Ky. He had a most pleasant time, and great success, especially at Mayslick. There were nineteen immersed at Mayslick, and four added of those who had been. Four others were added to the Congregations at other places, making, in all, twenty-seven.

The prospects were bright for a most glorious harvest.

J. T. JOHNSON, Ed.

June 21, 1837.

A letter from Bro. J. Calahan dated June 29 at Columbia states, that on the first day of this month I left home on a tour of two weeks, during which 7 persons were immersed and one Baptist united with the Brethren. I also visited Munfordsville and Glasgow this month, In April last I baptized 6, at the former place. Bro. Jourdan has no doubt informed you of the success of truth lately at Glasgow."

Bro. Smith, by a letter dated June 26 at Stanford, informed us, that he had immersed 14 persons within a few weeks past.

NOTICES.

"Christian Reformer." This publication is discontinued. It was edited by Bro. John R. Howard and comprises one volume. He has 8 or 900 volumes on hand, which are for sale.

The price is \$2 per vol. stitched and in printed covers. Any person obtaining 10 subscribers will receive a copy gratis. The work can be had by application to Bro. Howard at Humility P. O. Concord, Calloway Co. Ky. The undersigned has the work, and would most cordially recommend it to the Brethren as a most valuable auxiliary to the cause of reformation. Many of the Brethren could render essential service to Bro. Howard in the disposition of his work, without injury to themselves, whilst the cause of truth would be essentially subserved

J. T. JOHNSON.

Our Brethren are informed that the debate between A. CAMPBELL and Bishop PERCELL is for sale at the Book-store of HATCH, JOHNSON & Co. — in Georgetown—Orders for any number will be promptly attended to.

THE CHRISTIAN

VOLUME I.—NUMBER 7.

GEORGETOWN, KENTUCKY, *July*, 1837.

TERMS OF THE CHRISTIAN.

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FELLOWSHIP.

"And they continued steadfast in the Apostles doctrine, in *the fellowship*, in the breaking of bread, and in the prayers."

It appears from this passage that the Apostles taught a *fellowship*, and it is worthy of inquiry, what they meant by it, surely it meant something more than the shaking of hands, with a smile in the countenance, if it can be ascertained what fellowship meant among the primitive Christians then all shall know whether we are in that fellowship or not. I shall without criticism, (not having the learning sufficient for that) attempt in my *counting-house* phraseology to ascertain the meaning of *fellowship*. In my business way, I shall call it *partnership*. The first partnership we read of in the New Testament was between God the Father, and his Son, Jesus Christ; the capital was furnished by the Father, and the Son transacted the business. It originally stipulated in the articles of co-partnership that the business should be extended to all parts of the earth, but the first house (church) was to be erected in the city of Jerusalem, the Son in his lifetime laid the foundation (of Apostles,) and after his resurrection he instructed them how to transact the business, and delivered to them the capital which had been furnished by his Father, and all the work he had done in the three years, he had been in business, and then he went home to his Father

and told them to *occupy* till he came back. But after he got home his Father added to the Capital already furnished, for the purpose of establishing houses all over Judea, and in Samaria, and to the uttermost parts of the Earth. This stock the Son transmitted to his other partners (I forgot to mention that he had taken the Apostles into the copartnership before he left here) by messengers which he sent to assist them, in the business. He sent the Holy Spirit as supercargo, and entrusted him with the whole capital, with instructions to deliver it to his earthly partners as they had need for it. They then opened the house in Jerusalem, and begin to trade, and Peter acted as principal auctioneer on that occasion, then they began to extend the business all through Judea, and the whole of them became excellent conveyers or salesmen, but the business accumulated in their hands, so that they had to form extensive copartnerships—for be it remembered that they took none into the firm, without giving them an interest in the business. But after they had set up houses all over Judea, an attempt was made by the Chief Priests and others to destroy their business, and they employed one Saul who was of Tarsus, to demolish their houses, and prevent further sales. He was a trusty fellow and went at it manfully, but the late partners taken into the firm determined to defeat his intentions, so they gathered up the goods and all went to peddling them over the country, this was the means of increasing the business rapidly, so that they soon extended it to Samaria, and other places, some of them lost their lives to be sure, in these troublesome times, one of whom, named Stephen, who had a good stock of the goods with him, was killed, the son seeing the maltreatment of his noble partners, could not behold it. any longer, so he determined to win this noble soul of Tarsus, over to his interest by giving him a large interest in the common concern. As soon as he became a copartner, the business flourished again for a while, and he determined to extend the business all over the world, and for that purpose he received a large share of the capital stock, and he used it to great advantage, being an excellent salesman. He also took in many other partners, who were active in business. Timothy was a noble youth, and very diligent in the business, he had the advantage of a counting-house-education and was well acquainted with the books from a boy. I cannot enumerate all the active business men, that were added to the firm by this Paul (once Saul), suffice it to say there were many.

But I forgot to tell you that Peter commenced the business among the heathen, as well as among the Jews. This was because the son had given him the keys of both principal estab-

lishments before he left home, with directions to open among the Jews first, and afterwards among the Gentiles, and at both of these openings, heaven itself opened to shew the extent of the copartnership, and to display the riches of the firm, in order that many might be induced to take an interest in it.

O! What rich presents were poured out profusely upon men on these occasions.

But I must return to this copartnership (fellowship) and try to shew as near as I can, what each partner put into the common stock, hitherto I have been journalizing the stock put in by the heavenly copartners, and now it remains for me to enter the earthly stock, for this concern extends from heaven to earth.

But this I will defer till another time, for it is late at night and my candle is nearly burnt out,

affectionately yours
M. WINANS.

To the Rev. Gilbert Mason,
Pastor of the Baptist churches at Mayslick, Washington &c.

Brother Mason

In the xvii chapter of John, we have recorded a most solemn and impressive prayer offered by the Lord Jesus Christ, in which we read this remarkable petition, "*Neither* PRAY I FOR THESE ALONE, but for THEM also, who shall believe on me, through their word, that they all may be ONE; as thou Father art in me, and I in thee, that they also may be ONE in us!"

In addressing you this letter it may be asked what end do I expect to accomplish! I wish to draw your serious attention to a matter of deep and vital importance to the cause of religion; to wit, to the consummation, so far as *Baptists* are concerned, of that end, for which our blessed Redeemer, a short time before his passion, so devoutly prayed. Our question is to be solved: on it depends the whole matter. Do our brethren on both sides desire such a union? The brethren of the reformation aver they have no prejudices against us, and it is a fact in the knowledge of most of us that they have, for at least two years, been making overtures of reconciliation and union. If union be desirable, the business may be easily accomplished, and it would add no small lustre to your fame to be one of the harbingers of this glorious event, which at no distant day must be consummated. Prejudice is the only sacrifice that is required—and that is a sacrifice which the Lord requires of all that are his. Then let us reason together, and measure with accuracy the distance

that divides the regular baptists and the reformers. The blessings that would result to the brethren are numerous. They are obvious to every candid mind that feels the smallest interest in the success of the gospel. Husbands and wives, and parents and children whose faith, and hope, and Lord, and baptism, are the same, are now compelled to separate at the Lord's table. This is a painful state of things, which never should have existed among christians ; but as it does exist, the sooner it is remedied the better. Even to cure this evil would compensate for making sacrifices. But these effects are nothing in comparison with the blessings that would result to unbelievers. Half the arguments against the Christian religion are drawn from the divisions that exist among Christians; and poor, and baseless, as such arguments are, when we see Christians separate for so slight a difference in OPINION ONLY, as that between the two baptist churches, these flimsy arguments which we ourselves furnish to the unbelievers, become strong and unanswerable. Our uniform would have a powerful effect upon unbelievers. It would be a source of joy to Christians of every name, and would be a spectacle well worthy God and his angel to see Christians of different names lay aside their prejudices and form one united body;— "Christ himself being the head." Other churches would be led seriously to reflect on the causes of their divisions, and even you and I might yet live to behold the day when all protestant churches would be one in Christ—when discord and schism would cease to exist, and when Christians would have no other aim than the salvation of men.

We know that there now exist, in almost every neighborhood two baptist churches. Each claims to be the true church of Christ. Both may be *wrong*, but both cannot be *right*. Christ's body is not divided; it is ONE *united and entire body*. There doubtless are members of that body in both churches, but if there are, they must sooner or later come together.

There is, says Paul, "one body and one spirit, even as ye are called in one hope of your calling: one Father, one Lord, one baptism, one God and Father of all." Are these two bodies animated by the same Spirit ? Do they serve the same Lord ? Is their faith the same? Is their baptism the same ? I answer these questions in the affirmative. Now can we deny that our brethren of the reformation, whose faith, whose Lord and whose baptism are identical with our own, are members of the same body of Christ. If we do so, and refuse to unite with them, we cannot do otherwise than deny God's word, and in so doing, annul the prayer of our blessed Redeemer. Who, it may be asked, is to judge this matter ? The judge is already enthroned

Christ says, "The word that I have spoken the same shall judge you in the last day." This is the standard—by it our faith and our morals are to be tested.

A more united, zealous and happy people, than are the reformers, are nowhere to be found. True it is, that like all other churches, they have some bad members; but, as far as relates to the moral part of religion, no people surpass them.—Morality may exist without religion, but religion cannot exist without morality; and we can only judge of a man's religion by his *faith and its fruits*. If his faith be sound, his fruits will be good. John says, "we know that we have passed from death unto life, because we love the brethren," and "he that loveth not his brother abideth in death." Now Brother Mason who are our brethren? If we be the children of God, "he who loved us and washed us in his blood," has given a most eloquent answer to this question, "whosoever shall do the will of my father who is in heaven, the same is my brother, and sister and mother." In the New Testament we have a revelation of the will of our Heavenly Father. Christ acknowledges that all who do his will are his brethren and "it is better for a man to have a millstone about his neck, and to be cast into the sea than to offend one of these little ones."

The difference when truly stated is about this. Baptists say that the Reformers believe too easily—that they are too credulous; or in other words, that *their faith is founded upon the testimony of God's word, without any supernatural agency to produce conviction of the truth of that testimony*. They examine the witness; they are satisfied of his credibility, and believe him. Were Christ personally present and to relate any fact, how incredible soever it might appear, even were he to say, "destroy this Temple, and in three days will I raise it up," is there on earth a man, who believing him to be the Son of God would doubt his word; his word is as true and authoritative now as it was the day on which it was delivered, and I am only surprised that any man can read and not believe.

It is also objected that Reformers too readily obey Christ in baptism. Now admit (as we do) that Jesus is the Christ, if he were personally to appear to the most obdurate sinner and to say 'repent of your sins and perform a pilgrimage to Jerusalem and you shall be saved,' is it probable that that individual would delay to set out? Why then, when he says "he that believes and is baptized shall be saved," do we condemn a man for believing him acting upon his faith?

But it is urged that too much is made of baptism. I do not believe that too much is made of that institution; but I have heard too much said of it. The reformers have had to defend

themselves against a thousand unfounded charges on this very topic; hence much has been said about baptism. They challenge the world to shew a promise given by the Saviour to any son of Adam, except the thief that expired by his side, that he should be saved without baptism. This much they make of it —nothing more. They neither say that *all who are baptized will be saved*, nor that *all who are not, will be lost*. They only say that the promise is to them and them only, who, upon faith and repentance put on Christ in baptism.

It may with equal propriety be said of us that we make too little of baptism. For Regular Baptists will not baptize a man unless he avers that his sins are pardoned. He then has no need of baptism. I would not suppose the candidate guilty of falsehood, for the quo animo with which a thing is spoken constitutes its criminality. But to say the least of the matter such person states a Let whether true or false of which he has no knowledge. A man's sins are pardoned in heaven, and none but those who are in council with the father can know whose sins are pardoned. The individual who makes such statement no doubt has faith that his sins are pardoned—but faith is not knowledge and a witness can not be credited unless he speaks from knowledge. And if he even have faith that his sins are pardoned, it is a strange kind of faith, which has no promise for its foundation. The promise is to the penitent believer who has been baptized—and not to the penitent believer who wishes to be baptized. But here is another incongruity, for although the candidate for baptism professes to be born of God, and we believe him, we will not permit him to approach the Lord's table to commemorate the death of his elder brother, till he has been immersed. Now if we admit that any man is a child of God and exclude him from any of the rights and privileges of the Lord's house, we assume a responsibility, impious in its character, and awful in its consequences. When I seriously reflect upon this matter, when I look abroad and see how many of our best and most valuable brethren have been cut off from the baptist communion for commemorating the death of the Saviour, with the reformers, I tremble for the consequences. Can we say to the reformers you are not Christians? Dare we say they are not members of Christ's body? Will you say it? If we deny that they are Christians we act according to our opinion, for we should "have no fellowship with the unfruitful works of darkness". But let us be cautious here, for so sure as we unchristianize them, we must fall with them; for we stand upon the same foundation. Let us look at the reformers' plan--first testimony--then faith--then change of heart and repentance--then

obedience — then remission—then the gift of the Holy Spirit. The concurrence of all these makes an heir of God.—The baptists say first Holy Spirit — then testimony—then faith—then pardon or remission of sins—then obedience—the whole constituting an heir of God. Every item in the respective accounts is identically the same, and although there may be some difference in the estimated importance of some items, the total sum is the same, the difference consists in a transposition of dates —and by reasoning together, these things could be easily settled. Truth is the ultimate aim of both parties. Error can profit no man, and every good man, will, beyond doubt, give up his errors as soon as he is convinced of their existence. To acknowledge an error, is only to acknowledge that we are wiser to day than we were yesterday.

Now my dear Brother, you will enquire what plan do I propose for the union of these churches? The Baptists have an ordinance by which they exclude their members from communicating with other denominations. It is an ordinance of their own creating; consequently its repeal is in their power. Let that paper be repealed and take down the bars that separate other Christians from their communion table, and say with the Apostle "let each examine himself, and so let him eat;" and so as sure as water seeks its level, will all Christians seek their fellows.

The good shepherd has the confidence of his flock, I hope you have: and I hope you will reason with your brethren on this absorbing subject; and if you will unite cordially with those pious and talented brethren of the Reformation, who are laboring for that blessing which awaits the peace-maker, I cannot for a moment doubt but that God for Christ's sake will crown your efforts with abundant success.

I have addressed you through the medium of the Christian because the Editor of that paper is devoted to the cause of union. He will, I am sure, give you room for reply, if you so desire to make known your views on this interesting subject. Many of both churches desire to know your sentiments.

With all good will and Brotherly love,

I remain your

NEAR NEIGHBOR.

PRESBYTERIANISM AN ANTIDOTE AGAINST INSANITY.

Mr. J. C. Stiles, a Presbyterian preacher, said not long since in a public discourse, that if he believed as the Reformers do, he would become a maniac, assigning as a reason for it, that he has "a father and children unconverted".

What is it we believe that is so repulsive to the filial and paternal feelings of this reverend gentleman? We do not believe that the father and children of Mr. Stiles are so depraved by nature, and so abandoned, that God cannot love them. But Mr. Stiles says if he believed as we do, he would become a maniac! We do not believe that God foreordained them to everlasting misery for the sin of Adam. But M. Stiles says if he believed as we do he would become a maniac! We believe that Christ died for the father and children of Mr. S. as well as all other sinners; that there is virtue in the blood of Jesus Christ to cleanse them from all sin; that God is as willing to save them as he is the father and children of any one else, if they will only believe and obey his commandments. But Mr. S. says if he believed as we do, he would wander a maniac over the world! We believe that God has so constituted the father and children of Mr. S. (if they are intelligent beings) that they can believe and obey the gospel; that God has given them all the means and influences necessary to enable them to obey; that he does not require any impossibilities of them; that he will not condemn them for not doing that which he has not given them the means and power to do. But Mr. S. says if he believed as we do, he would become a maniac! We believe that God is willing that the father and children of Mr. S. should be saved as he is that Mr. S. himself should be saved, or us willing as Mr. S. is for *them* to be saved. But Mr. S. says if he believed as we do, he would become a maniac.

What is it Mr. Stiles believes that prevents his being a maniac, and affords him so much comfort concerning his aged father and tender children? He believes that "God from all eternity elected some to everlasting life, and foreordained the rest to everlasting death": and he cannot tell to which class his father and children belong: therefore he is not a maniac! He believes that his father and children cannot obey the gospel without the immediate influence of the Spirit in addition to the word; and he does not know whether God will give them this influence or

not: therefore he is not a maniac! Ho does not know whether God is willing for them to be saved or not: therefore he is not a maniac!

Perhaps Mr. Stiles may *demur* to the application I have made of his words, and say he made the remark exclusively in reference to our views of the agency of the Holy Spirit.

We believe in the agency of the Spirit as much as Mr. Stiles or any one else does. We differ in the manner in which this agency is performed. We believe the scriptures were given and confirmed by the agency of the Spirit; that he did his work of revealing and confirming the scriptures of truth faithfully and fully—all he came to do—all that was necessary to adapt them to the capacities of mankind to understand, and their abilities to obey. Does Mr. Stiles think differently? Then we are at issue here.

It is a favorite saying of Mr. Stiles that "God has but one way of converting sinners, viz. by the cooperation of the Spirit with the word". Then, according to his doctrine, infants and the heathen, idiots cannot be saved, for they have not the gospel for the Spirit to cooperate with in their salvation. For them to be saved on this plan, they must have these operations of the Spirit to enable them to believe the word: but they have not the word, and by consequence, cannot have the cooperation of the Spirit with the word—therefore they cannot be saved. Yet, if Mr. Stiles believes his Confession of Faith, he must suppose some infants are saved; for that speaks of "Elect infants". Chapt. x. iii.

Mr. Stiles says he confidently believes he can convince us that we are wrong; and exhorts us to try his plan. Does he suppose that his word has more power than the word of God? That his word would be effectual when he maintains that the word of God is ineffectual? This is the height of Calvinian presumption. But according to Mr. Stiles' doctrine, we *cannot come* and try his doctrine unless the Spirit by an influence *in addition to the word*, will bring us to it. Does Mr. Stiles desire as to have that influence? But as God withholds this additional influence from us, does it not appear that Mr. S. is more willing that we should try *his* plan than God's? And why is it that God does not influence us to try Mr. S's plan? Is it not because it is not the plan of God? As Mr. S. wants us to have that influence; and if he had it in his *power* would *give it to us*; does it not appear that he is opposed to the will of God? for God has the power to make us believe as Mr. S. does, but does not exert that powers—therefore it is not his will that we should believe and do as Mr. Stiles *believes* and does.

Mr. Stiles says, "the experience of all ages proves that the

motives of the gospel are not sufficient to lead to repentance". Believing this, and feeling such great solicitude for our salvation, would he not like to have a little law in his favour (as he has no gospel); and would he not, think you, from all you know of *spirit and temper*, try the *motives* of the rack and inquisitorial fires, if he were only "clothed with a little brief authority"?

Again; Mr. Stiles says "every truly converted man knows he was not converted by the word of God". Well, David, Mr. Stiles denies that you were truly converted! for you have said "the law of the Lord is perfect, *converting the soul*". Ps.xix7. Well! well! that will do! After that I'll quit Mr. Stiles *for the present*.

PHILOKALOS.

THE HERETIC DETECTOR AND REFORMER.

The following is an extract of the preface of "The Heretic Detector and Reformer, conducted by A. Carihfield. Vol. 1. Third edition. Middleburgh, O.", of which indeed *multum in pervo* has been made the characteristic of every page.

After having long and devoutly studied the causes of disunion among such as denominate themselves Christians; having come to the conclusion, that, of all the evils which disturb the peace of religious society, this of HERESY or *decision* is the greatest, being the acknowledged source of more than a moiety of the open infidelity that infests all Christendom; and being sure, from the nature of DIVINE TRUTH recorded in the Scriptures, that the evil, in a good degree, may be remedied, I conclude to offer to the public a Periodical Publication, devoted, for the most part, to the detection of *Heresy*. This is a bold stand, and the duties consequent are onerous and heavy. The very title of this work was startling to the more timid and fearful of our friends; but, since the publication of the first edition, I learn from very numerous letters from every point of the compass, that the biting 'blister-plasters', and 'cataplasms of Cayenne, which were anticipated from the mere title of the work, were only things of thought. The "*HERETIC DETECTOR*" is now considered as a sober and just title, and indicates just such a book as the present state of society demands. I thought, at the outset, that such a work *ought* to succeed; but I did not suppose the public mind to be so ready to patronize it, as the experiment has demonstrated. The almost unparalleled rapidity with which the work has found its way into society, together with many testi-

monies to its utility from men of the very best capacity, piety, and learning, and the call for three editions within less than a year, sufficiently show the fact, that the public mind is awake to the important subject of the detection of heresy. It would justly subject me to the charge of vanity were I to publish the various letters received at this office, recommendatory of the course pursued in the publication of this work. Suffice it to say, that the spirit manifested in the Editorial department, has been highly approved. I can truly say that it has never been my aim to give offence to the bitterest of my opponents. Already prejudged by them, and deemed void of religion—supposed to be going down to the 'blackness of darkness'—I consider it stepping aside from the Christian, 'the highest style of man,' to return their billingsgate, or to say worse of them than Stephen said of his murderers—'Lord, lay not this sin to their charge!' I know something of the drunkenness of sectarianism: and with my whole heart do I praise that overflowing and super-abounding favour, which, by causing me to take large draughts at the pure streams of heaven's own inspiration, has sobered me again!—Sectarians may not believe it, but I do sincerely pity them; and while they boast of their superior knowledge, and 'experimental religion', comparing themselves among themselves, and measuring themselves by themselves,—thus leaving the sealed measure of heaven's ordination, an apostle would say, they '*are not wise*'—and I believe him.

Our opponents, indeed, look with contempt both upon our work and its design; and in their conduct, resemble their prototypes of old, who aimed to obstruct the rebuilding of Jerusalem's walls: but, if the Lord will, we shall persevere in the task assigned us, with the 'sword' in one hand, and the implements of architecture in the other. We have girded ourselves for the work, nor do we intend to be diverted from it by the neighboring *Samaritans*, or the more distant *Babylonians*. In the prosecution of this design, we disclaim all wisdom but that which comes from above. We are not confident of our own reasonings, nor of those of others; for we have learned the vanity of more than one fine-spun theory. An ancient philosopher once said, 'Give me a fulcrum whereon to rest my lever, and I will move the globe:!'—We say, Give us a *thus-saith-the-Lord*, and it will be both fulcrum and lever enough; that, posing that weight we have on the right end of truth, we shall be able, if not to remove the ponderous mass of *heresy* now conglomerated into an enormous globe, at least to shake it, that mankind may, as they pass, be warned of it, as travelers should be of a *quagmire*.

In these volumes I have detected Heresy—have pronounced that the whole catalogue of Sectarian divisions is wrong—an insult against heaven—a daring outrage upon the rights and immunities of the citizens of the kingdom—and founded in unbelief. I have made these compilations and written these essays with reference to futurity, and in view of THE DAY which is to try every man's work. While living I hope ever to contend for the union of the body of Christ; and after I am dead, I want to prolong the discussion and 'yet speak' in the Heretic Detector, in defence of that heavenly teaching for the prevalence of which our Master prayed.

Now, to the everlasting God, and to him that was dead but is alive and lives forever more, be glory and dominion eternal.' *Amen.*

A. CRIHFIELD.

From Bachelor's Religious Magazine.

NATURAL THEOLOGY.

EXISTENCE OF THE DEITY.

This doctrine lies at the very foundation of all religion; all moral responsibility ; for were there no God, there could be no religion derived from one, or any responsibility to one.

It is a disputed point with theologians, whether, without divine revelation, man could attain to a full and clear conviction of the existence of God. Without canvassing in this place the merits of this question, it may suffice to remark, that there are certain evidences *existing* in nature and reason, which, *when proposed*, seem to leave little doubt or obscurity resting on the point. These evidences it is the business of natural *theology* to adduce.

In commencing this great undertaking, the first consideration that presents itself, is the existence of things. How and whence derived the universe its being ?

There are those who bear the human form that have made each astonishing progress in the perversion of their rational faculties, as to disbelieve in the existence of God. These individuals contend, that it is «is easy to account for the existence of the universe without a Maker, as for that of God without one. As it is the fact, say they, that something exists, something must always *have* existed, seeing, if there had ever been a period when there was nothing in existence, nothing:

would have come into existence, inasmuch as nothing cannot be the cause of any thing. And as something must have been eternal, and therefore self-existent, it may as well have been one thing as another—as well have been the universe as God. Were the circumstance of *mere existence* to be considered, perhaps the two causes would be placed on equal footing. But the question, let it be remembered, is not, How came *being!* It is, How came *the universe?*—the universe, with all its complicated parts adapted one to another, forming a harmonious whole, thereby exhibiting all possible appearances that design was therein concerned, being at the same time void of intelligence itself? How, in short, came the *non-intelligent* universe, exhibiting *in its adaptation and construction* all possible appearances of *intelligence?*

To neutralize the force of the argument contained in the foregoing query, it has been contended, that if the skill exhibited in the universe were evidence of a Creator, the far greater skill exhibited in the case of that Creator, would be much stronger evidence that he must have had a Creator, and the latter another, and so on *ad infinitum*. The defect in this sophism consists in its confounding the evidences of design with design itself. It is not, that marks of intelligence are merely *exhibited*, which is the proof of the Creator's existence, but that they are exhibited in the case of the non-intelligent universe, which is of itself incapable of such an exhibition. Did the universe give evidence of the possession of intelligence, and in addition to this, of the inherent capability of exercising all its own functions, and of having originally possessed a power capable of producing self-adaptation and self-transformation, then indeed would the case be widely different, and we should be at a loss to prove from nature the point under consideration.. But this is not the case. Matter is void of all these powers.

That nature, or the material universe, is destitute of intelligence, would seem almost a gratuitous undertaking to prove, let, as in the course of our investigation of this subject we may find ourselves put by the objector upon its proof, it would be well, perhaps, to forestall him, and to show that this is the fact. Mind itself is imperceptible to the senses, not being a material substance. We cannot see, hear, taste or feel it. We can perceive its existence only by its external indications, which are not the mind itself, but only its productions. Hence, the only evidence of the existence of mind at all, consists in external appearances. Where these are manifested, mind is concerned; where they are not, not. A man exhibits appearances of being possessed of intelligence, and we pronounce him in-

telligent accordingly. A stone manifests no such appearances, and by parity of reason we pronounce it non-intelligent. We have then as much evidence of the non-existence of intelligence in the one also, as of its existence in the other. By this test it is, that we draw the line of distinction between the animal world on the one hand, and the vegetable and mineral worlds on the other, deciding the former to be intelligent, the other not so. It is the only ground of distinction between intelligence and non-intelligence. From the foregoing view of the case it follows, that we have is clear evidence of the non-intelligence of nature, or the material universe, as we have of the existence of intelligence at all.

If, then, the material universe is destitute of intelligence, whence are those appearances of it which are exhibited in its adaptation, construction, arrangement, and operations? Are they the result of chance, or the effects of an intelligent cause ?

There is but one way by which we can prove the existence of intelligence in any case. It is, by making the external appearances of it an infallible proof. For if those appearances were not *infallible*, how could we be certain with regard to them? We might indeed perceive what appears to us to be the result of intelligence; but how could we know it to be a case in which appearances were not deceptive, unless they could be relied on in all cases? It comes then to this:—Appearance of intelligence is an infallible proof of its existence in every instance, or it is no proof in any case, and we have no means of discriminating between a wise man and a fool. But if it is an infallible proof then is intelligence concerned in the case of the universe; for how could there be greater appearances of it in any case than this ? Now, if intelligence is concerned in this case, and if, as we have already seen, it is not inherent in the universe itself, it follows inevitably that there exists an Intelligent Cause distinct from the universe, as the Author of those manifestations of intelligence which everywhere appear—in other words, that there is a God.

In looking for our proofs of Divine Wisdom, we are wont to ramble to the heavenly bodies, and take a general survey of the universe; as if the impress of the Divine Hand were not stamped upon all his works. But why wonder thus when we bear about with us all the proofs that we could desire. How wondrous a fabric is the human frame! What exquisite skill is concerned in its construction! What consummate wisdom is displayed in the adaptation of its various parts one to another, and of the whole to the purposes of life! Yet we, though intelligent beings,

have no hand in our construction—and are, therefore, in our own bodies, as striking evidence of the existence of an Intelligent Causa distinct from ourselves, as is any part of the non-intelligent universe—and far more so than any production of art is proof of human intelligence. For what work of man can compare with the human frame? Far stronger, then, is the proof of the existence of the Deity, than is that of the existence of human intelligence.

[To be continued.]

CONQUESTS OF THE GOSPEL.

From the 1st. Lord's day in August including the 4th. (a space of 3 weeks) I spent in Madison County Ky.; and, with short intervals, had the assistance of our beloved and talented Brethren, Jac. Creath jr., D. S. Burnet, Ab. Adams and Jno. Morton. The ancient Gospel was proclaimed in purity and power—and 185 persons made their obeisance to the authority of our Lord, the King.

J. T. JOHNSON, Ed.

A recent visit *in June* to Mason county resulted in 27 additions—the most of them by confession and immersion at Mayslick. And a visit at Madison county of 10 days just passed, resulted in 23 additions—the most of them by confession and immersion, at Union.

J. T. JOHNSON, Ed.

Aug. 4th. 1837.

Within a few days Bro. A. Adams has immersed 7 disciples in and near this place, Georgetown, Ky.

J. T. JOHNSON, Ed

On the fifth Lord's day in July I was at Shawney run near Harrodsburg, and 3 females obeyed the Gospel. —Great seriousness and attention was manifested by the people.

At Cane run Academy near the same place, on next Lord's day, Bro. Curtis J. Smith preached and 10 came forward and made confession.

J. T. JOHNSON. Ed.

Extract of a letter from Eld. W. Davenport—dated

July 17, in Tazwell Co. Ill.

The good cause is prospering with us slowly. Some 10 or 15 have been immersed in my region in a few weeks past.

Your Bro. &c.

Bro. S. G. Marshall has, within a few weeks past, been instrumental in obtaining about 20 accessions to the congregation at Stamping Ground in this County.

July 3, 1837.

Bro. D. S. Burnet of Cincinnati informs us, that his joint and separate labors in the Gospel, within two weeks past, have resulted in 50 additions to the good cause—16 at Carthage and 21 at Harrison, Ohio.

Extract of a letter from Bro. O. C. Steele —

Richmond, Aug. 2.1837.

Bro. Scott left us this morning, after laboring with us for ten days most faithfully. His discourses were fine. We introduced into the kingdom 12 or 15—Brother Scott 10; and Bros. Collins & Brown the remainder.

Our beloved Bro. Joseph Collins has gone to the shades.

Affectionately

O. C. STEELE.

Extract of a letter from Bro. R. C. Ricketts—dated

Maysville, July 19, 1837.

Bro. Rogers and myself have just returned from a tour of a few days in Ohio.

Our meetings were interesting. Some 18 persons made that noble confession with their mouths, of which Paul speaks as being unto salvation. The Lord be praised for his goodness. There is a general interest manifested on the subject of religion. All that is requisite *to* great success is judicious preaching.

May the Lord help us to be diligent and his name shall have the praise.

Yours in the hope of eternal life

R. C. RICKETTS.

OBITUARY.

We have recently lost two most amiable sisters, at NEW LIBERTY. We have been informed by letter, that they died most triumphant in the faith. Sisters Yanely and Foster have left behind them a most enviable Christian character; and many friends to lament their loss besides their beloved families and Brethren in the Lord.

Editor.

NOTICES.

BACON COLLEGE, GEORGETOWN, KY.

The Annual Examination of the Students of this Institution will commence on Monday the 25th inst., and close on Friday the 29th at 11 o'clock A. M. when several original Addresses will be delivered.

The Patrons and Friends of the Institution, and the Public generally are invited to attend.
Sept. 1, 1837.

Our Brethren are informed that the debate between A. CAMPBELL and Bishop PURCELL is for sale at the Book-store of HATCH, JOHNSON & Co.—in Georgetown—Orders for any number will be promptly attended to.

(NEWTON PRESS, BACON COLLEGE.)

THE CHRISTIAN

VOLUME 1.—NUMBER 8.

GEORGETOWN, KENTUCKY, *August*, 1837.

TERMS OF THE CHRISTIAN.

\$1 per annum, in advance or within six months after subscribing; \$1.25 cts. at the end of the year. Those who desire it, shall have one copy gratis for every five subscribers they obtain.

POSTAGE.

One sheet.—Under 100 miles 1 ½ cts.—Over 100 2 ½ cts.

ON UNION AMONG CHRISTIANS.

The present parties of professed Christians will never negotiate the *union* of the body of Christ. It is their interest to maintain distraction; they have drawn their life's blood from it; and but for division they never would have been in existence. How then should it be expected of them to make an effort in behalf of an event which, how desirable soever to others, would, the moment it occurred, dry up the very fountain of their own existence. The Union of the church is their annihilation, and knowing this they feel adverse to it, and must feel mortally adverse to it so long as they breathe a distinct and separate existence. Life is as dead to societies as it is to individuals; and, therefore, the struggles and agonies which are being made by each sect to maintain itself in despite of increasing light and the restoration of the true gospel are perfectly natural, and will doubtless continue to be made by the least and the greatest of them until like the dying viper, they gasp their last gasp and expire.

To effect the union of the Church some party must arise or must have arisen, who shall be seen coming up out of this wilderness of parties leaning on the Scriptures alone as the Spouse in the Canticles was seen coming up out of the wilderness leaning upon her beloved. This party resting upon the word of God

for its faith, must publicly avow and particularly sustain original Christianity both in word and doctrine, in command and ordinance, in morals and discipline, in worship and order, in principle and privilege, in faith and hope, in love and union. Christians are the children of light; they have, as such, derived their life from the light, and by light alone may they hope to overcome. As, therefore, the light swallows up the darkness, or as Moses' rod swallowed up the rods of the Magicians; so must the true party swallow up the false, and the church and body of Christ establish its own divinity by demonstrating the earthly or human character and origin of every other institution pretending to be divine.

The Church of Rome is infallible, and can, upon her own premises, never be reformed. She is the mother of harlots, the idolatrous parent of the Gallican, Spanish, Portuguese and other Continental Churches which like herself have committed licentiousness with the kingdoms of Europe, and will both be destroyed at the coming of our Lord Jesus Christ. This does not hold true of the Protestant Reformation which owes not its existence to the will or pleasure of Roman Catholicism, but to the holy scriptures, which taking possession of the hearts of the faithful in the days of Luther, brought into existence that great Reformer and his numerous followers and inspired them with the religion and fortitude which was necessary to oppose and protest against the corruptions of the See of Rome; on which account indeed they bore the name Protestant.

The Reformation by Luther, therefore may be regarded as the church of Christ protesting against the corruptions of the Apostacy; but the struggle of protestation being over and reformers having fallen into sects and parties with separate interests, the whole of Protestantism can be viewed now only as the church of Christ divided against itself. Now we have the authority of Christ for believing that if this state of things is persevered in Protestantism will come to nothing, and consequently all the labors, suffering, attainments, and victories of the great spirits of the reformation, be lost in some subsequent and supervening state of things which may prove more detrimental to mankind and the interests of true religion than Catholicism itself. A family divided against itself must come to naught; and a kingdom divided against itself cannot stand. Now this is the very thing to be guarded against in Protestantism. If we would not lose the labors and learning the sufferings and victories of the reformers, who have preceded us in the good work of the Lord, we must be united in fact; we the children of Protestants must have full fellowship for one another in Christ; we must have communion with each other in Christ; must know

and feel that we are of the same body and partakers of Christ through the Gospel. In the little intercourse that occasionally takes place among the sects at a communion season, profess as while they know one thing, are instructed and exhorted to feel as if a different thing were true; i.e. while the communicant knows himself to be a Presbyterian, he himself is exhorted to feel like a Methodist; but this is as impossible as it would be for a person knowing himself to be a man to feel like an angel.

The questions then before the reformers at this period are, first; the union of the body of Christ, and secondly; the conversion of the world, by the truth developed in the union. "Neither pray I for these (the Apostles) alone, but for them also who shall believe on me through their word; that they all may be one as thou, Father, art in me that the world may believe that thou has sent me." John 17 c. The party then that shall swallow up and triumph over all other parties, must itself be converted to God by the true Gospel, and by the true Gospel must it seek to convert all others. It must also possess itself of the true ecclesiastical order, and finally of the primitive and original gospel character in all righteousness and peace and joy in the holy spirit; for by the original gospel, the church order; and that Christian character which is enjoyed by the Lord Jesus, on his followers, can we promise ourselves success in that which now lies before us, viz; the unity of the body of Christ.

Union is strength, division is certain defeat. Catholics knowing this, dread nothing more than disunion, and will pardon any thing short of schism; they burn those who are guilty of heresy and even the penitent who confesses it. Protestants being disunited, have in their desires and efforts to convert the world, been totally defeated; so that even their own sons and daughters are dying unconverted to God, or living comparatively ignorant of original Christianity. There is no denying of this. It is as evident as it is deplorable.

We now come to the examination of our text, the 17th chap. of John's Gospel, containing the whole of our Lord's great intercessory. We say great because it is of great and extensive relations and in it we see our great High Priest, lifting up upon the palms of his hands, before the throne on high, the holy apostles, and all who should at any time believe on him through their word.

The matter of the Intercessory may be divided, or rather divides itself into four parts, the first of which relates to our Lord Jesus himself; the second to the Apostles, the third to all others who should believe on him through their word; and the fourth involving the interests of all, forms of supplication that he, his apostles, and all who believe on him through their word, may

finally meet in heaven in the presence of God; that he restored to his Father's glory and they beholding it, may together live in love through all eternity.

In speaking of our Lord's Intercessory we shall follow the very natural order in which the matter of it is disposed by our Lord and begin with that part of it which relates especially to himself. It reads as follows. "Father the hour is come, glorify thy son, that thy son may also glorify thee, that having given him power over all flesh he may give eternal life to as many as thou hast given him. And this is life eternal, to know thee, the only true God and Jesus Christ thine apostle. I have glorified thee upon the earth; I have finished that which thou gavest me to do. And now, O Father, glorify me with thy own self with the glory which I had with thee before the world was. I have manifested thy name to the men whom thou gavest me out of the world; thine they were and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee; for I have given them the words which thou gavest me and they have believed that thou didst send me."

The above may be very readily and very distinctly understood by asking and answering the following few questions, viz; What was it that our Lord and Saviour asked for himself ? 2d. Why did he ask it? 3rd. Was it given? 4th. How was it given?

1st. What did our Lord ask for himself ? That the divine Father should glorify him in heaven. It had been foretold in the prophets, and particularly in the 16th and 17th Psalms, that the Messiah should be translated; and our Lord understanding perfectly all things in the Law, the Prophets, and the Psalms, relative to this great and celebrated prediction intercedes in this place with his Father for the fulfillment of it. "Father glorify thy son." What an admirable promise did the great Eternal make to the Leader of his saints, our Lord Messiah, when he pledged his word that he should be translated to heaven! Should sit down on the right hand of the Majesty on high and be exalted above angels! And how well did our Lord appreciate this promised and what a noble and honorable confidence did he repose in the predictions of the Prophets and the declarations of God, seeing he lifted up his hands in prayer, and most reverently supplicated for its fulfillment! The word of old had gone out from the Almighty by the mouth of his holy prophets and he would not change. By myself have I sworn, said the Eternal, and I will not repent, Thou art a Priest forever after the order of Melchizedek. Nothing but the fact itself can exceed in sublimity, that of a person standing on our globe and

supplicating the Deity for a translation from this sphere to heaven the place of God's habitation. There is something in it boundlessly magnificent; and great beyond conception, merely mortal.

2nd. But why did our Lord intreat for the accomplishment of this transcendent prediction? Was it merely to prove the truth of it that he prayed? No. No. It is in religion as it is in nature; things are concatenated and act in subserviency to each other. Our Lord prayed for his exaltation to heaven therefore, because the event would enable him to glorify God, and save the world, which were the grand things that ever filled the heart and soul of this blessed and adorable, pure and lovely personage so worthy of being imitated by all his disciples. "Glorify thy son, that thy son also may glorify thee." And what could glorify the Creator more than that which our Lord did when after his resurrection, he commanded the apostles to spread abroad throughout the whole earth the knowledge of the Divine name and to make known to all nations the only living and true God. This was indeed to glorify God in the highest. But the supplication of our Lord in behalf of himself was prompted not only by the goodness which filled his blessed and holy mind, but also by the highest philanthropy; he was a lover of the species and panted to make them with himself the partaken of life eternal. "That having given him authority over all flesh he may give eternal life to us many as thou hast given him." So he spoke. These then are the ends which the blessed Redeemer desired to accomplish by his glorification and he knew they could not be attained till it had occurred.

3rd. Did God hear and answer this prayer, this part of our Lord's prayer? I answer, he did; here the apostolical testimony enters and assures us that God did hear and answer the request of his son and set him down at his own right hand in the heavens, far above all principality and power and might and dominion, and gave him a name that is above every name, not only in this world, but also in that which is to come, and gave him to be head over all things to the church which is the body of him who filleth all in all."

4th. Lastly; Did God employ means for the accomplishment of his son's petition? I answer in the affirmative; and the first link in the chain of events which brought about the glorification of Messiah was his death, the second, his resurrection and the third, his elevation to heaven when he was declared the High Priest to mankind and invited to a seat upon the throne of God.

Here then we have the thing for which our Lord petitioned

his Father in relation to himself, viz: his glorification in the heavens, 2d. the reasons why he sought this insignificant honor, viz: to glorify God and save mankind; 3rd. We see that he was heard; that God took him from the pit of death, and glorified him; and 4th, we see that this was done by that chain of means comprehending his death, burial, resurrection and ascension.

We now approach the case of the Apostles. And in relation to that portion of the intercessory in which they are interested, as to the same questions.

"I pray for them; I pray not for the world; but for them whom thou hast given me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but these are in the world and I come to thee, "Holy Father, keep through thy name those whom thou hast given me that they may be one, as we are one. While I was with them I kept them in thy name, and none of them is lost but the son of perdition that the scripture might be fulfilled. And now come I to thee, and these things speak I in the world that they may have my joy fulfilled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world even as I am not of the world. I pray not that thou should take them out of the world, but that thou shouldst, keep them from the evil. They are not of the world, even as I am not of the world, sanctify them through the truth, thy word is the truth. As thou hast sent me into the world, so send I them into the world. And for their sakes I sanctify myself that they also may be sanctified through the truth. Neither pray I for these alone, &c."

1st. What then is that good thing which the great Apostle of Christians asks in behalf of the twelve, for in this part of his petition he prays for them exclusively? I answer it was, that they, the Apostles, might be kept "from the evil that is in the world." The world itself and Judas are here primarily excluded from all interest in his holy supplication, and the twelve or rather the eleven are unequivocally marked out as those whom he lifts up before God in prayer. Men will busy themselves with the things either of good or evil; there is no middle course, we are either employed in good, or we are actively evil. He that gathereth not with me scattereth, said our Lord Jesus. Now if God kept the Apostles from the sinful practises of mankind they must be employed in good, but what was the good which lay before them now, seeing they had been selected by our Redeemer as Apostles? Their mission was that good thing now to be attended to, and the ends of it could be attained by none enslaved to the evil which is in the world, the

purposes of their mission were high and holy and they required to be holy who attended to these purposes.

2nd. Why then did the Saviour ask his Father to preserve his Apostles from the vices which stained the age? To be kept from evil is better than to be raised to the throne of the Caesars; and it were better for a man to be pure and holy, than to possess the riches of the Caesars, or the fame of Alexander, or the eloquence of Cicero, or the genius of Milton, Virgil or Homer. But the great reason why the Saviour prayed thus for these prime ministers in the great work of man's salvation was that none but men unpolluted and holy could serve in a work so peculiar. Can men whose character and works are opposed to God and righteousness, be proper ministers in a mission, the ends of which are reformation and all faith in God? No, never.

3rd. Did the Divine Father answer this petition of his son? He did, and all the apostles interested in the Intercessory, died in the frith; most, perhaps all of them died martyrs to the truth as it is in Christ. James was slain with the sword. Peter was crucified, &c.

4th. Lastly: Did God employ means, intelligible means, for keeping the Apostles? He did. What was that means? I answer, the truth, "Sanctify them by thy truth." But, what was the truth, "Thy word, said our Lord, is the truth. Again what was that truth which Jesus says was the word of his Father. I answer it was that acknowledgment of Jesus as his son, which God made at Jordan, "Behold my Son the beloved in whom I delight." The belief of this then, was the means by which the Apostles were kept by God from the evil which is in the world; and thus we see, like all saints, they were guarded from sin through faith. The fact that Jesus was the son of the great Eternal, saved them from evil.

Here then we have in this part of the great Intercessory, the Saviour praying that his Apostles might be kept from evil. 2d. That they might fulfill the duties of their mission, "I send them into the world;" 3rd. God answered his son and kept them, and fourthly and lastly, the belief of the truth is the intelligible means by which their salvation was accomplished.

But finally we come to the case of converts, those who should believe on Jesus through the testimony of the twelve apostles.

1st. What was that good thing which Jesus petitioned the Father for in behalf of all converts, whether Jews or Gentiles? I answer, It was their unity. It was that they might be united as intimately and as indissolubly as God and his son themselves

"That they all may be one; as thou, Father, art in me and I in thee, that they may be one in us."

2nd. Why this? The world was alienated from the life of God by wicked works and required to be reconciled. It was therefore, that the world might believe that God had sent his son to be our Saviour, "That the world may believe that thou has sent me." How philanthropic! how diffusive the benevolence of our Lord! "that the world," the whole world "may believe that thou has sent me." The Redeemer would have all men to believe and be saved, but this never can obtain till his followers are united.

3rd. Did God answer this petition and make the followers of Christ one. He did, he united Jews and Gentiles, who believed, and out of the twain, made one new church. Yes though hostile to each other for fifteen centuries, yet in Christ were they made one people. The Apostle speaking of this writes as follows:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are celled Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now, in Christ Jesus ye who sometimes were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; And come and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: In whom ye also are builded together, for an habitation of God through the Spirit."—Eph. 2. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22.

4th. What then was the means by which God united the disciples and made of them one church. What was the bond of union; for just as sure as God heard his son and answered him in behalf of himself and his twelve apostles, so certainly did he

hear him in relation to his disciples and their unity. He did unite, and therefore we shall see what that bond was upon which they were united, and whether it is possible for us to employ it for the same great end now; for it is evident that if the great bond is still in existence, any other means of union will be unnecessary unless it be more difficult to unite the Gentiles with each other than to the Jews.

We have seen that the Divine Father heard his Son in regard to the petition which related to himself, and glorified him at his right hand in the heavens accordingly. Moreover, that he heard him in regard to the twelve apostles and kept them by the belief of the truth from the evil that was in the world; and finally, that he met his desires in regard to the Union of his followers and made them *one*, whether they were Jews or Gentiles. God, then made all the followers of Christ Jesus one according to the petition of his Son; and it behooves us to enquire and know upon what principles this was done; and whether these principles and articles of Union are yet in existence and within our reach, that by resuming the use of them, we may be encouraged to hope that the present horrible and deplorable distraction, which prevails in the kingdom of God, shall yet be done away, and the followers of the Messiah finally united in one body as at the beginning, according to the will of God and the petition and desire of his Son, our Lord and Saviour.

Things may be united physically, politically, and religiously. There is a physical or natural union between the members of the animal body; our head, trunk, and extremities are united to each other in this manner, and after a union of this nature. But the Union which obtains between the members of a state or political institution, is called a moral union, and is effected not upon physical principles, chemical or mechanical, but upon Conventional or moral principles in the form of certain articles of union. Thus the Republic of the United States is united upon the articles of union embodied in the Constitution of eighty nine; and the whole nation is one in admission of these articles, and by their admission are constituted one people in point of political principle and political privilege.

But a nation may be united religiously by receiving their national compact from God; this was the case of the Jews of old; and this is the case of the christians who succeeded the Jews in the enjoyment of the principles, privileges, honors and expectations of the true Religion. Yes, the Jews were a people to whom God gave a natural constitution, and who on that account were called the kingdom of God. The Christians have

inherited the like privilege and honor, and are united as the kingdom of God and Messiah upon a constitution granted them by God according to the petition of his son Jesus Christ.

One of these things which most of all have distracted the followers of Jesus Christ and the kingdom of Christians is the fatal error into which vast bodies of people have fallen, of mistaking and substituting the constitution of the one people for that of the other, that of the Jews for that of the Christians.

But the two people are as distinct as Jews and Christians, and the one never can be shown to be the other: they are as distinct as two Constitutions or Covenants upon which they have been respectively associated by the God of heaven—the one being given in the day of Moses, the other in the days of Christ; the one at Sinai, the other at Zion, the one confirmed by the blood of Calves and Bulls and Goats, the other by the precious blood of Christ; the one made with the whole Jewish nation at Sinai, the other made only with that part of the nation who believed in the Messiah at his appearance. The one is named the old, the other the new covenant; the one admitted to be a good, the other declared to be "a better covenant." The old allowed to contain good promises, the new to be established upon better promises. The one called the first, the other called the second, just as the Jews were the first people of God, and the Christians the second. Their covenant was faulty, ours is perfect every whit in principle privilege and in the blood by which it was confirmed. Theirs was written on two tables of stone, ours is written in the mind by faith in the fact that Jesus is the Son of God. Their leader was Moses, ours is Jesus Christ. Their High Priest was of the tribe of Levi, ours of the tribe of Juda. Their king was God, ours is the Son of God constituted the head of all saints and made blessed forever more. All this is made certain and plain by Paul in divers of his Epistles, and in the 8th chap. of that to the Hebrews in particular which we here quote, in order to show that the believing Jews in the days of Christ were according to an ancient promise of the most high by Jeremiah constituted the kingdom of God upon a new covenant or constitution, and not upon that on which the whole Jewish nation were made the people of God in the days of Moses, by whom he brought them out of Egypt:—

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: A minister of he sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have some what also to offer. For if he were on earth, he should not be a priest, being that there are priests that of-

for gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them as God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord for all shall know him from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

According to the promises contained in the above scripture, and upon the Constitution of things and covenant specified therein, the believing part of the Jewish nation—the Apostles and Evangelists, the 120 disciples who were present on the day of pentecost, and whoever of the nation believed in the Son of God were organized upon the principle of this faith in Christ and the avowal of his authority and constituted the new people, having a new master, not Moses but Jesus, a new covenant not the old one; a new worship, not the Mosaic ritual, a new inheritance heaven, and not the land of Canaan, an altar at which those who served at the tabernacle had no right to eat.

But the gospel of Salvation was according to the prophecy preached to the Gentiles and believed by them also. The believing Gentiles, therefore, Cornelius and his house, the Samaritans, the inhabitants of Antioch, Ephesus, Smyrna, and all of every family, village, town, city, district, kingdom, and empire upon earth, who believed and obeyed the gospel were incorporated with the believing Jews and made one church, one kingdom, one family, the family of God upon earth. This is set forth in another scripture viz: the 11th chap, of the Epistle to the Romans, under the figure of grafting. Abraham may be supposed to be the root; the Jewish nation the branches, the believing part of it those branches which were retained and the unbelieving part of it those branches which were broken off. The Gentiles were grafted in their stead. Thus:

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakers of the root and fatness of the olive-tree; Boast not against the branches, but if thou boast thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also

spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive-tree?

In this manner it is most palpably demonstrated that the Eternal did found a new empire or kingdom in the age of the Messiah composed of the believers in his Son, among the Jews, and that into this body upon the principles of Christian enfranchisement or naturalization, were the believing Gentiles incorporated in it, made members of the same body, and citizens of the commonwealth of believing Israel.

But it may be objected, how could the empire or kingdom of Christ be founded in the days of Christ, if as it is here admitted Abraham is the root, and the believing part of the nation were kept standing in the tree, the good olive in which Christianity found them growing?

I answer. The case is this. Abraham believed God and was with his seed made heir of all the things of the true religion in this world, to be retained by him and to be enjoyed by them so long as it should be a world. These blessings of the true religion, were given to him on the principle of a Covenant, which forms the great charter of rights to him and to his family forever. Nothing then that has occurred, or shall occur in the true religion, must ever make void the contents of this charter or covenant, for it is sealed by the promise and oath of God—two things equally immutable, and intended greatly to console those who are the legitimate heirs of the blessings it contains.

But who are the legitimate heirs, for Abraham has had two sorts of children, one by national descent the Jews, and the other by faith, namely; the Christians? The Jews are not Abraham's seed by faith; and the Christians are, not his seed by flesh. They are his children but upon different principles, the one by *flesh*, the other by *faith*. They both however belong to Abraham's family. And the one part, viz: the children by flesh were organized into a kingdom by God in the days of Moses, and the other; the Christians were organized into a kingdom in the days of our Lord Jesus. Is the law, the Apostle asks, against the promises of God? The answer is no. Well, the same question may be asked and answered in regard to Christianity. Is Christianity against the promises of God? I answer no. When those two kingdoms, the Jewish and the Christian were organized, first of the natural descendants without respect to faith, and the last only of those who did believe in Christ, upon what were they constituted? I answer upon their respective Constitutions, the one upon the new, the other upon the old covenant. But why make other covenants, when by one, God had of old given away all the things of the true religion to Abraham and his seed? I answer that although God said he would give all things to Abraham and to his seed he did not say to the Patriarch, how or in what manner, or on what principles he would give them. But in truth the two covenants are the very means by which God has fulfilled his promises to Abraham; for it is by these two covenants, that God distributes to Abraham's children the great goods contained and promised in the original charter. The blessings were of two kinds, temporal and spiritual, the one good, but the other, as Paul says, better; The children ac-

ording to the flesh, viz: the Jews had embodied in their charter all of temporal good that was contained in the original covenant with Abraham, and the Christians or believers in Jesus Christ, have embodied in their covenant all of the spiritual blessings which were spoken of to Abraham. The one covenant distributed on God's plan all the temporal blessings promised to the Patriarch's temporal seed the Jews. The new covenant distributed and is now distributing on God's plan according to his will all the spiritual goods promised to the Patriarch's children by faith, the Christian. But the two covenants themselves are no more against the original charter to Abraham, than the charters of Kentucky and Virginia are against the general constitution of the United States. And as the constitutions of Kentucky and Virginia are neither the general constitution of the Union, nor yet opposed to it, but only individual ones in conformity with it and derived from it; so the Jewish and Christian covenants are neither of them the covenant made with Abraham, nor are they opposed to it, but only individual covenants, conformable to it and derived from it, the one embodying its temporal goods, for the temporal children, the other embodying its spiritual goods for the spiritual children, and both operating in subserviency to the original document, or Abrahamic covenant. The law or the first and old covenant, and those under it have all been broken off from being the religion and people of God, but the *root*, the original charter to Abraham is still untouched. The christian or new covenant has been organized upon that charter and embraces all the better promises contained in it and includes within its pale all the children of faith, whether Jews or Gentiles, but the original charter is not made null or void by this, but on the contrary its grand intentions are thereby all carried out and given effect to in the salvation of man.

But, then say those who corrupt the institution by sprinkling the children of the flesh without respect to faith in the individual, the Jews practised circumcision & thereby showed that though under the law they still held of the Abrahamic covenant for their privileges and blessings; and therefore, we, though under the gospel sprinkle our children, to show that we also hold of the ancient document for our privileges and blessings.

Now to say or think that because the Abrahamic covenant, or the Jewish covenant made 130 years after it, included the circumcision of children, thereupon our religion must either administer that rite or something like it, say infant sprinkling, is poor reason and worse scripture. This is utterly unsupported by scripture, and as for reason there is none in it, and a person may as well say that because the Abrahamic covenant included Canaan and the goods and riches of that land, therefore our religion should also include that land, and the law of Moses and the Jewish ritual and every thing else that has ever been attended to by the people of God since Abraham's day!

Circumcision was commanded to, and enjoined upon the Jews and their children, for they were all Abraham's seed; but Baptism is not enjoined upon us and upon our children, because though they be our children they may not be Abraham's seed. They are not his by descent from his loins, they are not Jews; and if they do not believe in Christ they are not his children by faith; and so being his seed neither by *flesh* nor *faith* they are not Abrahams children at all but our own, and to be brought up in the nurture and admonition of the Lord, that when they believe they may by their belief and baptism be admitted to Abrahams family, and so with ourselves become heirs with is of the same privileges and promises.

The professors of Christianity then, will never be united on the Jewish covenant, or on the Abrahamic covenant, or on any of the confessions or creeds of the parties in Christendom, which differ utterly from both of them, and also prove the Christian covenant itself and seem to be a miniature of all the three; but their union will doubtless obtain on these principles which united the believing Jews and Gentiles, as one in Christ when the kingdom of heaven was organized. What then, are the principles? I answer that they are these, viz: one faith, one baptism, one hope, one body, one spirit, one Lord and one God; and they are all found in the following scripture, and are called the bond of peace in the church of God:--"I then, the prisoner of the Lord, beseech you to walk worthy of the calling by which you are called, with all humility and meekness, with longsuffering, bearing with one another in love; earnestly endeavoring to preserve the unity of the Spirit by the bond of peace. There is one body, (church) and one Spirit; as also you are called with one hope of your calling; One Lord, one faith, one immersion, one God and Father of all; who is over all and with all, and in you all." Eph: 4th chap. Here then, are seven articles of union, upon which the disciples of Christ were originally congregated as the church of God. Now to unite the Protestant world what is necessary? I answer, it is necessary that they admit all these and that they be contented and pleased with only them. The man who believes that Jesus is Lord, and is immersed into the same Father, Son, and spirit, hopes for the one resurrection and admits that Christians are the only body of true worshippers in the world, is a Christian, if Papists and Protestants would scorn him for ever. Upon these principles, but upon no other may we indulge the hope of seeing restored the unity of the church of God.

How far do Protestants agree in these articles? In almost all of them. What Protestant does not admit the resurrection, that there is but one true church, that Jesus of Nazareth is the true Messiah, that there is one Spirit and one God? All Protestants believe these things. It is on the following two articles they disagree; viz: *Faith* and *Baptism*.

How then, do they differ about these two articles in the bond of peace? Do they say that there is more than one true faith: No, but some of them say that that true faith, comes by an operation of the Holy Spirit with or without the word of God, and others, as these of our party, believe that faith comes by hearing the word of God by the mouth of the Apostles, irrespective and independent of any direct operation of the spirit upon the mind. Jesus prayed for the union of those who should believe on him "through their (the Apostles) word." If then we receive our faith by the Spirit and not by the word or testimony of the Apostles, we should have no interest, no part or lot in the great intercessory in the 17th chap, of John, which is my text and of course we should never be united with the true believers. If Protestants that hold to this kind of faith, would have an interest in the prayer of Christ and be united with all saints in the bond of peace, they must abandon this unscriptural idea concerning the manner in which faith is obtained, and advert to what Christ said that the true faith is evangelical, not spiritual, that comes by the testimony of evangelists, not by an operation of the spirit. Protestants also are divided upon not so much the number of baptisms, as upon the manner and end of baptism: will men without en-

tering into the merit or demerit of these baptisms and differences, I just observe that they must all attain to the truth on this point before they can be united. Nothing of the truth can or will be compromised. Those who have attained to the truth, in this or any other article in the bond of peace, must lean upon the scriptures and contend earnestly for the authority and practice of the truth. Like the spouse in the wilderness, those who have received the original gospel, are seen leaning upon the scriptures alone and coming up out of the dreary wilderness of partisan ignorance, and immorality, and will probably appear fair, and clear, and terrible as an army with banners at the end of about ten years from the present date, or in 1847-8, when the period of her pilgrimage, it is believed, will expire and her grand enemy Rome be plunged into an ocean of fire. Christ prayed for our unity in order that the world might believe in him. Protestants therefore, must become united among themselves, before they indulge the hope of converting Jews or heathens, let them lay aside their pride about the correctness of their theological systems, let them observe the articles of union contained in the Ephesians and meet one another on these and these alone. The last part of our Lord's prayer consists of a petition, that he and the Apostles and all believers on him through their testimony, may meet in heaven, that we may see his glory, the glory which he had with the Father before the world was.

This part of his prayer has doubtless been heard and will doubtless be answered by the heavenly Father, who will bring into heaven all who love our Lord Jesus Christ and trust in his name.

Reader, if you profess Christianity, look at the bond of peace, and consider it attentively, and as you hope to see Christ and inherit heaven, lay aside all unwarranted ordinances and practices, and meet your fellow professors on the one faith, one baptism, one Lord, &c. &c. And may the Lord be with you. To him be the glory for ever.

W. SCOTT.

TO THE PATRONS OF THE "CHRISTIAN." The undersigned has been so laboriously engaged during the year in preaching the gospel and attending to the interests of "Bacon College," that he has neglected to urge his friends to take the "Christian," so that the subscription will barely pay the cost of paper and printing.

The above facts are presented in the hope that every subscriber will be prompted most cheerfully to make immediate payment. A word to the Christian is sufficient.

J. T. JOHNSON.

BACON COLLEGE.

Our friends have now the opportunity of sending their sons to an Institution, untrammelled by sectarianism, and sustained emphatically by Christians and the friends of Christianity. Our beloved bro. Walter Scott, having declined accepting permanently the Presidency of Bacon College, the same has been tendered to Bro. David S. Burnet, of Cincinnati—whose talents and worth are well known and esteemed in the East as well as in the west.

We are satisfied that he will not decline a situation when he may continue his present efforts, and find his sphere of usefulness greatly enlarged. He will take charge of the Department of Moral and Intellectual Philosophy, &c. The other Departments are already filled with gentlemen of unquestionable attainments, who will be prepared to open the session on the First Monday in November, as follows:

T. F. Johnson, Prof. Maths, and Civil Engineering; Lieut. J. Ammen, Prof. Maths. Natural Philosophy and Chemistry. Eld. Wm. Hunter, Prof. Belles Letters, &c. S. G. Mullins, Prof. of Languages. V. V. Baldwin, Principal Preparatory Department.

The first year of Bacon College has just closed, having numbered 203 students. This signal success, in the midst of the most heartless, bitter, and continued opposition, can scarcely find a parallel in the country. The prospects of such an institution should not be blasted by the apathy of its friends, who may rest from their vigilance, and slumber in the season of triumph. Let every one continue to be active, and extend a helping hand to this noble work. He who encourages the cause of Moral and Intellectual improvement, does an acceptable service in the sight of Heaven.

J. T. JOHNSON, Ed.

"GOD IS LOVE."

The display which Jehovah intends to make of himself is,—that he is LOVE. "God so *loved* the world, that he gave his only begotten son. In this God commendeth his *love*, that while we were yet sinners, Christ died for us. Herein is *love*, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." Every where, and in every thing—in the gospel itself, in the institutions of the gospel, and in the mediatorial administration under which we live, he is seeking to attract us by his LOVE. HOW charming are the overtures, the invitations, the offers, the promises, which continually strike upon our ears! How untiring and attractive his forbearance! How excellent and lovely his commands! How mild and well intentioned his fatherly chastisements! What a cloud of witnesses, patriarchs, prophets, and apostles, holy and inspired, parental and fraternal, domestic and ecclesiastical, secular and spiritual, has he fathered around us! With what profound solicitude he expostulates, entreats or forewarns! How graciously he condescends to send his spirit, that he may be the guardian of our steps, the companion of our walks, and the inmate of our bosom! The very angels of his presence become our ministers, encamp around our dwellings, and give praise for our redemption!

BRETHREN :—Exert yourselves to give us more subscribers. The above essay is worthy of its author, and should be in the hands of all Christians.

J. T. JOHNSON.

NOTICES.

Oct. 11th, 1837.—During a tour, just ended, of about 10 days to Owenton, Liberty and Warsaw, I had the pleasure of inducing 7 persons to acknowledge Jesus the Lord.

J. T. JOHNSON, Ed.

At a meeting at Lexington a few days prior thereto, 8 or 10 were added to the congregation. Extract from a letter of Bro. J. M. Mathes, of Gosport Indiana.

"The good cause is gaining ground very fast in Indiana, this year. I have had the pleasure of immersing about 100 persons this season, and the prospects are better now than I ever saw them."

THE CHRISTIAN

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GEORGETOWN, KENTUCKY, *September*, 1837.

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From Bachelor's Religious Magazine.

NATURAL THEOLOGY.

[*Continued from the July Number.*]

From the fact, that effects in nature are the result of natural causes, it has been contended that nature is competent to its own results, neither requiring nor admitting the interposition of any extrinsic power. As well might it be contended, that a skillfully devised machine is competent to its results, independent of its inventor. The machine is the *immediate* cause of intelligent effects; but the skill of an intelligent being is in the first instance requisite, so to construct it as to render it capable of producing those effects. What could the wood, and the iron, and the other materials of which it is composed accomplish towards producing them, ere they were arranged in order by an intelligent being? So with the machine of nature. What intelligent effects could insensate matter produce, had not an Intelligent Cause so arranged its different parts as to enable it to produce them? And with regard to the idea that those parts might chance thus to arrange themselves, this, besides destroying the only test of the existence of intelligence, is equivalent to supposing that the parts of an artificial machine could arrange themselves—that the timber growing in the forest could uproot itself, and the mountain ore forsake its native bed, and assume the requisite forms; and that these vegetable mineral substances, thus self-prepared, could adjust themselves to one another, and commence forthwith their mechanical operations! Nor is the difficulty diminished by supposing the universe eternal. On the contrary, it is increased. It is to suppose *pose arrangement* without an *Arranger*; *adaptation* without an

Adapter; system without a *Systematizer*:—a state of things contrary to all experience, contradictory to reason, and absurd in the extreme. It is equivalent to supposing the eternal existence of the machine just considered; in which case there would not even be the opportunity left for the miracle of self-construction. In short, the idea of the eternity of organized matter, is tantamount to that of supposing a machine to exist without being constructed at all.

The argument thus far amounts to this: that there are in nature all possible appearances of design; that if these do not proven a Designer, appearances of design are fallible, and design cannot be proved in any case; that nature does not possess intelligence, and therefore cannot of itself produce these appearances; and consequently, that there must be a Designer distinct from herself; or, in other words, that there must be a God. No wonder, then, that Sir Francis Bacon should say, "I had rather believe all the fables in the Legend, the Talmud, and the Alcoran, than that this universal frame is without a mind. God never wrought a miracle to convert an Atheist, because his ordinary works confute him."

CONFESSION.

The Christian Religion in all its weight and extent is made by its great Leader, the Lord Jesus to rest on one truth, namely; that he is the son of God on the testimony of God. "Upon this rock will build my church," &c. It is therefore, on the testimony of the Father that we are called to make confession of the name of Jesus Christ. At the restoration of the Gospel it was usually asked of them who came forward to confess, "do you believe that Jesus is the Son of God;" and "do you believe that Jesus is the Messiah the Son of God." On answering in the affirmative the convert was immersed, and so the matter ended.

But by and by the evangelists began to deviate from this simple form of words and to make larger demands upon the candidates, asking them numerous questions on reformation, &c. This was unwarrantable, the holy scriptures furnishing no authority, either by precept or example for such a procedure. The most approved form of words asked now, seems to be the following, "do you on the testimony of the holy Apostles and prophets believe that Jesus Christ is the Son of God." This way of putting the matter of faith to the convert, is liable to the following objection, viz: that it connects the true proposition, with a wrong proof, for it is not on the testimony of the apostles and prophets, that we believe Jesus to be the Son of God, but on the testimony of the Father himself speaking from

heaven and saying, "Behold my son, the beloved in whom I delight." Mat. 3, chap. If then we introduce the word testimony into the confession, as put to the converts, it should be in connexion with the name of the Father, and then it would run thus, "Do you on the testimony of God the Father believe Jesus Christ to be his Son, or to be the Son of God." Or "do you on the testimony of God the Father, as recorded by the holy apostles and prophets, believe Jesus Christ to be the Son of God, or Jesus be the Messiah, the Son of God." This brings the minds of all parties to the starting point in our religion--the beginning of the gospel of Christ, and connects the true proposition with the true proof, the sonship of Jesus with the proper recognizance of it by his own Father. This is important and the form should be substituted for every other form because it is liable to fewer objections than any other. Indeed it cannot be objected to at all, for it is the truth in the case and is that which formed the matter of faith in the true gospel. But I would leave out the apostles and prophets wholly, and let no name be heard in so peculiar a case but that of God alone. "Do you on the testimony of God the Father believe Jesus to be the Messiah the son of God," seems to be the simplest and most striking form of words, and their soundness no christian can entertain a shadow of doubt. They are perfectly scriptural. But even the testimony of Jesus, who was greater than all the apostles and prophets, would not suffice in this case and therefore we do not make the confession because he himself built his church upon it and swore to its truth in the courts of Caiphaz and finally died for it; and we confess it all because God the Father declared it, "Behold my son," &c. The following texts will show the propriety of the above observations. "No man knows who the son is but the Father only." He that receives his testimony is to his seal that God is true; and he who rejects his testimony makes God a liar." Hence men are said to confess Jesus to be the Lord, not to the glory of Jesus himself, nor of the Holy Spirit, but to the glory of God the Father. The honor and fame of making known to mankind this, our illustrious Saviour, is due to God the Father alone; and therefore the great Father of all mercies, should be allowed to appear in this grand and peculiar case all alone. Flesh and blood did not reveal this truth and therefore flesh and blood should not be mentioned at the confession of it but excluded from it, and the name of God alone be appealed to. "They shall be all taught of God." "No man can come to me unless the Father who sent me draw him," Every one therefore, who has heard and learnt of the Father cometh to me."

That is every one who admits the authority of God in this case and learns of him the lesson which he gives viz: that Jesus is his son, will come to Jesus as his Saviour and lord. Let us then ask all converts, "Do you, on the testimony of God the Father speaking from the heavens, believe Jesus Christ to be the Son of God."

WALTER SCOTT.

DEAD IN SIN.

A person may be said to be dead in law, dead in fact, and figure. Adam died in law the day on which he sinned, for on the day his case came before his maker and was adjudicated, the deadly sentence being, "Dust thou art and unto dust shalt thou return," this is irrevocable, and "appointed all men once to die." Having thus died in law, he died in fact when he as other men die and are buried; this occurred when he was 130 years old, so that he died in law, as was declared before by God, on the day on which he eat thereof; which took place probably when he was about a hundred years old, and he died in fact 830 years after this. But it is a curious fact that the scriptures declare that the adjudication of death on that day respected not Adam alone but all his posterity also, and that "as by one man sin entered so death by sin, and so death passed upon all men," i.e. as a sentence. The whole family then are dead in law according to that ancient and original sentence. But now when may man be said to be dead using this word figuratively. The following will, I apprehend, illustrate this use of the word. The Americans became dead to George the 3rd when they broke off from the British crown and became a distinct and independent empire of themselves. The French became dead to the house of Bourbon when they slew their prince and refused any longer to obey that family. And the Gentiles were dead to God when they ceased any longer to glorify and obey him, and sold themselves to idols to work iniquity. As then every American is dead to the British authority, so every man who obeys not the gospel is dead to the divine authority, and this is what is meant by being dead in trespasses and sins; the disobedient are alive to sin and dead to God, and the obedient are said to be *dead to sin* and alive to God; so that as it has been observed by a sensible brother, the wicked and the righteous are both said in scripture to be dead, the one is dead to the authority of God, and the other to the authority of sin.

The error of Calvinists in their interpretations of the figurative use of the word *dead* is this; they imagine that the word describes a condition of the living faculties. One party says

that man is dead in his moral powers, and a third party, that he is dead in both of these order of faculties. *Intellectually dead*. This phrase is intended to describe the understanding of men by nature, and is employed by those who find it necessary to make out their religious belief to signify mental imbecility, or an incapacity to understand and believe the gospel. But it may verily be affirmed that he who is intellectually dead, is dead in fact; for death describes not a weakness or imbecility of a faculty, but the state of that faculty let it be weak or strong, imbecile or powerful. *Death* has respect to being or a state of being, and not to power primarily, and responds to the question *is or is not*, rather than *can or cannot*.

To prove that what Calvinism teaches, it would be necessary to show that man's intellectual faculties are extinct either by actual death or by madness.

Morally dead. Man would be morally dead if he had no sense of duty or capacity for it. If at the fall, man had become as sensible to duty and incapable of the performance of it since that memorable event must have been instinctive like that of a brute towards its young. But who would assert this to have been the case seeing all men know that our performance of duty is rational and not merely instinctive, a matter or result of the understanding as well as the heart. We have moral faculties, therefore, but to assert that we have them and they are dead, is to assert a downright absurdity; for if they were dead in the party sense of the word they would not be possessed by us at all. But I declare it to be a matter of faith with me, that the fall increased man's knowledge. In his state of innocence he knew only good, but in his state of guilt he knew both good and evil. The fall, while it increased man's knowledge and impaired his morals, did not destroy or change his capacity either for the one or the other. His faculties remained what they always had been; his mental and corporal constitution continued the same till he died in fact. Sinners are said to be dead to righteousness, therefore, only because they obey not God, and saints are said to be dead to sin only because they obey not iniquity and not because they cannot obey it. Facts prove that it is not impossible for the righteous to sin, nor for the sinner to reform when he listens to God.

W. SCOTT.

FELLOWSHIP.

JAMESTOWN, Ohio, Oct. 1837.

In this essay I must enter in the Journal, the stock put in by the earthly copartnership, for the purpose of carrying into effect the full design of this extensive copartnership, of which I have been speaking.

I will begin with those who were first taken into the firm at Jerusalem. They sold all their estates and put their proceeds into the common stock. Although this was not required of them by the heavenly copartners, as will appear by the case of Ananias and Sapphira his wife. They were allowed to put in the whole, or any part of the proceeds of their estate, but they were not permitted to lie about it with impunity.

And after the earthly copartners had put in their stock, the business became too completed to be attended to by the same set of men. Therefore it was agreed that seven competent men should be selected to manage this part of the business. When this was done the Apostles devoted themselves to preaching the word, and to prayer, and the seven took charge of the earthly capital, and attended to the tables, taking care that all were properly provided for, without partiality, and by co-operation of the heavenly and the earthly stock, the first of which was, ministered by the Apostles, and the last by the Deacons, both the souls and the bodies of the whole company, were amply provided for, and happiness and prosperity abounded among the copartners, until the Chief Priests became jealous of this prosperous and happy firm, and determined to destroy their business. But notwithstanding the opposition on the part of Chief Priests, the business extended rapidly all over the world. But we must not loose sight of the capital put in by the earthly partners. For if it were not for this, one set of the business men would be out of employ, namely the Deacons. These men were appointed to manage that part of the business. But after the business was extended, the earthly copartners put in stock according to their several abilities, making their deposits on the first day of every week. These deposits constituted a kind of Bank, and the Deacons were the directors of it. They loaned out the money to such as were in need, (not to the rich, as do the bank directors of other banks,) and in this way the poor were enabled to get along comfortably, so that happiness was diffused wherever the business flourished.

Having now extended the stock of both the heavenly and earthy copartners, I stop to enquire whether there are any of the earthly copartners, now heartily engaged in the business. Have they all put in stock as God his prospered them? If not, they are not full copartners, or in other words, they are not fully in this fellowship.

Having now called the attention of the brethren to this important matter, in my business style, I shall desist speaking further on the subject.

M. WIMANS.

BRO. SCOTT & JOHNSON:—

During your visit to our city, I was glad to find in you, in our first

tete a tete the same enthusiastic love for every thing; connected with matter cotemporary with the New Testament, that animates my own researches. The Geologist loves to look upon even the smallest fossil that opens a light upon the natural history of a bye-gone world, and with how much more pleasure should every disciple of Jesus Christ, love to gaze upon every thing that can clear the rubbish which time has heaped on the historical circumstances of the New Testament. He thus sees things made palpable and tangible, that have hitherto floated before the mind's eye, and contemplates with increased gratitude the fidelity with which the missionaries of Jesus Christ, accomplished the task of disabusing the mind of the ignorant and alienated Gentile, the prejudiced and bigoted Jew of their errors, turning them alike to the glorious light of the Gospel of Jesus Christ. He finds too the energetic, concise language of the Apostles, receiving additional force from the light which the buried treasures of centuries yields to the enquiring mind.

It is for these reasons that I love to linger near Pompeii and Herculaneum, the Mausoleums of the treasures of eighteen hundred years, on the anxious hunt for something connected with primitive times, and for these causes I should rather pick my way through the ashes of Pompeii, than to tread the spacious ruins of the Coliseum, or gaze upon the wonders of the Vatican. When that awful calamity which buried Pompeii and Herculaneum happened, Christianity was young, straggling its way against the mythology of Greece and Rome, and exciting the name of the crucified Nazarene, against the infinite, Juno, Minerva, Mars and Hercules of the Pagan world. The "little stone cut out of the mountain without hands" was but beginning to bend its way on the earth. Of course we must not expect to find many reliques of Christianity, amid the ruins of the devoted cities, but we shall see much of the strength, grandeur and magnificence of that, against which it warred. And what a mighty mass of interesting objects have the excavators of modern times exhibited to our view, in removing the habiliments that at once *ruined* and *preserved* the musing cities! Here is a temple as fresh and fair, as on the day of the disaster!—there are paintings retaining the hues with which they were buried!—here we have plants and seed still animate with life, and gods and goddesses wearing the livery upon which the loungers of Pompeii and Herculaneum love to gaze! We walk through the streets and enter the houses of cities which were swept from view eighteen hundred years ago, and refresh ourselves with the very food which the Pompeian had prepared for the coming winter. Here are wines, corn, oil, oats, figs, and every thing that can gratify a pampered appetite, and they taste as well to us, as they would have done to him who was surveyor of the feast. But why attempt to epitomise, Gill's beautiful work upon this interesting theme? all who love the literature of the New Testament, should own a copy of that valuable work.

These reflections have arisen from our mutual delight, Bro. Scott, in reading a letter from Gen. Tallmadge, respecting the contents of the museum of Antiquities at Naples. I subjoin a portion of it in order that you may lay it before your readers, if you think it worthy their attention.

After describing the city of Naples, Gen. Tallmadge, says: "Amidst this scene of joy and sorrow, and over all its incidents, *Vesuvius* lifts its head aloft, and pours forth its fire and smoke in all its terrible grandeur. The lava, in various forms, has overspread the surrounding country, and presents a monition and a desolation without a parallel. Pompeii and Herculaneum have been disintombed, and stand to

bear witness of the past and present, and show how little, at least Italy, if not the world, has advanced in science and improvements since the day they were entombed.

Recent excavations have added new demonstrations, and show with how little propriety the moderns can boast of superior intelligence over the ancient.

The date of the invention of glass is gravely given in our table of discoveries, while P__pe__ has recently produced window glass in large

panes, and bottles, flasks, jars, vials, &c, in abundance, and of white and blue colours, and in all the perfection of modern blown glass. The variety of domestic utensils of pottery, of jewelry—even the urns for the water—a druggist shop, with its compounds, and many surgical instruments, and especially a spe__ulum, boasted of as a modern invention—and stoves surrounded with water, and from which a N____t might learn—all prove the small advances in modern Italy.

The form of the houses, also, indicates much the same state and condition of the common people, then, as now—perhaps not now as luxurious, but in a better moral condition.

There is a room in the Museum of Antiquities at Naples, not open to the public, but, to which access can be obtained. Articles of household furniture, excavated from Herculaneum and Pompeii, are there preserved, exhibiting all the antiquities imputed to that age, and which were so strongly denounced by the Apostles, and especially in the Epistle to the Romans. The most familiar form of bronze candlesticks and common lamps, is from what is there called "the vile affections." Decency forbids description—the New Testament is far short of the truth.

The articles in bronze as excavated can only command belief. The wonder is, that a people so degraded in vice, did not sooner require the *head of the author of such an epistle*.

Houses recently excavated in the principal streets of Pompeii, exhibit the extremes of indecency engraven on their fronts, with the motto "*Hoc haviat felicitas*." How vitiated the moral condition of a people, to have endured such an exhibition!!

All these offensive relics are, however, valuable to show the improvement and superiority of the *Christian* and *Pagan* world; and now come as witnesses to prove the depraved taste and moral condition of that world "where erst a Christian must die, to make a holiday in Rome."

A calm view over the varied scene of this fabled place and gay people, both ancient and modern, prompts, however, to a sigh, that so little can be selected which we can wish to be transferred to our own prosperous, happy, and beloved country."

When we contemplate at this meagre description of the wonders of Pompeii, our minds are irresistibly led to Paul's letter to the Romans. With what a master hand does the great Apostle strike off the lineaments of the Pagan world! "Professing to be wise men," says the devoted writer "they became fools: for they changed the glory of the immortal God into the likeness of an image of mortal man, of fowls, of four footed beasts, and of reptiles. Therefore also God, through the lusts of their own hearts, delivered them over to uncleanness, to dishonor their own bodies among themselves. Who *changed* the truth concerning God into a lie, and worshipped and served the creature rather than the creator, who is forever blessed Amen." And what a fearful illustration does the reliques of Pompeii, give to the truth of the succeeding paragraph of the same letter. Well might the Apostle declare in the presence of all this irrational iniquity, "I am not

ashamed of the gospel of Christ, for it is the power of God for salvation to every one who believes; to the Jew first and also to the Greek. In the hope of that same glorious gospel,
I subscribe myself your brother,

Louisville, June 1837.

T. S. B.

SUCCESS OF THE GOSPEL—EXTRAORDINARY.

I made a visit to Madison Cty., Ky. towards the close of the month of June, and within 10 days, upwards of 20 persons became obedient to the faith. Between that period and the 1st of August, Brother Walter Scott, labored most ably and efficiently in the same field near 10 days; and with those obtained by others of the brethren in other parts of the County, between 20 or 30 more submitted to the Lord. On the Friday succeeding the 1st Monday, in August, I commenced operations again in the same county, and labored at the Pond, Richmond, Union, and Flattwood; and by Friday night, we had received about 35 persons. I immediately wrote for Brethren D.S. Burnett, (he being then on a visit to Shelbyville), B. F. Hall, James Challen, Absolom Adams--urging them to come up to our help, as I was almost worn down with fatigue and hoarseness. Next day I went to an appointment at Hine's Creek, (another point in the county,) where, to my unspeakable delight I met with Bros. J. Creath, Jr., & Jno. Morton who had merely heard a rumour of the harvest that was I was reaping, & immediately flew to my relief,--Bro Creath, wielded the sword of the Spirit with his usual masterly skill, and Bro. Morten urged on the combat with all the gravity and deep toned piety peculiar to his family, and for 3 days, our success was remarkable, receiving the confession of near 30 persons. This meeting was adjourned till Tuesday following, to enable us all to meet other engagements. I then went to *Bethel*, accompanied by Dr. Adams, who joined me at Richmond, on Friday night. This was a new place in the county, and we had to make the *first impression*, so far as our efforts were concerned. Dr. Adams, by several masterly efforts, conciliated the favor of all whilst he carried dismay into the hearts of the King's enemies, and about 10 became obedient, during the 3 days we were there.

On Tuesday, meeting again commenced at Hine's Creek and Flatwood, with our forces divided, and 8 persons submitted, *at each place*. Bro. Hall, having reached Hine's Creek, and managing the weapons of our warfare, with his usual skill and generalship. On Wednesday, Bro. Adams left, and we concentrated at Hine's Creek, wither Bro. Burnett had repaired, like an ever true faithful, zealous, and efficient soldier of the cross; and clothed in the heavenly armor, offensive

and defensive, with, overwhelming power, bore down upon the ranks of the enemy, and we captured 20 of them on that notable day.

Again we divided our forces, laboring at Hine's Creek, until Friday, when Brethren Creath and Morten left, and at Union and Richmond, the cause still advancing. Brethren Burnet, Hall and myself then labored for several days with good success at Bethel, Richmond and the Pond, when Bro. Hall, Tuesday morning, left. Bro. Burnet and myself, remained until Monday morning, following still laboring with good success in the cause. In all, 185 persons, according to the accounts kept, were added to the congregations of *Christians* in Madison, Cty. Ky.

J. T. JOHNSON, Ed.

From the Christian Preacher.

"There was no unusual excitement; at different points in the county the people met and heard the word, and obeyed it in joy, and simplicity of heart, and when brother Johnson, and myself left the county the 4th inst., ONE HUNDRED AND EIGHTY FIVE persons had obeyed the Lord in three weeks!! Bless his name! These included a vast majority of heads of families and a portion of the most respectable society of the county, persons who filled honorable stations in the service of their country. As the word was preached in many parts of the county, it had a fair opportunity of selecting the noble hearted like these of Berea. This occasion swells the number of disciples collected in that county, within a year or eighteen months, to about 300. On my way home. I spoke in Lexington, and a young gentleman devoted himself to the Lord, by a confession of his name, and now I am at home, Sept. 7th, and after stage transportation over the fastness of Eagle Creek hills in a dark and rainy night, and after having travelled 4 or 500 miles and delivered near forty discourses in 25 days, through the blessing of God, I am less fatigued than I have been on trips of less labor. Brother Johnson's strength was wonderfully sustained also; Madison owes him a debt of gratitude.

At Union, in Fayette county, an annual meeting protracted to five days, closed on the 5th inst: More than 30 obeyed the Lord. The laborers were brethren Rains, Rogers, Challen, Gano, Fleming, Brown, and perhaps others."—Ed.

"During Bro. Campbell's late tour on the *Reserve*, 40 were immersed and some since." The good cause is progressing in this region." CYRUS BOSWORTH.

SEPT. 23rd, at Providence near Lexington Ky., at a 3 days meeting, attended by Brethren J. Creath. Jr., Challen and Rams 20 persons submitted to the Lord. Bless the Lord.

At a recent meeting at Carthage Ohio, present, W. Scott, D.

S. Burnet, O'Kane and Jameson, between 20 and 30 persons were obedient to the faith, from the last accounts received.

J. T. JOHNSON, Ed.

Being personally acquainted with President Woods, and placing the highest estimate upon his moral worth, piety and literary attainments, the following notice from the Harbinger is copied into the Christian with the greatest pleasure.

J. T. JOHNSON.

THE UNIVERSITY OF ALABAMA AND PRESIDENT WOODS.

Few of our readers comparatively, perhaps, may have been informed that the University of Alabama has been literally broken up through the insubordination of the students. This is, in South and South-West, becoming more and more the misfortune of the high schools and Colleges. Parental authority at home and the authority of tutors and guardians abroad, are, it would seem, by far too feeble for the "fierce democracy" of the young gentlemen who are accustomed to command from the cradle their inferiors indeed in color, but their superiors in years. And indeed the contagion is beginning to spread beyond the immediate precincts of "the mingled people." Family government out of New England is a very democratic administration. The sovereign children, like "the sovereign people," are often—too often, alas! appealed to in vain. This government parental so frequently failing, and consequently the scholastic & academic government following so closely in its train, according to all Greek, Roman and French augury, is ominous of the momentary duration of all our state Governments: for as certain as the seasons of the year revolve, and as the waters return to the ocean which originate from it, so certain it is that insubordination to parents and teachers is wholly incompatible with subordination to civil authority. Civil or political authority, armed with all its terrors, is the feeblest of the three. When the two former have failed, *it* must inevitably fail; and therefore when family government is neglected and the academic set at naught, parchment governments and political authorities will in a few years crumble down to dust and leave the memorial of their follies as their richest legacy to posterity. Unless reformation in family government be speedily effected, the best days of this Republic are numbered; and this reformation cannot be effected without religion. No government of any sort—family, academic, or political, can subsist without religion, true or false. They never have—they never can—they never will. We have only to choose between the two—religion or anarchy; and between the true and the false in religion. Religion is the ce-

ment of society; and we shall as soon make our houses of brick stand without mortar, as any government stand without the restraints of conscience and the fear of God.

From the public prints we learn that it has been at the hazard of the reputation and literary and moral standing of the Faculty of the University of Alabama, that attempt at order and good government have been made. The rebellious and mutinous students, the expelled young *gentlemen*, have had their gallant advocates and friends, who have sought to blast the fair fame of President Woods and the learned Faculty of the University. Happily, however, for Mr. Woods, he had earned a reputation for literary eminence and moral worth before he left New England and the University of Transylvania, which was not to be blasted by the foul spirit of slander and revenge. With the President we ourselves have had the pleasure of some acquaintance while he labored to build up the dilapidated fortunes of Transylvania; and therefore we are the more surprised at the late attempts of the insubordinates and their allies to calumniate his standing with the community.

We were, however, pleased to observe in a late Tuscaloosa paper, "*The Flag of the Union*," that the Trustees of the University have righteously interposed and defended the Faculty from the reckless assaults of their enemies. The following extracts from the proceedings of the Board of Trustees at their late meeting, places these matters as we have no doubt they ought to be, before the community:—

"UNIVERSITY OF ALABAMA.—The following are a part of the proceedings of the Board of Trustees of this Institution, at their late meeting:— '*Resolved*, That the Board of Trustees are well satisfied with the manner in which the Faculty have discharged their official duties since the last meeting of the Board.

'*Resolved*. That the Board of Trustees of the University of Alabama approve the conduct of the Faculty in relation to the suspension of the students in April 1 st.

'Adopted 14th July, 1837.

M. D. WILLIAMS, *Sec.*

"Extract from the Report of the Special Committee of Investigation on the affairs of the University, of which committee the late Governor Gayle was Chairman, and which Report has been adopted and published by the Board of Trustees:—

"These disturbances which have reflected so much discredit upon the University, and still more upon those who produced them, can, in no wise, be attributed to the Faculty. On the contrary, in the opinion of the committee, they adopted the best means to prevent them; and, after their occurrence, pursued the most prudent course to suppress them. The committee cannot

too much admire the firmness which characterized the conduct of the Faculty, through the whole of these disgraceful riots—nor can they withhold the expression of their approbation at the forbearance with which they received the insults, abuse, and open assaults of these young men, who, without any adequate cause, have inflicted a deep and lasting wound on an Institution which is the fondest hope of the parent, and the proudest boast of the country.

"After the most diligent enquiry, the committee are gratified at being able to state, that the President of the University, and the learned Professor with whom he is associated, since the last meeting of the Board, have discharged their arduous and complicated duties, with unremitting zeal and industry, and in a manner altogether satisfactory to the committee. The ability with which they have executed their official duties; their efforts to uphold the government of the University during the late disturbances; to execute its laws; and to maintain the discipline which these laws were enacted to establish, entitle them to great credit, and cannot fail to call forth the approbation of the public generally, and especially of that which looks to the Institution as the great nursery of science, literature, and virtue, which is to qualify our sons to be as full citizens, and to send forth bands of young men whose genius and attainments will make the State rejoice to acknowledge them as her lawgivers and her rulers.

'JOHN GAYLE,

Chairman of the Committee of Investigation.'

"At the request of President Woods, the Trustees went into an election of a successor to himself as President of the University; and the Rev. Basil Manly, D.D., of Charleston, South Carolina was unanimously elected. President Woods has consented, at the request of the Trustees, to continue in his present office until the end of the present year, by which time it is supposed his successor will be ready to enter upon its duties."

The following allusions to parental indulgence, quoted from the Report of the Committee of Investigation, satisfactorily explains the whole causes of such insubordination, as well as presents a most appalling picture of the degeneracy of the age:—

"The Committee are fully persuaded that the late, as well as all former disturbances, had their origin neither in the government and laws of the University, nor in the manner of executing the Laws. The true foundation of these disturbances, and all the causes which have conspired to bring the University to its present condition is to be looked for elsewhere.

"The first to which the committee will refer, is the means which parents afford their sons, on sending them to the University, of supplying themselves with every thing which the ex-

travanges or vices of the times have brought into use. These means, instead of guarding and protecting them from the temptations which are constantly spread before them, operate as an inducement to go in their way, and actually to embrace them. It is too common with parents to give their sons extensive, and often unlimited credit in Tuscaloosa, and to furnish them with considerable sums of money, which their wants and comforts do not require. Prone, as young men are, to participate in the pleasures and amusements of what is denominated fashionable life, and to plunge into its excesses too, it is not to be wondered at that, thus supplied, they neglect their studies, and become impatient of the restraints and discipline of the University. It cannot have escaped observation that many of the sons of wealthy parents, on their arrival here, seem to entertain the opinion that they are entering on a theatre where they are to appear as men of the world; and their first preparation for college life is the procurement of costly and extravagant wardrobes, liberal supplies from the best jewelry establishments, and then the indispensable appendages of dirks, pistols, Bowie knives, &c. Thus equipped, it cannot be expected that they would do otherwise than erect the standard of rebellion at the first efforts of the Faculty to subject them to the restraints imposed by the laws of the University. No persuasion could induce them to enter upon, and pursue with diligence, the studies prescribed by the Trustees and Faculty."

If these most, disastrous outbreakings in Colleges and Universities will not rouse this community to take a greater interest in the moral culture of youth, and in a more religious and rational family government than at present obtains, we shall not long have to boast before the world of our free, rational, and excellent political institutions. A. C.

MR. STILES, AGAIN.

By one of the correspondents of "The Christian," Mr. Jos. C. Stiles, (a Presbyterian Clergyman) is represented as having said in a debate with myself at Versailles, "that if he believed as the reformers, he would become a maniac, assigning as a reason for it, that he has a father and children unconverted." Many other persons present understood Mr. Stiles to utter the same sentiment.

This reckless attempt to fasten a stigma upon this reformation, and to excite the prejudices of the people, has been handled with great freedom, candor and ability by the writer referred to, and the Clergyman is made to appear in such a ridiculous attitude, that when in Georgetown, not long since, he publicly qualified the expression—in substance as follows. "That be-

lieving as he did in total depravity, and consequently, the indispensable necessity of the operation of the Spirit to quicken and regenerate the sinner before he can believe or receive the word and testimony—if he believed as the reformers do that faith comes by hearing the word of God and that reformation is the product of the motives presented in the Gospel, he would become a maniac," &c. Rare logic! "Taking my opponents views & tacking my own to them, it would make my a maniac." Mr. Stiles is most certainly entitled to a patent right for such a discovery in managing a debate. "Not being able to meet fairly the facts and arguments of my opponent in debate, I charge him with holding to such odious doctrines, that coupled with mine would drive a man to desperation." He admits that what we alone advance would not derange him; but united with his sentiments or doctrines it would. This being a fair statement of the case, the odium which he endeavors to cast on the reformation on, falls within the precincts of his own camp, and there it may repose. This lame and childish attempt to evade his own expression, will be apparent to every unprejudiced mind.

"Taking his views and ours together, it would make him a maniac"!

No wonder; when his confession of faith (which we are bound to presume he confides in, since he has solemnly defended it) declares that "By the decree of God for the manifestation of his glory, some men and angels are predestinated to everlasting life, and others foreordained to everlasting death," "and their number is so certain and definite, that it cannot be either increased or diminished." This being *his faith*, how can he tell whether his father and children are embraced in the number of the elect? In regard to this, he is *totally* in the dark. No wonder then that Mr. Stiles is so uneasy, running to and fro over the country misrepresenting and caricaturing the doctrines of the reformation.

This distinguished Clergyman will not meet any man, save Alexander Campbell or Walter Scott!! He has advanced so far beyond the present generation, that he sets all logical rules at defiance—disdains to be governed by the usual stipulations in debate, and will have his own selection of time. Is it not rather strange that such a towering mind should condescend to measure strength with an Alexander Campbell or a Walter Scott! What a dilemma the mind gets into when searching into such marvellous matters!

The bosom friend of Mr. Stiles has condescended to the vulgarity of calling a distinguished professor of Bacon College "a shoat," in order to defame the College and Professor. We will not soil our hands by defending *either*, against such a foul assault.

Such business will meet its reward in the contempt of a just community.

If the above be a fair specimen of the logical powers of Mr. Stiles, the Professors and students of Bacon College will never be induced to seek lectures from him.

J. T. JOHNSON, Ed.

RECEIPTS FOR THE CHRISTIAN.

Lexington, Ky., Jacob Creath, Jr., \$3 for his subscribers.—*Burnt Tavern*—Dr. B. Mullins and Martha Jones.—*Lancaster*, Isaac Arnold.—*Glasgow*, D. Wilson, P. J. Kirkley, N. Parish, Tho. Dickerson and B. N. Crump.—*Leesburgh*, J. A. McHatton, J. S. Nickols, B. D. Coppage, Elizabeth Chin and L. Coppage. —*Warsaw*, John Payne \$6.—*Lexington*, Elizabeth Johnson.—*Crittenden*, G. Fisher.—*Harrodsburg*, D. Jones, J. W. Jeffries, B. C. Allen, P. T. Allen, J. P. Reed.—*Missouri*, MARION, Wm. Christian.—*St. Louis*, Joab Toney.—*Tennessee*, J. J. Trott and Sarah Trott,—*Jackson*, S. P. McDonald.—*Miss. NATCHEZ*, H. C. Miller.

BACON COLLEGE.

GEORGETOWN. Ky., Sept. 1837.

The Winter Session will commence on the *First* Monday in November, (being the 4th day of the month) and will continue 21 weeks—Tuition \$21 *in advance*. Boarding can be had in private families at \$2 per week, when four students will take a room and supply themselves with Fuel, Candles and the *little* articles of furniture needed in a bed room. This will make the boarding average them about \$2.50 per week. When two take a room and are furnished every thing, boarding will be \$3 per week.

FACULTY.

Eld. David S. Burnet, President and Professor of Moral and Intellectual Science, &c.

Eld. W. Hunter, Professor of Rhetoric and Oratory.

T. F. Johnson, and Lieut. J. Ammen, Professors of Mathematics, Natural Science, Civil Engineering, Drawing, &c. &c.

Mordecai Yarnall, assistant Professor of Mathematics and Civil Engineering.

S. G. Mullins, Professor Ancient Languages.

T. Vincent, Professor of Modern Languages.

V. V. Baldwin. Principal Teacher in Preparatory Department.

Brethren W. Morten and W. Hunter held a 3 days meeting at Louisville, embracing the 2nd Lord's day in Oct., and 11 became obedient to the faith.

J. T. JOHNSON, Ed.

THE CHRISTIAN

VOLUME I.—NUMBER 9.

GEORGETOWN, KENTUCKY, *October*, 1837.

TERMS OF THE CHRISTIAN.

\$1 per annum, in advance or within six months after subscribing; \$1. 25 cts. at the end of the year. Those who desire it, shall have one copy gratis for every five subscribers they obtain.

POSTAGE.

One sheet.—Under 100 miles 1 ½ cts.—Over 100 2 ½ cts.

MISTAKES CORRECTED.

The discussion which I had with Mr. Stiles, in Versailles, last April, at the urgent request of some of my brethren in and near that place, upon the subject of a sinners conversion, involving the question as to the *office* of the Holy Spirit in this matter, was suspended before it came to a regular close, as will be seen by the correspondence which follows. This correspondence was the result of that suspension; and it is published at this time, to correct various misrepresentations of some of the friends of Mr. Stiles, made and circulated in this and the adjacent counties. It will be recollected that, after this correspondence, Mr. Stiles visited Georgetown twice this summer, whilst I was absent on tours of preaching, and debated alone the subject which we had under discussion in Versailles. It will be further borne in mind that I neither received a notice from Mr. Stiles, nor any of his friends, when he would be in Georgetown. It will appear from the correspondence, that Mr. Stiles unconditionally declined debating with me in Georgetown, upon either of the topics named. And that he then apprised me, "By the permission of my Master, I shall preach occasionally in Georgetown this summer. You may inform your friends, if you please, that if they will do me the respect to visit the sanctuary in which I shall officiate, they will probably hear, &c. &c,"—and suggested delicately the extension of my hospitalities to him whilst in Georgetown, that we might indulge in a full and free interchange of views and sentiments, &c.

My reply is of a character which my heart and mind approve, and will be appreciated by every honorable man. And had I been notified of his coming when no prior engagement exists

ed—or had I been at home when he came, it would have afforded me pleasure to have met his wishes to the full.

Notwithstanding all this, it has been circulated far and wide and persisted in, that Mr. Stiles came to Georgetown, at my invitation—that I was notified of his coming, and left home from fear of meeting him, and to avoid him.

That Mr. Stiles came to Georgetown, at his own instance or not in pursuance of my invitation will be evident to every man of sense and candor, when he reads the correspondence. He wholly declines my invitation—and then informs me of his *resolve* to visit Georgetown, and discuss matters in his own way, and on his own terms alone.

Even after the third visit of Mr. Stiles, to answer the speech of Bro. John Smith, at the close of which he read an extract or two of these letters to palliate, I presume, the fabrications alluded to—and after my statements, on that day, which remained uncontradicted, it is more than strange, that such palpable misrepresentations should be persisted in. I fear that Mr. Stiles has not only connived at such statements, but that he has contributed to them.

If it were necessary I can prove that Mr. Stiles had yielded to the solicitations of some of his friends to visit and preach in Georgetown during this year, months prior to this correspondence. I am not a boaster in my qualifications to meet any one in discussion; but my friends will discover that I preferred to continue the debate with Mr. Stiles, and to prove the fallacy of his confession of faith, both of which he declined. His confession of faith cannot stand the test of the Bible, and he knows it. As to the debate about which he and his friends have boasted so much, and of his supposed triumph, it will be a little curious for the reader to learn, that Mr. Stiles had, according to his own acknowledgement, only arrived at the scriptural argument when the debate was suspended. Mighty victory! Without the aid of the word of God, to prove his doctrine! The Lord willing I intend hereafter to refer to some of the quotations of Mr. Stiles, during the debate, in order to evince to the public his ignorance of the intention of the sacred writers in paragraphs where the greatest ingenuity would scarcely obscure their meaning. For the present I forbear.

J. T. JOHNSON.

CORRESPONDENCE.

GEORGETOWN, 28th April, 1837.

Dear Sir:—Having just returned from a tour of fifteen days, lecturing on the subject of religion, it is due to you and myself to say; that the brethren, or part of them, at Versailles having taken the management of the debate into their own hands, I have concluded that it would be improper and indelicate for me to meet there at the time agreed on between ourselves, unless under an entire new ar-

rangement. I am confident, from what has transpired under your observation, you will relieve me from any design to treat you with any disrespect in failing to meet you at the time appointed. I regret that the discussion was suspended at the time you were about to enter upon your direct scriptural argument, you saw that the interruption could not, *at the moment*, have been avoided. But I feel willing to give you, at any convenient time, a hearing, before the same audience, if you desire it, and I will not ask a reply *unless* you prefer it, for I hope you know me too well to suppose I would desire to gain any unfair advantage. Be pleased to signify your desire on this subject.

The interest in this place and the surrounding country are anxious to hear us on the same subject. When I meet any person again I intend to go upon my own responsibility. You may therefore consider me as willing to meet you here on the same subject, under such regulations as our mutual friends shall say comport with propriety and justice. The above suggestion is made in the spirit of perfect kindness, and not in the way of boasting or arrogance.

Now in reference to another subject.

During the debate I understood you to say—and repeat it—"that you would meet me upon your confession of faith in Georgetown at any convenient time, and maintain it as containing the truth and that you would continue as long as I might desire." From what has since passed between some of my brethren and yourself—I do not hold you bound to redeem your pledge in this particular unless you should prefer to do so. From what has passed between us I have considered myself bound to call your attention to this subject—to ascertain your present state of feeling in relation to it.

Should you still feel bound to redeem the pledge then given, I will immediately proceed to specify the particulars or some of them, in which your Confession of Faith departs from the truth, of the Bible, and endeavour to make it manifest to those who may honor us with their presence.

With great respect I have the honor to be

Your friend and ob't. serv't.

J. T. JOHNSON.

MAY, 3rd.

Dear Sir:—Your letter to your brethren in Versailles, announcing your purpose not to meet me on the first Monday in May, did indeed rather impose upon you the obligation of priority in our correspondence. Irrespective of that fact however, had your brethren allowed me an hour's calmness and leisure since you left, I should myself have sought the honor of being foremost in this civility.

I duly appreciate the delicacy of the condition in which you feel that you have been placed, by the conduct of your friends here, and therefore cordially exonerate you "from any design to treat me with disrespect in failing to meet me at the appointed time." It gives me gratification still further to say that the spirit, views and offers of your letter, meet my decided approbation. They are creditable to the sincerity of your faith in your own sentiments, and your willingness to engage in their defence, on the one hand, and testify a becoming respect, to the rights which covenant and circumstances had secured to me on the other.

Your letter presents *three topics of business*—should I desire it, you declare your willingness—first, to return to Versailles and *lend respectful audience to my direct scriptural argument,* "with or without

the privilege of reply—or, secondly, to *discuss the same general topics in Georgetown*, or thirdly, to *accept my reiterated proffer of unlimited debate on the prominent peculiarities of our confession of faith*, in the some place.

With kindness and respect I beg you to consider me as *declining further public discussion with you*. My authority for this decision, lies in your acknowledgement, that the conduct of your brethren in Versailles has released me from all further obligation to meet you— my reason for availing myself of this right, it would be too painful to give you in detail. I have only to say, that while they do all justice to the excellency of your character, yet such has been the tenor and freedom of their communications in reference to yourself, that whatever may be my own views of your intellectual ability, I hold myself not discharged from obligation only, but left without inducement for further discussion. I am aware that this sentiment must start a host of uncomfortable feelings in your heart; nor is it other than a painful relief to be as far, as one so interested, is competent to judge, it is a general impression that even since you left us, your friends have greatly mismanaged their affairs and especially in reference to yourself.

In closing the door of public interview between us, it is some consolation to reflect upon the more quiet and friendly avenues, still left open to the accomplishment of objects mutually desirable.

The "anxiety of friends and neighbors" around you "to hear us in Georgetown on the same subject," may at least be partially gratified. Your own views from vicinity of residence, you can give them at leisure. By the permission of my Master, I shall preach occasionally in Georgetown, this summer. You may inform your friends, if you please, that if they will do me the respect to visit the Sanctuary in which I shall officiate, they will very probably hear a portion of my poor thoughts of their sentiments and my own.

I am happy to say that it has been an object at some times dear to my heart, to bring you to look with me upon all the clear, strong, consistent and delightful views which I think support our doctrine of God and his salvation, and the equally irresistible tide of powerful thought which I fear washes away the foundations of your whole system. In this declaration you will not deem me unfeeling and vain, but *kind and solemn*. Now it would be but a poor satisfaction to all the promptings of my heart to have you, one individual of a promiscuous congregation, listening to my direct scriptural argument and that only. I wish to pass before you, under circumstances more favorable to due impression, all that I have thought and felt and feared. Peradventure it will surprise you that my imaginings have been open enough to suppose that notwithstanding all my rude thrusts in the heat of public debate, it might not be especially unpleasant to you to extend the shelter of your roof and the hospitalities of your table to me for a day or two at least. Thus in the quiet retirement of your study I might expatiate upon all that I intended to have unfolded in the course of public discussion, and at the same time give respectful heed to the various suggestions which you might be prompted to make either in a reply to mine or in further development of your own views.

My exhausted sheet admonishes me to be brief. Suffer me only to reassert in private what I have so often pronounced in public. With God Almighty's eye upon my heart, and my distinct consciousness that the day which tries men's souls will judge me for the stand I am about to take, as a fellow subject of the Government of God, I do most kindly, sincerely and solemnly warn you to beware lest you are

overwhelmed by the infinite mischiefs which shall burst upon you as the fair results of your zealous proclamation of the doctrines you hold. I call God to witness that every thing that I have read, or heard, or felt, or imagined of the professed proofs of your doctrines has but clarified and deepened my conviction that an awful and agonizing back-step you my friend, Mr. Johnson, will have to take in this world or that which is to come. And now farewell.—The Lord God of Mercy have compassion upon you, and by his dear and precious Spirit teach the truth as it is in the Holy Ghost.

Present me kindly to Mrs. Johnson and all your friends, and trust me, you shall meet an honest-hearted friend when you next set eyes upon

JOS. C. STYLES

Should you write me again please send me a copy of the record of your attachment, subpoena or whatever it was. I need not say that I desire it to correct effectually misrepresentations.

GEORGETOWN, May 6th, 1837.

Dear Sir:—I received your favor yesterday evening in answer to mine concerning the contemplated meeting between us at Versailles, &c., &c.

It will afford me peculiar pleasure to advise my friends to hear you should I ascertain when you will be in Georgetown; and unless indispensable engagements should forbid, your humble servant will do himself the honor of being one of the auditors.

I hope your visit may be at a time when I shall be at home, and enjoy the pleasure of having you at my house for several days. We can then interchange sentiments and views fully and freely, and ascertain where the truth is. But useless for us, in a correspondence of this character to introduce topics foreign to it. I therefore forbear to reply to some things stated in your letter. A personal interview will better answer our purpose. I will merely observe, that you do not understand some of our views; of course we are misrepresented without design. I believe it would pain you to discover that this is the fact. I make this suggestion for your reflection and re-examination. In reference to the attachment and subpoena to which you allude, I do not exactly understand the drift of your application, I have rarely had any veracity doubted even by virulent partizans—never, by a high minded, honorable man, in my estimation. Those who doubt in reference to what I stated at Versailles, in private and in public, can be referred to the place where they can detect any imposition, if one was practised. The Clerk's Office of the Circuit Court in Frankfort will show that I am yet under an attachment to attend the court whenever the case of U. B. Chambers against Jep. Dudley is called. It will be seen that I was summoned before last Court and was bound to appear on the 6th day of that term. I was summoned the other day again for the next court.

I have never yet been relieved from the attachment. Now I said to you and others—that I had been summoned to that day—that being absorbed in the discussion I had forgotten the fact until I saw Major Bowman in our meeting house on Tuesday night, when he remarked that he had not been at the discussion owing to his being at Frankfort Court, from whence he had just returned.

It flashed upon me, that I had been summoned as a witness. I then enquired of him whether he knew anything of the suit of Chambers vs. Dudley—whether it had been called, &c. lie know nothing of it.

I was uneasy, for fear it might be on trial, or that something might happen which might subject me to censure or costs under the attachment. These matters I stated to you and others, perhaps more fully in conversation. You and all parties were satisfied. If any person doubts, they can now put themselves to the trouble to remove their doubts by application to the fountain head. I suppose, from the intimation in yours, I have been slandered by some one. Be it so. My Master knows and will decide all things truly. I pity the weakness of those who are eternally doubting men's veracity because of a difference in opinions, &c.

I hope to see you at my house when you come over. Accept assurances of my continued regard and friendship.

J. T. JOHNSON.

N.B. You recollect, that about an hour after the postponement of the discussion I came to you and informed you that I had ascertained from Col. Taylor, satisfactorily to me, that the suit was probably continued on the Saturday preceding—that the audience was yet in town, and if you preferred, I would remain and we could proceed the next day. You remarked you had no preference, or that you would submit the matter to myself, or something like the above. We then mutually agreed to the postponement and the time when we would again meet.

Col. Williamson was present when this took place.

Affectionately Yours.

J. T. J.

My Dear Mr. Johnson:—I am a negligent, careless man and have given you a little unnecessary pain I fear in consequence of it. I took the precaution to read my first letter to you to a friend to whom I had read yours to me, because he expressed gratification at the spirit of your letter and begged me to write you *a kind and courteous reply*. He was satisfied with my letter save the careless postscript in reference to the attachment. To that he proposed that I should append the *reasons of my requesting it*. I felt at the moment that the man who would not trust my good intentions after what I had written, and would require specifications of friendly designs, I could hardly make such a request of. In a moment after however I resolved to accede to the proposal and state my reasons—but went home and carelessly omitted it. Now for myself I assure you that I never doubted the truth of your statement for a moment. Many a time have I distinctly asserted my perfect conviction of its sincerity to those who painfully and sometimes stubbornly differed from me. My opinion with many of my friends passes for less than it merits I think, whenever I avow my conviction of the integrity of human nature. It was to have it in my power to satisfy every man thoroughly. If the sincerity of your statement, if the subject should again be misstated in my presence, that I made the application.

I approve upon reflection of your position. I think that you have have a right to take the stand of declining any positive movement to convince men of the veracity of your statement—I will go further and acknowledge that it may have been a little thoughtless and indelicate to make the suggestion in my letter.

Oh, Mr. Johnson, what a world we live in. You must not be surprised that upon a subject of such deep and general excitement as that occasioned by our debate, the truth of your statement should at least be ostensibly suspected by some persons.

At this very moment I do believe a number of your brethren are laboring to array some portion of my language spoken at one time,

against other words at another for the purpose of constructing and publishing *my contradictions*.

I recommend to you the comfort which I shall seek from God's word—"It is a *small thing* to be judged of *man's* judgment.

Your statement that you called upon me an hour after the debate and offered to proceed if desirable to me, I have uniformly repeated.

With my regret that I made any allusion to the subject of my Nota Bene I am Yours Respectfully,

JOS. C. STYLES.

GEORGETOWN, May 9th, 1837.

My Dear Sir:—Your very friendly favor in reference to the' postscript of your former letter came to hand this moment and I hasten to say to you, that I have no unkind feelings toward you and that I have undiminished confidence in your integrity. What was said in my former letter, was the result of conscious honesty, and was not dictated in a spirit of malice towards even those who had suspected my statements. I pitied their jealousy, and resolved to give them the best clue to detect me of falsehood, had I been guilty of it. They now have it in their power, and nothing would delight me more than a public, in place of a private charge, on their part, that I might have the chance of vindicating myself before the public, having the accuser or accusers face to face.

I have now said more than I designed when I took up my pen. Rest assured that I have no other than feelings of respect and friendship for you.

Whatever has been said or done by friends or foes about Versailles, in reference to me in the late debate with you, I most freely forgive. I feel as an humble laborer in the vineyard of my Lord and Master, and if I know myself I have no selfish pride or ambition to serve. And I have ever resolved not to step out of my path to seek difficulties or discussions, whilst I will not shun the maintenance of what I believe to be the truth when put to the test or solicited.

Most respectfully I subscribe myself your friend and well wisher,

JOHN T. JOHNSON.

For the Christian.

I have thought that many of the stumblings and short comings of professed Christians precede from ignorance of the religion of the "New Testament." From what some have said about religion, we would suppose that they consider it to be some kind of invisible, incomprehensible something, which they cannot obtain until God's appointed time, when he will throw it, with all its heavenly influence, in, over, and all around the favored person who is so fortunate as to be in object of God's grace, and that from that time henceforth and forever, this cord, or influence will be around him and force or irresistibly keep him in the good and the right way. Now it does appear to me that this notion of religion effectually destroys the necessity of watching or guarding against temptation, and hence if yielded to will cause many failures and improprieties in the life of those who are under its influence. These persons are apt to measure their religion pretty much by their feelings, and with some I have

thought it matters but little what they do, if their conscience does not condemn them. This kind of Christians generally have a very uneven road to travel. You will sometimes see them at the very bottom of the valley of despair; and in a few hours you will behold them on the pinnacle of the mountain of religious influences. Thus they have their 'ups and downs,' nights and days, winters and summers, alternately as long they live in this world. As I used to hear an old friend of mine say, "When I can holloa, I have religion, and when I can't, I have none."

But the Christian who regards religion as a system of faith and practice, which God has proposed to us in his word, and believes God has addressed to us as responsible and understanding beings, and remembers that God has only promised his assuring grace to those who humbly obey his commands: this is the disciple of Christ who sees the necessity of attending to the Gospel to know his heavenly Father's will, and when he learns duty from that source, he does not consult his feelings to know whether to do the will of God or not; but forgetting the things which are behind he presses forward in his journey to another and a better world. This man must see the necessity of watching unto prayer, and thus by measuring his reaction by the New Testament, he will, in my humble opinion be even more likely to keep a straight forward course, avoiding those vicissitudes and failings which trouble and beset those who are governed by their feelings and who depend on the power and goodness of God to keep them in the way of life, without any regard to their own volition. I do not believe that the religion of Christ was ever intended to destroy the moral agency of man. The facts which we are called on to believe are recorded in the word of God. The course of conduct which Christ would have us pursue is revealed in the same volume, and in connexion with this record of facts, and these commands are found exceeding great, precious promises by which we may be made partakers of the divine nature, and we are assured that peace shall attend and be with all who walk according to this rule. Wherefore my beloved brethren, let us take to ourselves the whole armor of God that we may be able to withstand in the evil day, looking unto Jesus for his grace to help in every time of need. We call ourselves Christians, and profess to be governed by the Gospel. O then let us show by our daily walk and that too in all our transactions with mankind, that we are what we profess to be. Would it not be an eternal reproach to the cause of Christ to have it said in truth, that those who acknowledge human names and human religions, laws and establishments were more devoted to the service of God, and to the salvation of sinners, and that their walk and deportment was more

becoming the Gospel of Christ, than those who have thrown off all these human appendages and profess to be governed by the word of God alone. O let it never be said, but let us give diligence to make our calling election sure. Let us reform in practice as well as in theory.

May God revive his work, speed the later day glory, and save us all in his Eternal kingdom. Amen.

ELIJAH GOODWIN.

For the Christian.

A SONG.

Glory, Glory be to God,
On whose everlasting word,
Is the Christian's banner rear'd,
To wave o'er every land.

Ye who own the Savior's name,
Hear the gospel now proclaim,
Glory, and eternal fame,
To all who follow him.

Who can Jesus' name deny,
Who the Lord of Hosts defy,
Who in sin would wish to did?
Let him still rebel,

Jesus Christ on Zion's stands,
Holding pardon in his hands,
Free for all, who his commands,
Willingly obey.

Now is the accepted time,
Now the word of God sublime,
Calls on men of every clime,
To turn and follow Christ.

No more from his standard roam,
Seek in time a blissful home,
"The Spirit and the Bride say come."
Enlist in Jesus' name.

The atoning blood can cleanse,
It can wash away your sins.
Though like crimson be your sins,
Twill make them white as wool.

M

EXTRACTS FROM THE HERETIC DETECTOR.

ITEMS OF ECCLESIASTICAL INTELLIGENCE

SOMERSET COUNTY, PA. August 12th, 1836.

Dear brother Carihfield:—It is always a matter of the deepest interest with me to hear of the prosperity of God's people where ever they are located; and I think it will be no less interesting to a majority of your readers to hear of the progress of truth, and the consequent increase of the body of Christ in his part of God's vineyard. This is not only interesting, but necessary from this principle of reasoning, that if one member rejoice, all rejoice with it; or one member suffer, all must suffer with it: so with congregations, provided they hear it. The unity of this suffering & rejoicing of the congregations of the Lord, depend upon a knowledge of their cause.—The greatest matter of sorrow with me is, and I presume with all the disciples, that we are not going on so fully as we might to perfection. O brethren in the kingdom and patience of our Lord Jesus Christ, let us remember that the Lord has committed much to us; and consequently will of us much require. The times require us all to be engaged and the Lord demands it: therefore let us do what he commands, with assiduity and cheerfulness. The greatest matter of joy with us is, that sinners are turning to the Lord with full purpose of heart, and bowing to the sceptre of God's only Son; entering into the doors of his sanctuary in order to be eternally saved.

At a place called Little Kentuck, situated on the Youghiogany river, in Fayette county, eight have lately acknowledged the Lord by immersion into his death, and a congregation of 16 members has been organized on the principals of the Ancient Gospel; who continue stedfast in the Apostle's doctrine, in the fellowship, in the breaking of bread and in the prayers.

In Turkeyfoot church three lately been baptised for the remission of sins;—In Somerset, three—one a Roman Catholic, immersed by Brother Forward;—In Shade, two; and I expect to immerse four or five there next Tuesday.

In the adjoining county of Cambria, at Johnstown, on the Pennsylvania canal, peopled by Roman Catholics and other sects four have recently obeyed the Gospel; one a Roman Catholic. We are aware that this will give the *Old Mother* a bitter pang, as this country is largely set led by her devoted, deluded followers. In the above place a congregation has been organized consisting of twelve members, which I have no doubt will soon be considerably enlarged, may the Lord grant it. I hope to see here those who have become drunk with the wine of the abominations of

the Old Mother, become sober by drinking of the waters of salvation.

Thus you see we are progressing slowly, while the different sects around us are making no proselytes but a few infants.— May the Lord add to the congregations daily the saved.

Yours in the true faith.

WESLEY LANPHEAR.

RUTLAND, Meigs co., Ohio, Aug. 11th, 1837.

Beloved Brother Crihfield:—I take my pen to inform you of affairs in our district of country. Shortly after I first wrote, brother Mitchell was prevailed upon to ride fro six months. He began the first of May; since which time, we have labored with good success. We have formed one new society on Sunday creek; and have immersed, in all, since my last, thirty-one happy, understanding convents into Jesus Christ; and I think the prospect is very flattering, in general, in our circuit at this time. We have several two and three day meetings now appointed; and I hope by the blessing of God, and all due diligence on our part to see glorious effects as the result. O my dear brother pray for our success in common with all the servants of the king, that Zion may prosper.

I can truly say that your works are read with great interest in this region of country. Go on my brother in the fear of the Lord and may he bless you abundantly in your noble enterprise, and at last seat you at his right hand, in company with all his saints to praise him forever, is the earnest prayer of your brother in Christ.

J. SARGENT.

GLORIOUS NEWS.—We held a general meeting in this town, of five days continuance in August. Preaching brethren present Cade, Painter, McManis and Hathaway; the two former left before the meeting terminated. Brother McManis and Hathaway continued their labors till Tuesday noon, when thirty candidates were baptised into the death of Jesus.—Since which time another has been immersed. Prospects of the future increase of the body very fair.

About the middle of September we visited Richwood, in Union county, when three were added to the Lord in that place. Prospects good there also.—Blessed be the Lord! His truth will prevail.

LETTER FROM ENGLAND.

NOTTINGHAM, July 28th, 1837.

Dear Brother Crihfield:—We as a church are gradually on the increase. Since I wrote to brother Campbell, I have immersed

into Jesus, for the remission of all their sins, twenty-two persons. We are now sixty-two; and this evening, three others who, on Lords day confessed their faith in the public assembly, will be buried with him by immersion into death. The effects of the simple truth recorded in the New Testament, is truly wonderful. * * *

We are by the professors of the day much misrepresented and calumniated. This spirit brought some from the country to see us, who are now *members*, and happy in the Lord. You must send me your work every month, and a letter without fail.

Yours affectionately for the truth's sake, and in hope of the resurrection from the dead.

JAMES WALLIS.

BOONE Co., IA., Aug. 14, 1837.

Brother Crihfield:—Since my last we have immersed about twenty; and prospects are good for many more. There is great excitement among the people—large assemblies and good attention.—The prejudice of many is broken down. * * * * In my tour to Noblesville we constituted a church at Browns-borough, Hendrix county, Ia. with 22 members. They desire to be known by the brethren, and that travelling brethren may visit them. Brother Simeon Far and the brethren composing a congregation six miles from Jamestown, Ia., desire to be known and visited by preaching brethren. The church in the neighborhood, on the state road from Indianapolis to Crawfordsville, wish the preaching brethren to call and preach for them.— They are in some respects destitute.

J. M. HARRIS.

N. BUCHANAN.

ECCLESIASTICAL HISTORY.

IGNATIUS.

Ignatius, bishop of the Christian church at Antioch, was martyred A. D. 109. He is said to have been acquainted with some of the Apostles of Christ, especially Peter and Paul. It is believed that he was ordained to the pastoral office at Antioch about A. D. 67, by the Apostle John, whose instructions he had previously enjoyed. In that populous and licentious city, Ignatius, continued more than forty years, a zealous defender of the great doctrines of the Gospel; to the belief of which, many are reported to have been brought by his ministry, from the darkness of pagan idolatry and impurity. About A. D. 107, Trajan, the Roman emperor, visited that celebrated city, to carry on his military preparations against the Parthians and Armenians.

Having entered the city with great pomp, he made immediate and strict inquiry concerning the Christians, who were reported as numerous.

Ignatius appears to have been rather ambitious of the crown of martyrdom, and therefore presented himself before the emperor, who, proud of his own attainments in learning and philosophy, treated with contempt the venerable bishop and his doctrine of one God, and of salvation by Jesus Christ, his only begotten son, who had been ignominiously crucified. After having endured much cruelty in person from the malice of his keepers, Ignatius was sentenced by Trajan to be carried in chains to Rome, and there thrown to the wild beasts in the public theatre. On hearing his doom, Ignatius heartily rejoiced and said, "I thank thee, O lord, that thou hast condescended thus perfectly to honour me with thy love, and hast thought me worthy with thy Apostle Paul to be bound with iron chains." With that he cheerfully embraced his chains, and having fervently prayed for his church, commended it with tears to the Divine care and providence, he yielded himself to his keepers, who were appointed to transport him to the place of his execution.

Being consigned to a guard of ten soldiers, he took leave of his beloved Antioch, and marched sixteen miles to Seleucia, where they embarked for Cyprus, and landing at Smyrna, he is said to have been visited by the celebrated Polycarp, and many Christian ministers and elders, deputed from several Asiatic congregations. During his stay at Smyrna, he wrote four of the seven letters ascribed to Ignatius, to individuals and churches, exhorting them to constancy in their faith, and requesting their prayers. In his Letter to the Roman believers, he expressed his contempt of death with all its terrors.

"Let the fire," says he, "and the cross, and the assaults of wild beasts, the breaking of bones, the cutting of limbs, battering the whole body to pieces, yea, and all the torments which the devil can invent, come upon me, so I may but attain, to be with Jesus Christ."

After a long and tedious journey Ignatius reached Rome, where he was visited by many of the Christians of that city, enjoying their sympathies and prayers. He was kept until one of their public festivals, when he was led forth in the presence of a vast crowd of people in the amphitheatre, who feasted their eyes with the sight of the venerable martyr devoured by the wild beasts. Two of the Roman deacons are said to have collected the bones of Ignatius, and to have sent them to Antioch, where they were carefully interred. Seven Epistles of Ignatius have been preserved; but in

some particulars they are believed to have been corrupted, to serve the purposes of the popish prelacy. His desire for martyrdom, which led him even to court it, cannot be justified on any principle--much less on the principle which directs Christians, persecuted in one city, to flee to another.

JUSTIN MARTYR.

Justin Martyr was born in Samaria, and educated a pagan. Thirsting for knowledge, he gave himself to study, and was efficient in in all the learning of those times. By travelling, he became acquainted with the most distinguished schools of the age; but he sought in vain for truth and happiness among all the sects of philosophers. Alexandria being a city of good literary fame, invited his residence, and here he pursued his studies of the systems of pagan philosophy, with much dissatisfaction and increasing doubts. Walking one day alone by the sea side, he met a venerable stranger, with whom he entered into a free conversation, expressing after some time, his solicitude to be acquainted with God. Justin was eloquent in the praises of philosophy, which nevertheless yielded him but little consolation. The stranger recommended him to see God, and truth and happiness in christianity; referring to the sacred writings, as superior in antiquity and wiser in sentiment than those of the wisest heathen philosophers. The stranger departed.

"A divine flame," says Justin, "was immediately kindled in my soul and I felt a sincere affection for those prophets and excellent persons who were friends of Christ." Considering the pious tranquillity and lively hope enjoyed and manifested by the disciples of Christ, he entered upon the study of the Scriptures, and found the way of salvation by the light of divine truth. He retained the habit and the title of a philosopher, while he devoted himself with active zeal to serve the cause of the Saviour. Justin was a man of sterling piety and enlarged benevolence of heart. He wrote several "Apologies" for the Christians, and for the doctrine of eternal life by faith in Christ Jesus.

There is something so respectful and dignified in the introductory inscription to the *First Apology*, written about A. D. 450 that we give it here. "To the Emperor Titus AElus Adrianus Pius Augustus Caesar; and to his son Verrissiu, the philosopher, the natural son of Caesar, but the adopted of Pius, the lover of learning; and to the sacred Senate, and to all the people of Rome; in behalf of all ranks and nations unjustly loaded with public odium and oppression; --I, Justin, the Son of Priscus, and grandson of Bacchius, natives of Flavia of Neapolis of Palestine Syria,--I, who was one of this suffering multitude, humbly

offer this apology." He then proceeds to justify the Christians against their accusers and persecutors, and to show the agreement of the gospel and the dictates of sound reason. "We are called Atheists," says Justin, and indeed, as it respects your false gods, we confess the charge; but we acknowledge the true God, the Father of righteousness, of purity, and of every virtue, who is infinitely removed from all mixture of evil. Him together with the Son, and the prophetic Spirit, we reverence and adore with the worship of truth and reason."

Crescens, a philosopher at Rome, having been vanquished by the arguments of Justin in several public disputations, plotted against his life, and procured his imprisonment, in which he suffered grievous torture. No threats or pains could induce Justin to sacrifice to the idols of Rome, when Rusticus, the prefect of the city, condemned him, and six pious companions with him to be beheaded. They went to execution triumphantly, and in their last moments brought honor to the Redeemer! He suffered at Rome, A. D. 163.

WHO IS THE BEST CHRISTIAN?

The Rev. B. Williams, missionary in New Zealand, relates the following conversation which took place between an English captain and Pomare, a chief of one of the Society Islands:

"Pomare formerly received many presents from the captain and they used to consider him all in all. The chief was asked by the captain what he thought of the missionaries. 'I think,' said he, 'that what they tell us is for our good, and will be the means of our going to heaven after death; *but all that we obtain from you is an incitement to destruction?*

'Do you believe,' said the captain, 'what the missionaries tell you about heaven and hell? Who has been to either of those places to give you information?'

'I believe,' replied the chief, 'that what the missionaries say is true, because they endeavor to do us good. You stir us up to fight, and they try to keep us at peace.'

Holy Desire cuts the cable—Faith hoists the flag—Prayer spreads the sail,—and God's Spirit breathes the auspicious breeze—in our celestial voyage through the ocean of this world.

JAMESTOWN, KY., NOV. 2nd 1837.

Bro. Johnson:

I have just returned from a three days meeting at Hanover, meeting house, in Cumberland county. Several of our western proclaimers were there. Brethren Wm. Dewhit. A. Stone and others. It was an interesting time, 9 made the good confession; 6 were immersed and 3 who had been immersed were added to the congregation.

The preaching of the *Cross* is doing more here than the anecdotes of all the sects combined. God be thanked for his saving Gospel of truth. A. SALLEE.

During the summer and fall, bro. S. G. Marshall has immersed about 40 persons, embracing Stamping Ground and Eagle Creek, in this county.

Bro. Walter Scott is now on a tour to the Western Reserve— A letter received from him gives the welcome news, that the good cause is succeeding in Pittsburgh, where he then was.

On a recent trip to Mason county, 3 were immersed and added to the congregations. J. T. J.

At a meeting held in Louisville a few weeks since, by Brethren Wm. Morton and Wm. Hunter, we understand that about 15 persons obeyed the Gospel. J. T. J.

For the Christian.

DRY CREEK, KY. Oct. 24, 1837.

Beloved Bro. J. T. Johnson:—About two hours ago I returned home from meeting at Petersburg, Ky. at which place I baptized 7 persons for remission of their sins, and prospects are good for numbers more to make the good confession and put on Christ by Baptism. At my last meeting in my own neighborhood two made the good confession.

JNO. G. ELLIS.

FEMALE SEMINARY.

We would call the attention of our friends to the above Institution, conducted by BRO. JNO. D. DAWSON, in Woodford county, on the railroad, two miles below Midway. BRO. DAWSON is a devoted and experienced Teacher, and possesses that natural *tact* which is so eminently useful in securing the confidence and communicating science to young persons. His system of instruction is founded on the most enlightened plans of the present day, embracing all the branches taught in the best Female Schools of the country. Moral culture will receive particular attention. MR. GANTER unrivaled as a *Teacher* of Music in the west, will give lessons on the Piano Forte.

Bro. Dawson is prepared to board eight or ten young Ladies in addition to those now with him, and we doubt not, our friends will find it to their interest to favor him with their patronage.