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CHRISTIAN REVIEW.

VOL. I. NASHVILLE, JANUARY, 1844. NO. I.

"THE CHRISTIAN REVIEW."

In presenting a new work to the public for patronage, many, doubtless, will be disposed to question the utility of another publication devoted to religion in the west, and particularly in Nashville, Tennessee. The question as to the propriety of commencing the REVIEW, will enable the Conductors to give such reasons for the step as, they trust, will be satisfactory to all intelligent, high-minded persons.

1st. It is well known, the sentiments and practices of the Church with which the proprietors of this Journal are associated, are but imperfectly understood, wofully misrepresented, and perverted throughout the length and breadth of the land, and therefore, the momentous importance of a work in this country to disabuse the public mind. True, there are other publications devoted, in part, to this subject, but none of them have a circulation so extensive in the south-west, as it is hoped the REVIEW will have. Publications in opposition to our teaching, are constantly being issued from the sectaries around us, and something for self-defence, is absolutely required.

2d. Believing, as we devoutly do, that the christian religion is not fully taught or practised by any party of the age, and that myriads of our contemporaries, who earnestly desire to know the truth, are blinded by the "doctrines and commandments of men," and that there is great lack of deep and godly piety in the human institutions, which have spread as a mighty flood over this fairest portion of the Almighty's dominions, we feel that it is but a work of benevolence, to call our countrymen to the word of God, as alone containing "all things that pertain to life and Godliness."

3d. From the fact also, that the churches of Christ are not generally, fully and scripturally organised; and that consequently, the disciples of Christ are not, as a whole, as intelligent, spiritual, and zealous, and do not exert the beneficial influence they otherwise might, we send the REVIEW forth, hoping the saints will gain instruction and become much more successful in the advocation of truth and righteousness.

4th. The plan of the CHRISTIAN REVIEW, is one which, it is believed, is better calculated to enable brethren in different and distant sections of country, to become acquainted, than is usual in religious periodicals. Corresponding and Reporting Editors have been selected in different States, for the purpose of giving religious intelligence in every section of the country. Thus, in a small compass, and at little cost, those who wish to know the progress of truth, can do so by taking this publication. These are a few out of the many reasons, which might be offered, for commencing the CHRISTIAN REVIEW. EDITORS.

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OUR POSITION IN REFERENCE TO THE DIFFERENT RELIGIOUS DENOMINATIONS.

We are well aware, the various religious communities around us, are not altogether friendly to the religion we profess, and therefore, we expect all we say, to be closely and rigidly scrutinised. We are also assured the greatest exertions will be made, to create and perpetuate prejudices with all parties, and that all heartily unite in declaring we are wrong in religious sentiments. It is further true, that from various causes many esteem us as persons of war-like temper, and as unkind to all except our brethren. These suggestions afford ample room for giving our true position in reference to all mankind.

1. From the word of God, we are constrained to believe, there are two great divisions in the human family—saints and sinners. Whosoever is not on the Lord's side, is opposed to him, and he that "gathereth not" with the Savior, "scattereth abroad." Of course, we speak of such only as are capable of reflection, willing, and choosing a course to pursue through life. Those who believe understandingly, and heartily yield themselves, soul and body, to the Lord, are his elect; destined, by perseverance and well doing, to more exalted climes; and the rest of mankind are not the adopted sons and daughters of the Most High.

2. In most of the religious sects of the age, we see pious and God-fearing persons, whose sole desire is, to be prepared for another mode of existence. With all such, we heartily sympathise, and are willing to unite in seeking the "straight and narrow path." That there are Christians in confusion, we doubt not, from the declaration "*come out of her my people, that ye be not partakers of her plagues.*"

3. We entertain not the least unkindness towards mortal creature on the earth; and although we are far from believing the different sectaries, as societies, meet the Divine approbation, we can charitably hope many are sincere, and therefore, we wish to treat none as enemies, but regard all with ourselves as erring mortals, and whatever we think wrong, we shall claim the privilege, as patriots and advocates of truth, to point out clearly. We suppose no good man can object to this course. While we have the Bible, we can see no authority or plausible reason for the existence of any Church not designated and portrayed in the New Testament, and consequently, we consider ourselves called of Heaven, to state our reasons in a friendly and courteous manner for such a conclusion. We desire no angry wars with those who differ from us; but if we could, as occasion might offer, examine each others foundation, with meekness, and with a solemn regard for truth, many and great might be the beneficial results.

Our motto is, *Union and peace on the Bible alone;* but for our lives, we can unite on no other system. If we depart from this blessed volume, we are willing to bear the blame; but if it be found we are the only people on earth, who *profess* to believe, the Bible alone is all-sufficient for present salvation and government, we pray others not to think us presumptuous. To conclude this hasty article, we declare ourselves friendly to all mankind, and although we cannot think the religious parties of the day, authorized by the great Law-giver, we acknowledge the piety of many of their members, and we desire above all things to pursue a quiet, peaceable and respectful course towards all the world.

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RELIGION.

Amongst all subjects, national, ecclesiastical, and political, which have agitated the world, none has ever been of so exciting a character as that of religion. It matters not, as to the kind of religion, so far as excitement is concerned, whether it be Pagan, Mohamedan, Jewish or Christian;—for any creed mankind will zealously contend, and suffer the loss of all things. But perhaps, in no country have persons manifested more *feeling* for their respective religions than in Protestantism. In North America, the people, by the constitution, are permitted to choose any kind of religion they may desire, and from this cause, more inquiries are made, and more intelligence generally abounds than in any other country of the globe. This is a fortunate feature in our form of government, and one which every citizen should take great delight to defend.

Still, even in this favored land, there is just reason to doubt whether the great mass are able to define the "pure and undefiled religion" of the Bible. It may be said alas! in too many instances, multitudes worship, they know not what. The reason of this is too obvious. Not a few are made religious without knowing the reasons why they are so, or the objects of it. The overwhelming majority from infancy are inducted into a sect, and grow up with inveterate prejudices against all the world, except their own party. Hence the manifest disposition to condemn others without any reason but that of their indomitable hatred.

Others again, are trained without considerable prejudices for any particular religion, and on arriving at mature years, by the merest casualty, they are made to profess, or "get religion," not knowing the foundation of a Gospel hope, or perceiving, clearly, the great truths so essential to the conversion and salvation of man, and under these circumstances, they are folded by a party, and soon their prejudices to all but their peculiar sect, are strong and unyielding.

Others again, study the Bible, understand the "power of God" in their conversion, and become intelligent christians, and it is to such, a few words of enquiry and admonition may not be entirely inappropriate.

I do not wish to become censor in morals, and it is by no means an envious office to examine into the conduct of others, but without such a course, improvement cannot be anticipated. It can be no harm, at least, to ask a few civil questions, and give a little wholesome advice.

Are all who profess to be members of the church of Christ, truly spiritual and pious persons? The response cannot be favorable. The customs of society, I regret to think, are adverse, in too many instances, to true and genuine piety. Men profess their faith, join the church, and in most other respects, conform to the corrupt maxims and giddy fashions of the world. The struggle is to gain wealth and honor, and consequently the concerns of the present world, have more attention than those of another.

Do all who profess to be religious, consider themselves "not their own;" this world a mere preparatory stage for another, and do all make religion the most important matter in the every day affairs of life? It is also true, that few seem to think "the earth, and the fullness thereof are the Lord's," and assuredly all religionists do not *feel* and *act* with the fear of a just God before the mind. Truly pious and religious persons, are known by their gravity, sincerity, holy conversation, and love for the practices of the Christian graces. The

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lightness, irreverence, and love for vain and foolish pursuits, so manifest in society, are subversive of Godliness, and the refinements of Christianity.

Let every professor be a living monument of the truth and benefits of Christianity, and the influence will be felt and acknowledged. Let the love of the Lord be the chief theme of meditation by day and night, and let us not think, speak or act, but with the fear of God before us; and we shall thereby "grow in grace and the knowledge of the truth," and "others seeing our good works will glorify our Father who is in heaven." If, brethren, we cannot live for the Lord, we should throw off the mask, lest we prove stumbling blocks to others.

T. F.

CHURCH ORDER.

As the brotherhood, generally, think and speak of the subject of church organization as a matter of deep interest to the cause of truth, it cannot be amiss to call particular attention to it, at the earliest opportunity. In the present No. no discussions are intended, but we solicit brethren from all parts, to give us their light on the subject; for evidently, it is either dark and mysterious, or few have made it a matter of careful, and patient investigation.

A few suggestions however in relation to the importance of order may not be out of place. In all the sublime operations of nature, order and harmony prevail. Not a star in the vast canopy of heaven, varies the least in a thousand ages, and were one to leave the path marked by the God of all, the whole universe would be thrown into confusion and disorder. Light, heat, and moisture are necessary to the vegetation of seed, and the growth and health of every plant on the wide earth, and unless these agents act harmoniously, the seed perishes, or the plant withers and dies. Light, water or heat alone, will destroy the life of the plant, but all combine in the order of Heaven's decree, and they mutually assist each other.

In all well regulated machinery, order is observed in every part. Disorder in the least wheel, screw, pully, or pin, in machinery, may cause sad confusion.

The human frame is God's most perfect workmanship, and yet there are ten thousands of influences, parts and agencies, all of which must observe order and harmony, for the well being of man. The derangement of the least muscle, or fibre, may cause great distress and ultimate death. And does the Bible teach, the body of man is a fit representation of the church of God? Suppose the members of this body do not act, properly, their part, or the least one becomes sickly, are we not to fear disease will ensue throughout the body, without a speedy remedy?

Unless the acts of a church are performed in the order Heaven has ordained, are we not to fear they will not be acknowledged in a coming day?

Does the New Testament contain a perfect model of church order? If so, who will aid in presenting it to the public?

T. F.

PURE SPEECH.

Nothing contributes so much to clear views of the word of God, as to express our sentiments in scriptural language. Every idea in the Bible may be presented in the words of the Bible, and if we have an idea for which we cannot find words in the scriptures, we should take it for granted it is unauthorized by the spirit.

T. F.

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CHAPTER ON FAITH.

"*All men have not faith*," (2 *Thes.* 3: 2.)

No man can come to God, or enjoy the least benefit of the Christian religion, without faith. It is the foundation of hope and all spiritual experience. As faith is the first step towards heaven, and the main spring of all our joys, I am disposed to treat the subject somewhat methodically.

1. What is faith?

"Faith is the confidence of things hoped for, the assurance of things not seen." (He. 11: 1.) An inspired definition is worth all the speculations of men. The Gospel faith is not a *mere* cold, formal admission, that the Bible is true, but it is the full, and hearty confidence, which lays hold of, and appropriates the promises of God to ourselves. It is the living, soul-stirring and animating principle of the heart, which hastens its possessor forward to obedience.

2. How does faith come?

"Faith comes by hearing, and hearing by the word of God." (Ro. 10: 17.) To confide in the word of man, is the means of gaining human faith, and to receive the word of God into an honest and understanding heart, is the only plan to obtain Gospel faith. The difference of faith, consists not in the manner of believing, but in the character of the evidence, and object of faith. As the all powerful word of God, must enter the heart to beget faith, it is preposterous to think of obtaining it without a knowledge of the great facts of revelation. He that understands the fundamental truths on which the christian fabric stands, and rests his hope of salvation upon them, is a believer in the Biblical sense of the word; and others who have wept, dreamed, and prayed themselves into a "comfortable persuasion" they are believers, are, to say the least, egregiously bewildered and deceived.

3. What is the end of faith?

"Receiving the end of your faith, the salvation of your souls." (2 Pet. 1: 9.) By faith we are justified, the heart is purified, and the soul saved from sin. "Whosoever believeth that Jesus is the Christ (*gegennetai*) is begotten of God." "Who is he that conquers the world, but he that believes that Jesus is the Son of God." "He that believeth on the Son hath everlasting life."

By faith in the promises, the heart is changed, and the affections taken from the love of iniquity to the love of righteousness. The Jews on pentecost, heard the words of the Spirit uttered by Peter, understood, and believed them; and thereby were converted from scoffers to humble suppliants. Their full confidence in the truth induced them to exclaim "what shall we do"? This is the invariable effect of faith.

4. Is there but one faith?

"*One Lord, one Faith, one Baptism.*"—Paul

As no one would infer, when the apostle affirms there is one Lord, and one body, that there are more lawgivers and churches, than he acknowledges, it would be most futile to imagine there are more faiths than one. Yet marvellous to record, the inventive and speculative genius of man, has originated as many faiths, as the beast has names, and indeed there seems a pride that there shall be as many faiths as there are sectaries, and almost as many as there are human beings. This error arises mainly from the fact, that most persons do not discriminate between faith and speculations.

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To to say a man *believes* a speculation, which he does not pretend to understand, is too ludicrous for the nineteenth century. No one can assert with any degree of propriety, *he believes* the dogma of the "trinity," "total depravity;" that all will be saved "irrespective of character," that none will be saved but such as were "particularly elected before the foundation of the globe," or in "getting religion," for these are but inferences about which the Bible says not a syllable. But it is in perfect keeping with revelation, and reason, to say, we believe God made the world, Jesus is the Christ the Son of God, and that he that believes and is baptized shall be saved; for upon these points we have abundant testimony. All who receive the scriptures, believe these truths, and it is impossible to differ in reference to them, without denying the word. Thus, it is obviously an easy matter to see all mankind, who believe at all, have precisely the same faith. How can they differ, believing the same facts communicated by the same words! Suppose two persons were to commence reading the New Testament, both avowing belief, and they were to reach this passage. "In those days came John the Baptist in the wilderness of Judeah saying, repent, for the kingdom of heaven is at hand." On examination, the words convey the same ideas to both, and now the question is, can they have different faiths, entertaining the same ideas? One might say, he "did not believe the kingdom of heaven was at hand," for it had been in existence in all ages. Here is a difference, but it is not about what is said, for one has denied the plain word of God, and therefore, is an unbeliever. This rule would hold good in reference to every prominent feature of the Bible. Long since have I seen it was impossible for any one to believe in a mystical speculative system of religion, and the emphatic, clear teaching of the Spirit at the same time. It does not then require a philosopher to see, the controversies of the age, are not about faith, but concerning opinions, and empty speculations. On this point I have more in reserve.

5. ARE THE DISOBEDIENT BELIEVERS?

"*He that believeth on me hath everlasting life.*" (Jno. 6: 47.)

It is a popular, but very dangerous error, to conclude the mass of mankind, in what is termed Christendom, believe the word of God. It is an error, because with the idea that all the world believe, Scripture cannot be reconciled with itself; and it is dangerous, because so long as persons suppose they believe when they do not, they will rest in their sins, waiting for a miracle to be performed, to make them religious. It is possible for persons to think sincerely they do believe, when if they were to examine themselves, they know not what to believe, and therefore, are mistaken. Although the Jews said they were Moses' disciples, Christ informed them they did not believe Moses, "for" said he, Moses "wrote of me, but ye believe not his writings."

The proof the Jews did not believe the writings of Moses, was demonstrated by the fact, that his teaching did not influence their conduct, in reference to the Savior. And is it unreasonable to conclude, many in this age have some vague notion the Bible is a good book, without knowing its teaching, or believing what is written? Thousands no doubt, have some indistinct idea the Bible is true, and religion "a good thing," from current report, and yet as to the truths of religion, they have no clear views, and consequently disregard its requirements. If a strict examination could be instituted infidelity, might be found not in the world only, but the religious communities would be con-

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victed of scepticism and downright unbelief. Can men in the church believe a virtuous life, and zeal for God, the only means of securing present and eternal happiness, and still remain lukewarm and indifferent to their own interests? Impossible. Neither can I suppose the unconverted, careless part of the human race believe the truths of revelation.

Anciently, when individuals believed the Gospel, they were moved to flee for refuge, sought the way of righteousness, and became obedient to the faith. The coaxing, praying, and threatening with damnation, to induce persons to become religious, which we now witness, were not practised by the Apostles, as the teachers of this age do. The great truths of the Gospel were stated, and when men believed them they obeyed them; and so it is to this day, with those who become christians.—The subject of faith is exhaustless; and hoping there will be space for more in future Nos., for the present I must conclude. T. F.

CONTROVERSY AND INTERROGATORIES.

"And the priests, the sons of Levi, shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord: and by their word shall every CONTROVERSY be tried. (Deu. 21; 5.)

"Jehosaphat set the Levites for *controversy*." (2 Chron. 19; 8.)

"The Lord hath a *controversy* with the nations." (Jer. 25; 31.)

"The Lord hath a *controversy* with his people." (Mi. 6; 2.)

Plato and Flanklin, were both benefactors of mankind, and the greatest luminaries of their respective ages; and yet most of their teaching was by questions and answers. With the examples of such men, I see some propriety in attempting to imitate their example. It is well known, there are abiding prejudices in this age, against religious controversy; and believing, as I do, that all that is valuable in science, government, and religion, is the result of rigid investigation, I will propound a few interrogations on this subject for the thoughtful.

1. Did not God in olden times proclaim decisions with nations, and his people, after controverting their errors?

2. Did not the Almighty particularly choose the priests for controversy?

3. Was not the life of the Messiah spent in controversy, first with the devil, and secondly, with his agents—the false religionists, and rebellious of his time?

4. Did not the Savior lose his character, with the great mass, and finally his life, for controverting the religious errors of his times?

5. Is it not fair to presume, if the Lord Jesus had not controverted the delusions on the earth when he appeared, he would have been most popular with all sects?

6. Did not the Apostles devote their lives to controverting error, and the sins resulting therefrom?

7. Did they not lose their lives for controverting false religions?

8. Did not most of the primitive christians sacrifice their characters, and many of them their fortune and lives, by controverting error?

9. Did not Luther, Calvin and Wesley, effect their reformations by comparing truth with error, or controversy?

10. Why is it the followers of these great men generally declare themselves opposed to controversy?

11. Can a man who desires to know the truth, oppose investigation?

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12. Do not partisans of every order, delight to controvert *their own* peculiarities, in opposition to others?

13. If the leaders were willing to know the truth, and disposed to let their followers know it, would they not court investigation?

14. Is not controversy the best means of eliciting the truth on the great questions which divide the religious world?

15. Can a man judge of the truth of any proposition, who does not know the arguments *pro* and *con?*

16. Have not many of the prejudices against public, and fair investigation, originated in an unwillingness to know the truth, and from the personal abuse of many debators, and very unbecoming behaviour of disputants?

17. Should not the bitter abuse of some of our brethren, and the calumny and detraction of many partisans, in what are called "doctrinal sermons," and "controversies," be discountenanced by all God-fearing persons?

18. As investigations in reference to the various sciences are conducted with calmness and decorum, is it not a reproach upon religionists that they do not generally act likewise?

19. Is it not an indication of a contracted mind and corrupt heart, to abuse and slander one who differs from us in sentiment?

20. Should not christians exert themselves publicly and privately to controvert error and sin?

21. Is not all profitable preaching controversy?

22. Should not all controversy be conducted with the reverence and solemnity, which the Savior manifested when he wept over Jerusalem, on account of the errors of its inhabitants?

23. If this course were pursued, would not all persons desirous of knowing the truth of God, anxiously seek investigation for their own good?

24. Is it not highly criminal for preachers to seek controversy for the purpose of exposing an opponent; to gratify pride; or for the purpose of acquiring fame as a debator? T. F.

EDUCATION.

In every age of the world has the education of man been a subject of the deepest concern. No topic in the states of Europe at this day, is demanding such attention as the training of the young. Believing education indispensable to good society, and genuine happiness in time and eternity, it is intended to be a theme of frequent discussion in the "Christian Review."

At present, I care not to define the subject, or pursue it in its important details, but its momentous utility might be suggested with strict propriety, and general attention directed to it. When it is remembered there are about five thousand human beings of adult age in Tennessee, and many more in other and older States, who can neither *read* nor *write*, no benevolent man can think of the degradation of his countrymen without deep emotions of commiseration. To be deprived of the liberty of reading the word of God for ourselves, is a misfortune unequalled by few, if any others. Most individuals, to be sure, have opportunities of hearing something in relation to the scriptures, but so certain as that most eminent of Roman poets said, "once seeing is better than ten times hearing," those who cannot examine for themselves, must labor under the greatest inconveniences through life.

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To occupy the stations the Author of all things designed, each individual should be educated; but with the present organization of society and systems of instruction, this seems impossible.

In future Nos. it is my intention to define education as fully as I am capable, and offer such a plan as I may think best suits the present state of society, and the circumstances with which we are surrounded. Will the readers of the Review prepare themselves to discuss this great matter? T. F.

THE DEBATE BETWEEN A. CAMPBELL AND N. L. RICE.

There are but few persons, if any, who have heard of the late debate with A. Campbell of Virginia, and N. L. Rice of Kentucky, who do not feel more or less favorable to the religion of one or the other gentlemen. Reports have been variant and conflicting. To believe the friends of Bro. Campbell, who were present, we must conclude, that he was far the better disputant, had the better cause, and triumphed gloriously on every point: but to credit the letters and reports of Mr. Rice's friends, we should be induced irresistibly to admit, that Mr. Rice had all the talent, tact, learning and truth on his side; and that he not only vanquished his opponent, but either confounded and overwhelmed with his arguments, all the disciples of Christ present, or drove them from the field.

A stranger to religious controversy and sectarian prejudice can adopt but one mode of ascertaining the truth; that is, to read the book. No doubt zealous efforts have been made, and are still making, to create a partiality in the public mind, in favor of the arguments of Mr. Rice, and perhaps, some efforts have been made, to prejudice the community in favor of our teaching. Every expression to weaken or strengthen either gentleman's arguments, should be uttered with great cautiousness. The future happiness of the world is very intimately connected with the subjects debated, and it should be the sincere desire of every one to know and practise the truth.

The book should be read as if neither gentleman's sentiments had before been published, and with a determination to see, and feel the force of each man's arguments. Not a few individuals wished me to have a correspondent at Lexington, that I might hear of the matter as the debate progressed; but this was by no means desirable, and for at least three good reasons.

1st. I was aware it was next to impossibility for any one to give both the disputants' arguments fully and fairly.

2d. I did not wish my mind trammeled in the least when the time should arrive, that I might have the pleasure of reading the debate for myself.

3d. I knew both the men well, have heard them both discuss religious subjects to the utmost of their ability, and indeed on the very points in debate, and therefore, what a hundred of the best and wisest men of the age would say of their powers, or the success or failure of either, would not change my mind the least iota. After the debate shall have been read, it is my intention to speak of the debators and their efforts, as each deserves; but till then "witness deposeth not." T. F.

We publish the following letter, written some time since by a zealous brother, then resident in Alabama, to the Editor of a well-known religious print, issued not a hundred miles from the Capital of Virginia, in order to show the

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difficulties and obstructions our brethren have frequently to encounter and overcome that the Truth "may have free course and be glorified," in the conversion of our fellow men:

DEAR SIR:—I must request the favor of you to erase, for the future, my name from your subscription list. It is almost needless to state my reasons for this wish; I will do so, however, hoping you will have leisure to read them.

I am convinced, sir, that you are, it may not be designedly, but actually, opposing the Gospel of the Son of God: or at least mistaken something else for it, for although I was a member of your church, a reader of your "Telegraph," a believer in your creed, it was not till a short time since that I discovered from the New Testament, what that Gospel really is. I can now lay my hand upon my heart and say, I do most truly and sincerely believe all that is written in the Law, in the Prophets, and in the Psalms, of the Old Testament; all that is written in Matthew, Mark, Luke and John, in the Acts, and the Epistles, of the New. I make this candid expose of my faith, for fear you should think that, in discarding the Calvinistic theory of Religion, I had discarded religion itself, along with it—and in giving up the speculations and opinions of the Westminster Assembly of Divines, as contained in their Catechisms, Confessions and Creeds, I had given up too, all hope of Glory, Honor and Immortality, at the resurrection of the just; no sir, I have but removed myself from the sandy foundation of human traditions, and built upon the divine foundation of the Apostles and Prophets, Jesus the Messiah, being the chief corner stone.

But let me proceed. About twelve months gone I was induced to read the New Testament, again and again; I endeavored to bestow upon it the most profound attention; to study with the deepest interest, the rising glories of God's most wonderful Son—from his conception and birth through his life, to his death, to his resurrection and exaltation at the right hand of the Majesty on high. I thought much of the glad-tidings with which his message to earth was fraught; of its blessed hopes and precious promises; of its divine precepts and rich instructions; full of wisdom, and goodness, and love; especially the gracious words he uttered just before he blessed them and was parted from them, how that it was necessary he should have suffered and been raised again from the dead, in order that *Repentance* and Remission of Sin, should be preached in his name to all nations, beginning at Jerusalem. Here in imagination I lingered with the disciples, until the great and notable day of the Lord came, the ever-memorable and eventful morning of Pentecost, when the little band were gathered together. The rushing wind, the forked tongues, the various gifts of speech, the holy zeal and heroic boldness of the fishermen of Galilee, astonished me, as it did the multitude when they came together. I listened to the explanation of the marvellous and amazing scene by Peter, heard him quote the Prophets in proof of the resurrection of Messiah; heard him appeal to the living and present apostles in attestation of the same fact. Peter spoke by the impulse of the Holy Spirit, whose demonstrations and whose power were manifested to the eyes and ears of the startled and astonished crowd, who had gathered about him, and they were no longer thoughtless and heedless before the Holy Apostles; they were convinced, convinced that Jesus was the Lord Messiah from Heaven, that they had sinned, deeply sinned, in murdering the Lord of Life and Glory; what were they to do, they appealed to the Holy men of God; Peter answered, Repent and be Baptized every one of you in the name of Je-

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sus Christ for the Remission of Sins, and you shall receive the gift of the Holy Ghost.

This sir, is the Gospel which you are opposing, you call it "Campbellism," "Heresy," and other evil names. I believe it in my heart, and have obeyed it from the heart, and am now enjoying its blessings in Peace of Conscience and joy in the Holy Spirit. In proclaiming it to others, I have been shut out from your 'churches,' have had to betake myself to Court-houses, to *Theatres*, and to the shady Groves of the Forest, that I might make known the Pardon, Salvation and Life, which our King hath purchased for my fellow men with his own blood.

In the limits of a sheet it is impossible to say how far the leaders and teachers of modern times have strayed from the simplicity that was in Christ; how far they should reform their opinions and their practices in relation to his Kingdom; but sure am I, that those who from deep and thorough conviction contend for reformation both in the world and in the *church*, have been greatly misrepresented, slandered, persecuted and abused! And from the unjust decisions which have been pronounced against them on Earth, they appeal with confidence in the rectitude of their intentions and the purity of their motives, as well as in the Truth for which they contend, to the high tribunal of Heaven, where the persecuted and the persecuter shall finally appear to meet the awards of the Great Judge. May the Lord himself forgive you the part you are acting, is my prayer.

W.

REVIEW

Of a "Treatise on Christian Baptism, collated from divers authors, with original notes and criticisms, being a review of Campbellism, by T. W. HAYNES."

As an observer of the sayings and doings of men, in manners, morals, and particularly in religion, I happened to open a pamphlet published in Nashville recently, with the above very classical and *kind* cognomen, a few days since, and noticing that the "general views" were endorsed and "recommended" by my friend Mr. R. B. C. Howell, and the "*copy-right secured*," I concluded it must treat of subjects of considerable moment, and, therefore, I determined to examine it. I did so; and I have determined to give it a short and friendly notice.

As we have to take men as we find them in this world, great and small, as they present themselves, I think it not inappropriate to lengthen the preface to this review a little.

In the first place, I must state, that this notice is not prompted by the least unfriendly feeling towards the Baptist as a denomination, or the gentlemen who bind themselves for the truth of the doctrines of this pamphlet. My chief object is to seize upon this opportunity to present the true sentiments of the disciples of Christ on some points, in reference to which the great mass of the current writers and speakers seem not to understand us. As to Mr. Haynes as a man, or Baptist preacher, I have not a word to say; but as the "general views" are recommended by Mr. Howell, who is a man of more weight than any other of his denomination in this section of country, it might be considered negligence to leave a work of such a denomination unnoticed.

On taking this pamphlet in hand, the first thing which caught my attention was the phrase "*Christian* Baptism." What, thought I, is the meaning of

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this? Is it possible my Baptist friends, teach that Baptism is an ordinance for christians to perform? I looked at the definition of the term christian, and saw it was "a follower of Christ," "one who is in Christ," and I asked myself the question again, if a man can follow Christ, or be in Christ, without being "baptized into Christ," as the Gallatians were? Gal. 3: 27.

Next I was irresistably led to enquire if the Baptists are becoming contradictory? I opened Mr. Howell's book on communion, at pa. 117, and read "Christian Baptism is the *only* authorized mode of entrance into the visible church." This was enough, I looked no further. If by the phrase "visible church," Mr. Howell meant the church of Christ; then as baptism is the "only mode" of entrance, those not baptized in obedience to God, are not in Christ, and of course must be in the other state. This will do. Next, in glancing my eye further over the title page, I saw the expression REVIEW OF CAMPBELLISM; and the thought occurred to me, that this was a time of extreme indulgence. This is a free country, men can accuse each other as they please, but there is a day coming for righteous retribution. Because it was popular, a profane Jew could contemptuously assert the Saviour "cast out devils by Beelzebub," and pronounce the disciples "Nazarenes," as if a sweet morsel had rolled on the tongue; and should it be surprising that those who advocate the Bible and its practices alone, in religion, should be denounced as heretics, Campbellites and devils? I speak the sentiment of my heart, and in the fear of God, when I declare, that I do not believe any humble christian, who acts with an eye to the fear of his Maker, will attempt to fasten an *opprobious* epithet on his fellow creature. All intelligent men know that we disdain "Campbellism," and only wish to honor the Lord whose we are, and for whose NAME we suffer, and are willing to suffer the loss of all things. This glaring behavior cannot last. Intelligence is on the wing, and will soon reach the better portion of the community.

In the third place, I looked at the bottom of the title page, and saw this expression "*copy-right secured.*" Well, thought I, copy-rights are secured to men for their own productions. So I opened to the first page. I began to read. The style was manly, spirited, classical, clear and Scriptural. I proceeded to the 23d page, more than half the matter for which Mr. Howell had endorsed. This is all very good said I. Is there no mark of quotation for this? I could find none. What learned Baptist, said I, has done this? I could think of none who wrote on this wise. Do not be astonished kind reader, when I inform you, that I opened Campbell and Walker's debate, and in the Appendix at page 153, I began to read, and found this endorsed matter word for word, to the 23d page, from the pen of A. Campbell of Bethany, Virginia. "Copy-right secured," mind, and that of my Bro. Campbell's writing. On this page the pamphlet seems to have taken a different turn, another subject is introduced, and A. Campbell is quoted by name. I continued through the "forty pages" for which Mr. Howell had endorsed, and found more than two thirds of it from Bro. Campbell. Pretty well, thought I, when Mr. Howell can "cheerfully recommend" the writings of Alexander Campbell to his "friends." I hope they will read and profit by them.

Having said so much in reference to the title page, and the "copy-right" of A. Campbell's works, I will notice but one item in the body of this work. The debate of Campbell and Walker is quoted p. 210, where Bro. C. says:

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"The commission to baptize believers, or disciples, prohibits the baptism of others," and the "Christian System," p. 198, where Bro. C. says: "immersion was essential to discipleship," to show a contradiction. In the same manner, I can make Paul and Peter contradict each other in a hundred places. It is certainly true that the Greek verb, *Mathetuo*, used in the commission and translated by the word "*teach*," means to *disciple* or make disciples. Mind, this is before baptism, and without this discipleship, Baptism is worse than useless. It is said of the Saviour, he "*made* and *baptized* more disciples than John." The idea is very clear that Christ discipled before he baptized. But those who believed and were baptized were also denominated disciples. Is there not a contradiction here? Just as much as there is with Bro. C. Is the idea in the New Testament, that there are two kinds of disciples mentioned, one in *word only*, and the other, in both *word* and *deed!* If so, Bro. Campbell is correct, in asserting "The commission for converting the world, teaches that immersion was essential to discipleship." I have already shown that Jesus "*made*" the disciples before baptism. I will next give one instance of disciples first in *word*, and secondly, by obedience, they were disciples in both *word* and *deed*. It is said, John 8: 30, 31: "As he spake these words, many believed on him. (Now they are the taught, believers, and disciples in word.) Then said Jesus to those Jews who believed on him, if you continue in my word, then are ye my disciples indeed." More on this point would be unnecessary, and a more lengthy review of the pamphlet under consideration, would be irksome to

T. F.

LETTER FROM W. S. SPEER.

DEAR BRO. FANNING:—Having just completed a tour of 290 miles through North Mississippi, Alabama and various parts of our own beloved State, I seize my quill to inform you that the cause of Reformation is beginning to excite interest, awake attention, produce a spirit of inquisitive investigation, and arouse the fiery opposition of sectaries sworm to their errors and to their parties. I preached 13 discourses in Holly Springs, where there is more blind, determined and defamatory opponents of the pure, primitive, regenerating and sanctifying Gospel of the grace of God's own Son, than I ever before witnessed. We have to contend against the trinity of sin—1 sectarianism, 2 worldyism, and 3 popularism. I succeeded in removing much prejudice, and in disabusing the public mind of false impressions—immersed 3 ladies—1 the wife of a Roman Catholic—1 the grand-daughter of a Methodist preacher—1 a young lady at "the same hour of the night." I intend to locate permanently in Holy Springs; and by the blessing of the God of truth, I shall aid the Disciples in planting the standard of the Bible in that land of intelligence, wealth and fashion. It ought to be done; it can be done; it must be done—it shall be done. Nothing is wanting but a devotion that prefers the interest of the Dear Redeemer's Kingdom to our chief good, and an energy, zeal and activity worthy a soldier of the Captain of our salvation. O for the zeal of a Paul, the eloquence of an Apollos, the strength of a Samson and the skill of a David, with the smooth pebble of almighty truth to break the orthodox skulls of our party Goliahs! In Tuscumbia, the cause has been deserted and now is waning. Brethren, go to Tuscumbia and preach the life giving word, and set things in order among the few remaining disciples there. Go—God will reward you. Dan. 12: 3.

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Before I close this note, already too long, permit me to speak a word in reference to Bro. John M. Barnes. He is engaged in a flourishing school in Maury Co., and from the manner his patrons universally express their approbation of his labors, I can say that Middle Tennessee ought to encourage his school liberally. He is a skilful instructor, is possessed of brilliant talents—is assisted by his highly accomplished Lady, and does business with an energy and activity worthy of this best of employments. Brethren, send him your sons, and he will make them ornaments to the State, the church and the world. He educates *for both worlds.* Your Bro. in the Hope,

Nashville, Dec. 28, 1843. W. S. SPEER.

ESSAY ON CREEDS—BY JACOB CREATH.

ARGUMENT FIRST—We shall use the word creed, in its usual and popular acceptation. Judge Blackstone, says it is the usual or common signification of a word that determines its meaning. Words are the stipulated signs of ideas. Ideas are clothed with words, as our bodies are with garments. Webster defines the word creed to be a brief summary of the articles of Christian faith. The popish Manual, contains a brief summary of the Catholic faith: The Episcopal Prayer Book, contains a brief summary of the faith of the Church of England: The Westminster Confession of Faith, contains a brief summary of the Presbyterian faith—it is styled "the Constitution of the Presbyterian church in the United States:" The London and Philadelphia Confessions of Faith contain a brief summary of the Baptist's faith: And the Discipline contains a brief summary of the faith of the Methodist Episcopal church—according to the above great names of Blackstone and Webster. A creed, according to them, and the above illustrations, is a *visible—tangible—written and printed book*—set forth to the world by each of the above named and highly respectable and numerous denominations, as a brief summary of their respective faiths.

The English word *Creed*, is derived from the Latin verb *Credo*, I believe—and from the Saxon word *Creda*, I believe. According to the above popular use of the word *Creed*, a man's writings are not his creed—his sermon is not his creed—his views are not a creed. Calvin's institutes are not the Creed of the Presbyterian church—but the longer and shorter catechisms. Wesley's sermons and writings, are not the Creed of the Methodists—but a book called the Discipline. Gill's and Fuller's writings are not the Creed of the Baptists—but the London and Philadelphia Confessions of Faith. We do not call the sermons, nor the discourses, nor the writings of one man, the creed of a denomination—but a brief summary put forth by the whole fraternity. According to Webster, these denominations have not their creeds in their heads, nor in their pockets—but in a printed book. This is a fair and common sense meaning of the word *Creed*. There was no Hume's History of England, nor Gibbon's History of the fall of Rome, before they were written, printed, and circulated. They were not called *Histories*, while they were in their author's *heads*—but when they became *visible* and *tangible*. A man cannot carry Hume's History in his head. The word Creed, is a definite and clearly defined word, as much so as the word history, chair, table, or house. A person cannot carry a Creed, nor any of the above named things, in his head. A creed must be written, printed, visible and tangible; so that it may be examined and appealed to by the denomination who set it forth, and by the public. So much, therefore, for the popular meaning of the word creed. And, according to this broad and popular meaning of the word creed, the denomination to which the author of this Essay belongs, has no creed—if it has, he has not seen it, nor heard of it. And if our denomination had a written and printed creed, that would not prove that it was right to have creeds—two wrongs cannot make one right—two blacks cannot make one white.

The next question is—Are the above creeds authorized by the word of God—the Bible—or are they made by human authority? We say they were made by poor fallible man. Let him that says they are authorized by the sacred

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writings, point us to thus saith the Lord—you shall have a brief summary of faith. This the advocates of creeds are bound to do. Protestants, in their discussions with Catholics, about the utility of the Mass, the Cross, and the Pope's supremacy, say "give us Apostolic precept or example for these things, and we will have them too." James, the Apostle, says there is one lawgiver, who is able to save the obedient, and to destroy the disobedient. Reader, how many do you say there are—one or four—one or fifty? Is the Pope the one lawgiver? or is it Luther, or Calvin, or Wesley? We say it is Jesus Christ, the son of God.

To all persons who believe that uninspired men have power to make laws to bind the consciences of men, we submit the following interrogatories: 1st. Has the Pope and his Cardinals, a right to make a Creed for the Protestants? 2d. Has the Pope a right to make a Creed for all the world? 3d. Who gave him such authority? 4th. Has one Protestant denomination, a right to make a Creed for all the other Protestant denominations? 5th. And will all of them agree to be bound by the Creed of one? 6th. Can any one sect in Christendom, renounce their Creed and submit to that of any other, and maintain its own separate existence afterwards? 7th. For example, can the Baptists adopt the Creed of the Methodists, and remain Baptists afterwards? 8th. Can the Catholics adopt the creed of any one of the Protestant sects, and maintian the separate identity of the Catholic Institution afterwards? 9th. Can America adopt the British Constitution and maintain her Republican institutions afterwards? 10th. Can the European States adopt the American Constitution, and maintain their Kingly governments afterwards?—11th. Can two Constitutions be obligatory upon one people or nation at the same time? 12th. Can America be bound by the British Constitution and the Bill of Rights, at once? 13th. Can any denomination of Christians be bound by a Creed and the Bible at the same time? 14th. Can all the European governments be *grouped* under the American Constitution, and support their separate identity? 15th. Can the Catholics and Protestants be grouped under the New Testament, and still remain Catholics and Protestants? 16th. Can all the Protestant sects be *cauched* under the New Testament, and remain as they now are?

We subscribe, most heartily, to the following quotation from the 20th page of the Presbyterian Confession of Faith:

"The Supreme Judge, by whom all contoversies of religion are to be determined, and all decrees of councils, opinions of ancient writings, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit, speaking in the Scripture." And on page 150: "The Scriptures of the Old and New Testament are the word of God—the only rule of faith and obedience."

They are not simply a rule of faith, or the rule of faith and obedience—but the *only* rule of faith and obedience. Therefore, it is wrong to have any other rule than the *only* rule of faith and obedience.

Thus we have demonstrated, fully demonstrated, I trust, to the entire satisfaction of the reader, our first proposition, to wit:—That human Creeds are unauthorized of God—that they are human productions—that they were made by fallible men, that they are human opinions, inferences and deductions of the human mind from the Scriptures—that they are traditions of men, that they are not binding upon the human conscience—that they are unscriptural and unneccessary.

EXTRACT FROM THE OPENING SPEECH, DELIVERED IN LEXINGTON, AT THE COMMENCEMENT OF THE LATE DEBATE, NOVEMBER, 15, 1843.

Gentlemen Moderators:—*Mr President*, I feel myself peculiarly happy in being specially called, in the good providence of God, to appear before you, Sir, and your honorable associates, in the midst of this great community, to act an humble part in that long-protracted controversy, commenced more than three centuries ago, when the genius of Protestantism first propounded to Europe, and the world, the momentous and prolific questions:—Is the Bible an intelli-

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gent document? Is it a book to be read by all the people? Does it fully contain, and clearly reveal, the whole duty and happiness of man? The bold and intrepid Luther promptly responded in the affirmative; and immediately a numerous and powerful host gave in their adhesion,—seconded his efforts,—erected their standard,—unfurled their banner, and rallied under the sublime motto—the Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants.

The Pope, his cardinals, and his lordly prelates heard with a scornful and indignant smile this bold and comprehensive declaration of independence. Little did his Roman Holiness, Leo X., and the lions around him, imagine what mighty revolutions of empire, civil and ecclesiastical, were concealed under those symbols.—No one, indeed, then living comprehended that motto in all its amplitude. No one saw that the regeneration of a world was in it. No one anticipated the mighty impetus which it was about to impart to the human mind, to the cause of human improvement, to the advancement of civilization, and to the eternal redemption of the world from ignorance, error, and crime.

It was not merely a renunciation of popery—of all sorts of popery, ecclesiastic and political. It was not merely a renunciation of despotism, of tyranny, of anarchy, of misrule, of every species of cruelty and oppression on account of opinions, on account of human traditions or political interests. It asserted the rights of man,—liberty of thought, liberty of speech, and liberty of action. It asserted that God had no vicegerent on earth; no representative amongst men; that he alone is Lord of the conscience.

From that moment to the present, the march of mind has been onward and upward. The mighty spell that had for ages held all Christendom in abject slavery to kings and priests, those demigods of human admiration and worship, began to be broken. Opinions held sacred from times immemorial, began to be discussed; learning awoke from the slumber of centuries; science assumed her proper rank; the arts, both useful and ornamental, began to be cultivated with new vigor; and, Protestant society at least, laid aside the austere sanctimoniousness of a religious grimace,—put off the cowl of superstition, and appeared in the more pleasing costume, of an open countenance, a smiling face, a genereus heart, and a more spiritual devotion.

Still, however, all error was not detected, discussed, and repudiated. The human mind, like the human body, takes but one short step at a time, and that step rather indicates the decrepitude and feebleness of age than the vigor and energy of youth. Unfortunately, Protestantism soon obtained favor at court, and immediately mounted the throne of the greatest empire in the world. In doing this, she had, indeed, to retain so many of the traditions and doctrines of the fathers as secured the favor of kings and princes, and flattered the pretensions of bishops, arch-bishops, and their dependants, who, in affection, were wedded to Rome, while abjuring her power, merely because it eclipsed and diminished their own.

The leaven of popery, Sir, still works in both church and state. The hierarchies of England, Scotland, and Protestant Germany, alas! too fully substantiate the allegation:—Oxford is not the only university, nor her tracts the only documents, which show a profound sympathy with some of the bolder attributes and views of the papal power. That sympathy is clearly evinced on the continents of Europe and America; and what strange involutions and evolutions may yet farther characterize its movements, the pages of the future alone can disclose.

The power of Protestantism, in some important points of view, is comparatively feeble, greatly feeble. Its strength lies in the great leading truths of the system. Its feebleness is wholly owing to errors long cherished, and still sought to be retained as fundamental truths, by many of its warmest friends and admirers. These errors make parties; for, while truth is essentially attractive and conservative, error is necessarily repellant and divisive:—numerous as the sects that have impaired the protestant influence and power, are the errors that have generated them. Every party has its truth, and probably its error too; for, even when truth makes a party, error not only occasions it, but generally infuses itself into the system. Good and wise men of all parties are turning their attention more and more to the causes and occasions of schism;

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and that, too, from an ardent wish to fathom the occult causes of so much discord amongst brethren; in the hope, too, of discovering some grand scheme of union and fraternal co-operation in the cause of our common Christianity.

The last century terminated with the downfall of consolidated atheism in France: after a reign of terror—the darkest and most desolating written on the roll of time. All Europe stood aghast at the awful spectacle, and saw in it developments of the tendencies of sectarian discords that suggested to the reflecting and intelligent the necessity of some very important changes in the social system. One of the results was, that the present century was ushered in with the formation of one grand Bible Society, composed of various denominations, cherishing the truly magnanimous and splendid scheme of giving the Bible, without note or comment, to the whole family of man; so that every man might read in his own language the wonderful works of God.

This truly benignant scheme has in various ways already greatly contributed to the introduction of a brighter and a better era. The project of divesting the margin of the Sacred Writings of Prophets and Apostles of the cumbrous inscriptions of sectarian tenets and traditions, the dogmata of all schism, under the insidous pretence and title of notes and comments on the sacred text, has given a new impulse to the mind, because it has proposed the Bible to mankind in harmony with the great Protestant motto. A new and improved system of hermaneutics is another happy effect of the attempt to make every man more or less his own interpreter of the testimony of God. The improvements in sacred criticism, and in biblical philology in general, have already elevated the present century as much above the last as the sixteenth excelled the fifteenth, in the grand developments of truth and of the elementary principles of a new order of things.

No living man can fully estimate the exact momentum of the principles at work in his own time. The objects that obtrude upon his consideration are too near him to be seen in all their just proportions. Time, that great revealer of secrets and infallible exponent of the wisdom of all human schemes, must pass its solemn verdict upon every human enterprize before its proper character can be fully and justly appreciated.

The points of debate on the present occasion may, to some minds not conversant with such matters, appear to embrace points extremely frivolous and unimportant. The question, for example, of baptism, as respects its actions, whether it shall be understood to mean sprinkling or immersing, is frequently made to assume no higher importance than that of a mere scuffle about the difference between a large and a small basin of water. It is, indeed, an *elementary* question; yet it may possibly have much of the fortunes of Christendom in its bosom. It stands to the whole Christian profession as circumcision to a Jew,—as hereditary descent to a British lord, or the elective franchise to an American citizen.

Let no one under-value the points at issue in the present controversy. Let no one be startled when I affim the conviction, that in the questions to be discussed on the present occasion, the fortunes of America, of Europe, and the world are greatly involved. Can that be regarded by the mere politican, (to say nothing of the philanthropist or the Christian,) as a minor matter, that gives to the Pope of Rome one hundred millions of subjects every three-and-thirty years, and that, too, without a single thought, volition, or action of their own? Can any one regard that as a very unimportant ceremony which binds for ever to the papal throne so many of our race by five drops of water and the sign of a cross imposed upon them with their "Christian name!"

The omission of an *h* in pronouncing a word, became, providentially, the occasion of the slaughter of forty-two thousand Ephraimites in one day. The conversion of an *o* into an *i*, divided the ecclesisastic Roman empire into two great parties, which disturbed its peace, fostered internal wars, and exhausted its blood and treasure for a succession of several imperial reigns. And the eating of an apple brought sin and death into our world, and has already swept the earth clean of all its inhabitants more than one hundred times. Let no one, therefore, regard any thing in religion or morals as excessively minute, or unworthy of the highest conscientious regard. There is sometimes more in a monosyllable than in a folio;—a *yes*, or a *no*, has slain millions, while a

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thousand volumes have been written and read without and visible disaster to any human being.

The greatest debate in the annals of time, so far as consequences were involved, was upon the proper interpretation of a positive precept. The fortunes, not of a single nation, of an empire, or an age, but of a world, were staked upon its decision. The parties consisted of two persons; the word in debate was *die*, and because of the misinterpretation if it one of the parties lost Paradise, and gained labor, and sorrow, and death.

In this world, we have great *little* matters, as well as little *great* matters. To the former class belong the affairs of kingdoms, empires, and of all time: to the latter, individual purity, holiness, happiness. To infinite space, an atom and a mountain bear the same proportions. In the presence of endless duration, a moment and an age are equal. If then, by a drop of water and the sign of the cross, Gregory XVI. sits on yonder gorgeous throne in the midst of the Vatican, worshipped by more than one hundred millions of human beings; and if the Protestant Pedobaptist Churches in America annually increase more by the touch of a moistened finger than by all the eloquence of their seven thousand ministers, then, I ask, is not so much of the present discussion as pertains to that single rite, of transcendant importance to this nation and people, whether contemplated in their ecclesiastical or political character!

In justice to my respondent, and his church, I must distinctly state, that this community are not at all indebted to me for the present discussion. It originated with our zealous and indefatigable Presbyterian brethren, who have ever been forward in the great and good work of religious controversy; and, as an Apostle commands us to render honor to whom honor is due, we must award to them the honor of the present debate and all its happy influences on this community.

The present interview, when solicited by Mr. Brown, was indeed acceded to on my part with an expressed and convenanted understanding, that it was to be a frank, candid, full, and amicable discussion of the great points of difference between us,—that each party was to affirm and maintain what is taught, and thus give to our respective communities authentic views of our peculiar tenets, so far as they may materially conflict with each other; and thus furnish the public with a book containing the numerous and various arguments by which our respective tenets may be assailed and defended.

That the discussion should have all authority with the people, it was stipulated that, in case of a single combat, one person should be chosen as the oracle of the party, with whom I would enter into a formal debate on all these questions, and that other ministers should be present as helps and councellors. I am happy in having the assurance that my friend, Mr. Rice, appears here in consequence of that agreement, as the elect debatant, chosen by his brethren while assembled at Synod, and he is not only one of the five persons chosen at the meeting of the Synod, but he is the one chosen by the other *four*, and commended to my acceptance by Mr. Brown, one of his electors, in the words following:—"We have selected the man to whose hands we think proper to commit the defence of our case.—His standing is well-known in Kentucky and out of it. We will not select another." To add to my satisfaction, he is also aided and sustained by a learned cohort of divines of high standing in the Presbyterian church, and not by these only, but doubtless by many others, present and absent. Such an array of talent, learning and piety, would seem to authorize the confident expectation that, if those tenets of his party from which we dissent, can be convincingly maintained and made acceptable to this community, it will now be done.

In addition to all this, I am assured that my friend, Mr. Rice, is not compelled into this discussion by the mere authority and importunity of his brethren; but that he enters into the business as one that has long and ardently panted to render some distinguished service to the church of his ancestors and of his adoption, and to deliver himself fully on the great questions before us. It is our singular good fortune to meet on this arena a gentleman exceedingly zealous for the doctrines and traditions of his church, and who, for one year at least, if not for several years past, has been in habitual preparation for such an occasion as the present,

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So desirous of merited applause, and so untiring in his zeal and devotion to ancient orthodoxy, he has been in one continued series of conflicts,—wrestling with tongue and pen,—entering the lists with all sorts of disputants, Baptists and Reformers, old and young, experienced and inexperienced; and, in amicable discussion, breaking numerous lances upon the brazen shields and steel caps of such members of the church militant as either foreordination or contingeney threw in his way,—and on these very subjects now before us. Neither his devotion to the cause of truth, nor his labors of love, have been confined to Kentucky; but, in his pious opposition to heretics and heresies, like one of old, he has pursued them even unto foreign cities.—Nashville yet resounds with the praises of his zeal and the fame of his achievements in the cause of Presbyterianism. If, then, flaw or weakness there be in that series of arguments and evidences that I am prepared to offer on the present occasion, or if my facts and documents are not true and veritable, I have every reason to expect a full detection and a thorough exposition of them. But should they pass the fiery ordeal of the intense genius and vigorous analysis to which they are now to be subjected, may I not, in common with those who espouse them, repose on them as arguments and proofs irrefragably strong and enduring!

The questions to be discussed on the present occasion are, it is conceded on all hands, not only elementary and fundamental, but of vital importance to every saint and sinner in the world. They alike enter into the peculiar essence and living form of the Christian religion. Accurate and comprehensvie views of them, not only promote the purity and happiness of the individual, but also conduce to the union of Christians and the conversion of the world. So long as we have in the Christian profession two faiths, two baptisms, and two spirits, we shall have a plurality of bodies ecclesiastic, arrayed in open hostility to each other; and, by consequence, the whole train of evils and misfortunes incident to aliented affections and rival interests. I rejoice in the present discussion, because it strikes at the three main roots of modern partyism,—the creeds, the baptisms, and the spirits of moral philosophy and human expediency. Before a holier and a happier era, we must resume the original basis of one Lord, one creed, one baptism, and one spirit.—United on these, we stand: divided, we fall. These spurious creeds, baptisms, and spirits, must be repudiated; hence the necessity of discussion.

Either there must be a conviction of these errors and a repudiation of them; or else an agreement to regard them as matters of opinion, as matters of forbearance, and take no account of them: one of these results is essential to union. With these views and convictions, and with a supreme desire for holy union, harmony and love in the truth, and for the truth's sake, with all them that believe, love and obey it, I consent unto the present discussion. The two baptisms, the human and the divine, are first in order. In distributing the subject into its proper parts, four questions arise.—*What is the action called baptism? who is the subject? what its design?* and, *who may administer it?* Without farther introduction, I proceed to the first proposition; and, may the spirit of all wisdom and revelation direct our deliberations, subdue all pride of opinion, restrain every illicit desire of human approbation, inspire our souls with the love of truth rather than of victory, lead our investigations to the happiest issue, and give to this discussion an extensive and long enduring influence in healing divisions, in promoting peace, and in extending the empire of truth over myriads of minds enthralled by error, and oppressed with the doctrines and commandments of men!—*Millennial Harbinger.*

From the Christian Journal.

THE DEBATE.

We have no space for remarks of our own upon the conclusion of the Debate. Suffice it to say, that Mr. Rice sustained to the last—HIMSELF, after his own peculiar *manner;* and Bro. Campbell sustained the TRUTH triumphantly. We had supposed that the Presbyterian committee on the manufacture of public sentiment in relation to the Debate, had performed its duty so satisfactorily to itself, and to those by whom it was employed, as to leave no room for such *demonstrations* as the following;

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A GOOD JOKE!—The manufacturers of public sentiment about Lexington yesterday (Lord's day) after sermon, took a vote on the merits of the recent discussion. The vote was nearly unanimous, that Rice had gained a splendid victory! But the fun of the thing is—not more than half the voters had heard the discussion! They voted, however, *negroes* and all! "*Gloomy* times for 'this glorious Reformation"!! We obtained this information from a Presbyterian gentleman of high standing in this city, who expressed his strong disapprobation of the whole procedure. All who live in Rome do not worship the Pope. There were two votes cast in the Church of Christ—that is to say—two persons of intelligence and high standing, confessed the blessed Savior and were this day '*buried with him in baptism.*' E. S.

Several more have obeyed since.—ED.

MEETING OF THE BRETHREN.

DEAR BRO. FERGUSON:—You are aware that the great Debate ended on Saturday. Immediately after its close the brethren present were requested to meet in the basement story of the house, in which it had been held. The meeting was organised by Elder William Morton, who took the Chair, when the following was introduced by Elder P. S. Fall, of Frankfort:

"*Resolved*, That the discussion which has just terminated between Alexander Campbell and N. L Rice, demands the serious and anxious attention of the community;—that the publication of said debate, will promote, in the most efficient manner, the great cause we plead;—that the circulation thereof should be earnestly desired and encouraged; and that Alexander Campbell deserves the sincere thanks of his Brethren, and of the world, for his manly, able, successful and Christian-like defence of the truth."

It is needless to say, that the above was unanimously voted. The number of preachers present was large, although some had already left to attend their appointments. Such requested others to express their sentiments in relation to the above.

The Brethren who attended this protracted discussion, carry with them into their several communities the conviction that the cause they urge upon human acceptance is one against which the 'gates of hell shall not prevail.' *The* WORST *that can be said of it, they have heard;* and may they profit thereby! 'It is lawful to learn, even from an enemy.' With care, prudence, zeal and intelligence on the part of its advocates, this mighty cause, which has given religious society so much uneasiness, *must prevail.* It is the cause of God, and of humanity.

Alexander Campbell, (his name needs no prefix) will leave for his onerous duties at home in a day or two. He will carry with him the affections of his Brethren of the Church of Christ, and the respect and admiration of the intelligent amongst his opponents. He will go no richer in the goods of this world than when he came. But what a man of God values, namely, the *approbation of his conscience*, after having defended, in all sincerity and without guile, the only system in which the happiness—not of a party, but of mankind is involved, he richly enjoys. He looks not here for golden thousands. To offer money to such a man, were to depreciate him. He awaits that great day, when the Judge—not of an *ex parte* crowd, but of MAN, shall say to him: 'Well done, good an faithful servant.' When Luther's friends bestowed upon him any temporal mark of their approbation, he was accustomed to say, 'I fear the Lord will permit me to have all my rewards in this life.'

I say not this, because the advocates of the present attempt to return to original Christianity, would not gladly give a substantial demonstration of their gratitude; but because I, for one of many thousands, would not deprive Alexander Campbell of that enjoyment which he may lawfully feel, in having respect unto that recompence of reward, which the Lord, the righteous Judge, will give him. I would not, were I he, exchange conditions, at this moment, with the most puissant monarch on earth. Faithfully, yours, ———.

December 4th, 1843.

The Discussion will be published immediately, as will be seen by the Prospectus below. Bro. D. S. Burnet has become one of the Publishers. It will have an immense circulation among our Brethren.

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PROSPECTUS,

For publishing the Debate, held in Lexington, Ky., between ELD. A. CAMPBELL, of Bethany, Virginia, and REV. N. L. RICE, of Paris, Kentucky, on the following propositions, viz:

1. The immersion in water of a proper subject, *into* the name of the Father, the Son and the Holy Spirit, is the only Apostolic or Christian Baptism. Mr. Campbell *affirms*. Mr. Rice *denies*.

2. The infant of a believing parent is a Scriptural subject of Baptism. Mr. Rice *affirms*. Mr. Campbell *denies*.

3. Christian Baptism is for the remission of past sins. Mr. Campbell *affirms*. Mr. Rice *denies*.

4. Baptism is to be administered only by a Bishop or Ordained Presbyter. Mr. Rice *affirms*. Mr. Campbell *denies*.

5. In Conversion and Sanctification, the Spirit of God operates on persons only through the Word of Truth. Mr. Campbell *affirms*. Mr. Rice *denies*.

6. Human Creeds as bonds of Union and Communion, are necessarily heretical and schismatical. Mr. Campbell *affirms*. Mr. Rice *denies*.

Reported by competent Stenographers, and to be approved and authenticated by the Debatants. Published in one 8vo. containing from *seven to eight hundred pages*, neatly executed on good paper, and well bound in cloth or muslin. The above work will be published as early as practicable, at $2, per copy. To large purchasers are proposed the following discounts, viz: To those who pay for ten copies and upwards 10 per cent; for fifty copies and upwards, 15 per cent; for one hundred copies and upwards, 20 per cent.

RECOMMENDATIONS: We cheerfully recommend the above work.—H. Clay, J. Sneed Smith, Geo. Robertson, *Moderators*.

We (Ministers of the same Church with Mr. Campbell,) cheerfully recommend the work. James Fishback, James Shannon, John Smith, A. Raines, L. L. Pinkerton, J. T. Johnson, B. F. Hall, Wm. Morton, D. S. Burnet, A. Kendrick, S. E. Shepard.*

We (Ministers of the same Church with Mr. Rice,) cheerfully recommend the work. Jas. K. Burch, Jacob F. Price, Jno. H. Brown, N. H. Hall, J. D. Matthews, Jno. F. Coons, J. G. Simrall, J. J. Bullock, J. Montgomery, Wm. D. Jones, R. C. Grundy, D. S. Todd, W. Y. Allen, John Watt.

We (Ministers of the Methodist Epis. Church,) cheerfully recommend the above work. H. B. Bascom, B. H. M'Cown, W. H. Anderson, R. T. P. Allen, J. L. Kemp, Thos. Lynch.

All orders should be forwarded by the 1st of February, 1844, to D. S. Burnet, one of the publishers, *Louisville, Ky.*

December 4, 1843.

*To this column 60 names could have been added had there been space to spare.

THE DEBATE.

MR. EDITOR:—Presuming that many of your readers will be anxious to hear of the progress of the Discussion, I take advantage of a passing opportunity to give them a few observations. The first proposition (the *action* of Baptism,) has been disposed of; and I am constrained to say, that in the annals of controversy there has never been a more triumphant victory for the truth. Two days were almost entirely devoted to Greek and Latin criticism, which was necessarily, to a considerable extent, uninteresting to a greater part of the audience. Mr. R. made a good use of that part of the time; and by a repetition of the many witty sayings at his command, induced some of his friends to believe that he was gaining a signal victory. But, as the matter progressed, the tables were turned against him, and by arguments better adapted to an English audience, the proposition was unanswerably sustained. Mr. Campbell produced some *thirteen* sources of evidence upon which he relied for the support of his proposition, not one of which was shown to be irrelevant; and either of which would have been sufficient to settle the matter at once; and together they present a fortress as strong as the everlasting hills.

To give you some idea of Mr. R.'s method of meeting the proof submitted, I

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will present your readers with his course upon the first class of evidence. This was derived from the natural, proper and primary meaning of the Greek words *bap*, *bapto*, and especially *baptizo*, which was shown to mean 'to dip,' 'immerse,' and only metonymically to have any other signification. An appeal was made to the lexicons and classics. Mr. R. immediately took up those lexicons, and showed that they gave other meanings than dip, and argued boastingly and at length that Mr. C. was wrong. He paid no regard to the distinction between a primary and an accommodated meaning—a *literal* and a figurative. Dipping, in reply, was shown to be a means of washing, and that, in that sense, it could mean wash without affecting the point at issue; but that in no case could it be said that they meant to *sprinkle* or *pour*. Mr. R. still paid no attention to the distinction and true issue, and continued most fearlessly to reiterate, that Mr. C.'s own witnesses had given other meanings. Mr. C. still gave him cord, paying but little attention to his bold assertions, so that upon the fourth day, Mr. R. became sufficiently emboldened to declare, that he had not only shown Mr. C.'s witnesses to testify against him; but that there was not a dictionary *upon earth* that had said that *wash* was a figurative meaning of *baptizo*. Mr. C. then took him up—asked him if he had ever seen a lexicon that he had in his hand—*Stokius*—Mr. R. said he *had not!* Mr. C. turned to the definition and found it to sustain him *throughout*—even asserting what was the name of the figure of speech used when wash was given as a signification. He also referred to Schleusner and several others, who amply sustained him. Never, in all my life, have I seen a professedly learned man so discomfitted. He denied that it was so—Mr. C. proposed to refer it to the learned men present—Mr. R. refused; and such was his overwhelming confusion that one moment he would deny, the next admit, and attempt to show, by a reference to *Ernesti*, that the figurative sometimes became the *proper* meaning; and being confounded in his use of Ernesti, he would again deny. But he was never at a loss; no matter how contradictory or unlearned his statements were, he persisted in declaring and re-declaring all he had said before. In short, when Mr. C. would prove that dip was the primary meaning of all the words of the family of *baptizo*, Mr. R. would show that the figurative meaning was used and thus yield the first point. When Mr. C. would prove that the figurative meaning had always the idea of dip retained, Mr. R. would assert that the primary was not to dip! But he was driven from every position and the proposition most learnedly, fully and triumphantly sustained.

There seems to be every difference in their *manner* of conducting the controversy. Mr. C. goes regularly and systematically to work, not allowing even the gross mistakes, or witticisms of his opponent to disturb the even tenor of his way. Mr. R. makes his appeals to the risible faculties of his audience—argues without reference to system, and by every turn and manœuvre, attempts to divert the mind of the audience present from the point before his opponent. The one has given us a most concentrated and logical argument; and when printed will be found to be one exhibiting the most research and conclusive argumentation that has ever been offered to the public—the other a most disconnected, heterogeneous mass of attempts at wit, with many undigested assertions, based upon numerous references to passages in the Classics and Scriptures, having little or no bearing upon the point at issue. Mr. C.'s argument was evidently intended to be a standing refutation of all the important difficulties that have ever been presented on the opposite side of this subject—showing conclusively that neither pouring or sprinkling can be sustained by any thing that has been spoken or written upon the subject for the four past centuries. These are the impressions of all his friends, so far as I have learned, and especiclly of your correspondent, who is here merely as a

LOOKER ON.

Lexington, Ky., Nov. 22, 1843.

DEBATE.—No. II.

Mr. Editor:—In my last I gave you a general view of the character of the discussion upon the *first* proposition, which occupied four days. The second proposition has been taken up and disposed of. This proposition (*Infant Baptism*) having but little to do with Greek criticism, has, if possible, engrossed more attention than the first. There has been immense interest manifested upon both—the capacious house of our Brethren upon Main street has been fill-

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ed with perhaps *two thousand* persons every day—some 200 of whom are preachers, from almost all parts of the Union.

Mr. R.'s first effort upon this subject was a reiteration of almast every argument that has ever been advanced upon it. He spread himself out upon the whole surface of the question, delivering decidedly the most desultory and disconnected discourse I have ever heard. His object was, evidently, to offer so many topics and to present so many views of the subject, as to prevent Mr. C. from presenting a connected examination of infant baptism. Mr. C. had, during the discussion of the first proposition, said that he was not speaking for present effect when he was delivering his Greek criticisms. Mr. R. concluded that it would be the case upon the second, and accordingly so proceeded; but never was man so sadly mistaken. Mr. C. came to the work with a power such as I have never before seen used. Every hold of his opponent was taken—every position was shown to be untenable, and many of them absurd and preposterous. Mr. R. professes to mark out a new course on this subject. He says he cares not a straw for the argument based upon the assumption that baptism has come in the room of circumcision. He abandons this fortress; and pretends to believe that his cause is not made dependent upon it. He knew he could not sustain it; that Mr. C.'s published arguments upon this subject were unanswerable. He was, therefore, driven to *new* ground, or rather to abandon a part of the old argument. He said that the church of Christ was organized in the days of Abraham, with children introduced into it. He says that there has been no positive enactment to cast them out; and that, therefore, they are in it to this day. This position has called forth one of the most able dissertations upon the Covenants from Mr. C., in which he has shown unanswerably, that there are *two covenants*—based upon *two* distinct promises made to Abraham, entirely dissimilar in their nature, character, and design. The one concerning one nation—the Jews—alone; the *other* ALL NATIONS—the one fleshly—the other spiritual. He also proved, that it was a baseless figment of the imagination to suppose that there was a *Christian* church before *Christ* was born, &c. &c.

Mr. C. proposed to risk the whole controversy upon any one, two or more points that Mr. R. had made upon the subject, and although he had made these points of paramount importance, and had used them as involving the fortunes of the whole controversy, he would not accept the proposal; but has continued to the end, to make the most reckless assertions without allowing his opponent to close in upon him upon *any point!* Yesterday Mr. Rice denied, and labored the whole day to prove that there was but one covenant, although he said it had been spoken of at different times, and had different specifications. He represented it as a bond, with two or three specifications, some of which were fulfilled in the coming of Messiah. To day he was driven from that point, and Mr. Campbell proposed to rest the whole controversy upon it. He was made to acknowledge indirectly, for he had not the magnanimity to do it openly, that there were two covenants, Mr. C. having shown that the Scriptures had not only frequently so called them, but that they were different transactions, mentioned at different times, ratified differently, and under different circumstances, and each of these transactions called by the great name—covenant. His triumph was most signal, memorable and complete.

But I have not room to give you the particular method of Mr. Campbell in meeting his opponent. Let it be sufficient to say, that Mr. Rice was driven from the Covenants to the commission—from the commission to household baptisms—and from these to the fables and visions of the so called Fathers of the first and second centuries, and from these to attempts, vain and frivolous, to show that Mr. C. was now teaching what he had repudiated in former years. This was his *dernier resort*, such was the desperation of his cause. I do not believe that there was a single disinterested man present, who did not see that every point and position he took was untenable and vain.

Mr. Rice, when baffled by the strong and powerful reasoning of his opponent, invariably makes false issues and forces them upon the incidental remarks of his opponent. He thus tries to impose upon his audience the belief that he is replying to his opponent; when, perhaps, he is noticing a verbal criticism, or that which Mr. C. had not at all connected with his argument. On the contrary Mr. C. never notices the mistakes or inconsistencies of his opponent, but replies sim-

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ply to his argument—seeming to respect the cause more than the man—the subject more than the advocate. Indeed there is every difference in the manner of the two men. The one is the most reckless in his assertions—the other is modest in assertion, but most powerful in proof. The one seems to pay no attention, either to the gravity or dignity, that becomes such an occasion—the other manifests the utmost calmness, the most solemn and dignified deportment, acting, to use his own language, as if he was standing in the immediate presence of God and those high and holy Spirits that belong to the vast assembly above. Mr. C. treats his opponent as though he was an impersonation of all the talent, moral worth and acquired ability of the Presbyterian church; intending, doubtless, that his arguments upon these subjects shall stand as his honest, calm, and conscientious convictions for thirty years of the most patient, dispassionate, and religious investigation. So far Mr. Rice's opposition has been but little more than the expense of so much idle breath.

I long to see the masterly arguments of the past three days' labor of Mr. C. in print. They will do immense good with all the thinking; and will exert a happy influence upon the fortunes of hundreds and thousands of Paidobaptists, so called. In the opinion of many of the most able and distinguished men present, they are considered the most conclusive that have ever been delivered. But more anon. LOOKER ON.

Lexington, Nov. 23, 1843.

TO THE FRIENDS OF THE REVIEW.

The Editors and Publishers of the REVIEW, wish it distinctly understood that unless the subscribers make remittances on the reception of the first No., the second will not be sent, for we cannot employ a Travelling Agent to collect so small an amount. We will endeavor to make the paper as interesting as we well can, and we wish to see every subscriber punctual. Many friends and congregations ought to subscribe for ten, twenty and fifty copies, for the purpose of circulating the truth far and wide. What say you brethren? We give you a handsome, well executed work,—be punctual and we will make our appearance before you the first week in each month. Price, $1 in advance.

TO ENQUIRERS AFTER TRUTH.

Nothing is so well calculated to inspire confidence, or afford real enjoyment, as a knowledge of God's word. Believing so devoutly this proposition, and wishing sincerely to afford the whole world, as far as in our power, the means of learning or teaching the truth, we are induced, from the highest motives, to make the following broad and pointed proposition.

We seek and invite investigation on every topic connected with man's salvation; and therefore, we say to Jews, Catholics, Protestants, and the world, our pages will always be open for discussion; provided however, that all articles be written in a respectful manner, are short, and bear the author's real name. We are for fair sailing. EDITORS.

TO CORRESPONDENTS.

We wish to give general intelligence of the progress of the Gospel, but this will be out of our power, unless our brethren will aid us by their communications. It is desirable to know where every church is situated, and its progress in spiritual improvement, and we present the following interrogatories to correspondents:

1. In what State and county does the church meet of which you are a member, and what is your Post Office?
2. How many members are in the congregation, males and females?
3. How often do you meet, and what are the purposes of your meeting?
4. What is the state of your organization; that is, do you have Evangelists, Bishops and Deacons, and do they perform their duty, and does the church perform its duty towards them.
5. What are your additions, and how many have departed from the faith?

Will the brethren look to these subjects with the interest they deserve?

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CHRISTIAN REVIEW.

VOL. I. NASHVILLE, FEBRUARY, 1844. NO. II.

TO THE FRIENDS OF THE REVIEW.

We take this opportunity of publicly tendering our thanks to the friends of the CHRISTIAN REVIEW, for the interest they have taken in its circulation. Some have sent five, some ten, some twenty, and one congregation proposes taking one hundred and thirty volumes, for the purpose of tendering to our friends an opportunity of investigating and examining the views and sentiments of the Christian Church, free of cost to themselves, if they should be so kind as to receive them into their families, peruse them, and preserve them carefully. How many will follow this noble example? One friend writes from Louisiana, that he will send near one hundred, and indeed, we have the assurance from friends, that the work is destined to do great good wherever it goes. We wish every individual subscriber to feel himself interested, and go to their friends and neighbors, solicit their names, and should it be justifiable, the next year it can be enlarged, or issued the more often. What say you friends and brethren? Will the brethren speak out upon these matters, as we wish to know what are the views of our friends. The REVIEW has been highly spoken of, for its neatness of execution, and its contents have been cordially received, and to continue its publication, we ask each friend to use his influence in sending on subscriptions as soon as practicable.

MESSRS. CAMPBELL AND RICE'S DEBATE.

I regret much to learn there is some difficulty in reference to the publication of the "Debate" between Messrs. Campbell & Rice, though I am not the least astonished. From a private letter of a young gentleman of Nashville, now in Virginia, to a friend in this city, I learn the following particulars: "Mr. Rice denies that the Stenographers have the right to give the four hour speeches which Mr. Campbell read, in opening the discussion, on the propositions in which he was in the affirmative, because they were not taken down." The Stenographers consider it their privilege to write out this part of the debate from Mr. Campbell's manuscript, but Mr. Rice, contends if these speeches go into the book, he should be permitted to write out four hour speeches in reply though they were not delivered at the time as Mr. C.'s were. The Stenographers have given Mr. Rice to understand that they will have their own way about it, and give what was read as well as what was spoken; but Mr. R. "refuses to sign it," and threatens a law suit. Well, suppose he does not sign it,—what then? If the Stenographers give their certificate it is the genuine debate, who should care for Mr. Rice's name? I would not give a baubee for it, the work will have full credit and authority. Mr. Rice's friends, I opine, have had their reward, in the loud boasting and puffs, which have been heralded through the country, and the book, is what I have never

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imagined they are willing the public should see. Though I am no prophet, I will venture one short prediction, viz: when the book is published, the friends of Mr. Rice, will be slowest to purchase and read it. It is scarcely probable the work will be out before March or April, but I hope the public will be patient, it will be amongst us before a great while. T. F.

FIRST PRINCIPLES.

By far the greater portion of the teachers of the Christian religion in this age, take too much for granted. Preachers presume, generally, that the great facts on which the Christian fabric is built, are fully understood by the multitude; and that all know what it is to become a Christian; but in fact, these are the matters not known, and therefore, it is "beating the air" to exhort the mass to confess the Lord. If I am not egregiously mistaken, all men pursue that course, which they think will most conduce to their happiness, and usually, the reason mankind are not moral, temperate, and religious, is, they have not seen and weighed the superior advantages of a virtuous life. Men will not till poor land, for a scanty subsistence, when they have certain knowledge of gaining bushels of gold daily by another occupation; neither will human beings revel in wickedness, when they know assuredly by another course of conduct, their happiness will be augmented a hundred fold. The Lord said of old, "my people perish for want of knowledge," and if this solemn declaration were ever true, it must be in this age. Of the seventeen millions of human beings in the United States, it is extremely doubtful if more than five hundred thousand, or one thirty-fourth part of our population, could tell when Christ's church was established in the world, the Gospel manner of becoming a member, or are at all familiar with the unspeakable blessings which accrue to the faithful. In this, there is no imagination; neither am I disposed to look on the dark side of the picture.

With these views, what could a reflecting man say to his contemporaries? In the fear of my Maker, I answer, *the pure, old fashioned Gospel of the kingdom, has yet to be preached, before man can possibly be converted.* The public mind must be disabused;—fables, airy visions, and all human religions must be swept from the earth before men can see, understand, or believe the truth, which alone can make us free.

If the Apostles were now on earth, it is extremely doubtful, if they would associate with one in a hundred of those who profess to be Gospel preachers at this day. If Peter or Paul, were to hear one of our modern sermons, on "total depravity," "inability of men to obey God," "the dogma of Trinity, or satisfaction," "or the fanciful speculation of abstract and unintelligible operations of Spirit to give men common sense, faith, religion, and good feelings," evidently they would be greatly astonished, at the wondrous changes since their earthly toils ended. Were they to commence preaching again, no one can doubt, but Peter would announce the same Gospel he did on Pentecost, and Paul would boldly reprove men for worshipping "Unknown" Gods, and make known the character of the true God.

They would tell the world, the God who made all things "dwelleth not in temples made with hands, neither is worshipped with hands;" that he gave his son to die, "the just for the unjust," that he was buried, rose the third day, and ascended to heaven, where he ever lives to make intercession for his saints.

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They would not only give the facts connected with Christ's life, death, burial, resurrection, and ascension, but present the proofs, to beget conviction. Were the same Gospel preached, there is little room to doubt, hundreds and thousands would daily submit to the truth, as persons did anciently.

Christ should now be preached, and him crucified; "the kingdom and name of Jesus Christ" should be preached, and enforced.

Do the brethren have more confidence in the simple Gospel, than in popular sermons? If so, my brethren, rely on the facts in God's word, to convert the nations, and marvellous will be the triumphs of the cause of truth in 1844.

T. F.

CHURCH ORGANIZATION.

Having called attention to the subject of Church Organization in the first No. of the REVIEW, and thinking it should be a theme of abiding interest to the disciples generally, I will proceed with the discussion a little more in detail. I know of no error more fatal to the cause of truth or the honor of God, than the vague notion with all parties, that the Scriptures afford only "the great principles of government," but the wisdom of man—poor fallible man! is to extract the forms and systems for the people of God. What a monstrous idea, that a perfect, or suitable government for the saints of the Almighty, is not in existence. At this day, nine tenths of the religious world have no idea God's government is complete. Hence we hear our sectarian friends, with much gravity, declaring, "no church can do without government;" plainly intimating that God has given none, and that they have a right to make them. Often have I heard of wickedness so gross as to "make angels weep;" but never have I witnessed greater insolence before high Heaven, than in the conduct of those who contend God's laws are not adapted to all the exigencies of man. I am aware all partizans wish to conceal their position; for, all the creeds say, "The Scriptures of the Old and New Testaments, are the only infallible rule of faith and practice;" but this is the sheerest mockery. To tell us the Bible is "the only infallible rule," and contend in the next breath, those who have not a human creed, are without government, is a palpable contradiction. The sects cannot believe the declaration that the Bible is a "rule," or they would be satisfied with it. They cannot avoid the dilemma by saying their "governments and organizations are authorized by the Bible," for if their governments be like the Bible, it is worse than folly, to make another book just like the Bible, and call it by another name. But why pursue this subject further? It is becoming more and more glaring every day, and the hypocrisy of those who thus contend, will ere long be apparent to all good men. The question is, does the Bible contain a full and complete government for the Lord's household?

No question is more clearly defined than this, and yet few believe it; expedients are the resort of the multitude, and very few study the Bible with full confidence man's ingenuity has nothing to do in church organization and discipline. "All inspired writing is profitable, for teaching, for reproof, for correction, that the man of God may be perfect, thoroughly furnished to all good works." "His divine power, hath given us all things that pertain to life and godliness." Hence, if any thing is essential to perfection, to life and godliness, it is full in the sacred scriptures.

The subject may be presented fully in the following positions:

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1. There is a perfect form by which to become christians. Paul says, "Although you were sinners, you have obeyed from the heart that form of doctrine, by which you were made free from sin, and became the servants of righteousness." Do men desire to become servants of God, the full form is given. An understanding and belief of the facts of the Gospel, change the heart; repentance changes the life, and obedience from the heart frees from sin, and constitutes servants of righteousness. The process and form which will make one christian, will convert the world, and short of this, no man can be made free from sins, and be constituted an heir of God, and joint heir with the Lord Jesus Christ.

2. The Apostle tells of some who "have a form of godliness, but deny the authority of it," plainly indicating that God has furnished his people with a form of godliness or religion. This proposition is abundantly taught in so many ways that no christian who wishes to know the truth can scarcely miss it.

3. We read also, of the "form of sound words" to be observed by all saints. There is no subject necessary for man's conversion, religious order, or conversation, which is not given in full in the New Testament.

Next, we should enquire if the churches in the days of hale and pristine christianity, were organized, perfect and independent bodies, capable of worshipping acceptably, and performing all the will of God independently? This is the great matter, and the theme to which special attention is invited. The subject will be pursued, with perfect confidence the results will be most beneficial.

T. F.

THE STUDY OF THE BIBLE.

On no subject has the world ever been more mistaken than that of the utility of searching the Sacred Scriptures. Many are the causes which have produced apathy and criminal indifference in regard to this first, and most important obligation of man. A few of these might be appropriately mentioned.

Long has the fatal error prevailed that God's revelation to man is a sealed book; and not to be comprehended by any except the few inspired to understand and reveal the truth to the great mass. While this idea abounds, hopes of improvement cannot be anticipated. If a teacher were to induce a pupil to believe Webster's Speller, or Pike's Arithmetic, was an incomprehensible book, for all but instructors, ten chances to one if he would ever make an effort to investigate any subject discussed in one of these books. No individual can act with energy in any undertaking, unless he is first satisfied of its practicability. We not only live as Christians by faith, but the whole physicial and intellectual enjoyments of man are suspended on faith. The child who does not believe the parent's declaration, that fire will burn, will be sure to suffer, and he who is not previously induced to believe much can be achieved in the pursuit of science, will not have courage for vigerous effort. Papists and Protestants have both done much to deter the world from studying the Bible. It has been by the impression, all men cannot comprehend God's message of salvation to man.

If it were true, the Bible is a revelation but to the few, there might be some plausibility in this practice; but when it is remembered under the new economy, "they should all know the Lord from the least to the greatest," and that the Bible is the Almighty's revealed will to the whole race of man, there is great

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motive to study and come to conclusions for ourselves. The frailest and feeblest, who are responsible, though "*fools*," may read, understand and obey the Gospel with as much certainty as the wisest philosopher that ever lived. Another difficulty is the idea, that religious knowledge and christian feeling come in some other way than through the word of God. When persons are looking, dreaming and praying for signs from heaven,—call it revealed religion, or by another name, they are totally disqualified to study, understand or believe the Scriptures. No one can appreciate the Bible, who does not believe the Scriptures God's whole revelation to man.

The next prominent difficulty in the diffusion of light, is the common plan of text reading and preaching. One who reads for texts to support a system, which of course, he presumes is independent of the Bible, can never comprehend the import of its sacred truths. The Scriptures should be read by connexions, and always the author's intention should be before the mind of the reader. But the most important item in the study of God's word, is to be able in our investigations, to know the objects of the different books of the Bible. One who would read Genesis, or Job, to learn how to become a christian, would find these unmeaning books, and he that does not know the difference between the Gospel and the Epistles, will remain ignorant of the truth.

We must know whether saints or sinners are addressed, and for what special purpose, before we can read the Bible profitably. T. F.

PURIFICATION OF THE HEART BY THE SPIRIT.

In conversation with a learned friend, for whom I entertain the greatest respect, recently, he remarked that "Water Baptism signified a *purification*, and was emblematical of the purification of the heart by the Holy Spirit." This doctrine I have seen in books and papers, and heard from the pulpit and in public discussions, since I have been capable of noticing any thing in reference to religious instruction. Knowing this is the sentiment of all Pædobaptist denominations, I have a plain and friendly proposition to submit, viz: Will some kind friend in the Pædobaptist ranks be so friendly as to give us an article for the CHRISTIAN REVIEW, showing the Scriptures which teach water baptism is emblematical of the purification of the heart by the Spirit? My wish is that all such matters be discussed decorously, and assuredly no one can object to this course. If this point can be established by the word of God, many errors will be corrected, and if it be not true, the controversies in reference to the purification of the heart and baptism will take a new direction in most denominations. What competent man will enter the arena? T. F.

REPENTANCE.

All learned men admit the Greek language the most comprehensive, full and accurate that has ever been in use. For this reason, it was wisely ordered by the Deity that the New Testament should mainly be written in this language. This fact being granted, it is perhaps, a universal rule, that all New Testament subjects are most correctly defined, by the meaning of the words in which they are given. The word *Pistis* gave the full idea and character of faith; *Baptiso*, taught the Greeks the complete idea of what we denominate baptism; and *Metanoia* gives the critic, the whole subject of repentance. Re-

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pent, is from the verb *Metanoeoo*, which is from *Meta*—after, and Noeoo, to percieve, understand, or consider. The word *Noos*, mind, is in the same verb, and when we place the parts together we have Metanoeoo, to perceive or change the mind afterwards. Repentance always has direct reference to the change of the mind of man. There are, indeed, two words in the Greek testament from which the word repent is translated. *Metamelomai*, is frequently used for mere regret or change of mind. It may be either for the better or worse; but *Metanoeoo* is never used in this sense. The noun *Metanoia* always gives the idea of a change of mind for the better. Or as the mind influences the conduct, the repentance required of the ancients comprehended such a change of mind or heart, as was productive of a reformation of life. Hence the subject of repentance is often expressed by a circumlocution in the Bible. Jesus says, the Ninevites "repented at the preaching of Jonah," and it is said in the book of Jonah, of the same transaction, "They turned from their evil ways." Hence repentance and turning from evil are used synonymously. "Cease to do evil, and learn to do well," is language which expresses the idea of repentance. Mere sorrow for sin is never used, in the Bible, to express the idea of repentance. Esaw and Judas both had sorrow, or repentance, but there "was no place" for the amendment of either. The three thousand on Pentecost, had deep compunction, before they made the enquiry "what shall we do?" still they were commanded to repent, or turn from the wicked ways.

The Gospel repentance then begins in the heart of man, but it is never finished till the life is changed. So it is not difficult to perceive, genuine repentance comprehends the whole change of mind and life, which is so indispensable to conversion to God. He that repents, deeply regrets before Heaven his sins, and hates and turns from them. Hence the Apostle says, "Godly sorrow worketh repentance unto salvation not be repented of." As no man repents of the injury done his neighbor till he has repaired the breach, so no one has repented of drunkenness till he has quit it, and no one has repented "towards God" till he has felt that sorrow of heart which has led him to abandon all his sins.

T. F.

GOD'S FORE-KNOWLEDGE.

Bro. G. W. Cone, of Elm Hill, wishes to know "if there is any difference between the *fore-knowledge* of God and his *pre-determined will.*" He says, "there is a difficulty in this matter to me and many others; for instance, when God placed Adam and Eve in the garden, commanding them not to eat the forbidden fruit, knowing at the same time they would transgress, did he not seem contradictory in commanding them not to eat, knowing at the same time they would eat. The Universalists contend the *will* of the Lord and his fore-knowledge are equivalent."

No question, perhaps, has been more perplexing in the religious world, than the one suggested by Bro. Cone. Not a few have been driven to madness and despair, and yet all the difficulties grow out of incorrect views of God's character, and the plain teachings of the Bible. To examine the subject fully, would require great space, therefore, in the present No. I will only attempt to remove some of the obstructions, and so direct the reader's attention to the Scriptures, that he may examine the matter for himself.

The first difficulty to be noticed, is the fact, that too many present to their

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mind's eye an imaginary God, and endeavor to reconcile their false notions of Deity with the Scriptures and the responsibility of man; which is impossible. The false ideas of the words infinite, omnipotent, omniscient, and omnipresent, throw many into a labyrinth of the grossest errors. The question is not whether these terms can be appropriately applied to the Maker of the Universe, but whether or not scriptural terms in reference to God's character are not preferable. The Jews were required to believe "*as the Scriptures taught*," and this is the only safe guide on all questions. The fruitful imaginations of men, have made many "unknown gods" in this age, and hence it is a common occurrence to speak of a "mysterious," "incomprehensible God," of which the Bible says not a word, and I cannot see how any one can believe in the God of the Bible, or worship him, whose ideas of his matchless character are not through, and expressed in the words of inspiration. Suppose we say God fore-knew, and therefore, willed and decreed every thing that comes to pass, as the "*Confession*" says, what must be the conclusion. First, God wills, and is the author of all evil as well as all good, therefore, there is no such thing as virtuous or vice in the world. All men's actions are decreed, and man is a mere machine, or irresponsible agent of the Deity. Secondly, if we say, he fore-knew the virtues, in the common sense of fore-knowledge, and therefore, decreed that a certain part should be saved, and the other damned; then no man could "make his election," as the Scriptures teach. Again, if this be true, those eternally elected, could never have been lost, without the decrees being broken; and consequently, Christ did not die for the elect, but for the "lost." This doctrine runs us into so many absurdities, and contradictions, that no man can believe it, and be consistent with himself or the Bible.

May I enquire next, what is meant in the Scriptures by the words *fore-know* and *fore-knowledge?* To have a clear view of the subject, I will examine first the meaning of the word *know* in reference to the Almighty. It is written that he will say to some "in that day, depart from me ye workers of iniquity, I never *knew* you." Can the word *know*, here, be understood indiscriminately? If so, then there are some persons God does not know. But the plain idea is, "I never acknowledged or approved of you." Let us see if this is the meaning of the word *fore-know* in Scripture. Paul says, Romans 8, 29: "For whom he did fore-know, he did predestinate." Not only so, but whom he predestinated, he "called" and "glorified." Mind this, he has already done, and it is not yet to take place. The word fore-know, is translated from the two Greek words *pro*—before or formerly, and *Ginooskoo*, to acknowledge. The plain idea of the passage then is, "whom he formerly approved (that is, of some of the ancient worthies) he predestinated or determined should be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called, (when the Savior rose, God called some of the saints from their graves) and whom he called, them he also justified; and who he justified, them he also glorified." That is, he took them to heaven. Thus, it is apparent, the passage which is supposed most difficult, related exclusively to God's dealings with faithful men of ancient days, and can have no reference to a human being now on earth, only by way of encouragement. The word fore-knowledge is not found in the Old Testament. What can be the reason of this? If the idea had been there would not the word have been used? After considerable examination, I conclude the

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correct idea is, that *fore-knowledge* can be used only in reference to dispensations. Whatever was said in the Old Testament by way of approving men, or of the Son, and was recorded in the New Testament, is called fore-knowledge. This is obvious from the passage already quoted, Ro. 8, 28 and 9. Hence, I would read the verse, Acts 2, 23: "Him being deliverd by the determinate counsel and former approval or approbation of God, ye have taken, and by wicked hands have crucified and slain."

Will the brethren investigate this point critically? T. F.

TO YOUNG PREACHERS.

DEAR BRETHREN:—Having had some experience in preaching the Gospel, and knowing most of the difficulties with which young ministers have to contend, I take the liberty of addressing you on your very responsible vocation. The man who gives his life and energies to the work of the ministry, occupies the most honorable station before God and angels, and his office is most important of all others to mankind. The qualifications of a Christian teacher are various, extensive, and should be profound. The farmer, physician, lawyer, mechanic, or trader, may succeed well with a knowledge of his peculiar calling; not so with the preacher. His knowledge should be universal. He has to deal with this world in reference to the next, and he must be conversant with both worlds. To tell all that is indispensable to a teacher, in one short essay, would be impossible; but for the present, I must content myself with a few of the prerequisites of the preacher.

1. First of all, a young man should examine well the motives which influence him to become a preacher. If his idea be, that it is an *easy* life, which will save him from the toils of manual labor, his object is a corrupt one, and sooner or later he must bring reproach on the noble profession. If he be of the opinion, he can thereby gain the admiration of the multitude, his intentions and ambition are fleshly,—carnal,—devlish, and his "words will eat as doth a canker," and his converts will more than likely be of the same character with himself. If he suppose he can, by becoming a preacher, *marry* advantageously, his pursuits will be carnal, and destruction will follow his way.

No one should gain his own consent to be a preacher, till he is satisfied his sole object is to benefit the world, and in so doing save himself. It is the bounden duty of all christians to exert themselves to the utmost of their ability to promote the cause of Christ, and he who can make known the glad tidings and will not, shall be beaten with many stripes.

2. There is a fault in young men attempting that which they are not capable of accomplishing with credit to themselves, or honor to the cause of Christ. The most detestable object in creation, evidently, is an ignorant, impudent preacher. All sects are cursed with such beings, and it should not be wonderful to see such in christian ranks. On this subject the churches are too often at fault, and greater is the shame. Timothy and Titus are models for young teachers. If they be not grave, dignified in deportment, and intelligent, they should not assume to themselves the high honor of christian teachers. No man dare go on his own accord. Their qualifications should be known and acknowledged by the church. Not only so, but they should be chosen and ordained before they take the responsibilty of evangelizing.

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3. To be amply qualified, a young man to teach with success amongst all classes, should be a thorough scholar. The day is past for ignorance to be tolerated. If possible a preacher should be a classical scholar; but in the absence of this, there are many eminent and useful men. English scholarship is indispensable. No one can speak acceptably who does not understand his mother tongue, and to be able to speak pure English is a rare accomplishment. Many indeed who profess a knowledge of the classics are egregiously ignorant of their own vernacular. Not one in a hundred scracely is capable of reading English, much less of speaking it. It is a small matter to put words and fractions of sentences together, and vociferate through an hour's sermon; but to read and speak to cultivated ears, requires much study and attention. The pronunciation, enunciation of the language and cadence of voice, are not to be overlooked.

But the most important qualification of a teacher of the christian religion, is an accurate acquaintance with the Bible. The preacher should be familiar with every part. This blessed volume should be his study by day and by night, and he should treasure up its life-giving words in his heart, and he should reverence all its heavenly instructions.

As to the manner of preaching, volumes might be written. At present, however, I will only point out a few of the grossest errors and bad habits of young speakers. The young are generally ardent in their feelings, and thinking they see a point clearly, they wonder that the people are so ignorant as not to see it. Too often in this frame of mind, their expressions become too strong, and dogmatical. Hence, we so frequently hear of insults being given to pious persons, and through the misdirected zeal of the preacher, serious injury is done. Preachers, therefore, should be modest men, and always remember, strong arguments are greatly preferable to hard words and bitter sarcasms. Men will not be sneered out of errors though they are ever so gross. Brilliant preachers often in looking at the mistakes of men, put on ostentatious airs, become witty, deal in inuendoes, ridicule, and contemptuous sayings, and offend whole communities. Such a course is beneath the dignity of the Gospel minister. If we see motes in our fellow creatures eyes, we should feel pity, and endeavor with all kindness to take them out. This is a very tender and delicate operation. A sledge hammer or crowbar is not the proper instrument. We must not only entertain love for our erring fellow mortals, but manifest it, before we can benefit them.

Another mal-practice of preachers is, that of diffuseness. Instead of being content with the discussion of one point, a great effort must be made, and the whole book from Genesis to Revelation is ransacked, without order or connection, and when the preacher lands at Revelations, he is exhausted, and the congregation fatigued and sick of such bombast. System and order are most essential to profitable teaching. I do not refer to "text preaching;" but it is a fact no one will deny, that there are hundreds of subjects in the Bible, on which the profoundest may discourse for months. No one can interest the intelligent, without being able to make *points*, and sustain them by strong arguments. Not unfrequently, young preachers are too anxious to make "big sermons." They are not satisfied with plain, sincere and sensible discourses, but eager to "tickle the ears" of the giddy and untaught, they try to become eloquent and flowery, and nine times out of ten, "make failures," and have

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to drink the bitter cup of disappointment and chagrin. The best preachers in the world are those who aim to speak the truth of God in a plain, humble and connected manner. Such men never "fail"—never have a guilty conscience,—always say what is good, and the people never fail to be benefitted. Again, preachers are often so light minded and frivolous in their conversation, that their acquaintances neither respect them, nor their preaching, and if they *happen* to deliver a popular sermon, a little flattery fills them with such inordinate levity and vanity, that they soon destroy every good impression they have made. Not to be further tedious, the Gospel preacher should be solemn in all his deportment, modest, courteous, intelligent, gentlemanly and christian in his behaviour. These qualifications will insure success in the best communities; but he that lacks one of them, in common parlance, "will last" no where.

With all affection, T. F.

CHARITY.

In all the catalogue of graces, *charity* stands pre-eminent. Charity indeed, covers a multitude of faults, and when faith and hope shall have ceased and been forgotten, charity will still live in the hearts of christians. From these considerations, we should by all means know what is meant in the New Testament by the word charity. Few, in this age, use the term in the Scriptural acceptation. Generally, the word is made to denote any thing, and every thing but the charity of the Bible. It is a good plan to present every topic negatively, particularly in a time when there are so few points accurately understood as at the present. Most usually, preachers tell us it is charity to visit the poor and needy. But if the idea of visiting, means merely *going to see* the fatherless and widow, I can see little utility in it. Anciently visits were for the purpose of carrying to the poor, food, raiment, and any and every thing calculated to give them comfort and relieve their wants. The Apostle Paul, however, says, "though I give my body to be burned, and bestow all my goods to feed the poor, and have not charity, I am nothing." From this, it seems contributions to the poor, do not constitute the charity of the Christian institution.

Again, the overwhelming mass tell us, it is charity, to say, "every thing men THINK to be right in religion, is right to them." Thus if one will say, Catholicism, Protestantism, and Mahomedanism, are all from God, the advocates of the different isms, will pronounce him a charitable Christian. Does not every intelligent individual see, that he who contends, all the conflicting parties and contradictions are right, makes God the Author of confusion, discord, persecution, and bloodshed? With such a view, I do not see how an honest sensible man can believe in, and reverence the Almighty.

The idea is preposterous in the extreme. Do not all parties contend it is uncharitable to teach there is but one right way in the Bible, and that none can be saved who do not walk in it? Yet, I have never found the intelligent man or woman, who would not admit, in cool and reflecting moments, there was but one "strait and narrow way" in the Bible, and that it was salvation to walk in it, but death to miss it. Nothing is plainer in the divine volume, than the teaching of "one God and Father of all, one Lord, one faith, one baptism, one body, and one spirit," even as all have one hope? It is extreme folly to talk of a half dozen, much less, six hundred three score and six roads to

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heaven. The charity of the mass is, there is but one way to be an honest man, or prosecute any profession or calling correctly, but as to the matter of going to heaven, the ways are so many—all leading to the same port, that no one can miss the desired haven, it matters not which way he starts, or in what direction he travel. It is now charity, to bring religion to the taste of all persons—so it is religion, though more than half of it be of the devil, it is just the subject of "time and place," as Professor Stewart says of a part of it. This strain I cannot pursue further, and but one more error will I attempt to correct. Many confound brotherly love and charity; but Peter says, "add to your faith —brotherly love, and to brotherly love, charity." All parties love their own. Even robbers have attachments as strong as life itself, and it should not be at all extraordinary, that all religious sects love their own. Indeed, they could not act differently. Having shown the general false views of charity, it will require but few words to give the idea of Christian charity.

The word in the Greek Testament is the same translated in various places LOVE. It is not the love of one's self, or party, as I have abundantly shown; but it is universal philanthropy. Charity, is that love which thinketh no evil; speaketh not ill of mankind, but induces its possessor to exert all his energies to promote the happiness of his fellow mortals. T. F.

EDUCATION.

Perhaps no subject which has been discussed in the nineteenth century, has created more interest in the world than the different modes of educating youth. Time was, when few entertained the most distant hope of giving their sons a liberal education, but not so now; instruction is becoming more and more general every day, and I trust, the day is not far distant when it will become universal. It should be so. I am fully aware of the many difficulties, in attempting to carry into operation a new and untried system of training the young; yet reforms, real and important, have been effected in religion, and government, and there is evidently much room for reform in education. The truth of this proposition no one disputes, but the old adage that "parents will say worse things of their children, than they will suffer others to say" holds true on every subject. We are all free to confess sins, which, we will not suffer others to charge upon us. I am not unkind to the systems of instruction now in use, for I know they have been of infinite importance to millions of the best men on earth. Indeed, I wish success to attend every enterprise, which has the improvement of man for its object. And from my heart, I can say, I wish no angry controversy, with my many learned and pious brother preceptors; but believing more can yet be done, I beg leave to state a few palpable objections to the present plan of educating young men.

1. Education is, at this day, partial. That is to say, but few out of the great mass can become learned men. The consequence is, the overwhelming majority must, and do consider themselves degraded. The poorer classes, hate themselves too often when in company with the more enlightened. Why is it so? Does property make the difference? By no means. A well educated gentleman, is highly respected throughout the world, though he may not have a shilling in his pocket. To be plain, the present system requires so great an amount of money, that not one youth in fifty can be well educated. The farm-

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er who has four sons must have an income of at least two thousand dollars per annum to be able to educate these sons, and support his family, and then he cannot calculate on adding to his capital. It does not require an Arithmetician to see, a farmer with half a dozen children, must be favorable situated and own a capital of at least fifty thousand dollars to give these children the advantages essential to the best walks of society.

2. Another evil, of no small moment, attending our present system, is the practice of educating the brain, or intellect rather, and sacrificing the physical man. By this plan man becomes, in too many instances, a burden to himself, is of little use to society, and terminates his life prematurely. I have in my mind's eye, at this moment, several individuals, who have passed through college, and who are dragging out a miserable existence, for want of constitution and health. Not long since, a young gentleman tarried with me a few days, who had finished his course of collegiate studies, and whose head is pretty well stored with knowledge, and although his family are stout, healthy and happy persons, his emaciated features, and delicate frame tell too plainly of his fate. On interrogating him as to the cause, the answer was, "long and close confinement while at school," had done the whole. There is no fiction in this, all sensible men can bear witness to the truth of the doctrine.

3. Next in order, I present an evil connected with our present course of education, that the whole world should lament. It is the practice of locating our best institution in towns and cities, where every species of vice is inviting our most favored youths to partake of the forbidden fruit, "whose mortal taste" never fails to bring moral death. In cities, the best preceptors can have students under their control but a short part of the twenty-four hours; the consequence is, many are led into vicious habits, and become wrecks to their own lusts and outrages. I fear not to declare, if a youth can be corrupted, every door is open in our city institutions. From my own observation, I have no idea half the young men trained up in our cities, are much honor to their parents, or use to themselves or the world. The best citizens of our towns feel and deplore this truth. Though I would not be misunderatood. Cities are indispensable to commerce, and are useful in many respects; but they are not the best places, in my humble opinion, for Literary institutions, or for training children.

4. Again, who has not seen the pernicious influence of dress, fashion, extravagance and frolicking, in our system of popular education. I do not mean to say, our high minded preceptors inculcate these evils, but it is a fact no one will deny, that shools connected with the show and empty pageantry of cities, offer more facilities for these practices than are safe for the young. Fine dressing, spending money without judgment, attending giddy parties, shows, &c., occupy not a small portion of the precious time of youth. Neatness is a virtue, but dress, show and extravagance are no evidence of this cardinal accomplishment. I have often seen the filthiest and most slovenly youths, put on the finest exterior. A young man can be as neat, and acquire as valuable accomplishments in *homespun*, as the finest equipage, and will be as highly esteemed.

5. The last error which I am disposed to suggest in this essay, generally, never occupies the thoughts of parents or teachers. From the several unfitting practices which I have already designated, it is too obvious, much of the time of youths is spent in idleness and acquiring pernicious habits. Perhaps, not

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more than half the time is spent in gaining valuable information, which might be by a different course. By a change for the better, either the course of instruction could be much fuller, or the same could be accomplished in less time. As pointing out objections is not a pleasant employment, I will let the foregoing suffice for the present, and promise to offer remedies for some of the evils, when more at leisure. T. F.

PURE SPEECH.

When the Jews who had been at Babylon in captivity, returned to their own land, they found themselves in possession of such an impure speech, that it required learned scribes, to give them "the meaning" of their own language. All admit there have been "dark ages," and some profess to have escaped the darkness of other times, but evidently, our speech has not yet become pure. The confused language of spiritual Ashdod, is one of the greatest barriers to the spread of truth in this age, and it is by far, the ablest supporter of parties in modern times. Men become wedded to names, and a set of phrases, which they hold as dear as life. And what is most astonishing, many of these "orthodox" words convey no distinct idea to those who most love them. "Orthodoxy," "Trinity," Total Depravity," "abstract influences," convey no distinct idea to the world, and they are not received with the same acceptation by any two parties in christendom.

But my object in this short essay is not to wage war with parties, but to forewarn my brethren of the rocks and shoals which, I fear, are before us. We have so far, avoided party names, and this our honest enemies will not dispute, but there are several words in use amongst us, which are unauthorized by divine sanction, and which may at some future day, be productive of mischief. For instance, the term "Proclaimer of the Gospel," is neither scriptural nor classical, and when we can find better words in the Bible to express our ideas, I can see no use in adopting it. As another instance of the language of Ashdod, I must be permitted to mention the very common sayings, "The Reformation," and "This Reformation," which we so often see in print, and hear from the preachers. Do the brethren use these phrases to denote something that began in this century? If so, I want nothing to do with such "New Reformations." But I am told "reformation" is a Bible term. Be it so. But I affirm it was not used by Paul to designate what my brethren generally employ it to express. Paul's time of "reformation" was that of the ushering in the Gospel dispensation; but he had no allusion to the Lutheran, Wesleyan, or any other modern reformation. My brethren, let us be cautious, and remember, "current reformation," or "this reformation," is expressive of no idea in the Bible. "This reformation" is no more expressive of the Church of Christ, than the names of the current sects. "What I say unto one, I say unto all, *watch*." T. F.

BELIEF OF THE HEART.

The great Apostle to the Gentiles, said, "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The question might be emphatically asked, what is it to believe with the heart? The Saviour connected the understanding of the heart with seeing with the eye, and hearing with the ear, and if understanding the truth, is associated

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with the understanding, the truth must be perceived before any one can believe it. When a man hears, and comprehends the truth, as a consequence, he believes and loves it, and makes confession unto salvation. No speculation in reference to God or his Son, is belief, but reliance on the facts of the Gospel leads to conversion, remission of sins, and all the blessings of the *new* institution. A man can be assured he believes, when he doubts not the promises of God, but on them alone he unwaveringly trusts for the salvation of his soul.

THE GREEK LANGUAGE.

This is an age of controversy, and it behooves every one who aspires to a critical knowledge of the Scriptures, to avail himself of all the possible facilities of acquiring information. It is generally admitted most, if not all the New Testament, was written in the Greek language, and that translations are all more or less defective. These propositions being conceded, I know of no aid, more essential in gaining a correct knowledge of the word of God, than acquaintance with that language. It does not require a great while, for any English Scholar to get sufficient information of the Greek to satisfy himself, as to the construction of most passages of Scripture. I am aware there is a good deal of truth in the old age "a little learning is a dangerous thing;" but the Christian should study the Greek language, for his own satisfaction, and to be the better able to teach the whole truth, with more confidence, to the world, and not for vain show. No young man should be content, without the means of reading the word of life in the original tongue, and it is in the power of most industrious persons. T. F.

PROGRESS OF CHRISTIANITY.

In reflecting on the rapid progress of the Christian religion in the times of the Apostles, and the first century after them, and contrasting it with its progress at the present time, I cannot but be forcibly struck with the vast difference in its advancement, during the too periods; and in speculating on the causes of the difference, almost the only reason I can assign, is, the conduct of the professors of religion, is not in accordance with the precepts of their holy religion. I refer not now, to those moral duties towards our God, and our fellow mortals, which alas, are so often violated, that the mouths of zealous proclaimers of the "glad tidings," are almost silenced by the reproaches from the watchful men of the world, but to the fact, that the great majority of professors have lifted the burden of teaching the disobedient, from their own shoulders, and imposed it on a few, who proclaim the gospel.

It seems now almost to be considered an axiom that it is the duty of the preacher to convert the world, and of the members of a congregation to attend faithfully to their worldly affairs, but if I may be allowed to raise my voice, no not I, "if any man speak let him speak as the oracles of God," if the apostles may be heard, how strongly will they condemn such a sentiment. "Be ye ready always to give an answer to every one that asketh you, a reason of the hope that is in you, with meekness and fear." (1 Peter, iii, 15.) Any person who reads the first nine verses of that chapter, can come to no other conclusion, than that it was addressed to the *brethren*, and not to any preacher; hence, it is plain that quotation has not been misapplied, and it is the duty of all to obey the law, and

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always be ready. The above receives what it scarcely needs, confirmation from Paul, (Heb. v, 12) "For when for the time ye ought to be *teachers*, ye have need that one teach you again, what are the first principles of the oracles of God." What stronger evidence could we desire, of the duty of the common soldiers to share in the conflict, and not leave their leaders to fight alone? Let us examine how the primitive christians acted: in Acts xi, 19, we learn that those who were scattered abroad, travelled as far as Phœnice, and Cyprus, and Antioch, preaching the word;" the 8 ch. and 1 v., informs us positively, who were scattered abroad; "at that time, there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad, * * * *except the apostles*;" here we see the leaders left behind, and the common soldiers ardently engaged in the cause.

Contrast those times with the present; now, a man joins the church, attends service once a week or month, as the case may be, perhaps reads his Bible a little, on Lord's day morning, attends most faithfully to his worldly affairs during the week, scarcely thinking of his sinful fellow mortals, and at last drops into the grave, over which an epitaph is inscribed, stating that he was, for many years, an exemplary member of such a church, and died rejoicing in the hope of immortality. Is such a course consistent with the divine command, "as ye would that others should do unto you, do ye so unto them;" would we not desire our friends to tell us of our danger, if they saw us going directly over a precipice, how then can we be excused for not telling our brethren of their danger? Does a man love God, who seizes no opportunity of advancing his cause, but lets his sinful brethren run on in their wicked course, without one word of expostulation; does a man love his brethren, who never, never, says one word to persuade him from the path of ruin; can such a man meet with approbation from the Great Judge?

If disobedience to *one* command, will bring strong condemnation, how much stronger will our condemnation be, when by a course of conduct, we disobey two commands, "Be ye ready, &c." and "as ye would that others should do unto you, do ye so unto them;" how much stronger will it be, when by our course, we disobey those two commands, and a third also, "Love thy neighbor as thy self?" And why may we not act as did the primitive christians; are the souls of fellow beings less valuable now, than they were then; are the promises of the gospel less cheering now, that our hearts are not so strongly influenced; is that salvation, which the God of love has placed in our power not worthy of equal attention now, that we are not filled with the same zeal?

Let us arouse from our lethargy, and girding on our armor, go forth to the combat, with the sword of the Spirit in our hands, and subdue the enemies of the cross, that they may enjoy eternal life.

Above all, let us act as the apostle commands, "with meekness;" let us with hearts glowing with gratitude and love to our heavenly Father, endeavour to adorn our characters with all the christian virtues, and so to act that others seeing our good works may glorify our Father in heaven; then, indeed, to every one who asked of us, a reason of the hope that was in us, our replies would have a hundred fold the effect they would otherwise have.

We should endeavor to advance the cause of God, though he had not commanded us to do so; how much more readily ought we to act, when he has com-

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manded us, and obedience to that command will bring reward. A most glorious aspect, truly, would the followers of Christ present to the world, could they be seen walking in love to God and man, visiting the fatherless and widows in their afflictions, the sick and the imprisoned, comforting them and relieving their wants; carefully avoiding every appearance of evil in their conversation and behaviour; endeavoring to teach and persuade men to forget their animosity, and obey the Saviour; instead of permitting them to drop unadmonished into the grave; soon, indeed, would every morning's sun beam on countless thousands of thankful hearts, rendering up ascriptions of praise and thanksgiving to the glorious Majesty of Heaven. B.

ESSAY ON CREEDS—BY JACOB CREATH.

Our reason for discussing the subject of human creeds at present, is, that much has been said and written on this topic recently, by the Baptist denomination, and by the community generally. And as the Baptists differ upon this subject, as well as upon others, and as it is presumed that a majority of them are opposed to human creeds, it would seem to be due from us to the community, to set forth our reasons respectfully for so doing. This we do the more cheerfully, because several years have elapsed since the discussion commenced, and because you have seen the strongest arguments in favor of the utility and importance of human creeds, set forth by Dr. Miller of Princeton, condensed, revised, and extensively circulated by the Franklin Association. As the difficulties on the side of the opposers of human creeds are represented to be appaling and almost insurmountable, we shall state some of our principal objections to them, that you may be convinced that the difficulties on the side of their advocates are equally as great, if not more insurmountable than those on our side. We shall offer no other apology for this communication than its importance. We shall use the phrase *confession of faith*, in its generally received and popular acceptation. We understand by it, such an one as the Popish manual, the prayer book, the Westminster, and the Philadelphia confession of faith.

We lay down, and shall endeavor to establish, the subsequent propositions, viz: 1st. That human creeds are unauthorized by Heaven; 2d. That they are only necessary to human establishments; 3d. That they occupy the same relation to these establishments that the Old Testament does to Judaism, the New Testament to Christianity, the Koran to Mahometanism, and that Oracles do to Paganism; they are the life-blood of the systems, without which they cannot exist.

After the Jews were called out of Egypt they had no king for the space of 450 years, except God himself, who promised to reign over, and protect them as long as they would obey him. In the days of Samuel the prophet, they became dissatisfied with the government of God, and petitioned the prophet to give them a King; he remonstrated against it, but a King they *would* have, who was of their choosing, but not of God's appointing. Their choice of him was a virtual renunciation of God, hence, he says to Samuel, "they have rejected me, that I should not reign over them." This fashionable King proved to be a curse to them, as our creeds have to us. Their kings, their idols, their rebellion and idolatry, ultimately ruined them. The first idol god that the

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Jews ever had, the golden calf, a most beautiful creature, proved a curse to them, and was an imitation of the first idol that ever was made, the Egyptian Apis, which was an ox with a bushel turned over his head, representing Joseph and the seven plentiful years in Egypt. But this calf was prohibited by their law, and therefore Moses would destroy it, notwithstanding it grieved them much.

Paul says, "these things are examples or types to us, to the intent, that we should not lust after evil things as they did, and there fell twenty three thousand in one day. And whatsoever things were written aforetime, were written for our admonition, upon whom the gospel age or dispensation has come." We must put away these kings, these calves, these golden wedges and babylonish garments, or we shall never be able to stand before our enemies; we shall not be able "to stand fast in the liberty wherewith Christ has made us free." From these examples then, we see that both the kings and calves of the Jews, were unauthorized by heaven; and so are human creeds, by the christian law, the New Testament; because, they must either be lawful or unlawful, authorized or unauthorized; they cannot occupy a middle ground. The correctness of the following maxim, adopted by protestants when combatting the Catholics, (and the Baptists have often been necessitated to use it against their Pædobaptist brethren,) has never been questioned, viz: That whatever the Scriptures do not authorize, they forbid; if they do not authorize, or support the infallibility of the pope, the mass, the images, the baptism of infants, they forbid them; *for this plainest of all reasons*, that whatever is not in the book, must be out of it, it is human, and is nothing in religion.

We shall here draw an important distinction between faith, knowledge, opinion and tradition.

"The words, *faith*, *knowledge*, and *opinion*, should never be confounded. I *believe* what is testified to me, I *know* what I have observed and experienced, and I am of *opinion* in all matters merely speculative. I believe that Jesus Christ died for our sins—because it is testified to me; I know that the sun shines, the wind blows, the rain falls: and I am of opinion that all infants dying are saved. Faith is bounded by testimony, knowledge by observation and experience, and opinions commence where both these terminate, and may be as boundless as God's creation, or as man's imagination. There is one faith, says the Apostle, but no where in the volume is it said that there is one opinion." Honest men have always differed in their opinions, and will differ till the end of time.

Doctor George Campbell defines tradition thus: (Dissertation, page 266) "Here let it be observed, by the way, that the word *paradoseis*, as used by ancient writers, and sometimes by the sacred penmen, does not entirely coincide in meaning with our word *tradition*. The word tradition, with us, imports, as the English lexicographer rightly explains it, any thing delivered orally from age to age: whereas *paradoseis* properly implies, any thing handed down from former ages, in whatever way it has been transmitted, whether by oral or written testimony; or even by instruction conveyed to others, either by word or writing. In this last acceptation we find it used in Scripture: 2 Thess. ii, 15, "hold the traditions, *tas paradoseas*, which you have been taught, whether by word or our Epistle:" 2 Thess. iii, 6, "now we command you, brethren, by

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the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walketh disorderly, and not according to the tradition which he received from us." It is only when the epithet *agrapha*, unwritten, is added to *paradoseis*, that it answers exactly to the English word; whereas, all historical evidence comes under the denomination *paradoseis*, tradition. In this acceptation of the term, therefore, to say we have such a tradition, is the same as to say, in English, we have this account transmitted from former ages." According to this definition and criticism, creeds are written *traditions*, which are every where condemned by Christ and the apostles. The great contest among the Jews at the birth of our Saviour, was, whether the written law alone was of divine authority, or whether that with their glosses and traditions, added to Moses and the Prophets, whose praises they celebrated in the loftiest strains, while they were entirely ignorant of their true import, and were living in the daily violation of their plainest and most important precepts. They have been followed by vast multitudes in every age since. They had two laws, one was given to Moses and was recorded in his writings, the other was delivered to Aaron upon Mount Sinai, he delivered it verbally to the next high priest, and he to the next, and so on until these traditions were finally collected into a book called the Mishna, by Rabbi Jehuda.

Our creeds answer to these traditions.

All the arguments employed by protestants in favor of the antiquity, utility and importance of human creeds can be successfully employed by the Catholics in favor of the whole system of anti-christ. If human creeds may be lawfully and innocently used without either apostolic precept or example, so may the cross, the infallibility of the pope, and the baptism of babes—there is as much scriptural authority for one as the other—they stand or fall together. The *onus probandi*, burden of proof, in this case, *rests upon the advocates of human creeds, they affirm their utility, and they are bound to prove it by the Scriptures,—or the cause is gained by us.* Thus we have endeavored to prove that human creeds are unauthorized by Heaven, and *in facto* prohibited—that they are written traditions, and are nothing more than the doctrines and commandments of men, which are every where condemned by Christ and his apostles, and that they stand on the same footing with the whole system of popery or anti-christ.

We shall now attend to our second proposition, which is, *that human creeds or opinions are only necessary to human establishments;*—or as it is expressed by the author of the "Reign of Grace," Abraham Booth, who stands pre-eminent among the English and American baptists,—"they are only necessary to human establishments, since the days of Constantine the great," since which time the spouse of Christ has been disrobed of her native majesty, beauty, simplicity, and purity, and has been adorned with the meretricious attire of human institutions and inventions. During the three first centuries of christianity, when it was purer than it has ever been since, there were no human creeds—nor until the year three hundred and twenty five—when Constantine the great, called a council of three hundred and eighteen luxurious and ambitious clergymen, over whom he presided in person, and which was after christianity had weathered all the storms of pagan persecution, which is described in the sixth chapter of the Revelation of John.

Now, in establishing our second proposition, that human creeds are only necessary to human establishments, or, which is the same thing, they are un-

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necessary to christianity, we have only to prove that it existed before them, and even exists in opposition to them. The congregations planted by the Apostles were numerous, united and happy without them, and as his kingdom did not need them in its infancy, when it had two popular religions of antiquity to contend with, most certainly it does not need them *now*. If any creed *other than the New Testament*, had been needful, he would have told us, or given it to us. If human creeds are necessary to the existence of christianity, it follows, consequently, that christianity *cannot* exist without them. But christianity *did* exist more than the three first centuries without them. Therefore, they are not necessary to the existence of christianity. But, again, if they are necessary to the existence of christianity, then the New Testament is defective; for, if the New Testament is sufficient to the existence of christianity, then human creeds are not necessary. If any man, therefore, *contends* that human creeds are necessary to the existence of christianity, he, at the same time, and by *all* the *same arguments*, contends that the Scriptures of the Holy Spirit are insufficient—that is, imperfect or defective. Every human creed is predicated upon the inadequacy, that is, imperfection of the Holy Scriptures to the existence of christianity. If then, christianity did stand, and walk, and run, and contend with all opposition, Jewish and Pagan, without the aid of human creeds, during the three first centuries of its existence, when it was in its infancy, most certainly it can do it now, when it is eighteen hundred years old, unless we intend to apply the common proverb to it, "once a man and twice a child."

The unavoidable inference to be drawn from the above reasoning is, that human creeds are not necessary to the existence of christianity,—but are necessary to the existence of self-created bodies, or human establishments. —"The Apostles and primitive christians never thought of collecting into a regular system the principal passages in the Holy Scriptures, or of demonstrating them in a scientific or geometrical manner. They studied to express its influence in their dispositions and actions. Their method of teaching was as simple as the Gospel itself—they used no subtleties, no art, no philosophy." The congregation or kingdom of Christ, was cemented together by no other ties than those of faith, hope, and love. Dr. Mosheim, the ecclesiastical historian, says, vol. 1, p. 5, "As long as the Scriptures were the *only* rule of faith, religion was preserved in its native purity; and in proportion as its decisions were either altered or postponed to the inventions of men, it degenerated from its primitive and divine simplicity."

This is worthy of being memorized by every christian, and reader of this Essay. "I find (says Cecil,) a grand peculiarty in the Bible, which seems to say to all who attempt to systemize it, I am not of your kind, I am untractable in your hands—*I stand alone*. The great and wise shall never exhaust my treasures, by figures and parables—I will come down to the feelings and understandings of the ignorant—*leave me as I am, but study me incessantly*." Martin Luther said, "I had the whole body of the papists to oppose, I preached, I wrote, I pressed upon men's consciences the declarations of the word of God, but I used not a particle of force. It is not I, I repeat it, but the *Divine Word*, [not creeds, nor dogmas, nor speculations,] which has done every thing." In this controversy, we occupy the Apostolic, the Puritan, the Protestant, and reformation ground, which is the Bible; the *Bible* is the religion of Christians. We have the right to ask for Apostolic precept or example, for a scriptural com-

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mission, for a divine warrant, and the advocates of human creeds are bound to produce it, or cease to speak of their utility in preserving the unity of the church. Are they from Heaven, or are they of men? If they are from Heaven, we will tamely submit our necks to them—if they are of men, we must firmly and resolutely resist them. If they are from Heaven, it is wicked and blasphemous in us to resist them; if they are of men, it is wicked and blasphemous to wreath them about men's necks. Neither our fathers nor we are able to bear them. Are they obligatory? how far are they binding? and who made them authoritative? The Bible contains the laws and institutions of Heaven—the creeds contain the opinions, the commandments and traditions of men, and are *human* BIBLES. The Bible is an infallible rule—the creed is a fallible rule—the Bible is binding upon men—the creed is not binding—the Bible is something—creeds are nothing but the invention of men. The Bible came from Heaven, and human creeds came from London, Westminster and Philadelphia. The Bible is necessary to the existence and unity of Christ's Kingdom—human bibles are necessary to the existence and perpetuity of councils, of the dominion of the clergy over the laity, and to the existence of religious politics.

BAPTISM—BY JAMES FISHBACK.

From the fact that *rumor* has sounded through this country that DR. FISHBACK said, on divers occasions and in the hearing of different gentlemen, that he was convinced by the arguments of Mr. Rice, in the late debate with A. Campbell, that infant sprinkling was authorised by the Bible, and infants should be members of the church, we think it an act of justice to him, to let him speak for himself. If Doctor Fishbach is a hypocrite, and said things with which he is charged, the public should know it; but if not, the world should know his position. The Doctor says to a friend in this city, who addressed him with reference to this report:

"DEAR SIR:—I heard nothing at all in the debate that I thought in any degree supported Infant Baptism or Sprinkling. Since I investigated the subject of baptism, I have had but one opinion about it, and that is, that in the Apostolic age, immersion was the only baptism. I never said, nor do I think that *Sprinkling is a valid divine baptism.* I say that sprinkling is a total misapprehension of the ordinance of the New Testament, and I have no doubt that many are immersed with wrong views of the ordinance. So that no view of baptism is itself an infallible test of the Gospel truth, or christian character in the subject or administrator. I believe that *Baptizo*, and it was proven in the debate, is a word of a specific meaning in regard to the ordinance of the Gospel, and means to *immerse* as truly as the burial and resurrection of Jesus Christ in the christian faith and religion are specific. Upon the part of his resurrection, the religion and kingdom are based, as are the faith and hope and triumph of his true disciples. Sprinkling has no meaning here. Baptism is an *action*, not a mode. Our Pedobaptist friends say that purification is what is meant by baptism, and any mode of applying water will do. This is wholly gratuitous. In the Apostolic age, and for a longer period than the first century, baptism was so well understood by all without any explanations about it, than what were connected with and explained by the preaching itself, that there was but one sentiment concerning it. When Jews, Samaritans and Gen-

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tiles, were preached to, as soon as they believed, they were baptized at once into the name of Jesus Christ. The Apostles never preached a sermon in which they did not exhibit Jesus Christ crucified for our sins, buried and risen as the essential and prominent objects of discourse. Those who believed were baptized, or immersed into this very truth, and put him on as Prince and Saviour. I am yours, &c. JAMES FISHBACK.

ORDER OF THE CHURCH AT ROCK SPRING, RUTHERFORD CO., T.

To the Editors of the Christian Review:—

GENTLEMEN:—In the January No. on the 24th page, I see five interrogatories which I consider of vital importance to the improvement in knowledge of Christian duties. In what State and County does the church meet of which you are a member? and what is your Post Office? Mount View, Davidson Co., is my Post Office; Rock Spring Church, in Rutherford County, about 15 miles south of Nashville, is the place of my membership. This church has 90 white members and 30 coloured brethren; 43 white males and 47 females. We meet the first and third Lord's day in each month. The Baptist brethren having the right to half the time. (Bad plan.—ED.)

You ask for what purpose we meet? I answer, to express gratitude for the many blessings that we have received from our Heavenly Father through his Son and our Redeemer Christ. To break bread and drink wine in commemoration of the broken body and shed blood until he comes. After this we sing and each member contributes what he or she thinks fit. You ask whether we have Evangelists, Bishops and Deacons, and whether the church performs its duties towards them? This is a question I do not feel competent to answer. Brother Randolph Hall is our Evangelist; he meets us punctually once a month and preaches to us, and we compensate him sparingly; but probably as much as we ought until he teaches us our duty and declares the whole duty to the Disciples as their Evangelist. We have Bishops 2, and Deacons 2, nominally. Of the latter I am one, and knowing my want of knowledge, I am induced to respond to these interrogatories, hoping the brethren that are better informed, will take the matter under consideration, and teach and be taught until we can learn what is right and then do it. This is my earnest desire.

Your last inquiry is, how many additions the last year? I think eighteen. How many departed from the faith? I know of none, but one. Brother Holt has joined the Mormons, as I am informed. Though, on this subject, I am sorry to inform you that out of the ninety white members, there is much the largest portion do not attend our first day meetings. This does not indicate they are true disciples. I wish you to receive this from a brother, and take it for just what it is worth. BEVERLY NELSON.

Will the brethren do likewise?—T. F., ED.

EARLY TRAINING MOST IMPORTANT.

"If a child is neglected till six years of age," says Brougham, "no subsequent attention can recover it. If to this age he is in ignorance and dissipation, in baseness and brutality, in that vacuity of mind which habit creates, it is vain to try to reclaim it by reading and writing. You may teach it what you choose *afterwards*, but if you have not prevented the *formation of bad habits*, you will teach in vain. With children under the age of six years—school learning, should not be the chief consideration, but the formation of moral principle."

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LUTHER'S CATECHISM.

To the Editors of the Christian Review:

The following is an extract from Luther's Catechism; and contains the whole article on baptism. It was translated several years ago, by Charles Artz, of Pittsburgh. It shows how Protestants have degenerated, since the days of the great Reformer.

"1st. What is Baptism?

"A. Baptism is not common water all alone, but it is a water of God's institution, and combined with the word of God.

"Q. Which is that word?

"A. It is the testimony of Matthew, last chapter, where our Lord Jesus says: Go ye out into the world, and teach all nations, and baptize them into the name of the Father, and the Son, and the Holy Spirit.

"2d. What gift is bestowed or what advantage obtained by baptism?

"A. By its effects our sins are forgiven, our souls are delivered from the power of death and Satan, and eternal happiness is bestowed to all who believe that God means to do all that he has said and promised.

"Q. Which are these sayings and promises of God?

"A. Our Lord Jesus Christ says, according to Mark's record in the last chapter,—he who believes and is baptized, shall be saved; but he who believes not shall be condemned.

"3d. How can water do such great things?

"A. Sure enough, it is not the water that does it, but the word of God which is with and by the water, and the faith which believeth that such word of God in the water is true: for without the word of God, the water is simply water and no baptism; but with the word of God it is become a baptism; that is a most gracious water of life and bath of regeneration by the Holy Spirit, as Paul says in the Epistle to Titus, chapter iii, "God saves us through the bath of regeneration, and renewing of the Holy Spirit, which he poured out on us richly through Jesus Christ our Saviour. That being justified by his favour, we might be made heirs according to the hope of eternal life. This doctrine is true.

"4th. Such water immersion, then, what does it mean?

"A. It means that the old Adam within us, through daily repentance and reform, must be drowned, and die with all the sins and bad affections; and that daily there must come out and rise up a new man, to live in righteousness and purity before God to all eternity.

"Q. Where is this writing in Scripture?

"A. Paul in the Epistle to the Romans, chapter vi, says: We have been buried together with him by immersion into his death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also shall walk in a new life." R.

The foregoing signed "R," was sent to me from the State of New York, showing what Luther taught on the subject of Baptism; suffice it to say that all the learned of all ages, since the coming of the Messiah, have taught the same thing in substance, but they have not practised what they preached, for the last twelve hundred years. It was the revival of the practice that raised the hue and cry against the current "Reformation." In 1823, Bro. A. Campbell in a debate with W. L. McCalla, openly vindicated the doctrine of "bap-

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ism for remission of sins," and might have continued to preach it until now without opposition, had it never been reduced to practice, but in a few years afterwards it was reduced to practice by Bro. Walter Scott and others here in Ohio, since which time it has been every where spoken against, as though it were something new and unheard of before; whereas every prominent reformer from Luther down to the present day, have taught the same thing.

In haste,

Jamestown, Ohio, February 1844. M. WINANS.

TO OUR READERS.

Having no object in view but the real benefit of the world, and believing the CHRISTIAN REVIEW will be well calculated to lead its readers to investigate the truth, we ask the friends of the Christian religion, to exert themselves to give the work a wide circulation. There is no subscriber who has not a friend that can be induced to subscribe for the Review, and if all subscribers would take this matter into consideration, the list of readers would be very considerable in a very short time. Will you, Brethren and Friends, earnestly think of this subject?

☞IDLENESS in christian communities, is the mother of sloth, lukewarmness, and moral death. He that gains a rich reward in any pursuit, must be punctual, diligent, and zealous.

NEWS FROM THE CHURCHES.

As it is our intention to give our readers all the information possible in reference to the progress of truth, we respectfully invite brethren, throughout the country, to send us monthly reports. Tell us, Brethren, where you labor, your success, and your reverses.

Bro. D. G. LIGON, of Moulton Ala., who was immersed in June, 1843, has zealously advocated the cause of his Master, at all convenient seasons, ever since, and writes, that "on a visit to Triana, Ala., seven most intelligent persons became obedient to the faith." Prospects are also good for many other additions.

On a visit of the writer, to Clarksville, in the month of December, '43, four were immersed, all of whom, I believe, had been or were members of the Methodist church. One mother in Israel, was added from the Baptist. I also visited Gallatin, Castalian Springs, Hartsville, Rome and Lebanon, at all of which, many intelligent persons were disposed to hear the truth. Dr. John McCall was obedient at Rome. We need humble, intelligent and faithful teachers, to "push forward the conquests of the Redeemer's kingdom." How many young men will enlist as heralds of the cross in 1844? T. F.

☞BRO. C. CURLEE, of Cannon County, Tenn., writes, "I have had the good company of Bro. L. N. MURPHREE some too weeks. We visited the brethren at Philadelphia, Warren County; immersed seven, and one was added from the Baptist. I am going to ride this year as an Evangelist, in Bedford, Franklin and Warren counties.

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PROPOSALS

FOR PUBLISHING IN THE CITY OF NASHVILLE, A MONTHLY PERIODICAL, ENTITLED THE

CHRISTIAN REVIEW.

A work devoted to Primitive Christianity, affording facilities for investigation, and reports of the general progress of truth, is believed to be much needed in the South-West. Individual enterprise has already done much to remove erroneous views and unfounded prejudices, but the plan proposed in the CHRISTIAN REVIEW contemplates a larger sphere of action, and more extended means of advancing the cause of the Bible.

In pursuance of this object, at a meeting of the disciples of Christ, from various parts of Tennessee, at Rock Springs, Rutherford county, Tennessee, September 18th, 1843, it was unanimously resolved, a journal, advocating the interests of the Church of Christ, should be established in Nashville, commencing January, 1844.

W. H. WHARTON, J. C. ANDERSON, and T. FANNING, were requested to procure the aid of competent brethren in several of the States, as Corresponding and Reporting Editors; to make the necessary arrangements for publishing such a paper as they might think the times demand; to act as a Reviewing and Revising Committee, and take general superintendance of the work. JNO. M. BARNES, of Middle Tennessee, W. D. CARNES, of East Tennessee, and JNO. R. HOWARD, of West Tennessee, were requested to represent their respective divisions of the State in the Editorial department. The CHRISTIAN REVIEW will be devoted to the cause of the Bible, embracing first principles, organization of Churches, order of worship, perfection of Christian character, the union of saints, the study of prophecy, religious education, and every other topic which will contribute to render christians more intelligent and spiritual.

The work will consist of 24 pages, neatly stitched, with a colored envelope and title page, and will be issued monthly, at ONE DOLLAR, *and no paper will be sent to any one until the money is received.*

Any one who will obtain ten subscribers, and remit the money, free of postage, shall be entitled to one copy for his trouble. Ministers of the Gospel are expected to act as agents, and the publishers would be pleased for any others to do so, who feel sufficient interest in the publication.

Letters addressed to "Christian Review, Nashville," post paid, will receive strict attention. It is desired that returns be made as soon as possible.

CORRESPONDING EDITORS.—W. D. Carnes, Knoxville, Ten.; Jno. M. Barnes, Columbia, Tenn.; John R. Howard, Paris, Tenn.; W. W. Stevenson, Little Rock, Arkansas; M. Winans, Jamestown, Ohio; Jacob Creath, Jr., Palmyra, Mo. A. GRAHAM, Marion, Ala.; JAMES E. MATHEWS, Jackson, Miss.

PUBLISHING AND SUPERINTENDING COMMITTEE.—Wm. H. Wharton, J. C. Anderson and T. Fanning, Nashville, Tenn.

Nashville, Tenn., October, 1843.

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☞We owe Bros. GRAHAM and MATHEWS, an apology for not adding their names to the list of Corresponding Editors long since, but owing to the neglect of one of the Publishers, they were left out. We were told to do so by one of our Editors here, but being so pressed with work, we entirely forgot it. We hope the brethren will write often, and be so kind as to accept our apology for this neglect.

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CHRISTIAN REVIEW.

VOL. I. NASHVILLE, MARCH, 1844. NO. III.

CHURCH ORGANIZATION—NO. 3.

In the previous Nos. of the Review, I have attempted to call attention to the subject of church organization; but yet, I am not assured the brethren desire this matter discussed. I have been satisfied for years, accurate and full instruction on this subject is of absolute importance to the prosperity of the churches. No nation has ever existed long without good government and strict organization. Rome was once powerful, but her citizens gave themselves to luxury and idleness, and lost the form and authority of government; the consequence was annihilation to the proud mistress of the broad earth. While the discipline of Greece was strict, she was the light and admiration of the world, but when the reins of government were slacked, she fell, and has lived only in faint memory since. When Napoleon embarked for Russia, his army was numberless and his soldiers stout and brave, but any one who will examine the history of that event, will soon learn, his fall and miserable fate were the result of partial organization and want of good government, more than the opposition of the enemy. Communities and nations fall to atoms more frequently, from their own magnitude and want of discipline, than all other causes. The Jews were once God's host, and the terror of all nations,—they forgot government, lost their organization, and the consequence is, they are now a "hiss" and "proverb" to the ends of the earth.

The meanest causes are upheld, and strengthened by rigid laws and submission in the subjects. See the prosperity of the present Roman hierarchy—how has this scarlet mistress of abomination lived fifteen hundred years? The story is soon told. Government and submission have accomplished all. Look, my brethren, at the prosperity of what you denominate corrupt religious establishments around you. How do they live and flourish in this enlightened age, while better causes are still obscure? They have laws, and live and die in their defence. It is preposterous in the extreme to think of a good government sustaining itself, while the subjects are ignorant of its principles and neglect its ordinances. While the Jews knew their institutions and taught their children its precepts, the world could not withstand them, but when these cardinal matters were neglected, they were as feeble as the ill-fated Sampson shorn of his locks.

We have espoused the best cause in the universe, and by putting on the whole armor, the ends of the earth will soon be electrified; but if we fail in our duty, God will evidently visit us with fearful judgments, and and we may yet become the reproach of nations.

With these reflections, I will proceed another step with the subject under discussion. I do not wish to go too fast, and I humbly trust the breathren will bestir themselves in their researches till we are fully equipped for the battles of the God of Jacob.

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In the present essay, I wish to present barely two points for the next month's reflection.

1st. The primitive churches were fully organized with government, officers and obedient subjects. That the Apostolic teaching, which we now have in the New Testament, constituted a complete government, I have abundantly shown in previous Nos. That *officers* were necessary for perfect organization may be learned from the Acts of Apostles and letters of Paul and Peter.

When the Saviour ascended on high, he not only led captivity captive, but bestowed gifts on men. He gave apostles, prophets, evangelists, pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This was to enable the saints "to be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." But by "speaking the truth in love," they were "to grow up into him in all things, who is the head, even Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working, in the measure of every part, maketh increase of the body unto the edifying itself in love."

If the Saviour of man employed such means to accomplish such results, who would presumptuously contend such agencies were not necessary for the same joyous state of affairs in the nineteenth century?

2dly. Was the primitive organization intended as a model to churches through all time? An objector may say, "these offices were *divinely* gifted, and of course the organization was miraculous, and inasmuch as we see no miracles now, such organization is not practicable." True, men could not preach at first without being "sent" and specially and miraculously inspired; but not so now. The institutions of heaven were then locked up in the secret chambers of God—not so in this age. The miraculous displays were only intended to *give* and *attest* the simplest instructions, and these instructions had the sovereign effect to perfect the body of Christ. We have the same, without personal inspiration, and yet they are as miraculous and are fraught with as much authority, as they were in the Apostolic age. These tongues, signs and wonders were only in part—or were parcels of one great whole we now have. Hence the conclusion, that we are more wonderfully favored with revelations, than the individual Apostles.

In the incipient states of society, government and organization commence by means different from those which perpetuate them. For the sake of distinction and the greater perspicuity, I will for the present style the first officers, their work and the organizations all *extraordinary;* but having shown the purposes as well as necessity of these measures, I ask the candid reader, if he is to suppose there was any meaning or permanent benefit in these things, if they were not intended to exhibit a model for all future organizations?

Before dismissing this subject, I will state it as a fact hereafter to be proved, that a church of God was never formed, and cannot be at this day, without either extraordinary or ordinary officers, and divine organization.

Brethren, think of these matters, and think seriously and fast.

T. F.

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To the Editors of the Christian Review:

GENTLEMEN:—No. 1, vol. 1, of your periodical was laid upon my table by a friend. On the last page I perceived a dignified, fair and unequivocal manifesto of the course proposed to be adopted by you as "conductors of the Christian Review." I was struck with the coincidence of your opinion and my own views of propriety in the premises. When I had the honor of editing a religious journal, my motto was "*both sides—fair play.*" You have been pleased to say, p. 24, "We *seek* and *invite* investigation on every topic connected with man's salvation; and therefore, we say to Jews, Catholics, Protestants and all the world, our pages will *always* be open for fair discussion; provided, however, that all articles be written in a respectful manner, are short, and bear the author's real name: *We are for fair sailing.*" And so am I. Permit me, therefore, to solicit most respectfully to be permitted to answer for myself touching certain things whereof I have been accused by a certain writer (one of your corps editorial, I opine,) over the initials "T. F." who has performed the "*irksome*" task of writing a "Review of a 'Treatise on Christian Baptism, collated from divers authors, with original notes and criticisms, being a review of Campbellism, by T. W. Haynes'" The "*preface*" to "T. F.'s" review embraces three items. The *first* item amounts to absolutely nothing worthy of notice. The *second* item developes most palpably the gross ignorance of the writer in reference to the views of the Baptist denomination. He asks "Is it possible my Baptist friends teach that Baptism is an ordinance for christians to perform?" To which it may be replied, that this principle distinguishes them emphatically from Jews, Catholics, Protestants, and the world as a "peculiar people." He quotes from Mr. Howell on Communion, p. 117, as teaching that "Christian Baptism is the only authorized mode of entrance into the visible church." "This was enough," says T. F., "I looked no further." Herein T. F. erred. Had he "looked further" he might have saved himself the misfortune of misunderstanding and consequently of misrepresenting Mr. Howell and the whole Baptist denomination. Mr. Howell, in common with all Baptist writers of any conspicuity in every age of the church, from Luke to the nineteenth century, maintain that *christians only are to be baptized* and *christians only are to be received into the visible church.* T. F. seems to adopt the Roman Catholic doctrine that "*in the church visible,*" is a phrase equivalent to "*in Christ*"—"*christian.*" The plain inference from which doctrine would be that other papal dogma, that *out of the church visible there can be no salvation.* T. F. is challenged to name the page of any standard Baptist author of eminence in which the doctrine is taught that any one not "*in Christ*" is entitled to baptism. The author of the Treatise reviewed by T. F. limits baptism to christians only by the phrase "Christian Baptism," and feels himself fortunate in having been so understood by at least one reader. But "I saw the expression *Review of Campbellism,*" says T. F., "and the thought occurred to me that this is a time of extreme indulgence." Indeed, is it a time of great indulgence in the United States of America in the nineteenth century. In the years 1843-4 in Tennessee, there is no Pope, Inquisition, Council, Sanhedrim, Emperor, King, Queen, Potentate, Governor or Magistrate, or censor of the press, who may constitutionally, or lawfully, under the terrors of an "*auto de fe,*" forbid any man, even "a Baptist preacher," from writing and publishing "a REVIEW of Romanism, Protestantism or Campbellism." This is certainly a time of most extreme indulgence and

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if this article shall be denied admission into the "Christian Review," I shall be reluctantly compelled to the conclusion that if T. F. had lived in another century and in another land, and had possessed his present spirit and identity, that such "a time of extreme indulgence" by his consent had never dawned upon the world. Why should this expression be so offensive? It was most assuredly not intended by the author of the "*Treatise, &c.*" to be understood in any unkind sense. Alexander Campbell, himself shall be our apologist. In his CHRISTIAN SYSTEM," p. 102, he says: "So many items of the Apostles' doctine and so many notions of Calvin combined produce the compound called Calvinism." In this quotation substitute the words *Campbell* for *Calvin* and *Campbellism* for *Calvinism*, and how apropos! He continues: "So many items of Luther's opinions compounded with the Apostles' teaching make Lutherism." Here read Campbell instead of Luther and Campbellism instead of Lutherism, and can it be opprobrious? But further: "And so many portions of Wesley's speculations compounded with certain portions of the New Testament, make the compound called Methodism." Thank you, Mr. Campbell, a thousand thanks to you for this definition. Instead of Wesley read Campbell, and for Methodism substitute Campbellism, and your position is unequivocally defined. And in an article prepared by Mr. Campbell himself, for the "Encyclopedia of Religious Knowledge," he begins "Disciples of Christ, *sometimes called Campbellites.*" Can you find such an uninspired substitute for BAPTIST? But in reference to *names* I desire to write a chapter for your periodical at some future period. The *third* item is either not candid or intentionally unfair. You charge me with quoting from Mr. Campbell's works without any acknowledgment. On page 51 of my Treatise, I say in so many words "the treatise on the "*Covenants and Seals*" prefixed to the present volume is *copied* from the Appendix to the Debate of Messrs. Campbell and Walker." T. F. either reviewed a work which he had not read, or this fact probably escaped his notice. He will doubtless correct this error. He says of Mr. C.'s treatise on the Covenants, "the style was manly, spirited, classical, clear and scriptural." "What learned Baptist, said I, has done this? I could think of none who wrote on this wise." He could not have been very familiar with Mr. C.'s writings certainly. But it was a Baptist. The Debate between Mr. Walker and Mr. Campbell occurred in 1820, at which period Mr. Campbell was a Baptist. T. F. says it was *Scriptural*. So Baptists regard it. If the treatise of the Covenants in the Appendix to the Debate with Mr. Walker, 2d Ed., 1823, be *Scriptural*, then the later writings of Mr. Campbell are NOT SCRIPTURAL, and this essay in the main, Scriptural, was introduced entire and unmutilated by me as containing a refutation of Campbellism or Mr. C.'s *opinions*, *notions*, or *speculations* which he has compounded with the Gospel in those very items in which he has renounced the doctrine of the Baptists as exhibited by him in those 23 pages of my pamphlet as copied from him. It is competent to quote from any author, and besides his copy-right of 20 years had expired and the laws of my country gave the right to quote Mr. C., or even to have re-published the whole of that Debate and Appendix. Mr. Howell was only recommending a Baptist work when he recommended cheerfully Mr. Campbell's general views on the covenants and seals, entertained by him when a Baptist, but he has abandoned but never dared to answer. T. F. devoted his review chiefly to the tittle page, preface and copy-right of my work, as though a *Baptist preacher* as such forfeits his rights as

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a man in this Republic by becoming a Baptist. The last paragraph of T. F.'s review is employed in an unsuccessful attempt to reconcile two contradictory propositions which have been affirmed by A. Campbell—a work of supererogation for which Mr. Campbell will scarcely indorse. Mr. C. while a Baptist, in his Debate with Mr. Walker, 2d. Ed. p. 210, says, "the commission to baptize believers or *disciples*, prohibits the baptism of others." But at a later period after becoming the founder of a new denomination he asserts, "Christian System," p. 188, that "immersion was essential to discipleship," and elsewhere, "immersion is the discipling act." He that can reconcile these propositions can confound light and darkness—truth and error. And yet T. F. attempts it by alleging that disciples were called disciples both *before* and *after* their baptism. Does this make the discipling act or essential to discipleship? T. F. says "*Mathetuco* the Greek verb used in the commission and translated by the word *teach* means to *disciple* or *make disciples*. Mind, this is *before* baptism, and without *this* discipleship" (before baptism) "Baptism is worse than useless. It is said Jesus *made* and baptized more disciples than John. The idea is very clear that Christ discipled before he baptized." I ask then did He disciple *by* baptism? or was baptism essential to discipleship? Or rather was not discipleship essential to baptism? But T. F. finds in John viii. 30, 31, "as he spake many believed on him." ("Now," says T. F. "they are the taught, believers, disciples in *word*.") I ask are they disciples in *fact*? in *truth*? in *deed*? Is believing not an *act*? a *deed*? The quotation from John continues "continue ye in my word, shall ye be my disciples indeed." Indeed here is an adverb and differs in signification from the phrase "in deed" compounded of a preposition and noun. A disciple in *word only* is an hypocrite, Did Christ make hypocrites and baptize them to make real christians? Did John? Is this the meaning of the commission make disciples *in word only*—make hypocrites and by baptizing them, *make them disciples* in *deed*? Miserable subterfuge. T. F. was compelled to affirm the first proposition of Mr. C. his *Scriptural and Baptist* proposition. A disciple before baptism is a disciple after baptism and equally entitled to the appellation before, in, and after that act. But my object is not discussion but simply a correction of the errors of T. F. who says in conclusion "a more lengthy review of the pamphlet under consideration would be irksome to T. F." Doubtless for one reason worth a thousand, its arguments are unanswerable.

Respectfully, your ob't. servant,

Nashville, Jan. 24th, 1844. T. W. HAYNES.

Remarks.—From the pompous and bitter spirit manifested in the above article, I had thought on first reading it, I should not publish or notice it; but on "the second sober thought," I could see no great impropriety in letting Mr. Haynes be heard in his own style. However, I must assure my Baptist friends, that I do not presume Mr. H. is a fair representative of their sentiments; and to the public, I wish to state, that with Mr. H. I seek no controversy. I noticed the pamphlet under consideration solely in consequence of the *endorsement*, and "recommendation" of the Rev. R. B. C. Howell. Taking it then for granted that Mr. Howell endorses both the pamphlet and defence, my controversy is with his teaching, and *not* with Mr. Haynes as a man, or Baptist preacher. Before replying to the defence, I wish to state, that for many of the Baptists, I entertain the kindest feelings, believing that in the great South-west, they are much near-

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er the Gospel than any other sect. Indeed, I know many of the Baptists, in West Tennessee, Mississippi and Alabama, who preach and practice, in the main, the Gospel; but I am sorry to say, this is not the case in the Middle part of the State. And I am not sure but the disciples have contributed to keep the Baptists in this section in the back ground. Most men are pleased to *lead* in reformations, and not unfrequently when they cannot lead, they become open opposers. I can call to mind scores of this class. Where the Baptists have been free to learn and improve, they come very nearly teaching the whole truth; but I am sorry—heartily sorry, this has not been the case in Middle Tennessee. The leading Baptists, amongst whom Mr. Howell stands foremost in Tennessee, have so long and so strenuously opposed the saints under the odious stigma of Campbellism, till the great majority of the members are bitterly opposed to us. This is much to be regretted; but I trust it will not always be so. If the more intelligent Baptists would cultivate more reciprocity of feeling, and become better acquainted with us, doubtless a great reformation might be effected in this country. But whether they oppose or forbear, my determination is not to treat them as enemies. As to the defence of the essay my remarks shall be brief.

1. The defender of the pamphlet says in reference to the author of the "review," "the first item amounts absolutely to nothing worthy of notice." "The second developes palpably, the ignorance of the writer in reference to the Baptists." These quotations are given as specimens of Mr. H.'s courtesy, and style of debating. On the same subject, he charges "misrepresentation" upon me, for asking if the Baptists baptize christians. He says that "Mr. Howell in common with all Baptist writers of any conspicuity, from Luke to the nineteenth century, maintain that, *christians* only are to be baptized, and *christians only are to be received into the visible church.*" Again he says, "T. F. is challenged name the page of any standard Baptist author, in which the doctrine is taught, that any one *not in Christ* is entitled to baptism."

It is really laughable to hear Mr. H. speak of a "Baptist church from Luke to the nineteenth century." The Baptist church is as great a stranger to Luke, the Bible, and to history for fifteen hundred years, as the Mormon or Quaker churches. The author and his friends are mistaken, if they suppose, the community can be gulled into the belief of the antiquity of the Baptist sect without the shadow of proof. But to the question. Is it the sentiment of Mr. Howell "that christians only are to be baptized?" If so he contradicts himself, and joins Mr. Haynes in contradicting the highest Baptist authority.—I quote Mr. Howell again on Communion. He says, p. 117, "Baptism is the only authorized mode of entrance into the visible church." Does Mr. Howell explain this away, as Mr. Haynes intimates. What is the "visible church?" Is it not the body of Christ? Those out of Christ are in the world—sinners, and as Baptism is the only mode of entrance, in the language of Mr. Howell, of course all others are in the world. But Mr. Howell has written a book of 300 pages to prove Pædobaptists, are not authorized to take the Lord's Supper, and his sole argument is, they have not been immersed. It is too childish for our Baptist brethren to call the Pædobaptists christians—God's people, and yet say, they will not commune with them. Oh, for more consistency and sincerity!! I am gravely challenged to show one good Baptist authority that teaches "any but christians," or such as are "in Christ," are entitled "to baptism." I will try. *R. Pengilly*, a standard Baptist author, on pa. 81, of his "Scripture

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Guide to Baptism" says, "Baptism is designed to form a line of separation between the world and the church." Mind Baptism is the "*line*," on one side are worldlings or sinners, according to Pengilly, and on the other christians. Again in the "circular of the Northamptonshire (England) Baptist Association," published in the "Baptist Manual" as "an exposition of the distinguishing sentiments of the Baptists in the United States," page 2, the circular says, "*Baptism is a solemn and practical profession of the christian religion.*"—On page 7, read. "*Its* (Baptism) *design is to draw a line of distinction between the kingdom of Christ, and the kingdom of Satan.*" But Mr. Howell and Mr. Haynes teach "christians only are entitled to baptism." Then christians can be in the kingdom of Satan. He says same page, "it is the boundary of visible christianity." But my friends in Nashville have so sharp optics as to discover christians before they enter visible christianity.

In the "circular letter of the Hudson River Association of 1824," published by authority, on page 4th it is said Baptism is called "*that grand line of distinction between the kingdom of darkness, and that kingdom which is not of this world.*" The authors of this letter say on the 8th page, "we warn Pædobaptists *to arise and be baptized and wash away their sins (in a figure) calling upon the name of the Lord.*" This is honest, and I must say my Baptist brethren in Nashville are greatly in the rear of these *standard Baptist authors.*

My friends certainly cannot accuse me again with "ignorance" and "misrepresentation" of Baptist sentiments. My brethren have never used stronger language than these venerable and learned Baptists, and I entreat Messrs. Howell and Haynes, not to attempt to correct our supposed errors, till they put these Baptists right. And when they have performed this task, they can be the better prepared to correct the writings of the late John Taylor of Kentucky, who said in his history of the ten churches "God has connected salvation with Baptism," and that "Saul's sins were not removed till he was baptized." They may then be the better prepared to correct Eld. Poindexter of Va., and Elder Merideth of N. Carolina, whose language in reference to faith, repentance and baptism "in order" to become christians, is as pointed as any A. Campbell or any other disciple of Christ ever used.—Enough. The author seems to think if I do not publish his strictures, it would show if I had "lived in another country, and another land" and had possessed the power, the "*extreme indulgence*" of writing an expose of "Campbellism" would not have been granted a Baptist preacher. No man on earth could say what he would do under different circumstances; but I do not really think I could be induced to hurt a hair on the head of any of my Baptist friends. But were I disposed to retaliate, I would advert to the conduct of some of his brethren, in a "hue and cry" against me, last April. I forgive, but I cannot forget these things. Again, he says I am "uncandid" or "unfair," because I stated he had published 23 pages from A. Campbell without a mark of quotation. This is true to the letter, as any one can see by examining the pamphlet. True, Mr. H. says just before closing the expose, the treatise is from A. Campbell; but this has nothing to do with quotation marks, and to my own knowledge, the 23 pages have been read, and the impression made, that they were the production of T. W. Haynes.

As the reader will see, the writer of this defence says much that is uncharitable about "Campbellites," which is entirely gratuitous, and therefore, I consider further reply unnecessary. Once more I wish to state if any of my worthy

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Baptist friends wish to discuss the differences between themselves and the disciples, the columns of the "Christian Review" are open, but for the public good, I would greatly prefer another champion in the arena to Mr. T. W. H.

TOLBERT FANNING.

BAPTIST UNION.

Bro. W. H. Muse, a Baptist minister of Huntsville, Ala., and Editor of the "Baptist Evangelist," in the January number of his work says, "I hope our brethren of the 'CHRISTIAN REVIEW' may find it their duty and pleasure to advocate a union of all christians who are willing to take the New Testament alone as their confession of faith."

It is to me a strange sentiment for a Baptist minister to ask my brethren to do, what has been the chief business of their lives. Union on the Bible! Why, Bro. Muse, we have never thought of any thing else. We have never refused union on the word of God,—we cannot—dare not. Our motto is, a full, hearty and perfect union with all christians on the scriptures of truth. Bro. Muse suggests, that before the year 1860, all Baptists, (by which I presume he includes the Disciples, as they practise immersion,) will be united. This is sincerely to be desired, if all parties will give up their party distinctions, and in fact and truth be satisfied with the teaching, designations and worship of the New Testament. Again, Bro. M. hints that the older leaders, who have been instrumental in producing the divisions, may endeavor to perpetuate them. This is touching the right cord. Preachers, like other men, frequently have much pride to gratify. The venerable Garner McConnico, an eminent Baptist minister of this State, stated just before his death, "There is a pride of youth, and a pride of old age." His explanation was, young men strive for distinction," but said he, "when you shall have grown old in a cause, and see young men rising up round you, and hear them attack your teaching, and attempt to correct errors which they suppose you have been propagating through life, then you will feel the pride of old age." The moral of this is, that men strengthen in prejudice the longer they live in them, and when once confirmed in a theory it is next to impossibility to correct it. It may be taken as a sweeping postulate, that the profession of a party religion, or the advocation of a party cause, is neither a real blessing in time or eternity. Try it who will, the less a man has to do with sects and sectarian prejudices, the happier and more useful will he be.

Although it is desirable to see union amongst all the sincere and pious of all sects, but when we see party leaders generally, endeavouring to kindle strife, produce and perpetuate prejudices, the prospect is somewhat gloomy. There are noble exceptions, however, and I am assured, the most intelligent, learned and energetic Baptist ministers in the South-West are more than willing to see all christians united on the one foundation. Well, brethren, the disciples are ready, and if you will show us wherein we lack improvement, we will attempt a reform, but pray do not tell us to come to the Bible, till you go to it yourselves. When you shall have come to the teaching, profession and practices of the New Testament, inform us, if we shall not have advanced far enough, we will continue our journey till we *meet* you.

As this is a subject of deep interest, it is my purpose to discuss it fully. Will our Baptist brethren interchange views with us? T. F.

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THE FAITH WHICH CHRIST APPROVED.

When Jesus entered Capernaum, a centurion applied to him to heal his servant. Jesus offered to accompany him home in person. This the officer modesty declined, saying "speak the word only and my servant shall be healed." —Mat. viii. 8. The reason of this confidence in the word of Christ—the officer illustrated by a reference to his own authority over his soldiers and subjects. Whatsoever in my limited authority I command, is done, therefore whatsoever you wish to effect within your extensive authority, can be accomplished by your word only, without your personal presence.—To this, Jesus replied, "verily, I have not found so great faith, no not in Israel."

The faith then which Jesus approves, is confidence in the power of his word. His personal presence is no more necessary now, than it was then to effect any purpose in his boundless dominion. All authority in heaven and in earth belongs to him. Whether it is to cure the centurion's servant, to raise Lazarus from the grave, or to save a soul from sin, his word is adequate. He that doubts it falls below the great faith which Jesus commends. "The gospel is the power of God unto salvation to every one that believes." A. G.

THE CRUCIFIXION.

In whatever point of view we place before the mind's eye for contemplation this greatest of all the events in the annals of time; whether we regard it in connexion with the causes that occasioned, or the consequences that followed it; whether we trace it upward to its source in the love of God, or downward as it terminates in the immortality and happiness of man—it stands forth broadly and permanently, the master-element, the very essence of the Gospel. All the other marvellous accompaniments of this grand central-fact—the wondrous birth, the mighty miracles, the various prophecies, the divine goodness, even the triumphant resurrection of Jesus the Messiah—are but as proofs and evidences of supernatural wisdom and power, operating upon us only in the production of faith. But the death of God's acknowledged Son to expiate the guilt of a perishing world, is the matchless wonder of creation, the miracle of miracles! There we behold Omnipotent Love working out a new creation, bringing forth again order out of chaos, light out of darkness, purity out of corruption, life out of death. This is the peculiar glory that distinguishes the revelation of God's mercy to man, and places it at an immeasurable distance from all the schemes and plans which have ever been devised by the wisdom or the folly of human beings.

However pleasing the inviting theme may be—to trace the varied and momentous consequences of the sacrifice of the divine Saviour, as they stand related to time and to eternity—yet we would confine our thoughts for the present to the scene of his sufferings. But who can describe the horrors of that scene, when the hour of his utmost extremity had come? With trembling awe, let us draw nigh to that middle cross, and behold him, stripped, and nailed and lifted high upon it. Read the superscription over his head—"Jesus of Nazareth, the King of the Jews." The women who followed him from Gallilee, and wept so bitterly as, oppressed with his heavy cross, he marched before the unsympathising crowd up the gentle acclivity, have withdrawn, and stand afar off: in their places, see the iron-featured soldiers of the Roman Legion, with the instru-

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ments of cruelty and death in their hands. Hear them mocking and deriding the meek and innocent sufferer; behold them mingling the gall and wormwood to insult him in his last hour. And now his agony has reached its height; his heart feels the bitterness of death; still, patience sits enthroned upon his thorn-crowned brow, and the prayer of mercy is heard breathing from his parched lips,—"Father, forgive them; they know not what they do." Surrounded by his insulting foes, betrayed, derided, deserted by his earthly friends, he turns one last appealing look to Heaven, when—oh! last of all, and worst of all his woes—his *God* forsakes him!

All nature to its very centre feels the shock: the veil of the Temple is rent asunder, and the astonished earth trembles as he cries—"*Eloi, Eloi, lama sabacthani?*" Chaotic midnight spreads across the wide arch of the azure heavens its broad and shadowy curtains, and covers with disastrous darkness all the land. The accumulated weight of grief, and sorrow, and shame dissolves his soul, and he, who had not where in Heaven to look for succor, nor where on earth to lay his head, bowed that head, and *died.* W.

CONTRADICTIONS BY DR. J. FISHBACK AND J. F. PRICE.

The reader will recollect, that a letter was published in the February No. of the CHRISTIAN REVIEW, in reference to Mr. "Rumor," who has reported in Tennessee, that Dr. Fishback had stated in the presence of several gentlemen in Lexington, that he "was convinced by the arguments of Mr. Rice, in the late debate with A. Campbell, that infant sprinkling was Scriptural Baptism, and that infants should be members of the church." The Doctor says in a letter to J. S. Fall, "*I never said, nor do I think, that sprinkling is a valid Baptism. I heard nothing in the debate that I thought, in any degree, supported Infant Baptism, or Sprinkling.*"

Mr. Jacob F. Price, of Ky., in a letter to Dr. John Kelly of Nashville, published in the S. W. C. Advocate, in reference to the same matter, says: "*Dr. Fishback told me, that this discussion upon the mode of Baptism was so able and sustained by Mr. Rice with so much argument, that all, or both sides ought to recognise each other's baptism as valid, and each other's church membership as true and good.*" Mr. Price continues, "*The Doctor said more, that if he was a young man and about to start a church, he would receive members who were baptized by sprinkling or pouring, from other churches, as validly baptized, although he would only baptize himself by immersion.*"

We have thus given the evidence of both parties, and we regret that party papers are not generally disposed to publish both sides of any question, when a disciple of Christ is one of the parties. This is one of the *signs of the times.* Now the question is, who is to be believed? If Dr. Fishback stated what is affirmed, he is not to be believed on any subject. We have little to do with the controversy, and care not to have any controversy about it, and we doubt not the public will learn before a great while who has told the truth, and who has spoken falsely. One suggestion, however, will not be amiss. Dr. Fishback is reputed to be a man of at least common sense, and has not heretofore been the subject of reproach. Is it possible a man of sound mind will say, sprinkling and pouring are scriptural baptism, as well as immersion, and yet he will practice none but immersion? This would be affirming

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there are two scriptural ways of performing an ordinance, neither of which would he perform; and for such a man to say he believes and loves the Bible, is outrageous. Can a sensible, honest man believe such absurdities? "As your faith is, so be it unto you." We affirm nothing. There is no necessity for it.

T. F.

EDUCATION.

The subject of training the young, for this world as well as the next, is a theme of increasing interest in every section of the country. The instruction of youth is becoming a science which, in point of importance, has no rival. In the February No. of the REVIEW, I glanced at some of the evils connected with the present system of education, for which I promised, at another time, to offer correctives.

1st. To make education *general*, it must be self-supporting; or in other words, a system must be established to enable young men to become educated without a large amount of money. How shall this be accomplished? There is but one remedy. Governments will do but little, and our population is so fast on the increase, that government would fail of means to educate the poor. It must be remembered, at the outset, that gold is not the only effective capital to improve the mental or physical condition of man. Labor is the best capital of a nation and the surest means of great achievements in individuals. It may be demonstrated with the clearness of a sun beam, that manual labor is indispensable to a healthy state of both soul and body; and that it may become effectual in the acquisition of the greatest Literary attainments. To be brief, before education can be general—universal, the community must be convinced that it is better for the young to gain instruction by their own industry, than by the dollars of parents. The first question to be determined is, can youths, in any system, procure the means of educating themselves by their own exertions? If the theory be correct, that six or eight hours only in the 24 can be profitably employed at books, at least six hours may be devoted to labor; and assuredly a young man would pay boarding, tuition, and clothe himself, by his own industry. The greatest difficulty is to make labor honorable. On this subject the taste of society is much corrupted. This corrupt taste should be corrected. But the manner of accomplishing it is the secret. With Christian people, it would seem this obstruction could be easily removed. The first argument to be adduced for its removal is the fact that the Creator of all things made man to "till the ground," and declared he should "eat bread by the sweat of his face." Both in the Patriarchal and Jewish ages, the most distinguished and best men, cultivated the earth, or minded their flocks for support. Abraham, Lot and David were shepherds; Noah was a "husbandman," and Jacob was a herdsman; and in the first days of the Christian religion, the founders and supporters of this sublime system were men addicted to industrious habits. The Saviour of the world was a carpenter; the Apostle to the Gentiles was a tent-maker; and it was a maxim of inspiration, that they who would not work should not eat. How has this system been changed!! At this day, speculation, and all kinds of speculation, are supplied for honest industry. We must return to primitive purity before man can honor his Maker.

2d. Labor is essential to physical, intellectual and moral health. This great truth must be written indellibly upon the hearts of the young. When the phy-

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sical man alone is developed, a near alliance to the brute is made; when the intellect alone is regarded, a feeble coxcomb is formed; and if the moral powers alone are educated, the individual is an unenergetic and useless being. But let the body, intellect, and moral powers all have proper attention at the same time, and the man is a blessing to himself and the world. The means of accomplishing these ends naturally suggest themselves.

3d. Labor, to become sufficiently interesting to be pursued with pleasure, must be considered an important part of the education of youth. Connect Chemistry, Geology, Natural and Moral Philosophy, Botany, &c. with labor, and it will, in fact, be the most important part of instruction.

4th. To guard the manners and morals of youths, the *country* is the location for institutions of learning. I pretend not, at present, to describe the sources of corruption in most of our city schools and colleges, for these things are open to the eyes of all the world. My object is to show the necessity of separating youths from corrupt influences. A good man has said "evil communications corrupt good manners," and so sure as Solomon said, as man could "not take fire into the bosom without burning him," if youths are surrounded by corrupt associations, the large majority will catch the infection. The two surest safeguards of the morals of youth are, first, a separation, as far as possible, from contaminating influences; and secondly, the constant company and daily advice of preceptors. If parents would kindly council their children, and impress upon their young minds the melancholy evils of crime, and place before them constantly the incentives to virtue, the next generation would be much purer than the present. But as children, with the present organization of society, are generally under the necessity of leaving the protection of parents for the advice of preceptors, it is important that teachers should devote their *time* and *attention* to the interests of the students. On the usual plan of sending young men to cities to be educated, where they are under the direction of teachers only during a few hours in the day, for the purpose of reciting lessons, every door is open to acquire vicious habits. This evil can be corrected in no other way than by preventing corrupt associations as far as possible, and letting students be all the time under the direction of instructors.

5th. To prevent extravagance in dress, students should not only be separated from the vain and fascinating shows of cities, but should be taught that plainness and neatness are unequalled virtues. The whole error might be removed, if no youth would be suffered to purchase any thing of a showy or extravagant character, till he earns its value by his own industry. This would put a stop to many of the evils of the land.

6th. The last item of improvement which I am disposed at present to suggest is, the absolute importance of *employing all the time* of the young. It is a fact no one will deny, that with most young persons, while they are not profitably engaged, they are employed in some amusement, or vicious practice, which has an injurious tendency. An objector may say, boys and young men require time for play and recreation. True, all human beings should have recreation, but let our recreations be free from vicious indulgences. Let our books, our garden and farm exercises, and our devotion to mechanical and other improvements, be our delight, and we shall not fail to improve ourselves and those around us.

T. F.

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BAPTIST POLICY IN ALABAMA.

BRETHREN EDITORS:—We have two Baptist papers in this State. The 'Alabama Baptist" of this place and the "Baptist Evangelist" of Huntsville. It seems that the editor of the latter periodical is becoming a little heterodox, and our Southern editor is castigating him for it. In the last number of the Alabama Baptist, Mr. Muse of Huntsville is declared to be a "Campbellite" and unworthy of the fellowship of all old "Regular Bible Baptists." I have never seen the Baptist Evangelist and cannot pronounce upon its merits, but judge it worthy of attention, from the fact that our Southern Baptist organ has sounded the tocsin.

The character of the heresy may be guessed at from the following items given in the strictures of our orthodox paper:

"ITEM 3. I have taught, that faith is a sentiment originated in the mind by the force of testimony, and that this sentiment partakes of the nature of the testimony, whether it be human or divine, true or false."

"ITEM 6. I have taught, that the Holy Spirit operates upon the minds of men, alone through the words of truth."

"ITEM 7. I have taught, that the notion of an abstract spiritual operation is the sole inlet to all the fanaticism and superstition that now afflicts humanity."

Upon this last item it is remarked, "Here is a flat denial of what has always been a most prominent item of Baptist belief. The notion of an abstract spiritual operation is held to, by the Baptists, as an important point, and that its rejection leads to a rejection of Christianity itself. Take away this and you take away the only hope which the Baptists have that another sinner will ever be converted to God."

"ITEM 8. I have taught, that the doctrine of the total depravity of human nature, is a libel upon the noblest works of God."

For these and similar sentiments, our Southern Alabama Baptists denounce Mr. Muse and say they only mean to strip off the sheepskin and show the wolf. But controversy on the merits of the points involved is positively declined. To show that he is "*not a Baptist*" is the avowed object; but the question whether he is right or wrong is not to be discussed. This will give you some idea of Baptist policy in South Alabama. A. G.

FAVORITISM AND PROBATION.

MESSRS. EDITORS:—You have commenced your Editorial career, and before you go too far, I wish to hint, that nothing is like a good START. That is *starting right.* Your object may be, popularity and profit; or it may be, for the *Truth's* sake alone. If for the first, you may miss it; for only a few make by *periodicals;* and if to give Religious Truth to the world, you may likewise fail, if you have it not to *give!* I know such a supposition is not courteous: But the times require all that frankness consistent with due respect: and so many are now teaching *Error* for Truth, you must own, I have a good apology at hand.

Do you mean to go on the system of *Favoritism;* or that of *trial* and *probation?* For no man of good sense, who has thought on the subject, ever doubted, but that one of them was the true Gospel System, and the other false, in *toto;* as well as all those numerous systems, formed by blending together, parts of those antipodal systems; for they are as opposite, as the two banks of a river: one must be *true*, and the *other false;* granting Christianity is true. And Creeds, or Systems, formed of *Truth* and *Error*, are erroneous. Hence I wish you to ponder well which you will sustain. On your choice, depends

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your only chance for teaching the Truths and nothing but the truths of the Gospel: for if you adopt any mongrel system, formed out of both, it is impossible.

There are difficulties on both sides. The world does not like either. Hence the numerous sects;—each attempting to make a palatable Creed out of the more pleasing parts of both. Those that go for the system of favoritism, have to hold, that God saves and takes to Heaven no man for his good works; but only for his love to them, on account of Christ's *holy* life and *expiatory* death. Most sects seem to go this far; but many of them with very inconsistent drawbacks! As that the belief of these truths must make us holy, or still we cannot enter Heaven! Or, as the *Papists*, that this righteousness and blood of Christ must be applied by the Church, or it is of no avail! While others, which includes you perhaps (if not some of the leading Brethren,) think that Christ's expiatory sacrifice is the procuring cause of our pardon; but that, being thus once set free from death, by the virtue of Christ's blood, we must thenceforth "work out our own salvation, with fear and trembling," or be lost! Pretty good patch-work!—but very inconsistent. For then none can obtain Heaven, but by his good works. His salvation depends on his *working it out;* and not on the love of God, irrespective of his works.

But the Universalians say, that as God's love to us, for what Christ has done and suffered, and not what we *have* done or *may* do, is the cause of any man's salvation, they can see no good reason why all should not be saved. Good works saves no man—but all are saved through the blood of Christ; and that has merits enough to save thousands of words. Why then should not a God of impartial love save all the human family? And echo answers why? These men hold the doctrine or system of Favoritism, without mixture; and are at least within *one* of being right! If the system of Probation is not true, they *are* right. Whereas those who take a little from both systems, and boast of taking a middle ground, have no *possibility* of being found in the truth. That is the *whole* truth.

The Calvinists hold this system of favoritism, as far as they go; for they say man is not saved for good works done of foreseen; but only by the electing love of God; and why they do not hold with universal salvation is hard to say. Every one of them, as it respects himself, is a Universalist; for he believes he will be saved, not for any good he has done; and that all the sins he *has* committed or *may* commit cannot prevent it. Hence, if all the world were *Calvinists*, the whole world would be *Universalists!* But perhaps they are not willing all should be equally favored with themselves; or think that the courts above could not contain the number that should in that case be saved!

In neither of the above forms, do I suppose you can advocate the system of Favoritism. If not, you must go to the old system of *Patch* work; or come out boldly for the system of Probation! And what is that? Why, it is *do well* and *have well*: *Obey* under *any* dispensation, and have the annexed reward—*Disobey*, and meet the threatened punishment. As I said before, this opposite system has its difficulties; no body likes it, nor is there a sect on earth that holds it in its purity. They must have some way of getting round the Cross (of) Christ, viz: *perfect obedience*—a plain proof that the system is attended with many weighty not valid, objections. I will mention one. It implies, that when God commands man to do either a *physical* or *mental* act, God will not do that act for him, or compel him, or help him to do it! And that when God acts, either on mind or matter, he cannot be either *assisted* or *resisted!* Should these consequences, or any others which you or your readers may suppose attends the system of Probation, appal you, let them be stated in the *Christian Review*, and I will try to remove them. For I believe that God never has placed man in any other state than that of trial and probation, from the time he formed him of dust, down to the present day. So says the Bible, as a *whole*, and any *texts* that seem to militate against it, can be explained so as to agree therewith. H. H.

EDITORIAL.—The writer of the foregoing is informed, that the conductors of the CHRISTIAN REVIEW teach the only system of Christianity taught in the Bible, and the object is to benefit the world. When we err, we shall thank any one to correct us.

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CHURCH GOVERNMENT—No. 1.

To the Editors of the Christian Review:

BRETHREN:—In glancing casually over the so called Christian world, at the present age, and beholding the clashing sentiments and strife of those usually styled the ministers of the Cross, in reference to the legality and validity both of their churches as the true churches of God, as also of the authority of their officers to officiate in their respective stations, the reflecting mind is led to the conclusion, that there must be something necessarily defective at the basis of most of the present organizations in Christendom. While his holiness of the Vatican, with all his almost numberless dependents, contend most stenuously the for exclusive authority of the pretended apostolic successors, to convey official power by the imposition of their hands, the bishops of the English hierarchy just as strennously contend, that the same power resides with them, although compelled to acknowledge the reception of it through the same corrupt and corrupting channel. Various and diverse are the schemes which have been devised by the different protestant sects, which, while they apparently, at least, render them independent of the Roman church, secure to their respective clergy the right of ordination. But in view of such confusion upon the subject before us, let the following facts be observed by all, that from the pages of history no testimony can be adduced proving that there has been a regular line of church officers ordained by the imposition of hands, except through the Roman church. Therefore, if it be necessary to the existence of the true church of Christ that she has such officers, no church can claim that title, except she be dependent upon, or has taken refuge in the bosom of, the 'mother of harlots.'

These things premised, I proceed to the consideration of the subject in the view in which the Scriptures present it. So far as I am aware, it is the universally received sentiment with the brethren, that the church of God or kingdom of heaven, in fulfilment of the Jewish prophesies, was established upon the first day of Penticost, subsequent to the ascension of our Lord. This I know is a disputed point in the religious community; but as I am now writing for the special benefit of my brethren, I shall take this position for granted, at least until put to the proof.

Notwithstanding I have assumed this attitude, it must be apparent, that we have many of the principles of the government and order of the kingdom presented to us in the Savior's teaching to his apostles preparatory to their official stations in that kingdom; yet many of those principles were not fully exemplified and carried out, until after the resurrection of the Savior, at which time all authority in such matters was committed, by the great Lawgiver, into their hands. 'Go teach (disciple) all nations,' &c., 'teaching them to observe all things, whatsoever I have commanded you.' Inasmuch then, as the apostles are thus authorized, as a matter of course, all testimony, either by precept or example, in reference to the manner in which the principles laid down by the inspiration of the Spirit, are to be carried out in the government of the church, must be drawn from the subsequent acts and writings of those apostles. With these sources of testimony at hand, I am prepared to enter upon the subject;—and I therefore submit the following proposition:

1. It is not necessary to the existence of the church of Christ that she have a line of officers in regular succession from the apostles down to the present time—for the following reasons:

Because, upon the premises here laid down, no church can claim to be the church of Christ, but Papal Rome and her dependents.

On the principles upon which the Roman heirarchy bases its pretentions to apostolicity, it matters not as to the moral and Christian qualities of her votaries, so long as a lineal descent of officers is present with her, she justly claims the exclusive right to be called the church of Christ. Hence she, and the church of England, when charged upon with this error, openly avow, that the immoral character of their bishops, detracts not in the least from the validity of their ordinations. That such a principle is unfounded in the Scriptures, as well as in reason, must be apparent to any individual who will peruse with any degree of attention the apostolical writings. How often does the apostle John warn the seven churches of Asia, in reference to their moral conduct, lest their candlesticks be taken out of their places. And where is the fitness of the language,

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if moral character has no part in preserving the right to the title church of God. There is none; and therefore I discard the doctrine as false.

Gallatin, Tenn. M. C. TIERS.

REMARKS ON BRO. M. C. TIERS' LETTER ON "CHURCH GOVERNMENT."

We are more than gratified that our zealous brethren are disposed to investigate the subject of church government. Indeed, it is scarcely possible a full, free, and thorough discussion of this all-absorbing subject can fail doing good. At present, we are not disposed to put Bro. T.'s position to the test, for we want the whole ground occupied, but in order that Bro. T. and others may think closely and not venture too far, we will respectfully suggest a few interrogatories. Bro. T.'s position, and if we are not mistaken it is the position of most of the brotherhood, is, "That it is not necessary to the existence of the church of Christ, that she have a line of officers in regular succession from the Apostles to the present time." The reason assigned is "on the premises, no church can claim to be the church of Christ, but Papal Rome, and her dependents."

1. "Is not this saying that Papal Rome can prove the succession," and is this true? Where is the authority for the Roman Church, or her "dependents" back to the Apostles?

2. Were church officers, and regular organization necessary to the existence of the church of Christ primitively?

3. Was there ever a church of Christ planted on earth without officers, such as Gospel preachers at least?

4. Has the kingdom of Christ ever been destroyed, or have the "gates of hell prevailed against it," and if so, has not the word of the Savior failed?

5. If there has been a true church of Christ, from the Apostles, can the Bible be true? and if there has been, was it not organized and ruled by officers; and if so, has there not been a regular succession of churches and officers from the Apostles to this day? Be careful, brethren. T. F.

IMMORTALITY.

To the Editors of the Christian Review:

GENTLEMEN:—Looking at the letter to Timothy, I found the expression "brought light and immortality to light through the gospel." How could this be, when immortality was a common idea among the Greeks and Romans? Immortality being common among them, the Apostle could not say with truth that Christ had brought it to light. The word *aphtharsia*, should have been rendered incorruptibility. This was a thought unknown to mankind before the resurrection of Jesus. Immortality is as distinct from incorruptibility, as mortality is from corruptibility. Paul says this mortal shall put on immortality; this corruptible shall put on incorruption. The two Greek words *aphtharsia* and *athanasia* are entirely distinct; so are their significations. In the letter to the Romans the same word occurs ii. 8 v. rendered immortality. It is *aphtharsia* incorruptibility. The incorruptibility of the body was an idea to be derived from revelation alone. The same remark I might apply to the immortality of the soul. For, had it not been written that God breathed into man the *breath of life*, and did we not find other scriptures to the same point, man would have been left in as much darkness on the one subject as the other. The immortality of the soul is not a matter known by the senses of man independent of revelation. The old philosophers doubtless stole it from the Bible. The correct translation of these words takes from the materialist some portion of his trust. I sometimes hear persons quote from the Romans and argue that immortality is something to be sought for, it is not possessed by man in any sense whatever. Nothing is more clear than this, *the soul cannot be killed.* The body is subject to death;

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hence Paul to Corinthians, this mortal "*phtharton touto*" (*soma* supplied,) must put on *athanasian* immortality, "*phtharton touto*" *soma*, again supplied, must put on *phtharsian* incorruptibility. It is the incorruptibility and immortality of the body of which the apostle treats.

As I have said thus much I will go a little farther and notice some other portions that appear to give support to the materialist, observing first that the two Greek words *Pneuma* and *Psuchee* are used oftentimes interchangably, the one for the other. But when a distinction is made, *Pneuma* represents the spirit of man which lives after the death of the body, and *Psuchee* the soul or seat of the passions common to man and brutes. The word of God divides the soul from the spirit, says Paul. In this we have an example of the two words properly distinguished. The word of God separates the spirit of man from the influence of the animal passions. The word *Psuchee* signifying the passions or senses, forms the adjective *Psuchikos*, sensual or animal. This we find used by the Apostle Jude, 19 verse, rendered sensual, or subject to the passions. It is used by Paul, Cor. 15, rendered natural, better translated animal or sensual. There is, says Paul, a "*soma Psuchikon*," a natural or sensual body, and a "*soma pneumatiokon*," a spiritual body. That is, there is a body in which dwell the passions or senses, which is the present corruptible body, possessed of such senses or passions as are needful for the present state, and there will be a body *Pneumatikon*, spiritual, in which the spirit will dwell, and which will be free from all the present passions or senses. Paul in another place says, "the belly for meats and meats for the belly, but God will destroy both it and them." The Saviour says, that those who attain to the resurrection neither marry nor are given in marriage, but are like the angels of God. Hence there appears a very necessary distinction between *Psuchee* and *Pneuma* in some instances. Our present bodies possessed of those senses or passions necessary for multiplying our species, of hunger, thirst, &c., are called natural, animal or sensual bodies. Those men who are not governed by the word of God, are called sensual men, because they permit their passions to control them. The *Pneuma* or spirit of such men is oppressed and buried under the weight of the senses, and consequently remains in a state of alienation from God, never being raised by the power of truth from the dominion of passion. They are dead while they live; they have no communion with God in the present state, and consequently must suffer an overthrow in the world to come, an everlasting destruction from the presence of the Lord and the glory of his power. This last expression is sometimes quoted to prove the annihilation of the wicked. Let us try this. Oh Israel, said one of the prophets, thou hast destroyed thyself; that is, thou hast annihilated thyself. Yet Israel existed and lived in destruction. Now if Israel lived and had a real existence in destruction, I may safely deduce this from that fact; *the wicked shall exist and suffer in everlasting destruction.* The spirit of man not being subject to corruption in that sense in which corruption is applied to the body, lives in this state apart from God, in a state of death; that is, having no union with God it cannot enjoy God or that which God's saints enjoy. Leaving this world it must remain separated from God and all those enjoyments belonging to his saints; at the resurrection, being condemned and driven away from its creator it suffers a second death—an everlasting deprivation of all connection, or the means of connexion, with God and his people. This is that destruction of soul and body of which Jesus and Paul have spoken. As Israel by not attending to God's law, had drawn on himself a separation from God or a destruction from his presence, so the sinner by not attending to the gospel brings upon himself the sentence of condemnation, and in the world to come an eternal deprivation of, and destruction from the presence of the Lord and the glory of his power.

But the disciple in this state possessing a body with passions or senses necessary for present purposes, loses this body and possesses in the future state the body called *Pneumatikon*, wherein the spirit dwells, without any of the senses common to this state, because marrying and giving in marriage, hunger, thrist, &c., will not be known in that state. The sinner on the other hand making this world with its delights his chief object, having lost this state with all its accompaniments, is everlastingly destroyed or deprived of all enjoyment. Hence the everlasting destruction in Hell of both soul and body, because both

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soul and body are eternally deprived of all enjoyment. The wicked never possess the *soma Pneumatikon*, because it would be of no avail, their spirits not having been rendered fit for such a habitation. It is the lot of the righteous to obtain the *body spiritual*, because having purified their souls or spirits in this state by obeying the Truth, they are qualified for such a habitation as the body *Pneumatikon*. This *soma Pneumatikon*, spiritual body, is incorruptible. It is this incorruptibility of body for which we seek. The spirit taking possession of this in the day of the resurrection, lives eternally in it possessed of glory, honor and eternal life. The incorruptibility of that body is contrasted with the corruptibility of this. Its immortality is contrasted with the mortality of this. Its eternal life is contrasted with the transitory and uncertain life of this. It is to this incorruptible, immortal, and eternally living body, that we look as the hope which is placed before us. How precious in the sight of God are the remains of all his saints. In hope of the Redemption of our body, I remain

Yours, H. T. ANDERSON.

REMISSION OF SINS—BY J. B. FERGUSON.

A pamphlet containing three discourses, by Bro. J. B. Ferguson, of Ky., published by Cameron & Fall, I have read with much interest, and take the liberty of giving an extract in the March No. of the Review, on Remission of Sins. Will the reader give the arguments of Bro. F. a careful reading?

THE EXTRAORDINARY CIRCUMSTANCES THAT SURROUNDED THE MESSIAH WHEN HE GAVE THE COMMISSION.

We have already been called to contemplate the Messiah pouring forth his soul unto death—we have seen him numbered among the transgressors—stricken and smitten of God and afflicted—bruised, buffetted, mocked and crucified for the sins of the world. The mighty Counsellor, the father of the Everlasting Age—he who was possessed in the beginning of the ways of the Lord God Almighty—before the hills were or the mountains were brought forth—who is from everlasting to everlasting, was crucified, and in his crucified body is now conversing with a few timid, terrified, and grief-worn disciples. For he arose from the dead. Yes, he arose, as he declared he would. For three days the enemies of the cross had been triumphing, and the faith of the disciples, pressed down with grief was ready to fall. Surrounded by this little band, immediately after he had revealed himself to them thus bowed down—persons who had hoped "that he would have redeemed Israel," he shows to them his hands, his feet, his side, and by appeals to their senses, (the only means, by the way, of communicating information,) removes their doubts, and confirms their faith in his person and mission.

Having thus proved to them the unreasonableness of their incredulity, and shown them a just and full accordance in these circumstances with the declarations previously made them, "while he was yet with them" before his death, he proceeded to exhibit the perfect consistency of these events with the predictions concerning him in Moses, the Prophets, and Psalms. "He opened their understandings that they might understand the scriptures." He thus convinced them that every thing that had befallen him, was necessary to the development of his salvation—"That thus it behooved him to suffer, and rise from the dead the third day, '*that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.*'"

But there is still another circumstance that is inferred in the preceding, and which is given by Matthew in his history of the same occasion. In the conversation as recorded by this apostle, he says "*All authority is given me in Heaven and in Earth.*" What a peculiar expression! Surrounded by all authority over all the creation of God. All power in Heaven! There is his royal seat—there the throne of his kingdom—and he reigns before his ancients gloriously, whilst they cast down their crowns before him, and worship the Lamb that was slain. "Angels, authorities and powers are made subject to him."

And all power in *earth*. His kingdom is not of this world—yet the heathen are his inheritance, and the uttermost part of the earth his possession—"all peo-

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ple, language, tongues, shall serve him"—all power over all flesh is given to him; for he is the "Judge of the living and the dead." How immense! how unlimited! It extends over Heaven, Earth, and Hell; angels, men and devils. He had just achieved a victory over the terrific horrors of the grave, and removed all the obstructions that lie in the way of happiness—Having consecrated the grave the quiet resting place of the bodies of his sleeping saints, and having prepared it for a future bursting of its barriers, from which they may now expect a resurrection to immortal glories and honors in his everlasting age, he claims all power in Heaven and Earth; for he did not claim the power, nor the glory, honor or dignity connected with it till after his death and resurrection from the dead. When he thus declares his power, when he is just ready to give them his last parting benediction—and ascend to the throne prepared for him—surrounded by these extraordinary circumstances he proceeded to give them the commission—"*Go ye therefore.*"

This power he makes the ground and reason of his commission; as if he should say: If I have all power in heaven and earth; if all dominion is committed to me that all men should "honor the Son even as they honor the Father;" if I, who but lately as your redeemer, have undergone a baptism of sufferings, and sunk in death on the cross, am about to be "crowned with glory and honor at the right hand of God," and to be vested with effective might to subdue all things to myself,—I command you to go forth panoplied with this power, and make my salvation known to "all nations." My respected hearers, here is an important point; and I would have you particularly to observe it. Here is the place where, and time when, we are to look for the laws that are to govern his people, and the persons who are to execute them for their benefit. Here we are to learn how we obtain remission of sins, and all the concomitant blessings, resulting from initiation into the favor of God. This being the case, let us now candidly inquire, *by what means we may receive the remission of sins and be assured of that great blessing?*

But that this subject may be still more clearly before you—and that when we shall here find an answer to this important question, we may be assured the answer embraces us, let us first call to mind one other fact, viz: *That up to this time, in all the eventful and extraordinary life of the Messiah, he had not laid down the conditions upon which you and I could be saved from our sins!* True, to some two or three persons he imparted this gracious blessing. He had said to a paralytic* "Thy sins be forgiven thee—and to a woman that touched the border of his garment thy faith hath cured thee—and to a malefactor expiring at his side, "This day shalt thou be with me in Paradise."† But these were individual cases, intended to show his power to the conviction of his disciples. They were performed too during his *personal* ministry—and the persons blessed received the blessings from his *own lips*, delivered in *propria persona*. They form exceptions to a general rule, as the translation of Enoch and Elijah does to the universal misfortune of death, only these cases happened before the rule was laid down. As well then, might we expect to be translated to heaven, as were Enoch and Elijah, as be saved as was the thief on the cross, the paralytic, or the woman who touched the garment of Messiah.

How vain, how worse than vanity, is that reasoning that would make these cases the rule by which we are to be cleansed from sin—cases as we will see *that occurred before the reign of Heaven was set up!*

But we have approached the last act in Messiah's life—in which life *we now repeat with emphasis he never instituted a plan of salvation* unless he did it here. Did he here institute it? If he did not then was he not the Messiah, for it had been said of him that he would "save his people *from their sins;*" a distinguishing characteristic of his institution was to be "their sins and iniquities I will remember no more."‡ The question then recurs with double force, Did Jesus here, before his ascension into heaven, establish an institution "for the remission of sins?" We say he did. Here the text, "Thus it is written, and thus it behooved the Messiah to suffer and to rise from the dead the third day; *and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.*"

*Matt. ix. 2 and 22. †Luke xxii. 43. ‡Matt. i, 21: Heb. viii. 12.

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How free! how full! how boundless! All nations! the whole creation! We are made to exclaim with the poet,

"How free and boundless is the grace
Of our redeeming God,
Published to Greek and Jew
And men of every blood."

The question is here answered—and the difficulty here solved; and remission of sins is proclaimed "*in the name of Jesus Christ.*"

IN THE NAME OF JESUS CHRIST! A very peculiar expression in our text—and a very prominent one in all the living Oracles. For says one in a certain place "To Him give all the prophets witness that *through his name* whosoever believeth in Him shall receive the remission of sins;" and again, "there is no other name given under heaven whereby you can be saved."*

But the enquiry still continues, *how do I enter that name?* Matthew relating the same conversation explains the whole: "Go teach all nations, *baptizing them into the name*," &c. Then it is by baptism the taught or believer, enters the name of Christ. Yes, for says Mark, who also gives an account of the same transaction, "Go preach the gospel (the death, burial and resurrection of Messiah, 1 Cor. xv. 1–5) to every creature, he that believeth and is baptized shall be saved."

Then it is clear that according to the arrangement here made—an arrangement too, made for "*all nations*," under all the extraordinary sanctions of the extraordinary circumstances, that surrounded the Lord when he established the order—that in order to "obtain the remission of sins," we must enter his name; and in order to enter his name we must "be baptized into it." Yes, says an Apostle, "we are all the children of God by faith in Christ Jesus; for as many of us as have been *baptized into Jesus Christ* have put on Christ. * * And if we be Christ's (by this faith and baptism) then are we Abraham's seed and heirs according to the promise."† And from the very words of the promise it is clear that we must be *in* the promised seed; "for *in thee* and IN THY SEED, shall all the families of the earth be blessed."‡ And herein is exhibited the beauty and force of such addresses as the following, directed to the baptized into Christ: "All the saints who are *in* Christ Jesus, who are at Philippi;" "to the saints and faithful brethren *in* Christ who are at Colosses;" "the church of the Thessalonians which is *in* God our Father, and *in* the Lord Jesus Christ."§ This peculiar relationship in Christ Jesus, was not a matter of uncertainty or doubt, but of the most explicit knowledge. Hence that forcible address of Paul to the Romans, sixth chapter—"*Know ye not* that so many of you as were baptized *into Jesus Christ* were baptized *into his death*." Thus were they buried and raised with him in baptism—planted in the likeness of his death, that they might also be in the likeness of his resurrection: and though they had been the servants of sin, (v. 18) yet by obedience from the heart to the form of doctrine delivered to them they had become free from sin.

But I am anticipating my subject. For the purpose then of satisfying you on this and other important matters connected with this "last charge," I shall answer the following important queries, in the solution of which we will be made to see plainly the means ordained by heaven for the remission of sins.

I. Who were the persons appointed to proclaim salvation to "*all nations?*"

II. At what place were they to commence the proclamation?

III. At what time?

IV. How did they discharge their duty in its proclamation?

But a superficial glance will show that if we can, by the unerring aid of inspiration, ascertain the place where, and the time when the system of salvation was to be exhibited and the persons authorized to exhibit it, we will be at no loss to find the means which heaven in his benignity has conferred for the remission of the past sins of every individual of our race. To the inquiry then

I. *Who were the persons?* This is answered emphatically in the text—"*Ye are witnesses of these things.*" *Ye, my apostles*, to whom now I delegate all authority or power in Heaven and in Earth. Again, John xx. 21, "As my Fa-

*Acts x. 43, and iv. 12. †Gal. iii. 26–29. ‡Gen. xxii. 18. §Phil. i. 1; Col. i. 1: Thes. i. 1.

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ther—(says Messiah on the same illustrious occasion)—has *sent me* even *so send I you;*..... whosesoever sins ye remit, they are remitted unto them; whosesoever sins ye retain, they are retained." Again, Mark represents the Messiah as thus addressing these men—"Go ye into all the world ..... and these signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Now take these declarations in connection with that of Matthew, where the Lord is represented as sending them forth by virtue of "all power in Heaven and in Earth," and we not only see who were the persons that were appointed to set up his kingdom, and from whom we must learn the terms of salvation; but we are also assured, from the immense and almost unlimited power vested in them as *the sent* or *apostles* of Messiah, that the master intended that no one should or could fill their place.

Such was the delegated authority possessed by these illustrious ones, that we find them performing even "greater works" than were performed by the Messiah. They healed the sick—cleansed the unclean—rebuked demons—raised the dead—and the very shadow of them in passing by relieved the afflicted of their sufferings. They acted in the stead of Christ—were his vicegerants and embassadors—spoke as they were allowed of God being put in trust with the gospel, so much so, that it is only by this means that we can determine the spirit of truth from the spirit of error.*

Such were the men ordained by God to publish the gospel to all nations; through whom he set up his kingdom; whom he appointed the stewards of all the laws and regulations that should govern it till the end of time; persons in every way qualified for the responsible station they occupied, having been with Jesus from the time he was baptized till his reception into glory.

CORRESPONDENCE BETWEEN A. KENDRICK AND B. W. STONE.

From the Christian Journal.

Eld. B. W. Stone:

Dear Bro.—In the late discussion between N. L. Rice, (the Presbyterian champion,) and Alex. Campbell, Mr. Rice argued or said, that his opponent held in fellowship in his church, Unitarians who made our Savior a mere man, a created being;—and who openly denied the divinity of Christ. He seemed willing to drive Bro. Campbell from the fellowship of Christians, and of course from Heaven, because he would not drive you from the church on earth, and, of course, to hell,—as he always gave your name in proof. Now, my dear brother, it is a fact of great solemnity, that the Presbyterians held you in their bosoms when your faith and piety were no better than they are now—and that now they are willing to denounce you, refuse the cup of blessing to you, and even consign you to endless torment, in order to asperse bro. Campbell, and destroy the influence of our pious teaching. But it seems to me they are not satisfied with this, but willing to resort to wilful falsehood and slander. I therefore hope you will state once more, before you leave the stage of action, though it be the thousandth time, that you never taught any such sentiments; and call on Mr. Rice to take back the slander. I hope you will publish your statement in the Christian Messenger, and send it to Mr. Rice at Paris, Ky.—Then we shall know that he wilfully falsifies when he thus represents you, as he has been doing through this State. I do think it is due to yourself and to the cause you have so nobly and so successfully plead.

May the Lord preserve you and your posthumous influence from the aspersions of wicked and unreasonable men. A. KENDRICK.

Reply—*Dear Bro. Kendrick:*—Bro. Campbell has to suffer on my account, what I have had long to suffer for him. He is malevolently assailed for holding me in fellowship, for the reasons you have stated; and I have been with equal malevolence assailed for holding him in fellowship, because of his supposed errors. I

*Acts ix. 32–42; 2 Cor. v. 18–21; Gal. i. 1; 1 Thes.; 2—passim. 1 John v. 6.

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have feared the real object of our opponents is, to divide and conquer, and not because they love the truth, as it is in Jesus. The most zealous against us I generally find to be those who possess the least of the spirit of Christianity. Would our opposers love brother Campbell more and willingly hold him in fellowship, were he to repudiate me? No such thing. They care as little for him as they do for me. Though they fear him more, they do not love him better.

I am now on the eve of time, busily arranging my affairs for eternity. The vessel which is to bear me to my eternal destination across the dark ocean, is now in view. Soon I shall bid farewell to earth and be borne to another world. What I shall say may be considered as the words of a dying man, for which a speedy account must be rendered.

Mr. Rice is now in the acme of life; and in the confidence of his learning and natural endowments, feels his importance, and vaunts aloud in the presence of men. He takes the liberty to detract from others what he never gave, and to build for himself an indestructible monument of fame. Should he live to my age it is hoped his mind will be mellowed by years, that he will remember with sorrow his present course. But to the point:—

You inform me, that Mr. Rice publicly charged me with being a Unitarian, who made our Savior a mere man—a created being, and who openly denied the divinity of Christ.

Now I reply, for the last time (so now I think,) that at no time of my long life did I ever believe these doctrines—I never taught them either publicly or privately, from the pulpit or press. I am bold to say, no man ever heard them from me, or read them in any of the essays I have written and published on the doctrine of Christ. How Mr. Rice obtained his information, I can only conjecture. He must have been very confident of its correctness, or as a christian, or gentleman, he would have not dared thus to charge me before so numerous a crowd of people, and I not present. It looks like slander and backbiting, of which, one would suppose, Mr. Rice—the high-minded Mr. Rice was incapable.

His evidence for believing and publishing these things of me may be *fama clamosa;* (but what man of brains will admit her testimony, as often false as true?) or he may have believed them by detaching an expression from my essays written and published. For example he may have seen in my writings this quotation, "There is one Mediator between God and man, the man Christ Jesus." Ah! exultingly he may have said, I have now caught him: he is verily a Unitarian, for he calls the Son of God a man, the man Christ Jesus—he must then believe him to be a created being. If Mr. Rice knows no better, we inform him that these are the words of the inspired Paul. If by them I am condemned a heretic, so is Paul; but Paul never believed that Christ was a mere man—a created being; and by him have I been taught to believe the same.

It is well known by all who know me that I differed from the Presbyterians on their speculations in their confession of faith on the Trinity, when I was a Presbyterian. Yet was I unanimously ordained by the Presbytery, and held in communion by them. I was never charged with these things until I withdrew from them.

A person by reading the Scriptures may, by detached texts and inferences, come to the conclusion, that Unitarianism and all its doctrines are taught in that book. This thousands of very intelligent men have done. It cannot be strange, if Mr. Rice with his ingenuity and prejudice against an humble uninspired man, should by the same means come to the conclusions he has publicly stated against me. I should not wonder if he, by the same means, should prove any Trinitarian writer (those who wrote the confession of faith not excepted,) to be Unitarian. Even Professor Stewart can see but a light shade of difference between the notion of a derived being, (as the orthodox view the Son of God to be,) and of a created being, as the Arians assert he is. To quibbling there is no end. I have long since viewed the practice as useless and dangerous, and leave it to those who are fond of trifles.

I do not expect to change the mind of Mr. Rice by anything I have said or can say; for he boasted, I am informed, that he was dyed in the wool and

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therefore unchangeable. He will still affirm what he has said against me, maugre all evidence. A noted physician of Spain had introduced a system of physic, upon which he had practised and taught through life. When he became old, one of his former students advised him before he died to make a recantation of the system, as it was now found to be wrong, and injurious to the community. Sir, said the old doctor, let all Spain perish first; for I have written and published it. So may Mr. Rice say, let Stone's name be for ever blasted, and infamy be for ever attached to his character, before I retract, for I have said and published it to the world.

For the sake of others I will briefly state my belief on those doctrines with which I am charged.

1. "With us there is but one God, the Father, of whom are all things, and we in him, (*eis outon*, for him). 1st. Cor. viii., 6.

2. 'And (there is) one Lord, Jesus Christ, by whom are all things, and we by him, (*di'autou*) 1st. Cor., viii., 7.

From these texts I have concluded that the Father is the *but one God*—called by Jesus himself 'the only true God.' John, xvii., 5. This one God the Father is distinguished from all other beings in the universe by this attribute, 'of him are all things.' In the Greek it is *exhou*, of, or out of whom are all things. This is conceded by all to mean that he was the efficient or prime cause of all things in the universe. In the following verse Jesus Christ is called the one Lord, besides whom there is not another in the universe possessing the same attributes here ascribed to him, as 'by whom are all things, and we by him.' In the Greek it reads *di'hou*, by whom. This attribute *dia*, with the genitive, is no where ascribed to the Father, the one God; for it means the instrumental cause, as every Grecian will admit, and therefore cannot apply to the Father, the prime and efficient cause of all things.

3. According to this common sense exegesis, I believe that 'God created all things by (*dia*) Jesus Christ.' Heb. i., 2. 'That he created the worlds and heavens, with all the inhabitants of heaven, whether they be angels, principalities, or powers, all were made by him,' (*di'autou*,) the instrumental cause, not *up' autou* the prime cause; this ('*upo*) can only apply to the Father in this case; and all things were made for him, (eis autou,) as being the heir of all things. By the Son the Father rules the universe; for the Apostle adds, 'By him (*di'autou*) all things consists,' i. e., are kept in being and order, by him, the Lord and maker of all.

By the Son, or Word, the Father spake to the world all the words of salvation, for 'God in these last days has spoken unto us by (*dia*) his Son,' by whom (*di'outou*) he saves, and will at last 'judge the world in righteousness;' and (*dia*) by whom he wrought miracles, wonders and signs, for the confirmation of truth.

These undisputed truths, so clearly revealed naturally were linked with another important truth; seeing all things were made by him, therefore he 'was before all things.'—He that descended is the same also that ascended up where he was before, above all angels, principalities, and powers, into heaven itself. Just before he ascended, the Son prayed to the Father to glorify him with himself, with the glory he had with him before the world was. This, with many other texts, proves that the Son, or Logos, existed in glory with the Father before the world was,—before all created things in the universe; without him was not one thing made that is made.

This glorious being is the Son of God, the only begotten Son of God, and therefore divine—the children of men are human, because begotten and born of human parents—so is the Son of God divine, because begotten of the Divine Father.

I have rejected the speculations respecting Jews by many, which rejection is the sum, or foundation of the heresy attached to me by the self styled orthodox. The Jews concluded that Christ had made himself God and equal to God, because he said I am the Son of God. Though our Lord refuted the inference of duality of Gods in very plain language, yet the Jews would not open their ears to conviction: but accused him of blasphemy, for saying he was the Son of God; for which he was put to death. Christians have adopted their speculation, that he is the one God, equal to the Father, because he called himself the son of God.

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Some say that he is the eternal son of God—this unscriptural and contradictory phrase I have also rejected as a mere speculation, and so have many of the orthodox, and evangelicals. Why are not they charged with unitarianism too? These latter say, he was never the Son of God, till born of Mary; the holy thing which is born of thee shall be called the Son of God. From this text they argue that he was never Son before, but that holy thing, when born, shall be called, in future, the Son of God, and was therefore, never Son before. This reasoning will prove fatal to the whole system. Isaiah ix, 6, 'For unto us a child is born, unto us a son is given,—and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father.' From the argument above it follows that he never was such till born—was never mighty God till he was born; for then, in future he shall be called such. Would it not be better to omit these speculations, and confine ourselves to the language of scripture on this doctrine? So I think; and have but little interest in them.

4. I believe the Father sent the Son to be the Savior of the world, that whosoever believeth on him might not perish but have everlasting life—I believe that all power and authority in heaven and earth are given unto him, and that he is able to save to the uttermost all that come to God by him—That in him are all the treasures of wisdom and knowledge, that it pleased the Father that in him should all fulnessd well—the fulness of the Godhead—the fulness of the Spirit—the fulness of grace and salvation—When we see him, we see the Father—his image, his character, his glory and perfection.—Let me lose life before I would detract from my Lord one ray of his glory. To him that sitteth on the throne, and to the Lamb be everlasting praise. Amen.—*Christian Mess.*

STATE OF THE CHURCH AT SYCAMORE.

Dear Brethren:—The state of the church here is prosperous—our number the past year was thirty-five, fourteen additions during the year. Six removed and given letters of recommendation—one excluded, which reduces our number to twenty-eight: thirteen males, six whites and seven coloured; fifteen females, eleven whites and four colored.

We have two Elders and one Deacon, no Evangelist, nor are we in the bounds of any that I know of.

We meet every first day of the week for preaching and breaking the loaf; most of the members are very punctual in attending, not deterred from doing their duty by any inclemency of the weather, or any other circumstance, when practicable for them to meet. We continue to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ—looking for the day when our Lord shall come and find us doing his will. If we know our duty, happy are we if we do it. Yours in hope of eternal glory,

JOSEPH D. DARROW.

Davidson County, Tenn., January 31st, 1844.

STATE OF THE CHURCH AT HOLLY SPRINGS.

Honored Bro. Fanning:—Last Lord's day and Monday following, I attended a meeting near Tulahoma—where, chiefly through the instrumentality of our beloved Bro. Davenport, a church has just been constituted after the Apostolic model—its constitution and laws, that plainest of books, the dear Blessed Bible. Nearly all the members, some 35 in number, are from the Baptists. I delivered a discourse on Union on Lord's day—at evening addressed aliens on the rewards, punishments, honors, blessings, and the laws of the New Covenant—showed that salvation was based upon conditions within the power of every son and daughter of humanity to comply with—that God has done his part, and now the standing invitation is to all, "Come—draw near—and the reward is obtained." Next day addressed the church on the duties of Christians as members of the body and as individuals. The Baptist preacher is bandying the word "*heresy*" around there very adroitly—but he never once made his appearance while we were present. The two-edged sword cuts both ways with its edges and pierces with the point—5 more have confessed since my return to Holly Springs. The work still goes on. Farewell. W. S. SPEER.

Holly Springs, Miss. February 7, 1844.

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CHRISTIAN REVIEW.

VOL. I. NASHVILLE, APRIL, 1844. NO. IV.

CHURCH ORGANIZATION.

In the March No. of the Review, I stated, as a proposition to be subsequently proved, that a church of God never had been formed, and could not be, without official acts and divine organization.

In the present No., I wish to present for reflection the importance of officers in all Christian communities. The history of the church and the world, fails to give any account of a church of Christ having been established or put in order without officers regularly appointed for that purpose. The simple and allpowerful Gospel never did constitute a church without the aid of an officer denominated a preacher. It is a truth not to be forgotten, that no one has become a Christian by merely reading, praying, or singing, or without the assistance of one of God's servants. It is a wise arrangement in the Divine economy, to suspend the conversion of the world both upon the influence of the church, and the efforts of the rebellious. The Savior said, "Go and disciple all nations," or "Preach the Gospel" for the salvation of mankind. All the conversions, from Pentecost to this day, have been made by the word of God in the hands of poor frail man.

The officer whose particular province is to convert others, is denominated, in the New Testament, Evangelist, Minister of the word, or, in the common style of the age, Preacher of the Gospel. A minister of the word is the first and most important officer in the church of God. To comprehend the subject fully and clearly, I will first ATTEMPT TO SHOW HOW PREACHERS ARE MADE, and 2ndly, THEIR WORK OR OFFICE.

There is no truth more palpable in the word of God, than the position that every servant of Christ is divinely *called* to fill his station in the church. The Holy Spirit "made overseers" anciently, and no doubt deacons and deaconesses; and there is as little doubt with me, that the spirit makes officers at this day, just as he did primitively. I would respectfully ask, if the spirit, in the days of the Apostles, made officers by speaking to men? or was it by some deep impression, without words or ideas? or was it by his directions? When a man hearkens to the voice of the spirit, and follows his dictates, is he not called by the spirit, and led by the spirit? If the spirit calls and commissions independent of the word of God, then indeed it may be true, that the spirit of Almighty God has called Jo Smith and his brother apostles, and the thousands of ignorant, pert quacks of preachers who profess to have calls above revelation at this day.

Primitively, no one could preach the Gospel unless he had been specially called, qualified, and sent of Heaven. The reason is very obvious: the Gospel had not been given, and, per consequence, there was no written word. No man, therefore, could preach the gospel, who was not inspired with the very words to be delivered. For this purpose the Savior chose twelve, who were

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called Apostles and Ambassadors of Christ, and were the "earthen vessels" containing the treasure of God's word. Through these men he made all his revelations known to the world; and since their death, there have been no men on earth to stand in their shoes. Notwithstanding the boasted pretentions of thousands, no one of the number has been able to speak a word of truth by direct inspiration, or exhibit the least "sign of an apostle." Even Timothy and Titus were not inspired, had no direct commission from above, and were compelled to study and "give themselves to reading" to gain information. Not so with the particularly called of God; they were "not to premeditate" or think what they were to say; for the "word was given them in the self-same hour."—Now the world is filled with professed ambassadors of Christ, many of whom cannot speak their own vernacular tongue with propriety; and not one of these latter day apostles in fifty can tell how many books there are in the Bible, or the objects of any one of them.

The church of Christ is a school, in which all the pupils are required to exert themselves to their utmost in advancing the cause of the Saviour. All are required to perform service in proportion to natural and acquired ability. Some are able to exhort, others to wait as servants, and others to preach the word.—God has ordained that each shall act the part he is most capable of performing. The next and most important question is, to ascertain who shall decide upon the qualifications of each. All who profess direct calls and inspiration, (and they constitute the overwhelming majority,) pretend they FEEL an *inward, silent* call, and none have a right to dispute the divinity of their mission. Others, with more reason, and I think much more Scripture on their side, profess to believe God has appointed the church to decide on qualifications. Hence, the qualifications of each officer are clearly laid down, and the saints have the divine right to "try apostles," and "prove them liars," when they have not the signs. Paul said to Timothy, "The things you have heard and learned of me, the same commit to faithful men, who shall be able to teach others also."—When one *proves* himself qualified as an Evangelist, he is appointed or set apart to the office by *prayer*, *fasting*, and *imposition* of the hands of the Presbytery. This was the ancient order, and I have found no example of any one being appointed a minister of the Gospel without this process. Mind, there is no instance on record of Evangelists appointing others, but the authority is of and from the church.

2d. Next, the office of the Gospel minister demands serious attention.—His employments are various. It is his province, first, to preach the word; secondly, he sets in order churches; and, thirdly, he ordains bishops and deacons, and takes the general superintendence of the churches. Paul traveled much, and planted many churches after being sent from the church at Antioch, and on his revisiting his friends, he ordained Elders in every city, and felt, indeed, that the "care of all these churches" was upon him.

The work of the Evangelist fully suggests his qualifications, but at a future time I may give this subject some attention. I have stated, that Evangelists are the appointed messengers of Heaven, to set in order the things wanted in churches, and ordain Elders and Deacons; and, as I am aware this is disputed ground, I will submit an interrogatory or two, which I hope will find a place in the minds of the brethren.

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1. Is there any example in the New Testament, of a church's setting itself in order independent of an Evangelist?

2. Is there any authority for a church's appointing its own Bishops and Deacons, without the assistance of a preacher? Write, my beloved brethren, now, or forever after hold your peace. T. F.

THE STUDY OF THE BIBLE.

That the Bible is a good book, none will deny; and that it is a light to guide the wayfarer from this to a better world, all christians rejoice to believe. But notwithstanding the momentous importance of a knowledge of God's book, there are few who have studied it, or know how to study it profitably. I have never yet seen the country, that I did not find anxious enquirers after truth, who knew not where nor what to read in order to attain the knowledge of salvation.

Christians contend the Bible is a revelation from the Maker of all things, but the objects of the different portions differ exceedingly, and unless the student first gain information on the objects of each portion, all his reading will be to little purpose. For a better solution of this point, permit me to say, it is as important to study the different portions of the Scriptures, with different objects in view, as it is, to use treatises on English Grammar, Arithmetic, Botany, Philosophy and Chemistry, to gain information on each of these sciences. It is not usual for teachers to adopt a system of Botany or Chemistry, to give a knowledge of Arithmetic or Surveying, and it is equally as unsuitable to appropriate Scriptures addressed to Christians, to Sinners; or those to Jews, to the disciples of the Lord Jesus Christ.

The whole Bible is recognized as the book of God; but it is composed of various revelations, made at different times, to different individuals, and for various purposes. The two grand divisions of the Bible are the Old and New Testaments. In the Old Testament there are thirty-nine books, and these books constitute three grand chapters. The first is a "CHAPTER OF HISTORY," composed of eighteen books; the second chapter is made up of the Psalms of David, Proverbs, Song of Solomon, Ecclesiastes, and Lamentations of Jeremiah; and the third chapter is composed of sixteen books of Prophesy. The first chapter is to be read as a plain history of the world, detailing events for about 300 years, in relation to which period, there is no other authentic history. The second chapter is composed of the Songs of David, and other poetical effusions of great value to all christians; and the third chapter, of course, is to be read as predictions of God's Spirit with regard to the Jewish nation, and the rise and progress of the christian institution. If these divisions are always before the mind of the reader, it will be an easy matter to comprehend much of the Old Testament. The New Testament is rightly divided into four distinct chapters. The first chapter is composed of the books of Matthew, Mark, Luke and John, and they constitute the *Gospel of Christ.* If the reader should wish to know the facts upon which the christian fabric rests, he will gain all the information in this chapter, necessary to beget faith, change the heart, and produce supreme love to God. Too often speculators, and wild theorists have supposed foreign, collateral and extraneous evidence was important to produce faith, when in fact the Gospel recorded by these four faithful and inspired men, contains all the testimony in the world to produce faith. But as faith alone, never did, and never

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was intended to save the soul, a chapter was written by the finger of God, which may emphatically be called, the CHAPTER OF CONVERSIONS. If the enquirer wish to know how to become a Christian, he will find the Acts of Apostles, the only book of conversions, by the authority of Christ, on earth; and though he may read every other book in the Bible, and neglect this, he will utterly fail learning how persons anciently become the adopted sons and daughters of the Mosthigh. The fact is, no man can become a citizen of Christ's kingdom, who does not understand the conversions recorded in the Acts of Apostles.

The third chapter of the New Testament, is composed of twenty-one Epistles, all addressed to christians, and may be appropriately styled the "CHAPTER OF THE CHRISTIAN GRACES AND MANNERS." To apply these writings to any but saints is doing great injustice to the order of God's teaching. But by carefully studying them, the disciples of Christ may have the means of "growing in grace and the knowledge of the truth."

The fourth and last chapter of the New Testament and the Bible, is the "CHAPTER OF REVOLUTIONS." There is but one book in this chapter, viz: the "Revelations of John" the beloved disciple. In this chapter, the revolutions of church, and the world are described in a marvellous manner. To be sure, in this book, there are some things hard to be understood, and it may be, for aught that I know to the contrary, these grand revolutions will be themes for profound study and deep meditation in the world to come.

Students of the Bible who will adopt this arrangement of divine things, can scarcely fail of learning the truths, which are able to save the soul. T. F.

"PURE SPEECH."

DEAR BROTHER:—In No. 2d, vol 1st of the CHRISTIAN REVIEW, under the head of "Pure Speech," I notice Bro. T. F. give a caution to his brethren in good time and place. With regard to certain words in use, viz: Orthodoxy, Trinity, Total Depravity, &c., I have no doubt brother F. is correct in condemning them. But the word REFORMATION I have used, and still use it, intending to convey the idea of amendment; though I am not so wedded as to hold it as sacred as life. I know Bible words will convey Bible ideas. Will brother Fanning say a little more on the subject, and tell us his objection to it? for I am really at a loss, from his suggestions, to know what the word Reformation does mean. C. CURLEE.

Cannon County, Tennessee.

REMARKS.—I am truly glad the brethren are disposed to seek the old land marks, and study a pure speech. I am not at all astonished, that my worthy Bro. Curlee, should be somewhat startled at my remarks on the term Reformation. I use it, as well as brother C.; but I endeavor to use it in no other sense than that which is indicated by Paul, Heb. ix, 10. The word in the original language, is not the common one for Reformation. It is *Diorthosis*, which is from *orthos*, pure, correct, straight; and this is also the root of the word *orthodoxy*. Hence the words Reformation, Orthodoxy, (not modern) and pure Christianity, are terms of similar import. Either of these may be applied to the religion established by Jesus Christ; but it would not be correct to denominate the improvements on Popery made by Luther, Calvin, or Wes-

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ley, "THE *Reformation.*" It might answer to say, A reformation by Luther, or A reformation of "Father Matthew," the apostle of temperance, or any other man; but, to speak of something which had its origin *since* the days of the Apostles, as THE reformation, is true in no sense. To speak of the "*current reformation,*" as something which is but 20 or 30 years old, and endeavor to designate the Christian institution by it, manifests either woful deficiency in knowledge, or a disregard for the ideas of God's spirit.

I intend to be understood as saying, if we are the disciples of the Saviour, we should profess the old religion, which began eighteen hundred years since; but Heaven forbid we should profess a *modern* religion, and cloak it with old and honorable names! If we use the term Reformation, as denoting something new, we should follow the example of our sectarian neighbors, and say, "*our reformation,*" "*our church,*" "*our Zion,*" "*our cause.*"

The reader will observe, that, notwithstanding the term Reformation is scriptural, it may be used in a sense differing from its original import; and then, so far from being correct, it is opposed to the truth of God.

Will the brethren take these small matters into consideration? T. F.

"MESSENGER OF GLAD TIDINGS."

What think you, reader, is the meaning of this "Messenger" of pretended "glad tidings?" Anciently, the message of glad tidings, consisted in the good news of a Saviour's birth; and the appearance of one who would reward believers with everlasting happiness; but not so with this "Message of Glad Tidings." This latter day message sends the wicked rejoicing to heaven. Perhaps, the discrepancy originates from the birth place of the two Messengers; one originated at Jerusalem, in Judea, and the other at Wetumpka, Ala. The "Messenger of Glad Tidings," boldly advocates the restoration of men from hell, the destruction of hell, and the universal salvation of every rebel in creation.

Amongst all the doctrines taught in the nineteenth century, that of offering eternal happiness to those not at all qualified for heaven, is most preposterous and God-dishonoring. Where, indeed, is the importance of the Bible, the use of virtue, or truth, if thieves and robbers are to be companions with Abraham, Isaac and Jacob. Are men in earnest who advocate such absurdities? Tell us, Mr. Shehane, if you are not jesting, when you talk about the heavenly happiness of the finally impenitent? Pause sir, I beg you, and let no undue influences drive you to such a desperate conclusion. T. F.

HOW TO WRITE CLEARLY AND FORCIBLY.

A noble Lord once said, "A man fully possessed of his subject, and confident of his cause, may always write with vigor and effect, if he can get over the temptation of writing finely, and really confine himself to the strong and clear exposition of the matter he has to bring forward. Half of the affection and offensive pretensions we meet with in authors arises from a want of matter, and the other half from a paltry ambition of being eloquent, and ingenious out of place." These remarks hold equally true in reference to speakers. If men have subjects, arguments and facts, on which they are willing to rely, and can be satisfied with a plain style, success will be certain. The earnest conviction of the truth of any proposition discussed, is very important either with a speaker or writer.

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LETTER FROM J. CREATH, JR.

To the Editors of the Christian Review:—

Brethren Editors:—I have received the two first numbers of the Christian Review. I was not at home when they came to hand. I have been preaching in the territory of Iowa for the last five weeks, and have just returned home. Our cause is springing into existence in that great territory, which lies north of the state of Missouri. We received twenty-five persons. That territory presents a great and an extensive field for evangelical operations. It is three hundred miles in length, and two hundred and fifty in width; extending from the Mississippi river to the Missouri river on the west. Great efforts are making to plant the bitter and poisonous sectarian trees in that fertile land. I have only glanced at the first number of the Review.

We will for the present offer a few thoughts on the words simple and simplicity, and then apply them to Christianity and to her handmaids or daughters, the sciences. First, the English word *simple*, is derived from the Latin *simplex*. This Latin word is compounded of two words—*sine*, without, and *plica*, a fold; and properly signifies, plain, honest, uncompounded, unmixed with any thing else—like clear, transparent honey comb or ice held up to the sun, you can see through it—it is unmixed with any other substance. It is what it appears to be. Simplex stands in opposition to complex, derived from *complieo*, to fold together, to make or twist one rope or strand out of many ropes. This is the radical or etymological meaning of the word simple. Every word, like every honest person, has but one name. It is as improper for one word to have forty meanings, as for one man to have forty names, or forty wives. Some persons are nick-named, and some words are used secondarily, figuratively, or by way of accommodation. Words, like names, are used to distinguish one idea from another; and names, to distinguish one man, tree, horse, or thing, from another. The word simple, when applied to men, or used figuratively, means innocent, harmless, without disguise—one who has no by ends in view, has no folds nor convolutions like a snake's coil. He is as clear and as unmixed in his course, as light is unmixed with darkness. God rejoices to meet with and bless every such person, although such persons are very unfashionable in this world of twistification.

Downright honesty and plain dealing have almost *bid farewell* to this world of folds and dishonesty. Hence, the word simple now means, homely, homespun, mean, silly, foolish. This reasoning will apply to many other words, as all words originally conveyed one idea, covered one act, and only one. The word sit covers the act of sitting down, and cannot cover the act of standing or walking; nor can the words stand and walk cover the act of sitting. The Greek words bapto and baptizo, in the days of Paul, were as well understood as the words simplex and complex were in the days of Cicero, the Roman orator. These words, in the New Testament times, as definitely, as logically, and as infallibly meant, to dip, to cover, to plunge or immerse a person or thing in water or some other liquid, as simplex meant clear, unmixed; or as complex meant to compound or to mix many things together in the days of Cicero; or as the words sit, stand, definitely cover these acts and no other acts. But, in these compound days of mixed religions, bapto and baptizo mean, to sprinkle, to pour, to apply water in any way that our conscience calls for. We have the mode of baptism by immersion, pouring, sprinkling; which is as good logic as

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to say, we have the mode of sitting by walking and the mode of walking by sitting. We have the mode of sprinkling by pouring, and the mode of immersion by sprinkling, &c. This is worse than the coils of a Boa Constrictor, or than the three days of darkness that came upon the Jews in Egypt. Is this simplicity, honesty, clearness? Or is it complexity, confusion, darkness? In the days of the Apostles, and for the two or three first centuries, bapto and baptizo were as certainly understood to mean immerse or to plunge head and ears in water, as the English words, sit and walk are now understood to cover these acts and no others. Why are these words now mysterious and dark? Because the existence of the Roman Catholic institution, and of all paido-baptist churches, depends upon sprinkling a few drops of water on the face of a sleeping babe. Sprinkling babes is the ground and pillar of Popery. The salaries, the power, and authority, and pride of its advocates, are all at stake. Can a person be obligated to do what has not been clearly revealed to him? If God has not clearly revealed to man, that he must be sprinkled, then he is not bound to do it, and so of the other two actions. Is there any positive injunction, in either the Old or New Testament, left in darkness, and at our discretion, besides baptism? No. Then baptism is an anomaly, a riddle. If God had not told Adam plainly what tree he should not touch, he could not have been punished for disobeying him. He spake plainly to Noah, to Abraham, to Moses, to the Jews, to the Prophets, to the Apostles and Christians, in every case, except baptism. And why not in every case? For the reasons above given. By leaving out omega, the last letter in the Greek alphabet, (which answers to the English letter O,) from baptizo, and substituting a Roman *e* in its place, we have baptize, (instead of immerse,) which is neither Greek, Latin, nor English, but is a word as pliant as a nose of wax; it will turn three ways without breaking. How many sermons have we in the gospels and Acts, on the "three modes of baptism"? How many sermons did Christ and the Apostles deliver on the five points of Dort, to wit: particular election, particular redemption, special operations before faith, in order to produce faith in the elect, total depravity, and final perseverance of the saints? Not one. How many on the Trinity? Not one. If any one wishes to understand what Mosheim calls the beautiful simplicity of Christianity, let him study the New Testament, especially the Acts of the Apostles. All institutions and sciences are simple in their origin. There are a few great fundamental principles running through the system, and are to it what the Mississippi is to this country, and swallows all the rest. The Mosaic institution, as expressed in the five books of Moses, is a simple institution. It is built upon love to God and man. Medicine was simple in its origin; so was jurisprudence, or law. But how complex now are these systems. Christianity is a simple institution. The first great article of all revelation and religion is, that there is one living, true, and everlasting God, the creator of all things. Secondly, that Jesus Christ is his son, and the Savior of the world; that he died for our sins, was buried, and arose from the dead the third day, according to the scriptures. Then, to believe these great facts, repent, and turn from our sins, and be immersed for the remission of our past sins; then celebrate the Lord's day and supper as did the primitive Christians; then walk blamelessly in all the commandments of the Gospel till death, seeking for glory, honor, immortality, and eternal blessedness: this is the beautiful simplicity of Apostolic Christianity. They heard the

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Apostolic testimony concerning Jesus; they believed it to be true; they repented; they were immersed: they then enjoyed its promises and blessings. It was as clear and as unmixed as the light of heaven—no darkness in it, no folds of error, no coils of sin; no creeds, no sects, no opinions, were then mixed with it. There was then one God and Father of all Christians, one Savior, one Holy Spirit, one faith in Jesus Christ, one church, one immersion for the remission of sins, one salvation for Jews, Pagans, and Samaritans; one constitution, the New Testament; one commonwealth of Christians, one kingdom of righteousness, peace, and joy. They loved one another, and the gospel ran and was glorified in the salvation of thousands. O regina spes nostra.

Palmyra, Mo., March, 1844. J. CREATH, Jr.

REMISSION OF SINS—BY J. B. FERGUSON.

(*Concluded.*)

II. *The place and the time.* We will consider these propositions together; since both are proven from the same testimony.

It pleased the author of the destiny of nations to reveal, in a vision to a despot of ancient Babylon, the rise and decline of all the kingdoms of universal prevalence that ever should grace the earth. In this vision (which none of the wise, none of the mighty men of his realm could unfold) he exhibited in general terms the time in which he would establish the kingdom of his son; which existing at first as "*imperium in imperio*"—a kingdom in a kingdom, was destined to break in pieces and destroy all other kingdoms. As a stone cut from the mountains without hands, it was determined to roll onward and onward with increased velocity and accumulations until it should fill the whole earth. The *time* of this marvellous event was the days of "these kings,"—kings in the Iron Kingdom—or the kings Cæsar. But more definitely, both as respects time and place, did Isaiah and Micah, filled with the prophetic spirit, looking down the stream of time to the birth of the King of Kings, point out the mountain from which this stone should be cut, or the place where the kingdom should be set up. For say they, "It shall come to pass *in the last days* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and *all nations* shall flow unto it: and many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and *he shall teach us of his ways, and we will walk in his paths*, for *out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come even the first dominion; *the kingdom shall come to the daughter of Jerusalem.*"*

Such are the declarations of prophets, made hundreds of years before the appearance of Messiah. But the question now is, when commenced the "*last days?*" Having established the authority of the apostles, we will call on them for testimony. Peter expressly declares, that on the day of Pentecost was fulfilled a prediction of Joel intended to come to pass in the "last days."† This makes it evident, that the kingdom came to Jerusalem in the "last days"—the day of Pentecost commencing the reign.

Messiah had, during his lifetime, also declared that to Peter would be given

*Isaiah ii. 2, 4; Micah iv. 8. †Acts ii.

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the keys of the kingdom, at the time he would build his church. Keys are but a figurative name for authority; and Peter never exercised any authority in reference to the kingdom until after the ascension of Messiah. He had also declared immediately prior to his crucifixion that his Apostles, who had followed him as his disciples in his temptations and sufferings, should receive from him a kingdom and be seated upon thrones. This he declares was not fulfilled when he eat the last supper. The Lord, after he had taken his seat upon the throne of his Father, sent down gifts upon his church for the first time upon the day of Pentecost. The curious can examine Matt. xvi. 13–20; xviii. 27–30; Luke xxii. 28, 29; John vii. 38. If, then, the persons who were to administer the government of the kingdom of heaven, were not capacitated for their duties until the day of Pentecost—If never until that day was Jesus Christ presented to all nations as the Messiah—If never until that day was remission of sins preached as embracing all nations, we are certainly warranted by the highest authority in saying, that the day of Pentecost, spoken of in the second of Acts, is the time appointed by God for disclosing the terms upon which he will pardon those who will receive Jesus as the Saviour of men. I am confident that no one will doubt these positions who respects the authority of the divine volume.

But we have, if possible, still more conclusive testimony that the kingdom was set up in that city on the memorable Pentecost. Our text positively so declares—"*beginning at Jerusalem*—and ye are my witnesses of these things; and behold I send the promise of my Father, but tarry ye *in Jerusalem until you are endowed with power from on high.*" On the day of Pentecost—the last Pentecost, this promise was fulfilled—they were "endowed with power from on high."

We have found Jerusalem to be *the place* and Pentecost *the time* in which this last charge given to the apostles was appointed to be executed. Let us now accompany these men to Jerusalem, and wait with them till the glorious Pentecost, and inquire thereat,

III. *How did they discharge their duty?* Here is truly an important point in the investigation. We have now approached the end of all our enquiries. We have found the place where the Lord will teach us of his ways. We have found the time in which he will show us the means by which our sins can be blotted out. And we have found persons clothed with all authority in Heaven and in earth, commissioned to make proclamation of these means. We conceive it will be admitted by all that the apostles, after they were fully capacitated by the gifts of the Spirit, both understood and executed their Lord's commission in the manner appointed by heaven; and this admitted we have nothing to do but to examine their practice, as the best comment ever written upon it.

When the day of Pentecost was fully come, the Spirit was poured forth upon them in all its baptismal power, from their once crucified but now risen and highly glorified Lord according as he had promised—"Ye shall be baptized with the Holy Spirit not many days hence."* The effect was wonderful! Illiterate Gallileans, scarcely skilled in their own barbarous vernacular, have here assembled to publish the grand facts of the Kingdom of Heaven, to all the nations of the earth! They convene together; they lift their prayers and

*Acts i. 5.

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supplications, when suddenly as a mighty rushing wind a sound is heard, and all eyes and all ears are turned towards it. The populace run together; and in an instant tongues of lambent flame are seen encircling the apostles; and immediately devout men out of all nations assembled to celebrate this great festival, hear these Gallileans pronouncing all the languages of the world. They inquire the meaning. Peter explains. He declares that a notable prediction of Joel is this day fulfilled; that Messiah had been received into the Heavens; that he was now fulfilling his promise of supernatural aid. He recurs to the wonderful tragedy just enacted in the streets of their city—speaks of the death, burial and ascension of Jesus the Nazarene—appeals to their own authorities, their own prophets—refers to the miracles, wonders, and signs that God did by him; and concludes the whole of this wonderful discourse by saying, "Let the house of Israel know assuredly, that God hath made this same Jesus whom ye have crucified both Lord and Christ."

Multitudes are convinced of all they saw and heard—are pungently made to feel their guilt and danger, and in all the agony of their souls cry out, *Men and brethren what shall we do?* Seeing their deep contrition, and piercing penitence, Peter filled and surrounded by the fulness of God, fulfills his commission, by answering them in the following clear and forcible language, "Repent, and be immersed (or as it is in Greek *be baptised*) every one of you *in the name of Jesus Christ*, FOR THE REMISSION OF SINS; and you shall receive the gift of the Holy Spirit. They rejoiced that remission could be so easily obtained under the blissful reign of the Messiah, and repenting, or changing their course, were forthwith baptized *for remission of sins.* With gladness they received the blessings of the Christian Kingdom; and such were the mighty wonders of that ever memorable day, that three thousand were added to the Lord.

This only commences their proclamation. The many barred doors of the Kingdom of Heaven being now unbolted, we find two of them soon after preaching in the temple to a numerous audience, and *five thousand* are the trophies of the cross. Next they are apprehended and brought before the rulers of the Jews. It is alleged against them that they preached and taught through Jesus the resurrection of the dead. They are ordered to desist. But they go on in the work even in the presence of the council, and in opposition to all the threatenings of priests and governors. Again are they apprehended and imprisoned; but an angel of Heaven releases them, and commands them to speak in the temple all the words of life. Again brought before the Sanhedrim, they are charged with filling Jerusalem with their doctrine, but instead of being intimidated, they boldly disclaim the authority of the Judges, and openly avow their steady resolution "to obey God rather than man." Though beaten they rejoiced; though strictly forbidden to speak any more in the name of Jesus, they ceased not "in the temple and in every house to teach and preach Jesus Christ." The council unable to resist the Spirit with which they spoke, became so exasperated, that they caused many to seal their testimony with their blood. Persecutions broke out every where—and the disciples were "scattered abroad, preaching the word," so that from Jerusalem the blissful blessings of the gospel were poured through all the Gentile lands. Of these teachers some travelled as far as Cyprus and Antioch, preaching to Jews only, for as yet they did not fully understand the extent of the commission. But God instructed Peter to preach the gospel to Cornelius and his house, and testified their accep-

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tance into his kingdom, upon like conditions with the Jews, by giving them the same extraordinary gifts of the Spirit. This convinced the apostles and Jewish converts that God had "also to the Gentiles granted repentance unto life"—and from thence forward they "published to every creature the unsearchable riches of Christ." Meanwhile another apostle is especially chosen as a fellow-laborer in the teaching of all nations. Paul first preaches in Damascus, then in Arabia, Jerusalem, Syria, Cilicia, and in short, became more industrious in this part of their duty than they all. The last labors of this noted apostle were spent in Rome, then the mistress of the world, where doubtless he sealed his testimony with his blood.

The Master had predicted that the gospel of the kingdom should be preached to all the world as a witness to all nations, before the end should come—the destruction of Jerusalem. This happened about forty years after the commission was given, sending his apostles to all nations. Nine years previous to this awful event, Paul informed the church at Colosse that this had been accomplished. "*Every creature* under Heaven" had heard it—"the grace (or gospel) of God had appeared to *all men*"—and such was its rapid and universal spread that what is said of the heavenly luminaries is applied to its proclaimers. "Their sound went out into all the earth, and their words to the end of the world." Thus briefly have we seen how the apostles executed their commission.

There is yet one fact to which we must refer before we close our subject, viz: That the apostles, and those acting immediately under their authority, preached the same facts, enforced the same commands, and promised the same blessings, to all people under all circumstances. Indeed had they failed to do this they would not have fulfilled their commission to "*all nations.*"

Peter preached the death, burial, and resurrection of Jesus as the facts to be believed. His audience believing, he commanded them to repent and be baptized, to secure the blessings of the Christian kingdom—the remission of sins among the rest. This preaching had all the sanctions of God—"all power in Heaven and in Earth." As a consequence three thousand were instantly immersed. Philip in Samaria, and to the Ethiopean Eunuch, preached the things "concerning the kingdom of God and *the name of Jesus Christ* (in which "all nations" received the remission of sins) and they were baptized both men and women." Paul when he heard the same facts "arose and was baptized and washed away his sins calling on the name of the Lord." Cornelius, when he heard that to Jesus "gave all the prophets witness that *through his name* whosoever believeth on him shall receive the remission of sins," was commanded to "be baptized in the name of the Lord," through which he and his house received "remission of sins," God again sealing the truth of the Apostolic proclamation by pouring out the miraculous gifts of the Spirit upon the Gentiles as he did upon the first fruits of the Jewish nation at the beginning. Lydia when "she attended to the things spoken by Paul, was baptized, she and all hers." The Philipian Jailor when he believed in order to his salvation was baptized the "same hour of the night." The Corinthians, though made up of the most abominable characters, were *washed*, were sanctified, were justified, *in the name of the Lord Jesus*, and by the Spirit of our God"—"hearing they believed, and were baptized." The Romans, when they had "obeyed from the heart the form of doctrine delivered them, were made free from sin," by being buried with Christ in baptism, and thus entering his death. And so with the Colos-

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sians. The Gallatians became the "children of God by faith in Christ Jesus, for as many of them as were baptized into him are represented as having "put him on." The Ephesians by the "one baptism" or nuptial washing, were declared to be the saved and purified bride of Christ—even "the washing with water by the word." The Thessalonians were "*in God the Father* and his *Son Jesus Christ*," the same as the churches which "were *in Christ Jesus* in Judea," who was reformant believers as we have already seen, entered by a baptism. The Hebrews were made to approach God through a *new and living* way (unlike the ways of their former dispensation) consecrated to God by the death of his son, "having their hearts sprinkled from an evil conscience, and their bodies washed in the water of purification." In fine, every where, to every creature, God by his holy Apostles has re-declared that "*He that believeth and is baptized shall be saved.*" This is a statute of his kingdom, and thus reader through his abundant mercy, and not by works of righteousness that you have done, he will "save you through the washing of regeneration and the renewing of the Holy Spirit," for "except a man be born of water and Spirit he cannot enter the kingdom of Heaven." And if you have never yet entered the kingdom of his favor, permit me to conclude with a word in relation to your case.

Have you traveled with us through the leading events in the incarnate life of the Son of God? Have you witnessed his acts of mercy, condescension and love while he wandered a way-laid, houseless, homeless pilgrim upon this the ungrateful footstool of his own creation? Have you seen him betrayed, by those considered his friends, into treacherous hands? Have you witnessed his death, under the accumulated guilt, not of himself but of the creatures of his care? Do you look upon it as the "bearing of your own sins in his body on the tree?" And have you thus by faith died with him to sin? Have you attended his burial? And have you witnessed his glorious resurrection? Have you heard his last farewell to his apostles (whom he makes ministers for your salvation) breaking forth in the same accents of love and tender compassion towards you—towards all nations? Have you heard him say that "*in his name* you shall receive the remission of sins?" Have you followed these apostles to the starting point of their ministry, and thence to the ends of the earth? Have you heard them command you to believe and repent, and by a baptism enter into the name of Jesus Christ? Have you seen thousands hearkening to their timely admonitions, and swearing allegiance to Prince Immanuel? If you have, I beseech you no longer delay, "Arise and be baptized and wash away your sins, calling on the name of the Lord!" Motives high as Heaven, deep as Hell, and as expansive as the love of your Heavenly Father impel you to this course.

"All on Earth and all in Heaven
Join to bid you welcome here."

UNITY AND CHURCH GOVERNMENT.

To the Editors of the Christian Review:—

The difficulties existing in the minds of many respecting the government of the church, are to be traced to the want of a proper knowledge of the Christian institution. I am persuaded that the church of Christ would need but little of that exercise of power which is so much dreaded, if the system of instruction was such as it should be. The foundation of the whole superstructure

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is this: that Jesus Christ is Lord. This idea has not been sufficiently felt. I say it has not been felt, because I see that many are not under the influence of it. This was a truth which took possession of the heart and soul in primitive times. The acknowledgment of Jesus as Lord, was a matter which was not confined to the tongue alone, but it filled the soul with the idea of obedience to all his injunctions. The whole man, body, soul, and spirit, came into subjection. "You are not your own," said Paul. This thought, that Jesus is Lord, is ever present to the mind of the faithful follower and disciple, reminding him that he is not his own, but another's. All thought of independence, all individual welfare, interest, and good, is emerged in that grand idea, that cardinal truth, that Jesus is Lord. Men by this confession glorify God, says Paul.—By setting themselves up as independent, and capable of governing themselves, they glorify, or give glory to, themselves. It was the declaration, that Jesus is Lord, that, on the day of Pentecost, so pierced the hearts of the three thousand, and caused them to cry, What shall we do? The exaltation of Jesus as Prince, his being constituted Lord, was the prime idea in all the proclamation of truth. Peter failed not to make it known; both to Jews and Gentiles, he makes the same declaration. To Cornelius he says, "He is Lord of all." It was this that caused an immediate submission of every one convinced of its truth. Peter reminds the Elders to feed the flock of God, and not to be *lords* over God's heritage, knowing that there is but one Lord. I feel persuaded that this thought, properly urged, so as to be felt, would have the happy effect of bringing each and every one who has made, or who may hereafter make, the good confession, to an entire obedience of all the commands of Jesus. The usurpation of that authority which belongs to Jesus alone, has tended to the overthrow of confidence in man. Men have gained the confidence of their fellow men, and have abused it. The Pope and the clergy have assumed to themselves the power which belongs to Jesus, and have become the lords of the flock, instead of their feeders and instructors. The Catholic acknowledges the Pope as Lord, and therefore cannot reverence the authority of Jesus. The authority of the Pope, the council, the convention, the conference, the synod, the church, has taken the place of the authority of Christ. I sometimes have some fear of the authority of the co-operation meeting. It may terminate in an advisory council; and then, the next step will be resolutions, and the third enactments, and the fourth ——; but the authority of Jesus is above all authority, as Paul says.

I must be permitted here to say, that I think that the three things, as they are sometimes called, faith, repentance, and baptism, have been preached to the exclusion of this truth, so important in its bearings on those who are enlisted. Permit me to ask the question, Should a man be convinced that Jesus is the Lord, could he for one moment call in question any appointment of his? If this is the all absorbing truth of the Gospel, which takes possession of the heart and soul, and brings into captivity to it every thought, reason would say, Let it be impressed on all occasions, till it is thoroughly comprehended, and its force and power felt. Have we any thing like disunion existing in any congregation? What shall be done? Remind them of their confession, of the supremacy and power of Jesus; that they are not their own; that their thoughts, wishes, desires, words, and deeds, are not their own, but Christ's. When my Lord gives an order, what have I to do but obey? When he speaks, what right have I to think otherwise than as he thinks. When he decides, what power

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have I to sit in judgment? This right to think, to act, to judge, for ourselves, is an usurpation, an act of rebellion, a proud defiance of the authority of Jesus. What can I think, judge, or do, apart from Christ? Is he my head, and I a member of his body? then, his thoughts, his will, his judgment, his mind, are mine. Is he my Lord, and I his servant? then, his law, his command, his appointments, I must obey. I therefore lay down this truth as the cardinal idea in the new institution. It is first and foremost both in bringing men to submit to Christ in baptism, and in producing that obedience requisite to good order in the church. It takes from man his respect for his own opinion and judgment; in truth, that man who confesses Jesus to be his Lord, yields himself as a captive, in body, soul, and spirit.

This thought gives a perfect equality to the whole church. The bishop only speaks the words of Christ, having no authority of himself. Jesus is the Alpha and Omega, the life, the light, the way of the church. Does he speak? he must be heard and obeyed. Does any man speak? let him speak as the oracles of God *require*, as it is frequently quoted. The teacher of the church, must use the words of Christ; and those who hear must hear as though Jesus himself spoke to them. Much indeed has been effected by the glorious gospel of Christ. Many are the souls that have been made glad by the freedom which it gives. The church have not all learned yet the length, breadth, depth, and height of those truths which they have received. There is power and virtue in them yet unknown. Can we think of any insubordination in a body of men and women fully under the influence of those powerful truths which lie at the foundation of the new institution? Can any one who recognises Jesus as Lord, ever do any thing without his authority? But the misfortune is, that some forget who and what they are, and act as if they were under a democracy, and not a lordship; in a republic and not a kingdom. Let such remember, that they are accountable to Christ, as to a master, who will judge each one according to his work. In the new covenant, it is written, that God will put his laws in the minds and hearts of the people. "Let that mind be in you which was in Christ," says Paul. "Be all of the same mind," says Peter. "Fulfill ye my joy, that you be like minded," says Paul, in another place. "I beseech you that you all speak the same thing." "I pray for them that shall believe on me, through their (the apostles') word, that they all may be one, as thou, Father, art in me and I in thee, that they may be one in us; that the world may believe that thou hast sent me,"—are the words of Christ. How it can happen that divisions ever exist in a church of Christ, is something inexplicable to me, save on one supposition, which is, that they are ignorant of the truth.

When considering the unity of the church of Jesus, for which he prayed, and which was taught and enjoined by his apostles, I am led into this enquiry, How can the church become united, so as to be one, as Christ and the Father are one? The prayer proceeds thus: "Sanctify them, through thy truth: thy word is truth." The word of God is the means of sanctification, purification, and salvation. By this word of God we are begotten again, as Peter teaches. It is the incorruptible seed. He tells us, that this is the word which as good news has been preached to us. The Gospel of Christ is, then, the word of God, which begets, purifies, sanctifies, and saves. This gospel, Paul tells us, consists of the death, burial, and resurrection of Jesus from the dead. This is that word which was concealed as a mystery from the ages and generations going

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before. The word of God, the gospel, remains and abides for ever, and is always the same, throughout all ages and generations, in all times and places.—Like the author, it is immutable. Without it, there is no salvation, sanctification, purification, or regeneration. The gospel, being always the same, must, when properly and faithfully preached, produce the same effects on all minds. The knowledge of God is conveyed to men through the gospel. The gospel, remaining the same, must convey to all minds the same knowledge. Men who look at and contemplate the character of God through the same gospel, should see that character in the same light. The character of God is one. Then, we should conclude that God, seen through the same medium by all men, would appear the same to all. The gospel may be compared to a seal, which would make a like impression on any object to which it might be applied. The human mind can receive but one impression from the gospel, if it receives any. The gospel, being but one, and always the same, cannot possibly produce two impressions of a different character. Therefore, all who believe on the Messiah through the Apostle's word, are one, and undivided, as the Father and the Son are one.

Division is caused by additions to and subtractions from the gospel.

Further, the gospel is but one, and the spirit of God is but one. The testimony is but one. The testimony, being but one and the same, must, like the gospel, have but one effect. The mind of man, placed under the influence of divine testimony, receives from it conviction of the truth. I repeat again, that, whenever divine truth has any effect, that effect is always the same; and, therefore, though millions of minds should be impressed with this truth, the impression being the same on each, renders the whole but one, united and undivided. It is truth, then, that unites. Jesus, who is Lord of all, abides in each mind and heart, by his truth and spirit, and produces that oneness which the apostles enjoined. We see the necessity of the most perspicuous teaching, that truth may be presented apart from all human appendages, and produce that impression which can alone bring the infinitely diversified minds of mankind to oneness and unity.

I delight to contemplate the unity of the church of Jesus. Under whatever similitude it is presented to us, the same unity exists. Christ is the chief corner stone, his disciples the lively stones constituting the temple or spiritual house. Christ is the head of the body; his disciples are the body or church.—Whatever is said of the church, leads to the same idea of oneness. I feel constrained to say, that I feel confident of the result, if the means are faithfully used. Let the gospel be preached in original plainness, and let the teachers unfold the bearings of the facts constituting the gospel, and urge them on the people, so that they may see, understand, and feel, and we shall have a perfect body, growing up into Christ the Head in all things, and, by joints and ligaments having nourishment ministered, making increase with the increase of God.

The church is called on to exhibit the perfections of Christ to the world. In order that these may be exhibited, they must dwell in the church. "Of his fullness have we all received, and grace for grace." Each virtue which shone in the character of Jesus while here on earth, must be possessed and exhibited by each faithful follower of his. In order that these perfections may be possessed by the church, Jesus himself must become the object of contemplation,

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love, adoration, and the subject of our thoughts, wishes, and desires. His love must dwell most richly in us, in all wisdom; we must be filled with the knowledge of his will, in all wisdom and spiritual understanding. He must dwell in our hearts by faith; then shall we forget ourselves, when all our thoughts, our minds, our hearts, are emerged in him. A church, under the hallowing influence of God's word, is a spectacle worthy the admiration of men and angels, an object of God's peculiar care, and his especial and faithful love and regard.

The word of God is not sufficiently read and studied. I have laid up thy law in my heart, said David, that I may not sin against thee. Oh how I love thy law! it is my meditation all the day. Thou, through thy commandments, hast made me wiser than my enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts.—Psalm cxix. This should be the case with all the church. Each must be girded with the whole armor of God. But how shall this glorious consummation be attained? There must be a different order in the churches, a more thorough examination of the living oracles, a deeper teaching. The influence of the word is not sufficiently great, because there is not enough of it in the minds and hearts of the disciples. What are our bishops doing? Are they feeding the flock of God? Do they visit the members of the church, and advise them, and see that they take their advice? Is the conversation and conduct of the bishops such as to command the respect of the whole body? Is Jesus Christ the substance of his conversation, and does his example lead the flock to greater diligence in the divine life? Does he reprove, rebuke, exhort, with all long suffering? If not, the flock must become lean and helpless.—The evangelists, do they preach the word so that sinners may understand? Do they take heed how they build on that foundation which God has laid in Zion? Do they know that, if they build upon that foundation wood, hay, or stubble, their work will be burnt, and they suffer loss?

We must labour for that perfection of which Paul speaks, for that unity for which Christ prayed. While some are enlisting and bringing into the church men and women, some must be busily employed in teaching them the rule of life, that they may exhibit to the world the perfections of him who has called them from darkness into his marvellous light. The church is entrusted with the gospel, and this she must hold forth to men, that by it they may be saved. But let it be remembered, that she must not only preach the word, but live the life of her Redeemer, that men, seeing her good works, may glorify the Father who is in heaven. High is the responsibility of the church, great are her powers, glorious is her condition, mighty must be her efforts. Honor, glory, immortality, await her, if she fills the character drawn by the inspired penmen.

More hereafter. HENRY T. ANDERSON.

CHURCH DUTIES.

To the Editors of the Christian Review:—

Beloved Bro. Fanning:—I have just returned home from Tippah County, where, in discharge of that part of the Evangelical office enjoining the setting the congregations in order, the old fashioned gospel order, I preached fifteen discourses, in four congregations, on a most laborious and exciting tour of 12

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days. The burthen of my labors was the Christian Organization. I showed that Christianity was divided into two chapters:

1. The duties and privileges of the saints as individuals;

2. The duties and privileges of the saints as a body.

The discussion of the following questions, occupied much of my time.

1. What elements are essential to the existence of a church of God?

2. What acts are absolutely essential to acceptable worship by the church of God?

3. Is that a church of God, which embodies not these specific acts in her worship?

In answering the first question, I descanted at large on the elements:—

1. Oracles—her constitution and laws.
2. Her members.
3. Her worship.
4. Her officers.
5. Discipline.

Answer to query 2d, is as follow:

1. Time of meeting—every first day.
2. The Apostles' teaching, without note or comment.
3. The breaking of bread.
4. The Contribution.
5. The prayers.
6. The singing.

The answer to query 3d, is one loud NO.

The officers of a church: 1. Bishops, 2. Deacons, 3. Deaconesses—ministers, teachers, exhorters, distributors, showers of mercy.

Query 1. May a man be ordained to the Bishopric of a congregation, who has not every qualification?

Ans. No, never, never.

Query 2. Who shall take care of a church having no Bishops?

Ans. The Elders, (seniors or older members.)

Query 3. What are a Bishop's qualifications?

Ans. 1. He must desire the office—not for the sake of gain. 2. He must be blameless; 3, have a wife; 4, Christian children; 5, not a riotous liver; 6, not unruly; 7, not self-willed; 8, not easily angered; 9, not given to wine; 10, not a striker; 11, not a gainer by base methods—(not a cheater;) 12, an entertainer of strangers; 13, a lover of good men; 14, prudent; 15, just; 16, holy; 17, temperate; 18, a holder of the true doctrine in the form of sound words; 19, watchful; 20, of comely behaviour; 21, fit to teach; 22, equitable; 23, not a brawler; 24, not covetous; 25, ruling well his own house; 26, not a new convert; 27, well reported of from without; 28, must not be a backslider; 29, an elder; 30, a member of the congregation; 31, selected by the brethren; 32, ordained by the Evangelist.

Query 4. For what length of time is a Bishop to be ordained?

Ans. 1, for life; or 2, during good behaviour; or 3, as long as he is a member of the church.

Query 5. How many Bishops to one church?

Ans. In all cases more than one.

Query 6. What are the duties of this office?

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Ans. 1. To preside in the congregation. 2. To teach, exhort, and confute the gainsayers. 3. To train the members. 4. To attend to all cases of discipline.

Query 7. Why is it necessary to be so very nice as to the character filling the Bishop's see?

Ans. Because from this office spring, and have sprung, many of the corruptions that disgrace the body.

Query 8. What is to be done with a young man, or a man lacking a qualification of a Bishop, who has been ignorantly put into that most responsible office?

Ans. Let him resign upon the spot, lest fire from God consume him, as Nadab and Abihu.

Query 9. A Bishop from Ohio moves to a congregation in Mississippi, is he Bishop in Mississippi, until ordained there?

Ans. Such a thought is too absurd to notice.

Query 10. To whom are Bishops responsible?

Ans. To the body from whom he derived his office, and to the regular Evangelist.

Query 11. How are churches liable to be ruined?

Ans. 1. By an itching for preaching. 2. By too many desiring to rule.

☞Preaching in the church on Lord's day, if it interfere with congregational worship, as above, is sin.

Query 12. What is to be done with a brother who attends meeting only once a month?

Ans. We have no use for such in our ranks.

Query 13. What shall we do with brethren who go on any occasions into groceries and drink?

Ans. Cut such off. We will have no such among us.

Query 14. May a member who is accused be allowed to partake of the public worship until his case is dispensed with?

Ans. By no means; suspend him until his trial is over.

But I grow tedious. There are four small congregations in Tippah county; of these, two assured me they would immediately go into the ancient order, and speedy arrangements are being made to the same effect at the other two. These churches are some 15 miles apart, and number in all some 150 members —generally poor and obscure. Several promising young preachers among them, as brethren Milus W. Moody, Miles Wells, R. Blythe Montgomery.— These would soon become able ministers of the word, if the churches would properly encourage and foster them. We need men who can and will lead.— Two men, and but two, in Tippah County, have Bishop's qualifications. These, Elders Northcross and Smith, will be ordained, as is expected, on my return.— I daily and hourly see more the necessity—the long, and strong, and imperative call for energetic and efficient rulers in the congregations. We must have men to train and take care of the discipled; until this be, vain are our proselyting labors.

I immersed four ladies at Piney Grove, one a daughter of a Baptist Deacon. She forsook all for the Savior, though I sent her again to her father. She is 13 years old, and will make a real Priscilla. [It is dangerous to flatter *children* too much.—Ed.] Bro. Smith told me, that in his neighborhood Methodists gen-

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erally immersed. People will learn, in spite of their ears and orthodoxy. I preached after a Methodist on my route. He believed in new revelations, mystic operations, &c. I hewed Agag to pieces! Prospects are beginning to brighten in the sunny south. Farewell.

Holly Springs, Miss., March, 1844. W. S. SPEER.

A NEW POEM.

PARADISE RESTORED, *an anonymous Poem, published by* R. P. DONOUGH, *Cincinnati, Ohio; price* 30 *cents.*

MESSRS. EDITORS.—Will you allow me a page in your valuable paper to call attention to a new publication, just sent forth from the Western press. It appears without introduction, dedication or advertisement claiming a hearing from the public ear—now bedizened by ten thousand discordant strains from the many venturous ones who seek

"To wander round the verge of the steep Parnassus,"

—simply upon its own merits. And a hearing it most certainly deserves, if others are capable of receiving the same entertainment from the perusal of a good poem that I have received from the perusal of this small work.

I recognize in its easy flowing strains the voice of an old acquaintance whose arduous exertions in the Editorial and Ministerial duties of a public advocate for the Restoration of Primitive Christianity are known to all the brotherhood of the great valley of the Mississippi. These duties have been, I judge, sufficiently relieved to allow him to court the "muses" and to sing in a beautiful Poem,

———"The end of present things, and find
A blissful age propinquant to mankind."

It is not the intention of this notice to assume the task of a Review—it simply wishes to call attention to a Poem, the reading of which would richly repay the small sum at which the publisher proposes to furnish it. It is written in the style of Pope and Dryden, and is not unworthy of the flowing numbers of those distinguished masters of the Lyric Art.

The Poem is well worthy the genius of its author. His characters are nervously and strikingly expressed, and show the author's profound acquaintance, not only with neatness of expression and accuracy of style, but also with the true and scriptural views of the deep and interesting subjects whereof he treats. If his Poem has a fault it is that one which has been legalized and practiced by almost all who take the poetic licence. Some rhymster has expressed that to which I refer very favorably thus:

"Those who write in rhyme still make,
The one verse for the other's sake,
For one for sense and one for rhyme,
I think 's sufficient for a time."

But as I dare not enter a complaint against all poets, I will not be allowed to file one against this. I will say, however, that in it the reader is not so much interested in the narrative of the events which led to the Restoration of Paradise as he is with the frequent and well-timed digressions of the Poet. As was said by a writer of the past century, in reference to a work of that day of another character, it may be said of this—his digressions are incontestably his sunshine—they are the soul of his work—take them out of his book, for instance, and you might as well take the book along with them—one cold eternal winter would reign in every page of it—restore them to the writer and he steps like a

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bridegroom and bids all hail! Brings in variety and forbids the apetite to fail.—This is the peculiar licence of poets; and with few is it used with more effect than by our anonymous Bard.

We make a quotation below, not so much to furnish a specimen of the style as to show the author's supreme devotion to the truth of the sacred history of the scenes he so forcibly describes. It is the scene of Pentecost—dear and honored name to the heart of every intelligent Christian.

"Jerusalem! within thy walls,
Within thy heaven-built Temple's echoing halls,
When fires of Pentecost reveal'd their flames
To men of various tongues and various names,
The fact evangel, wing'd on pealing cheers,
Sonorous thundered in their opening ears.
Jesus is Christ, the flaming Peter cried;
Jesus is Christ, his bold compeers replied;
The fiery voice their bloody guilt pursues—
What shalt we do? inquired the trembling Jews.
The voice divine in dulcet numbers then
Prescrib'd allegiance to repentant men;
Which having vow'd, admiring thousands rise
As from the tomb to new celestial joys.
Pardon and peace, and love and innocence,
And spirit-anchoring hope, arose from thence.
Around the city then the tidings flew,
And other thousands paid th' allegiance due;
Ev'n priests at last, (forever slow to learn,)
Confess their sin and to the Lord return.
Through all Judea flies the o'erbounding word,
In all her tow'rs the shout of joy is heard;
Samaria glows from Jordan to the sea,
And heav'nly glories flash o'er Galilee.
Then went the heralds of salvation forth,
From east to western lands, from south to north.
On Zion's summit the great cistern stood,
With life's pure water filled, (celestial flood!)
Thence down the Mount in living streams it ran
And slak'd the mortal thirst of mortal man:
And thence again in smaller streams it flow'd,
Unspent, unspending, streaming all abroad!
O'er plain, o'er desert, irrigating still,
Roll'd the pure lake, or shot the bounding rill;
While happy millions their Deliv'rer own'd
High in the palace of his glory thron'd;
Obey'd his Law in all they did and said,
And made confession by the lives they led.
Then Bishops, Presbyters, assumed their charge,
Nor knew a Metropolitan at large.
Each taught his flock and rul'd it too, for each
Was humble, vigilant and "apt to teach;"
Each walk'd before and led in wisdom's ways,
Unlike the Presbyters of later days.
Then love fraternal in each bosom glow'd;
Their love of men evinc'd their love of God.
The world admiring saw, and seeing, own'd
The power of love o'er human hearts enthron'd;
Admiring saw—and this great lesson learn'd—
Turn'd to the Lord, in countless thousands turn'd."

I have not room for further quotations. Let all lovers of the Lyre obtain a copy.

Meriville, 1st April, 1844. J. B. F.

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TO YOUNG LADIES.

Having formerly addressed young ladies on gardening, &c., I take the liberty of presenting them another subject in which I feel a deeper interest, and which is to them of far more importance. The Christian Religion is my theme now; and I am particularly anxious to engage the young in the study of this noble science. I call it a science, because it can be learned only by study.

It is not something we can pick up in this place or that—it will not come in a still small voice, or run over us like a shock of electricity, paralysing the faculties and rendering us incapable of sensible thought or action. No, as I said before, it is a noble and beautiful science, to attain a correct knowledge of which requires the exercise of the best powers of the soul—the most earnest desires of the heart. I speak to the young, because it is in the morning of life we should commence the acquisition of this knowledge, should lay up the rich stores which will make us wise unto salvation.

I know the lightness, the gaiety peculiar to youth causes the Christian Religion to be regarded as something dull and gloomy—something that is calculated to lessen its happiness: but let me tell you that it forbids nothing that is not ultimately injurious. Does it forbid the amusements in which the thoughtless votaries of pleasure engage with so much eagerness, and which often cause their ruin, temporal and eternal?—if it does, it is because they are hurtful.—They may give a transient glow of pleasure for the present, but leave a sting behind. I have seen the young, the gay, and the beautiful die, without hope and without God in the world, and have heard them lament with their last breath that their parents had not restrained them in their gay career, had not taught them to live for *Eternity* as well as for time.

Had they in early life been taught to regulate their lives and conduct by the Christian Religion, how much anguish would have been spared them in that last sad hour when death feels about the heart with his icy fingers, blasting the bright hopes and stopping the warm pulse of life.

The Religion of Christ is the preservative principle. It is the salt of the earth. Without it, the character of woman, old or young, is defective. When well understood and practiced, it gives a dignity and propriety of conduct, a softness and gentleness of disposition, that renders youth most engaging, most lovely. A woman who is uninfluenced by the pure principles of the Gospel, is a branch from which emanates no verdure, for the principle of life is wanting. I have seen some who would even sneer at the sacred volume—at the world's best friend, the only hope of man. If you have ever spoken lightly of, or treated with scorn, the Gospel of the Saviour, let me persuade you, for your own sake, from the consideration that the Christian Religion has done so much for woman, to refrain from what appears so odious. Willis, speaking on this subject, makes some beautiful and suitable remarks:

"Oh what is woman, what her smile,
Her lip of love, her eye of light—
What is she, if she still revile
The lovely Jesus? Love may write
Her name upon her marble brow,
And linger in her curls of jet;
The young spring flowers may scarcely bow
Beneath hor step, and yet, and yet,
She is, she is, and still must be,
A lighter thing than vanity.

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'I am accused of rejecting the holy doctors of the church. I reject them not, but since these doctors all labor to prove what they have written by the holy scriptures, it follows that the scriptures must be clearer and more conclusive than their writings. Who would even think of proving what is in itself obscure by the help of something obscurer still? Necessity, therefore, obliges us to have recourse to the bible, as all the doctors have done; and to test their writings by it,—for the bible is our only rule and standard.'

'But it is further objected that men high in station pursue me with their censures. What then!—do not the scruptures clearly show that they who persecute are generally in the wrong, and they who suffer persecution in the right,—that the majority has always been on the side of falsehood, and the minority only on the side of truth? It is the fate of truth to occasion an outcry.' "

OBITUARY.

Died, on 22d of March, 1844, Sister Elizabeth Woods, consort of Bro. James Woods of Nashville, aged 40 years, 4 months, and 15 days, leaving her husband and eight children to mourn her sudden death. It is with much regret we record the departure of this excellent disciple. For twelve years she was a member of the Christian Church, and it may be truly said she was one of its brightest ornaments. As a mother, wife, neighbor, friend, she was excelled by none. A friend of the poor and needy, she went about doing good, and many there are who will ever bless her name. Her's was a character of gentle loveliness, formed upon the precepts of the Gospel, and her love to God and her fellow men spoke not only in her words, but in all her actions. We have personally known the warmth of her friendship, and it is with feelings of grateful love that this small tribute is offered to her memory. When such friends, and sisters are taken from us, it is a duty and a privilege to remember their virtues. We love to think and speak of their goodness, and we deeply sorrow that the sweet ties which bound them to us are severed. We sorrow—but blessed be God, we sorrow not without hope. We know our Father will not forget his children, although they are laid in the lone grave; but we look forward with humble hope that we shall be raised together from the dust, and live on in happiness, where the sadness of earth shall no more pass over us. This hope is our comfort when we speak of the dear sister who is now sleeping in Jesus. We speak of her, that we who remain may lay it to heart, and take her example of *living* the life of the righteous, that we may die his death. Her departure was sudden, so much so that she had not time to say farewell to her husband and children. Most truly do we sympathise with them in their great affliction, and hope they will take the admonition; "Be ye also ready, for at such an hour as ye think not the Son of Man cometh."

A SISTER.

TO THE FRIENDS OF THE CHRISTIAN REVIEW.

The Publishers have taken the privilege of sending a goodly number of the Review to friends that are not subscribers, and we hope an active part will be taken in its circulation. Since the publication of the second No. we have many additions to our list—one friend takes 100 volumes, and who will do likewise? Should any one wish to subscribe he can go to his nearest Post Master, who is authorized to make remittances to third persons. We would ask each individual subscriber to feel himself interested in procuring additional names, as we are anxious, (if our friends say so) to place the Review upon a solid footing. Who will take these matters into consideration, and each one exert himself as much as possible. All Preachers and Evangelists will be kind enough to act as Agents, in procuring subscribers and making remittances.

It is not a favorable indication of modesty for preachers to speak a great deal of their own performances.

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CHRISTIAN REVIEW.

VOL. I. NASHVILLE, MAY, 1844. NO. V.

THE USE OF THE PRIVILEGES, &c. OF THE CHRISTIAN CHURCH.

Extract from an Address to the Disciples of Jesus Christ, now seeking a union of Christians upon the one foundation of the Apostles and Prophets, in opposition to all human traditions. By J. B. FERGUSON.

To the Editors of the Christian Review:—

BELOVED BRETHREN:—The position which you occupy before the world is truly an imposing one. Your as yet infantile efforts to gather together all the Israel of God, who have long been dispersed by human authority, and enslaved under the cramping influences of the Man of Sin, whose vice-godly hierarchy has extended over all the nations of the earth, have, under the good providence of your sovereign King, been crowned with greater, more extensive, and, we would fondly hope, more hallowed influences, than has ever attended, during the same length of time, the well-meant efforts of the many Reformers who have arisen since the great apostacy. From a small grain of mustard seed, cast but a few years since upon the world's broad field, has arisen a tree whose dimensions bid fair, like its ancient prototype, to spread above the produce of the earth, and extend its branches in every direction, inviting to its pleasing shade all the wearied sons of God who have anxiously sought to serve him under priestly domination. The leaven of the one truth—"The Bible and the Bible *alone*, is the religion of Protestants,"—long since accredited as true, but rarely acted upon, bids fair to leaven the whole lump of sectarian Christendom; so that even now we find in almost every ecclesiastical body that surrounds us an energizing effort, noble and praiseworthy, to return to the primitive simplicity and the ancient order of things. Men have become, and are becoming, tired of human creeds; they are beginning to discover that there is a vast difference between the religion of Jesus Christ as it appears in the New Testament, and the religion of priestcraft as *it* is exhibited in the formularies, traditions, and regulations of the sects that surround us; and the truth cannot be withholden from them, that there is a day of spiritual metamorphosis at hand—a day of purifying, of refining transformation—the ultimate consummation of which we may anticipate to be nothing short of the restoratoin of the true Israel of God from their Babylonian slavery, and the erection of a temple of loyal sons and daughters, to which the Desire of all nations shall come; and to which the people of the Lord shall return with songs of everlasting joy upon their heads. Creeds, formularies, dogmas, implicit reliances upon unexamined opinions, are losing their hold upon the world—the homage paid to man is being supplanted by the homage due only to God; and a flood of enthusiasm for Christianity as it is, is pouring into all the channels of the well-being of society, which is destined to be as resistless as the development of the dormant powers of mind. Investigation, controversy, are giving light, and freedom, and virtue, and happiness to many in all the denominations; and the

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providence of God is increasing human intercourse and communication, whi
are spreading knowledge and diffusing blessings beyond all former expect
tions. And, although evil is mixed with the good thus diffused, yet philantr
pic enterprise and gradual reform and development, must as inevitably ens
as there is an intelligent design in the creation and preservation of man.

And, my brethren, I could now give the names of more than twenty of th
most distinguished men in the republic of letters, whose attention is being di
rected to the very principles which have liberated you from sectarian thraldom
and who are now broaching as *new* discoveries, the very truths for which yo
have suffered almost all things of a disheartening character. True, also, tha
many of the weak-hearted are sinking with fear in the midst of the great ocea
of excited investigation. Some, as in England, in the person of the well-
meant Puseyite, fear a total demolition of all religion in the fast receding def
erence paid to the priest and prebendary of their order; or in the High Kirk-
man of Scotland, in the prevalence of liberal principles: but the very exist-
ence of these fears serve only to exhibit the disturbed and distorted features of
the human systems of the age, in such a deformity as to cause hundreds and
thousands to examine more closely the placid features of Christianity as she
dropped from the pencil of her divine Author. But even in the more secluded
walks of philosophy, this same spirit is seen, and the grim visage of fear has
taken up its abode in the face and heart of many who in the developments of
the time see naught but peril and devastation. Wild and tremendous, violent
and tumultuous, the sea of human investigation no doubt appears; and disas-
trous doubtless it will prove to many a slender barque now out upon its agita-
ted waters: but destruction will be beneficial—the tumult will produce good;
for the power of Jesus is there, and when the proper period arrives, from the
heavens above a voice will issue forth, saying, "Peace, be still," and far more
glorious in its results than that which was witnessed

> By the trembling Hebrew, when he trod
> The roaring waves, and called upon his God,"

will immediately succeed.

But how have I wandered—I did not intend a congratulation of my brethren
so much as a warning. And that warning must be given. For, in the midst
of the progress and development of the great principles which distinguish us,
we are in great danger of that most common and fatal of all errors—*pride*.—
We are apt to attribute to ourselves what belongs only to the great Spirit who
watches over the progress of human affairs. The religious advantages which
we suppose, or which we really possess—the privileges which we enjoy over
our friends, and to which, without acknowledging our advancement, they are
now in their own bodies aspiring—the long lost badges we wear in contradis-
tinction from the Methodist, Prerbyterian, or Episcopalian sectarial designa-
tions—and our professed superior knowledge of the divine Chart of religious
freedom and advancement—all these, and much more, are calculated to give
us not only pride and satisfaction in possessing such advantages; but also a
disposition carelessly to place our trust in these independently of the *use* which
we make of them. We are apt to suppose—it is a common frailty of human
nature—that the simple possession of advantages and privileges, implies neces-
sarily some superior benefit to the possessor.

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That we have advantages, none can deny. That we have no creed but the New Testament—no denominational cast; but an open door to all the followers of Jesus Christ out of every denomination, who are willing to yield with us their opinions for the acknowledged facts of the gospel—that we have no names but those of divine appointment—that we have a rational method of examining the word of God, and a rational test of our motives, feelings and conduct in the divine life—that, to a great extent, we have been freed from the fanatical and deceptious teaching of the age—that we have primitive usages and institutions —that, in a word, we have attempted with great success, under the blessing of Heaven, to practice upon the rule—to hold no sentiment or institution in religion binding upon ourselves or others, for which we cannot give inspired authority—that such are our advantages, no one of common observation will deny; and that hundreds and thousands of us have found an asylum from the cramping influences of human authority, under the teaching of the holy Apostles, where the Master has prayed for our union with each other, himself and the Father, we rejoice to know. But we are disposed to ask, Of what good is it that we should merely possess these advantages? Unless we properly use them, the mere possessing will prove in the end an abuse of them. It will be attended with the same fearful consequences as the burying of the talent in the earth; as the bearing of no fruit to the glory of God in the salvation of man.

But before I produce the effects of the matter I wish to contemplate, permit me to state a truism, in the form of a proposition, and proceed to its illustration —premising only, that the illustrations I give are not the only ones, they serve but to illustrate the truth of a great principle, which should be embraced by every individual, and should never be lost sight of; which should not in these cases alone, but practically, throughout the whole life of the Christian, lead him to abjure similar errors; and with an incessant vigilance, remember that the more secure we feel, perhaps the more danger there is of that spiritual pride "which goes before a fall."

That proposition we state thus:

That a disposition to contemplate the peculiar advantages and privileges placed in our possession by an all-bountiful Providence, and a failure to use them properly, tends to cherish one of the worst features of our frail nature, and will lead to inevitable destruction.

It has been said by Solomon, that "the thing which hath been, it is that which shall be; and that which is done, is that which shall be done;" we should, therefore, be disposed to learn in the misfortunes of the past history of our race, what may happen to us in the present, and carefully avoid them. With what barren wonder do we contemplate the lapses, abused privileges, and neglected advantages of the children of Israel; forgetting that their errors were the common errors of man, only varied by the peculiar circumstances of their time and region; forgetting, also, that their history has been declared by inspired authority, to be ensamplary to Christians through all time. Throughout their history, it will be discovered that they prided themselves upon the possession of peculiar privileges. They were the chosen nation of God—they held, as in a depository, the oracles of Heaven, contradistinguished from all the human impositions of their heathen neighbors. Theirs, too, was the flesh of Abraham —theirs a nation of priests—theirs the Law, the Prophets, and the Psalms. No one doubts but that they were highly favored. But they trusted in the simple

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possession of their advantages—they thought that having the presence, and word, and promises, and temple of the Most High, that therefore they were secure. And the destruction of that people, and their consequent captivity in Babylon, did not undeceive them! They looked, in their desolation, for the coming of Messiah to "restore all things"—He came; but O the sad reverse of their expectations! He was despised and rejected by them; and he, in return for the abuse of their many privileges, rejected them; burnt up their city; withdrew his presence from the temple, and ploughed its foundations in the dust. We wonder, I say, at their conduct—we are astonished that they should thus abuse their Heaven-entrusted advantages; but what are we doing? We have greater privileges, superior oracles, and more heavenly visions: let us also fear, lest in the midst of our enjoyments and immunities, our Bible, like their temple, shall prove our destruction; our name, acknowledged the most sanctified, shall prove our disgrace; and our rejection of human authority be abused to the rejection or non use of divine. Have we not need of that exhortation which speaketh to us as to children, and says, "Be not high-minded, but fear"? Let us not, then, lust after evil things, as they also lusted and fell by thousands under the severe judgments of God. For although judgment seems now to be delayed; and although mercy and long-suffering are the characteristics of our dispensation; yet, for mercy abused, for long-suffering slighted, for privileges and blessings contemned, God will bring us to as much sorer punishment as the blessings of our dispensation are superior to theirs. "Think not," says the Reformer John, "to say unto yourselves, that Abraham is your father; for God is able of these stones to raise up children unto Abraham; and now the axe is laid at the root of every tree; every tree, therefore, that bringeth forth not good fruit, is hewn down and cast into the fire." "*Every tree that beareth not good fruit.*" Let this principle be remembered; and let it not be forgotten, also, that, in the administration of the government of Heaven, "there is neither Greek nor Jew." "God is no respecter of persons;" and if you and I misuse our privileges, acknowledged great and admirable; if we cause the name of God, which we wear, to be evilly spoken of by our neighbors, "we cannot escape." "For if God spared not the natural branches, how will he spare you?"

Of all people upon earth, we have the least cloak for our sins. Then let us, by all that is holy in that name that was called over us in our adoption into the royal family of our King—all that is salutary to mankind in the principles and practices of primitive times, and saints in whose footsteps we are professing to tread—by the rich and unfading reward of the faithful in Christ Jesus—by all the misfortunes and abused immunities of the ancient Israel of God,—"let us make straight paths for our feet, lest that which is lame be taken out of the way." And to this end let us remember the exhortation of the Apostle, "to meditate upon these things, giving ourselves wholly to them; that our profiting may appear unto all; taking heed unto ourselves and unto the doctrine; for in doing this we shall both save ourselves and those who hear us."

O that we could appreciate the neglected truth, that the most alarming denunciations of the gospel are not less against negative than actual evil; and that the most affectionate exhortation, lively remonstrance, and pointed parable, are exhausted against the tree which bare *no* fruit; the lamps which had *no* oil; the unprofitable servant who had made *no* use of his talent. The punishment following positive crimes seems logically and naturally obvious; and

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consequently the divine writers have not thought it so necessary to insist upon these; but as Christianity has been founded upon the principle of self-sacrifice, we are distinctly informed, that the most awful part of the decisions of the last day are reserved for neglected privileges and omitted duties. "You gave me *no* meat; you gave me *no* drink; ye took me *not* in; ye visited me *not;* you clothed me *not:* these are the grounds of rejection from the great and glorious honors of the everlasting kingdom, and against whom the most severe sentence is denounced.

Brethren, you have talents—you have life—you have time—you have money; and you have great advantages entrusted with you. I will not particularize how or in what way you should use them, lest in the few particulars I should give, you would sum up all your duty. But in the name of all that is reasonable in your faith, your practice, and your hopes, look well to your stewardship; for the reckoning will soon be at hand.

In the second place, we should remember, that that long night of apostacy and defection from the faith, was brought on by a pride in privileges possessed, and by a trust in those privileges more than in their proper use. This remark needs no illustration to the mind of the student of ecclesiastical history; for its every page affords a familiar one. That abominable commixture of Paganism, Judaism, and Christianity, which we all agree to execrate under the name of Roman Catholicism, is but a development of abused privileges. In order to be philosophically understood, its history should be read backwards; and by so doing it would be found that the extravagantly absurd theories of that church, had their origin not so much in a misinterpretation of the principles and revelations of the religion of Jesus Christ, as in a predisposition in man —not only *Roman* Catholic, but universal man—to accommodate every thing within his reach to the gratification of his own selfishness. If, e. g., we ask the genius of history, how the Romanist came so strangely to misinterpret and misapply the passages of scripture to which they refer in the support of the supremacy and universal authority of their church, we will find that it was the natural disposition of man implicitly to trust an infallible guide; and to find a defence for doubts and difficulties, in some unquestioned and unlimited authority, which existing really in Apostolic Inspiration, was gradually established and rested in the Roman see. Mankind submitted not because they believed this authority divine; but because they were disposed to submit, they acknowledged the assumption unquestioned. This, too, may be said of almost every error of that church.

Men are apt to find whatever they desire in their own hearts; and the people in the days of the rise of the Roman hierarchy, were seeking for authority for their own lusts of power and opulence; and priding themselves upon their superiority as Christians so called, over their Pagan neighbors, they struck forcibly upon a chord in the heart of man, whose vibrations all society was made to feel with a dreadful energy. It seems to be the nature of man, that whatever powerfully moves the public mind, agitates it to excess; and as the truths of Christianity were moving the mind of man, in the early history of its progress, it soon formed an alliance with popular passions; and soon a dignity, power, and influence were given to the officers of the congregation of saints, which professed to seal the eternal destiny of man. Thus "the pure gold became dim—the beloved city a harlot."

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But I am not tracing a history. We all acknowledge the groundlessness of the claims of the Roman Catholic Hierarchy; the weakest of us believe we can expose her doctrinal errors and absurdities. But do not these very facts sometimes induce us to flatter ourselves that our universal repugnance to that church secures us entirely from the dangerous position in which she is placed? 'Tis true we have escaped many of her errors; but are we not, as human beings, in danger of similar ones? She trusts in false names; in false authority, ceremony, and observance: is there not great danger of our trusting in real names, ceremonies, and observances, as having in themselves intrinsic efficacy? Have not Protestants fallen into the same errors with the Romanists, though they dignified them with other names? Have they not copied the papal authority, in the establishment of their authoritative councils, conferences, and associations? Is there any other difference save that instead of *one* they have many Popes? Are not their creeds human authority? What more is papacy? In what does a mourning-bench excitement differ from the penances of Catholics, save in the name? Wherein does purchasing salvation by the fasts, penances, and bodily chastisements of the papists, differ from the groans, vociferations, and repetitious prayers of a Protestant revival meeting? Do not both teach virtually, however they may deny it, that the Deity can be propitiated by other mediation than that of Jesus Christ, secured to every obedient disciple? And what else is the whole but paganism? And wherein does a Methodist class-meeting or a Baptist inquest differ from *auricular* confessionals? And wherein does the priestly domination of Rome differ from that of England—Scotland? or in what does submission to Gregory differ from obedience to the human laws of Henry the Eighth, Calvin, Wesley, or the authors of any human creed? And in what does withholding the Scriptures from the laity differ from teaching them that they are a sealed book until opened by the superior wisdom of "the ambassador of the skies," which Protestant ministers impiously claim to be? Is not Protestantism a copy, in many respects, of Catholicism, as Catholicism is of Paganism? No one will deny it, who will honestly reflect upon the premises. And if Protestants have thus copied the errors of Papists, are we secure, surrounded as we are by the example of both.

We should never forget that the Church of Rome was built by Apostles of Jesus Christ upon the one foundation; she had the oracles of God, and a pure worship: she had all the wealth that was necessary to spread the great principles of her profession—richly endowed with all means temporal and spiritual; and she had learned to despise the superstitious idolatry of her neighbors; but all these invaluable privileges, while they caused her greatly to rejoice in the deliverance that had been wrought for her, did not save her from losing all in that great whirlpool of misused and abused privileges in which she is now placed. "She was seduced from humble vigilance into proud and careless reliance on the greatness of her advantages, till she lost the talent which she neglected to employ."

Let us also fear. We profess, and the world around us by their conduct is acknowledging, that we have greater principles and advantages than have been enjoyed for conturies. In these additional privileges we have additional responsibility. And if we would avoid the awful destruction that came upon the Jewish nation, or the still more fearful indignation that is threatened to Mystery Babylon the great and her harlots, we must shake off our lethargy—we

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must use the truth in our profession, for the formation and perfection of our own character and the salvation of others.

Where now are the churches of Jerusalem, of Antioch, of Philippi, of Corinth, and of Thessalonica, whose epistolary treasure you so much delight to review? They have gone. The page of history scarcely marks their exit.—The Moslem has erected his mosque and his minaret, where she whom we are wont to regard as the Mother of us all, was first established amid Pentecostial hallelujahs! As with the city so with the Church.

> "The crown of her pride to the mocker is gone,
> And the holy Shekinah is dark where it shone."

But they are gone not because they had not the truth, nor the means of perpetuating it; but because they misused it, or did not use it at all, the descendants of the primitive churches were thus scourged. But Christianity lives on—the gates of Hades have not prevailed against her, though they have prevailed and will prevail against many who were once its acknowledged depositories. And so Christianity will still live on; and though you and I may fail to be vessels of honor through which it may be conveyed to the succeeding generation, yet it will be conveyed, though we loose the reward. The reward of turning many to righteousness, will still exist, although our churches may loose it.—But let us remember, that all such, like the Jews of old, becoming vessels of dishonor fitted for destruction, will be rejected with all the prostituted and abominable, for whom the blackness of darkness is reserved forever. "May the God of peace, who brought back from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting institution, make you fit for every good work, to do his will, producing in you what is acceptable in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

AN IMPORTANT DUTY NEGLECTED.

To the Editors of the Christian Review:—

The pernicious effects of tale-bearing—Evil speaking—Discipline of the Church.

In our disposition to throw all important truths into general principles, and then apply them to the regulation of the conduct of our congregations, it is not unfrequently the case, that we lose sight of some of the most important duties of the Christian government. Without entering into an explanation of the origin of this deficiency, or attempting to establish a just medium between generalizing and particularizing, I propose to call the attention of the reader, if he be a disciple of the Lord, to a very important, though much neglected particular duty—a duty upon the observance of which depends greatly the character and happiness of almost every individual in the kingdom of heaven. That duty is couched in the following precept of the Royal Master: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear, take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it to the church; and if he neglect to hear the church, let him be unto thee as a heathen man and as a publican." Matt. xviii: 15—18.

It is not my intention to enter into an examination of the question, whether this passage is applicable to the Christian dispensation in the government of the

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church as such; for, though inclined to the opinion that no man could be excluded from a Christian congregation by its authority, as the last act to be taken with the individual offender, seems only to render him a heathen and a publican to the offended against; (Let him be to *thee;*) but I wish to call the attention to the wisdom of the precept in its application to the course to be pursued by every one who has sustained an injury at the hands of his brother. For all will admit, that the principles which the Lord intended should govern the conduct of his disciples as such in one period, should govern them in all.

First, then, permit me to say, that if we find ourselves the subjects of an offence or injury at the hands of a fellow-citizen of the kindom, offered either against our person, character, or property, it is our imperative duty to go to such person *alone*, and admonish him of his wrong. This should be done before we ever mouth the matter to another individual. This is the force and spirit of the command, and its wisdom will be apparent to all who reflect for one moment. Suppose, for example, that A has offended B, and the offence is one affecting his reputation; and B, instead of going to A to seek redress, becomes the trumpeter of the failings of his brother to C, D, E, and F, some one of whom, as is frequently the case, is not upon the most friendly terms with A: and is it not most manifest, that when B, in a partial compliance with the precept under consideration, relates his grievances to A, that, although he may convince him of a wrong committed, yet, if the offender finds out that B has retailed his grievances to others, so far from making reparation, feeling himself disgraced, he will forget his own wrong in that of his brother. Irritation and resentment are immediately created, and the enemies of God have the malignant pleasure of seeing professed brethren at variance. The very design of the precept is thus destroyed; the offence from being a private becomes a public one, by its unfortunate notoriety; the Christian profession is disgraced; and, instead of reclaiming an erring brother, we have doomed a soul to death, and caused a multitude of sins. Thus, too, from a small beginning, I have seen a stream of discord and backbiting created large enough to deluge the influence and destroy the very existence of a congregation of the Lord. How true, in this case, that a very small spark will kindle a flame, where every thing is in readiness to catch it, to the consumption of all the zeal, devotion, and love of the brotherhood. And who does not know, that the veriest trifle will oftentimes become the proximate cause of quarrel, and a most silly jealousy be allowed to fret the minds of men, until every means within their reach will be put into requisition to avenge the petty indignity, and that too, when the least reflection would have discovered that the offence at first was but a harmless indulgence at our expense. And do we not know, that oftentimes the very circumstance of our offence, if it have not been invented by a supposed friend, has received the worst construction upon it at his hands, when, if a full explanation could be obtained, there would be an immediate exchange of forgiveness for asperity, and the progress of the disorder be checked. Well has an old English bard said,—

"Oh reputation—that's man's idol
Set up against God—the maker of all laws,
Who hath commanded us we must not kill,
And yet we say we must for reputation!
What honest man can either fear his own,
Or else will hurt another's reputation?

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Fear to do base and unworthy things, is valor;—
If they be done to us, to suffer them
Is valor too!"

I have known the veriest rumor to influence a whole neighborhood. The first would lead to surmises; the next, to jealousy; the next, to feud and every species of foolish hatred. All this would be avoided, the cause of Christianity would not be disgraced, and fraternal regard would be greatly augmented, if the precept before us in all such cases were rigorously obeyed. But,

Secondly, the aptness of men to color a fault by its passage through their hands, is another reason why we should go to the individual alone. The author of the Jewish law, knowing that but few men ever relate all the circumstances of a case that comes under their observation, wisely appointed that there should be at least *two* witnesses in every trial. I have never yet heard a witness depose in a court of justice, notwithstanding he had sworn to "tell the whole truth," in whose testimony I could not see to which side he leaned. This is not owing so much to the perversity of man, as to the tenacity of our memory to remember all those circumstances that favor our friends, and to forget or not to observe those that would favor an enemy. The disposition of all men to paint in striking and lively colors all those circumstances we love to relate, is a sufficient reason why we should adjust a private offence alone with the offender. For, should he hear a report of the wrong he had committed, after it had passed through the hands of a second or a third person, and after it had received the coloring of a heavy or a light brush as the case may be, perhaps with some plausibility he would pronounce that a falsehood which he would have acknowledged as true if it had come from the mouth of the individual he had offended. Thus, again, by the error of the second, the first individual is made to perform a second wrong; and thus a stream is poured forth from the mouth of the dragon, which destroys alike the reputation and the happiness of both parties, for whom Christ died. A ball of snow, composed of a few small flakes, by continued rolling, becomes a great mountain of icey coldness and death. But,

Thirdly, let us enquire, Why is it that a precept so wise, so self-evident in its appropriateness to all circumstances, is so much neglected? The only answer I can give is, that many have not a sufficiency of moral courage or moral principle to put it into practice. When the devout and pious of every congregation, shall refuse to hear the story of a brother's complaint, until that complaint has been made alone to the individual complained against, we will cease to be cursed with all the evil consequences that result from the disobedience to this divine precept. But how few, alas! have added to their faith courage! How many men possessed of the greatest amount of physical courage—men who can look stern death, arrayed in all the horrors of the "tented field," full in the face undismayed,—have not one spark of moral courage!—But when we shall have moral courage enough to regard the high obligations we are under to the King of Kings, and not until then, will we put this wise and prudent precept into practice, and refuse to hear the scandal of our brethren until the proper steps have been taken in their behalf by those from whom private offences come. And at this point, I will say, that it does seem to me, that every individual who permits himself to hear the private griefs of an offended brother, and becomes in turn the telegraph for their further publication, is far

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from the spirit of a Christian—is no better than a dealer in contraband wares. The Lord being judge, he is the receiver of property that does not belong to him—property that belongs to his brother. And the reason why such are always ready to communicate these wrongs to others, is perhaps the same that governs the receiver of stolen goods; he is afraid lest he be detected in their possession and charged with the theft. Every brother's private fault is a stolen article in the hands of any other person than the offender or the offended against. I know this is a heavy charge, but I dare not cancel it; for I am fully satisfied that a dealer in the faults of his brotherhood, is a dealer in scandal, and, in a moral point of view, is equally culpable with a receiver or retailer of stolen goods. And although such may outwardly appear to better advantage to men, the Lord of heaven has decided that inwardly they are full of hypocricy, deceit, and iniquity.

I do not intend any remark in this article as applicable to public offences.—The Apostles have given laws in reference to these. I presume, too, that every reader can distinguish between public and private offences. Permit me, then, to conclude these hasty remarks in the forcible and argumentative language of the Apostle—Titus iii, 1–10: "Put them in mind—to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness to all men. For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy; hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared. Not by works of righteousness that we had done, but according to his mercy, (Lord accept our gratitude for thy unparalleled mercy,) he saved us through the washing of regeneration and the renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Lord, that being justified freely by his grace we should be made heirs according to the hope of eternal life." Let us be careful to maintain good works.—All of which is respectfully submitted to the faithful, by their brother and fellow companion in the kingdom of the Lord Messiah,

J. B. FERGUSON.

DUTIES OF EDITORS, TEACHERS, &c.

To the Editors of the Christian Review:—

GENTLEMEN:—The times demand of editors of papers and proclaimers of the word a greater diligence than has been hitherto manifested, in endeavoring to teach the church the ways of the Lord. The disposition to proselyte, has produced an extraordinary effort on the part of the churches and proclaimers throughout the land. This has been met by the parties with an equal zeal, which has aroused the country for years past. Multitudes have been enlisted under the Captain of our Salvation, and the knowledge of the Bible truth has been greatly extended. The first principles of the doctrine of Christ have been sounded abroad, and the triumph of truth has been great. The light has penetrated the veil of sectarian mystery, notwithstanding the astonishing and continuous efforts of the priests to prevent it. The word of God is not bound, and cannot be. Thousands rejoice in the gospel of Jesus Christ, and the salvation which it brings. As it is not to be expected that children will become men in a day, and, as it is expected that children, in order to become strong men, should be fed with proper food, and that regularly, I would beg leave to

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say, that there is nothing of greater importance, at the present time, than a regular and well conducted system of teaching, on all matters that pertain to the wellbeing and growth of those who are now members of the Christian community. As we do not approve of a man as a speaker, who would throw together, in his speeches, a heterogeneous mass of matter, without order or arrangement; so, we should not think that a paper should be conducted without an eye single to the profit and advantage of its readers. Whatever, therefore, is calculated to profit, and increase the knowledge, wisdom, and goodness of men, should be considered by the editors. The vast community to which we belong, presents a field for the labor of the writer and speaker, of no ordinary interest. The proper instruction and training of those within, is that which presses most urgently upon us. The duties of teachers, exhorters, readers; of bishops, deacons, evangelists; the responsibilities of office, and the obedience which all owe to Christ, are subjects high and holy, worthy of the attention of all, demanding all our diligence in their study and development, and calling for unwearied exertion and patience, in preparing for and filling them all. It requires no depth of thought to perceive, that without order, knowledge and wisdom cannot increase. If the teacher be sound and healthy in the doctrine of Christ, if his mind be clear, and his perception of all the duties of men to Christ be correct, then may we expect to see, in the church of which he is overseer, an abundant harvest of fruit to the honor of the Lord who bought us. It is, then, of the greatest importance, that editors and proclaimers look to the order of the churches, and principally to that point which is so important in the apostolic teaching, and which, if gained, will redound to the glory of God and the praise of our common Lord.

There is, at present, no church of my acquaintance, which has ever taken into consideration the duties which it owes to those who teach, who watch over them in the Lord; and there is no bishop of my acquaintance who considers himself responsible or answerable for the *souls* of the members of the church. It must be evident to any person who will bestow a moment's thought upon the subject, that the duties of an overseer are very great. He is answerable to the Lord for the manner in which he teaches and governs the church.—Paul, to the Hebrews, says, "Obey them that have the rule over you, and submit yourselves; for they watch for your *souls*, as they that must give an account." The bishops are accountable to the Lord for their behaviour, and for the leanness or loss of his sheep. The character of a church is formed after the character of its teachers. The most unfortunate mistake which has been made in this our attempt at reformation, has been the putting of men into office who were not such as the Holy Spirit requires. This has been done inadvertently, in our hurry to set up a church. Time, however, must remedy this evil. The remedy is often slow, however, and attended with some difficulty.

The bishop must be taught to feel his accountability to the Lord, and his duties to the church; and the church, if it would enable the bishop to do his duty, must remember that they give double honor (*pay*) to those who labor in the word and teaching. There is no bishop of my acquaintance who receives anything for his teaching. Indeed, it cannot be expected that a man shall be paid for doing nothing. I say for doing nothing, because I do not find it recorded in the book, that it is the duty of a bishop to read a chapter or two on Lord's day, attend to breaking bread, and call on some of the members of

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the church to pray or sing. If this is the duty of a bishop, then surely Paul has drawn a character for nothing; for any man can do this. But we read of ruling, teaching, feeding, presiding, watching; of the bishop's being an example to the flock. To fill these various duties, would require time, reading, reflection, visiting the members, a knowledge of all their ways and doings, of their associations and habits, of their manners and conversation. The bishop is likewise to comfort the feeble mind, convince the gainsayers by sound doctrine, to warn the unruly, and give comfort to the afflicted and distressed. It requires, then, a character just such as the Holy Spirit has been pleased to draw by the hand of Paul, that all their duties may be discharged with faithfulness and perfection. What can deserve attention better than the attainment of such a character. It is vain for the old men of the church to form excuses for themselves, and say, "We are not such; we have not the character." You must have it, my fathers in age. You must acquire knowledge and wisdom for the work. The salvation of the young depends on your teaching and example. Where shall veneration find an object, unless your gray hairs are a crown of glory to you, made so by your superior knowledge, wisdom, gravity, excellence in deportment and conversation? The younger must respect you. But let not, I beseech you as fathers, your old age become wanting in honor, from your backwardness in serving the Lord, your want of confidence in the truth, your lack of diligence in teaching the ways of the Lord.

The church, with its thousands of young men and maidens, needs the utmost vigilance and care. The forming of the youthful mind to the mould of the doctrine of Jesus, requires patience, skill, and no ordinary ratio of perseverance. Shall I say, then, that it is the duty of editors and proclaimers to call the attention of all to these subjects, that there may be growth in grace, and in the knowledge of the Lord Jesus? There is hope to him who sows his seed, especially when the soil is good. You have, gentlemen Editors, a goodly soil on which to cast your seed. Many prayers will ascend for your success; therefore, as Solomon saith, "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good."

Pardon the boldness with which I have written, and may the good Lord give success to your work. Yours, HENRY T. ANDERSON.

THE CHURCH OF CHRIST.

To the Editors of the Christian Review:—

Jesus said to Peter, "On this rock I will build my church, and the gates of Hades shall not prevail against it." The church of Christ has never been overthrown, so as to be destroyed. This being admitted, it may be asked, What is the church of Christ? The word *ekklesia* signifies, a congregation or assembly of persons, called together for any purpose, civil or religious. This may be seen by the use of the word in the New Testament. But when applied to the church, it means an assembly gathered out of the world. No assembly can ever exist without a call of some kind. No call can be made without the agency of some person. A church, being an assembly called together out of the world, must have been called by some person. This person who calls, has the authority to teach, instruct, and put in order. It will follow, therefore,

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that, the church having existed from the beginning to the present, there has been a succession of teachers from the first. If the succession of teachers be denied, then the existence of the church must be denied also; for we have shown that no church can exist without some one to call that church, or, in other words, to teach men the gospel of Christ. A church, being a number of persons believing in Jesus, must have heard, from a teacher, or preacher, or evangelist, the good news concerning Christ; for "how shall they believe in him of whom they have not heard?" Furthermore, faith comes by hearing.—There must have been, from the above facts, a continuous succession of teachers and taught from the days of the apostles to the present time. Why men should be ready to admit the existence of the taught, and deny the existence of the teacher, is a something, or rather a question, that I can solve only by supposing that the idea of Romish and Episcopal succession has taken hold of them in such a manner, that they think, if succession of any kind be admitted, that succession must be either Romish or Episcopal. It is this that frightens many away from the true and proper authority given by the apostles, to the officers of the church, and from the proper manner of setting them apart to those offices.

Since the establishment of Popery, there has been, we may say, a line of Popes, possessed of the authority granted them by the constitution of the Romish church. The same remark may be applied to the institution of Episcopacy. But what has the one or the other to do with the teachers of the Christian religion, and with the authority committed to the officers of Christ's Church? The Romish and Episcopal authority is a counterfeit authority; each establishment is a counterfeit. But the counterfeit proves the true coin.—Therefore, there has been a true church, and a true authority possessed by its teachers. Why we should be afraid of the counterfeit, when we are possessed of every means of detecting it, in the inquiry for and examination of the truth, I know not. That we should reject the existence of a true authority because of the existence of a counterfeit, is strange. But perhaps there may be a fear on the part of some, that this false authority may be introduced into the church a second time; and therefore they decree that there shall be no authority at all. One extreme begets another. If, however, the character, qualifications, and authority of the officer, be plainly marked and expressed, there can be no danger of the exercise of too great power or authority, in an intelligent and well taught community. The character, qualifications, authority of, and method of setting apart, the officers, are most clearly marked and expressed by the Apostles, so that there can be no want of unity of mind on these points, provided the mind be not possessed of some passion for or against some religious establishment, which may have incorporated some of the usages of the church with its own.

The imposition of hands is objected to; but why? Ah! why object to the only method by which officers were set apart in primitive times? Is it not because Rome and England have abused the institution? But Rome and England have made an improper use of baptism; then let us throw this away, that we may not be like them in any thing at all. I am told, however, that baptism is more clearly taught and positively enjoined than the laying on of hands. I had thought that one single example or precept was sufficient, when coming from God. Baptism is more important than the Lord's supper, because it is mentioned more frequently. Singular method of giving importance to an in-

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stitution! Now, let it be understood, that frequency of mentioning any institution does not give it importance; but the position in which it stands, and its relationship to the order, well-being, and government of the church. Had there been no good reason for this institution, it would not have been noticed or used. But we find that officers were thus set apart; and, if such was the practice of those days, we, desiring to be apostolic, should act as they did.—Authority must be possessed by the officers of the church, and the laying on of hands being the method by which this authority is conferred, it will follow, that no man can be recognised as an officer until he has received authority.—The case of the seven deacons, of Paul and Barnabas sent forth from the church at Corinth, of Timothy, of the bishops, are all in point. It is an act of great solemnity, calculated to have a good effect on the officer and on the congregation over which he is to act as bishop.

But I did not intend to argue the subject of imposition of hands. I will say no more than this: Let any person show from the Scriptures, that any man was set apart to office in any other manner, and I will yield the point. I want no supposition, but a clear, unequivocal precept or example for setting men apart to office in some other way. If it shall appear that no other method exists, then the church must be of one mind and one heart as to this matter. It must be evident that the possession of character and qualifications cannot be the appointment, but the appointment to office is a consequence of the possession of these. Election and appointment are not the same. There must be in the man to be set apart, knowledge of the office, wisdom, and experience.—On account of these he is chosen for the office, and having been chosen, he is appointed to the office. So speak the inspired men, and so let all the learners speak, and there will be no want of unity. Unity of thought, judgment, speech, and action, is the requirement of the Apostles. To this let us hasten.

Yours, H. T. ANDERSON.

ORDINATION OF EVANGELISTS, &c.

Dear Brother Fanning.—The Review of the present month has been received, and brings an article from you which contains two question, the answers to which, if properly given, will prove of great advantage to the well-being of the Churches. So far as I am concerned, you are well acquainted with the answers that would be given. As you are engaged in that department of the subject of church order, I desire not to interfere. But with your permission, I will offer some remarks on these as well as some subjects connected with them, which I wish to serve a two-fold purpose, being an expression of what I consider the truth touching these matters for your readers, and a reply to sundry things written in the Christian Journal. In order that I may be clearly understood, I will put the substance of what I wish to say into the following form:

1. Whatsoever was the practice of the Apostles and primitive saints in setting men apart to office, should be the practice of all ages.

The apostles and primitive saints practiced the laying on of hands in setting men apart to office. Therefore, the laying on of hands should be the practice of all ages, when men are set apart to office.

2. Certain persons, possessed of a certain character, were authorized to put the Churches in order and appoint men to office by laying on of hands.

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Whatsoever was the character and whatsoever the name of such persons in primitive times, must be the character and the name in all ages.

We learn that such persons were named Evangelists or preachers of the Gospel, their character being that of faithful men, able to teach others, and possessed of the same spirit of faith. Therefore, the persons called Evangelists or preachers of the gospel, possessed of the character above, are authorized to put the churches in order and ordain men to office by the laying on of hands.

3. So far as I am informed, there is no diversity of sentiment among our writers on the subject of the character of bishops. Paul has drawn the character, and no writer that I know of has been bold enough to say that a man *may be* a bishop without that character which Paul says he *must have*. The introduction of a man into the bishop's office without the character, would be attended with consequences more fatal than those which attended the effort of Uzzah to support the Ark. The death of Uzzah was the consequence of the one; the spiritual leanness and consumption of a church are the consequences of the other. The same remark applies to the usurpation or misapplication of authority in any case, whether by the church, bishop or evangelist. Each department is to be guarded with diligence. The church has its powers, the bishop his, and the evangelist his. The one must not take the place of the other, if harmony and good order are desired.

4. There would be no objection, I suppose, to the ordination of an evangelist by the Presbytery. The Church send forth the preacher, the Presbytery ordain, as in the case of Timothy.

It is affirmed that men preached in ancient times without the imposition of hands, and this is alleged as an objection to the practice. Strange!! Men are not made preachers by the laying on of hands; but hands are laid on to give them authority because they are preachers. Paul and Barnabas were preachers, and because they were qualified for the work they were thus set apart to it. Hands were not laid on them to give them the gift of speaking, but because they were already qualified. Timothy had a good report in the Churches ere Paul took him, or the Presbyters ordained him, to the work. Many persons are frightened out of their wits by the idea of ordaining men because Rome and England have abused the practice.

The writers in the Christian Journal may have succeeded well in convincing themselves, but surely they have come very far of the mark, so far as I am concerned, and some others, mine equals and superiors. I will notice one attempt which seemed to be a favorite with some two of them. It was a notice of the word Cheirotoneo, used in the participle form, in the 14th of the Acts. Dr. Doddridge is brought in to aid the difficulty, who renders the portion thus "And when they had, by the concurrent suffrages of the people, constituted Presbyters for them in every city." Now this is strange. Paul and Barnabas constituted elders for the people—how? by the concurrent suffrages of the people. What would have been the use of saying that Paul and Barnabas constituted elders, when the evident intention of him who used this rendering or paraphrase was to prove that it was done by the people? The argument is, that the people choose by voting. Now if the people choose by voting, then Paul and Barnabas did nothing. But the sentence says, Paul and Barnabas constituted elders. Then Paul and Barnabas did something. The paraphrase is a fraud; for while it pretends to represent Paul and Barnabas as doing some-

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thing, it really takes every thing out of their hands and puts it into the hands of the people. It is the most deceptious sentence ever penned. I do not blame the borrower, however, for he was hard pushed. Now, there are not less than ten participles in about 7 verses, all of which are used to inform us of the actions of Barnabas. I do not pretend to say that Cheirotoneo has not this signification of electing by lifting up the hand: but how many instances are there of words which have their meaning changed by use. The primary meaning of many words is lost and they receive another, related however to the primary. The word means, in this case, neither more nor less than to appoint, or ordain. Paul and Barnabas appointed or ordained by the imposition of hands. Of this there can be no doubt, because it was the established practice. That the people had some part in the selection, I never doubted; but this fact is not expressed by the participle in use, I may hereafter notice this custom of tracing a a word back to its primary meaning and show the fallacy of such a course. For the sake of this I will propose a word which they may see has changed its use. Trace Sukophanteo to its primary meaning and translate it accordingly as it occurs in the New Testament. This will suffice for the present. Congregations, in conjunction with the proclaimers, choose men according to the law given. The proclaimer then ordains them by imposition of hands. I will add a remark or two and I am done. If the apostolic and primitive practice does not obtain, then the church will be under the necessity of making a law. Who will set the examples of legislating for Christ? If the practice obtains, the Scriptures have pointed out the persons who shall ordain; so that the church is left without excuse. She must adopt the law of her Lord, or sit silent making a law for herself, which may the Lord forbid. Yours,

April 4th, 1844. HENRY T. ANDERSON.

[The Christian Journal will be so good as to copy this.]

THE JESUITS.

To the Editors of the Christian Review:

Some two or three weeks past, I noticed an article on the revival of the Catholic order of Jesuits, which was contained in a Presbyterian paper published in Philadelphia, and which affirmed that the Bishop of Cincinnati had lately appeared as the defender of that notorious priesthood, denying the more heinous accusations wherewith it has been charged almost "from time immemorial." It is well known to such as have read the discussion between Mr. Alexander Campbell and Mr. J. B. Purcell, that the latter presents therein palpable indications of a strong predilection in favor of the disciples of "St. (?) Ignatius." All declamation apart, a condensed, synoptical history of this fraternity may not, perhaps, be uninteresting.

"Ignatius (Inigo) of Loyola, a Spinish nobleman—born in 1491,—naturally inclined to fanaticism, who, in his youth, had done military service in the army of Ferdinand the Catholic, received a wound at the siege of Pampelona—1521,—and completely inflamed his fancy by reading legends during his illness"—*a religious Don Quixote!*—"laid, after a singular preparation and toilsome collection of brethren, the foundation to an order, which, after pope Paul III. had sanctioned it in 1540, his successor to the generalship, Lainez—1556,—and, one generation later, Aquaviva—from 1581 to 1615,—were enabled to give by their genius the most powerful influence upon church and state.

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The 'Society of Jesus,' as the Loyolites called themselves, took, besides the three principal vows of monachism, a fourth upon itself, unconditional obedience to the pope in every thing that related to the service of the Church, especially against heretics and infidels; and elevated itself quickly, by the favor of the Roman chair, by the most extraordinary privileges, and still more by the wisdom" (cunning?) "of its internal organization, in splendor, wealth, and influence, above all the monastic orders of Christendom. The Jesuits strove to be '*all to all*,' in particular to stand influentially beside *princes*, as counsellors and confessors, by the instruction of youth to fill the rising generation with ideas that were advantageous to the policy of the order, and by extensive connexions with *all classes* to govern them all. Everything, even science and morality, was made by accommodation subservient to the same object. Thus it came to pass that this order exercised, for nearly two centuries, an influence constantly powerful and too often preponderant in the great affairs of the Church and of states, that it 'gave laws at the same time to savage, half-civilized, and very refined nations, with success propagated and established certain ideas, and made weak private men lords of the earth and their Kings.'—The expression of admiration"—wonder not approbation?!—continues the humane and enlightened historian*—"the expression of admiration at the mighty effects produced by the Jesuits, is stifled by the exclamation of regret: 'What *great*, *glorious*, and *beneficent* services might they have rendered mankind, had they labored for the cause of *light* and *justice!*' "

But the star of Jesuitism, which had so long and so dazzlingly culminated, was destined to decline. It is but too true that whatever proud, aspiring schemes mortal man may concoct, all are certain, like their author, to experience the imbecility and inappropriateness of age, and, finally, extinction. The sudden, electric diffusion of inestimable knowledge, the magic resuscitation of intellect from the asphyxia of the Middle Ages, occasioned by the Reformation, had imparted more noble and elevated ideas to mankind, had discouraged bigotry, favored tolerance, and promoted independence and true piety. Portugal, Austria, Germany, France, at length all Europe, began to question the haughty assumptions of the Loyolites, and discovered with indignation the atrocities that had been practiced upon them. "The danger of a society," says Rotteck, "which, in the choice of means, knew only the law of prudence, and in the selection of objects, but that of the most insatiable ambition and rapacity, was seen more and more." Policy at first, then religious hatred—indeed, purity, integrity, virtue—solicited the suppression of the obnoxious community. Clement XIV. yielded to the exigency of circumstances. He published on the 21st of July, 1773, the bull, "*Dominus ac redemptor noster*," by which the order of Jesuits was suppressed in all the states of Christendom.

"In 1801"—I extract from the "Debate" aforesaid, as quoting from the

* Charles Von Rotteck, L. L. D., Professor in the University of Frieburg, Aulic Counsellor, Member of the Chamber of Deputies of the Grand Duchy of Baden, &c., &c. I quote from his "General History of the World" (vol. 3, p. 65)—in many respects a commendable work to such as wish to acquire sublime, liberal, expansive views of the past. The author is himself a Catholic, "but he would believe that he denied the character of the historian and the man, if for any consideration he ever hesitated to pronounce the truth or his convictions." v. p. 73—*note*, *in l. cit.*

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"Encyclopædia of Religious Knowledge"—"the society was restored in Russia by the emperor Paul; and in 1804 by King Ferdinand, in Sardinia. In August, 1814, a bull was issued by pope Pius VII., restoring the order to all their former privileges, and calling upon all Catholics to afford them protection and encouragement."

I purposely forbear to speculate upon the consequences which may attend—remotely—upon the restoration of this "trained band life-guard of papacy." No one, of any sensibility, can peruse the history of the Jesuits without excessive excitement; with what sensations, then, does he contemplate their establishment in our midst? Our defence must be in God: He can preserve us, if such is His will, from all dangers and temptations!

Respectfully, G.

EULOGIES ON THE DEAD.

It is customary to eulogise the dead. Let a man live in wickedness until he is hoary with age, let him rebel against the God of Heaven till his last sickness comes upon him, and then if he say a few prayers, talk about the Bible he has despised, regret he has been so wicked a sinner, and is willing to serve God, it is taken for granted his sins are forgiven; and a sermon is preached, or a notice written that he has gone to rest in Abraham's bosom. What a sin and a shame! that the youth of our country should be impressed with ideas so utterly at variance with the truth of the Gospel. Preach to them, that their wicked men, whom they have all their lives seen in the commission of crime, by a few moments repentance have been washed from their sins, and made fit for the society of Heaven, and all motive for virtuous life is done away.

They will say, I can live as they have done, and can still die the death of the righteous. It may seem uncharitable to mention, that the Christian Religion offers not much encouragement to those, who with the Bible in their hands and houses, have reviled their Maker even till death came upon them. Easier is it for the Leopard to change his spots, and the Ethiop his skin, than for one who has spent a long life in wickedness, to turn from all the evils of his way, and serve the Lord with true purpose of heart.

God says he will have all men to be saved, and come to the knowledge of the truth, and we must attend to this when possessed of power to reflect—to consider. We seldom come to a correct knowledge of earthly affairs, when stupified by disease, racked with pain, or scorched with fever.

So it is with the Christian Religion, we must study its precepts in health, must mould our characters by it, must perform the duties therein enjoined, for it is not every one that *saith* Lord, Lord, shall enter the kingdom, but he that *doeth* the will of the Father in Heaven.

But while the lives and deaths of those who have been wicked, should be viewed in their proper light, those who have been devoted to God should be held up as pattens for the imitation of all. It is proper to mark the end of the upright, it is correct to tell of his virtues, of his holy life, his peaceful death. These things should be told that the living may be benefitted, that the young may be early impressed with the importance of forming pure character, and not waiting till death comes to say, Lord be merciful unto me a sinner.

SARAH.

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CAMPBELL AND RICE'S DEBATE.

No discussion of religious topics, in the nineteenth century, has created so much excitement, and none is destined to be so extensively read, as that of A. CAMPBELL and N. L. RICE, held in the city of Lexington, in the early part of the winter of '43. Many have been the reports in reference to the success of each disputant; but the genuine debate is now before the public, and it is the privilege of all to read and judge for themselves. I have done myself the pleasure of examining carefully the discussion, and feel fully prepared to report my views of the arguments. In future Nos., I expect to be able to give, at least a synopsis of the whole matter; but at present, a few reflections must suffice. It may be thought invidious in me, to speak of the ability of the disputants, and their peculiar styles in debates; yet, as all public men are public property, it cannot be wrong to state some of my opinions of the men. It is scarcely probable, any one has had a better opportunity of knowing the powers of these two individuals than myself. One, I have heard in frequent debates; and with the other, it has been my province, or perhaps misfortune, to hold a discussion. It is true my personal attachments to Bro. Campbell are very strong; still, I entertain no unkindness to Mr. Rice, and I flatter myself I can do him justice.—When I shall have expressed my opinions of the debators, I design giving specimens of the arguments of each confirmatory of my views; and if I find leisure, I wish to review the whole debate.

Mr. Rice being the younger man, and less known to the readers of the Review, I will speak of him first. He is about thirty-eight years of age, a gentleman of pleasant address and good personal appearance. He has had the advantage of a classical education, and has attained considerable fame for his acquisitions in modern theology. As Phrenologists and Mesmerisers would say, he has a strong bilious temperament, (which is the best in the world;) has a most active intellect; excels in language and powers of declamation; is quicker than thought; can take advantage of every circumstance to create prejudice against an opponent; is unequalled in sarcasm; could "laugh to scorn" the Savior, if he were now on earth; can turn the gravest and most conclusive argument into ridicule; is one of the best special pleaders of the age; and as a party leader, has no superior. Upon the whole, I look upon Mr. N. L. Rice as a very considerable man, and more admirably adapted to the business of advocating sectarianism, with the great mass, than any one of my acquaintance.—Assuredly the Presbyterian Church was most fortunate in the selection of Mr. Rice. Yet I do not esteem Mr. R. as possessed of, by any means, strong logical powers, or a systematic debator; as powerful in scriptural argument; as at all frank and fair in debate: and I express my sincere opinion, when I give it as my firm and deliberate conviction, that I think Mr. Rice utterly reckless in arguments and assertions. At the same time, I doubt if out of all parties, a more successful opponent to primitive Christianity could be found in the West. The Presbyterian Church, however, has men of a higher order of intellect, profounder learning, stronger reasoning powers, of much more dignity, and of characters which will be admired by the good and great when N. L. Rice will have been forgotten.

Alexander Campbell is about sixty years old; has been blessed by nature with a fine constitution; has led a most active life, and consequently enjoys remarkably good health for one of his age, and his intellect is as vigorous

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as it was at twenty-five. In personal appearance, there is no man like him. His scholarship is admired by both friends and foes; and in logical powers, the world, in my humble opinion, has not his equal. As a declaimer, he is not generally admired by the multitude; but men of the best order of mind are always delighted with his addresses. He is most chaste, pointed, and dignified, in all his public exhibitions; knows not how to take the advantage of an opponent, and will not condescend to little tricks for the sake of applause. His arguments are always well arranged, and are generally full and satisfactory on every point he touches. It is scarcely probable any man has ever become truly distinguished, who has not attained his pre-eminence for some one particular trait, and evidently A. Campbell owes his greatness to his powers of *concentration*, and his habit of presenting the greatest subjects in a few *pointed* and *palpable propositions*. His doctrine is, that the universe is ruled by a few general laws, and to illustrate the most important truths, a few leading points only need be discussed. For logic, scriptural knowledge, genuine criticisms, dignity of manner, fairness and Christain courtesy, it is barely probable A. C. has an equal living. Yet with many he has defects as a debator. He does not attempt to answer all the quibbles which too often weigh with the thoughtless multitude, and he will suffer opponents to assail him most violently, oftentimes, without a reply. From these facts, many take the insults and buffoonery of an opponent as unanswerable argument. It is a current remark, that "more men are governed by sound, than sense and reason;" and hence it is that men of the greatest pertness and strongest assertions, are often esteemed most talented, and are most generally supposed to advocate the truth. Still the thinking part of the community, at all times, are pleased with sober truth and a manly style, and while this truth remains, A. Campbell will, perhaps, in his department, have no superior. These are some of my sober convictions in reference to the powers of N. L. Rice and A. Campbell.

A gentleman of fine taste and a most chaste scholar, who attended the debate at Lexington, in a private letter to me, in answer to enquiries to him of the disputants, says: "You ask if Mr. Rice exceeded my expectations, and if Bro. C. came up to them fully? Let me say, in relation to the latter, that whatever ideas an acquaintance of twenty years with him had impressed on my mind as to his wonderful abilities and attainments, as well as his entire submission to the power of the Christian religion, were more than realised. I never before saw so fine a specimen of the grandeur and dignity of the Christian debator—never before was so fully aware of the impregnable strength of the cause we plead. And while I accord to Mr. Rice a perfect knowledge of all the *arts* of debating—a facility of seizing on all the minor matters of his opponent, and of producing an effect thereby upon the audience—an adroitness in shifting the issue—a ready, but low style of *wit*—and an ability to conceal the real question from his hearers, and to make them think he has the right of it, when he knows he is in the wrong. I must say, that in all that constitutes a fair, open, honest, manly, Christian, gentlemanly debator, I do consider him at the very lowest ebb. From all that I had heard of his powers, I had prepared myself to find a much more able and logical disputant than I did. Still in this opinion I know I am opposed by the great body of those who heard him, but not by any one who judged dispassionately of the course he pursued. The one reminded me of a great constitutional lawyer, arguing the great principles

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of national law, and defining the rights of *man*. The other, of a county court pettifogger, who was determined to make the jury give him a verdict, right or wrong. The one fought for himself; the other, for the human race."

I expect to begin with the arguments in the next No. of the C. Review.

T. F.

A FAIR OFFER.

Being fully aware our religious partisan friends differ from us in sentiment, and that all cannot be right, we propose a friendly investigation of the points in dispute between us, with any or all who may feel so disposed. Would it not be fair, to discuss both sides of any question which divides religionists, in the various journals of the country? Who of our sectarian friends will open their columns for investigation? Are they afraid to do so? Do they know their systems will not bear the test? Come neighbors, if you have any confidence in your systems, publish the arguments in opposition, as well as those in favor of them; if they bear the ordeal, your brethren will be stronger in the faith. That there may be subjects for investigation we propose the following:

1. Does the Bible contain all the revelations God has communicated to the world, or does he give special and direct communications to persons now, as is professed in "*religious revivals.*"

2. Is faith reliance on the truth of God, or is it the result of the direct agency of the Spirit.

3. What is repentance?

4. What is Baptism. Is it sprinkling or pouring?

5. What are some of the objects of Baptism?

6. What are some of the evidences of pardon? Does any man on earth have a direct witness of the spirit, without, or in addition to the word of God, that he is a christian?

We state plainly, if our sectarian neighbors who have presses will not open their pages for the discussion of these topics, we propose to them to open ours.—What say you, who are always denouncing the disciples as heretics, will you not show your strong reasons for your conclusions?

LETTER FROM ABNER HILL.

To the Editors of the Christian Review:

Brother Fanning:—I rejoice to believe that the truth is on the advance. I have had the reading of the Christian Review, and am well pleased with the spirit it breathes, and the ground it occupies.

My humble prayer to God is, that his blessing may be on the work, and that it may be the means of doing much good. I was engaged in the good cause of the Redeemer, before you came into the field, and with others borne the burden and the heat of the day, before you came on the arena. I am old and poor, and have but little means of making money; though I am desirous of reading the Review, as well as of being heard through its pages. I am identified with the Disciples in name, though I differ from some of them, at least on some points. Many of your readers will be my old friends, to whom I used to preach, when I itenerated in this country. My old friends, I think, would be glad to hear from me occasionally. I am on my way to North Alabama, and from there on through the North part of Mississippi and on to Texas. I expect to see James E. Matthews, E. D. Moore, Manuel W. Matthews, and

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many other of the Christian friends. My object in this communication is to make to you this proposition. If you will bestow on me the reading of the Christian Review, I will do what I can in this tour to procure subscribers, as I shall travel through Arkansas, Texas, Missouri and Illinois, between now and midsummer. I think I can do something in this way. Now if you will do this, you will send me on the three first Nos. of the Christian Review to Russelville, Franklin Cty., Alabama, so soon as it can be done by mail. The first No., I think, has a prospectus which I can use, and the three first Nos., I will have to let the friends see a specimen of the work. The balance of the work I want sent to me at Canton, Fulton County, Illinois; which is my present place of residence. If you cannot bestow on me the Christian Review, I cannot take it, as I am not able any longer to bear the burden and heat of the day, as to silver and gold; but such as I have, give I thee. I want to read the Review and I want to be heard through its pages. In haste, your friend and brother in hope of immortality, ABNER HILL.

Bro. Hill shall assuredly have the reading of the Review as long as he lives to read it, and it is published. I am greatly obliged to my highly esteemed old Brother for his kind letter, and I have taken the liberty of publishing the whole of it. Will Bro H. advise us of his whereabouts, and the general prospects of the cause of truth in his travels? T. F.

TO YOUNG DISCIPLES.

Feeling much interest in the welfare of young persons, I address them a few lines on the importance of walking worthy the vocation wherewith they are called. It is of great moment that, as they have commenced the Christian course, they should go on in it, and grow in grace and the knowledge of the truth. To this end I would add my little mite, and should feel happy to think I could in the least benefit one. I wish to ask a question or two.

Do you attend places of amusement, such as balls, parties, theatres? If you do, you cannot, my young sisters, possess that purity and spirituality of feeling required by your religion. If you go often you are obliged to spend much time and money to appear fashionably dressed; and if it is true that we have to give account of time, money, and all the talents committed to our charge, can we go into the presence of God with the consciousness of having done our duty, of having used the blessings given to us, to the best advantage?

Did any of you ever devote several days in preparation, say for a party—did you attend, spend the time in frivolity, return at twelve or one o'clock at night? Did you return, I say, improved in health of mind or body? Before you retired could you kneel before God and ask his blessing on what you had done? Did you not rather feel guilty before him, and try to sleep without thinking you had to die and appear in his presence? Would you have been as willing to have died that night, as if you had devoted the preceding time to your God?

You will say, I am young and must have amusement; that is true, youth should have its pleasures, but then if you profess to be the disciples of the Lord, these pleasures should not be in opposition to his law. If you serve him, you are *commanded* to be sober-minded. What is the use of professing the Christian Religion, if you live in disobedience to its commands?

If we devote ourselves to the fashions and gaiety of the world, what do we more than others? I tell you, my sisters, it is not the most fashionable part of

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our lives we will remember with most pleasure when we come to leave the world. No, we will then look back to the time we sincerely devoted to the Lord, with most comfort, and will wish our whole lives had been spent in his service. It is only when we live with death in view that we are truly happy. We are then certain to act correctly; we ask is this right, or that wrong, and do not engage in things that injure us.

Suppose, by attending the gay resorts of the world, you learn the most approved manners of the time; you learn to sit, stand and move with that graceful ease you and your mothers desire—still there is one thing you neglect, and it is that discipline of heart and mind that will teach you to *die* with ease. While you are learning the things of the world, you are neglecting that holiness, without which no man shall see the Lord.

Not that I object to polished and graceful manners. I think them most desirable, but Christians can acquire these without going to the world for its tinsel. A woman can become more truly polished by studying and practicing the Religion of the Bible, than by any other means whatever. This teaches her every thing that is calculated to render her character pure and lovely—it inculcates modesty and discretion—teaches her to be kind and affectionate, to avoid all evil speaking, and in meekness and lowliness of heart to do her duty, and leave the rest to God. The Christian Religion gives more true refinement of feeling than all the rules of etiquette on earth. It may not teach a woman to smile, to flatter, and express herself delighted where she feels disgust, but it gives a serenity and truth of character that sooner or later will command respect.

Let me ask you, my young sisters, to study earnestly the precepts of the Saviour. Let the Bible be your companion part of every day. In the hurry and bustle of the world, let your hearts ascend to your Father who is in Heaven. Accustom yourselves to hours of secret prayer. Pray without ceasing; if you neglect this duty, your interest in the Christian Religion will be small, your enjoyment of it less; it will soon become irksome, you will go to the world for excitement, and will, in course of time, lose all relish for its sacred and holy principles. That you may be truly devoted to the Lord who died for you, is the prayer of your SISTER LUCY.

NEWS FROM THE CHURCHES.

DEAR BROTHER WHARTON:—Believing it would be some gratification to you, and the Brethren, to know how the cause is progressing in this part of the country, I am happy to inform you that it is making a little progress. I held a meeting at the county-line meeting-house, in De Soto county, on the fifth Lord's day in December.—and constituted a church of eighteen members, one Baptist, one Presbyterian, and one from the world. On the second Saturday in January, I attended a Baptist meeting, thirty-five miles from the former place; the Preacher invited me to preach; I did so, after which, a Baptist preacher rose and applied for a letter of dismission from the Baptist church; his name is John Slaughter; he also stated that he did not want a letter binding him to the same faith and order. In justice to that church, I must say, they gave him a free letter. He has come out on the side of the reformation. I preached the same night at a brother's house; one made the noble confession and was immersed. I returned to the county-line church on the first Lord's day in this

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month, where I met Bro. Speer; there were fifteen added, twelve Baptists, one from the world, and two of the scattered sheep returned to the fold again, making thirty-three members at two meetings. May the light of the gospel continue to shine brighter and brighter, until all the mist of darkness and superstition shall be driven from the land, and the standard of King Jesus be planted in Mississippi, and the flag of Peace raised to the top, never to be taken down. I remain your Brother, in hope of eternal life,

Holly Springs, Miss., Feb. 13, 1844. L. DAVENPORT.

ABSURDITY OF CUSTOM.

The Chinese is esteemed a man of sense in his own country who feels himself able to prove the nine incarnations of the Wisthnow; and the worshipper of Moslem as a man of science, who can maintain that the earth is carried on the horns of a great bull. Does any person ask, why is this? The answer is obvious—it is because they maintain opinions generally received in their countries. And is it not true in our country that, in relation to religious truths, solid argument and reason lose all their force when expended against two almost universally received missionaries—Custom and Fear. Else how could such absurdities as are witnessed at what we call *revival meetings*, ever be fallen into by enlightened men? Is it not because reason has been driven from her office as master by the menial slave, Custom? Let the candid answer.

Meriville, April 1, 1844. J. B. F.

IMPARTIALITY,

It is said of Philip of Macedon that when he presided in a court of Justice, he used to stop one ear, which he said he reserved for the defendant. This rule holds good in all cases of controversy and litigation—especially in religious matters. All parties, by suppressing some circumstances and artfully varnishing others, by producing false evidence or mis-stating acknowledged facts, cause falsehood to bear the resemblance of truth. We should, therefore, however clearly conviction offers itself to our minds, upon the first hearing of a disputed point, suspend our final judgment, till the other party exhibits his state of the case, or by his silence justifies our giving credit to the statement of his antagonist. By this course we would save ourselves from many awkward positions, many unfavorable impressions, many zealous but ignorant prejudices, and establish our character for that much honored but much neglected virtue, *impartiality*. J. B. F.

SUPREMACY OF REVELATION.

That compromising adage, "No matter what a man believes so his heart is right," may be tolerated amongst the exercises of christian charity, but it would be a fatal motto for a minister. He must receive and proclaim all the truths of God's holy oracles. There is no doctrine in christian theology unimportant, or non-essential; what the world pretends to mean by the non-essentials of religion, I never knew. The christian religion has no non-essentials in it. All God's truths are profitable, and there are none of which we should be ashamed. Then upon the immutable basis of God's eternal truth, let us build; for no admixture of human philosophy, or refined sentimentalism, can take the place of God's revealed truth. FOUNTAIN E. PITTS.

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CHRISTIAN REVIEW.

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A. CAMPBELL AND N. L. RICE'S DEBATE.

In the May No. of the Review, I intimated, that I would, at convenient seasons, report what I considered the pith of the arguments, in this most important discussion, on the subject of religion, that has occurred in our country. It may be thought a hazardous, if not a fruitless attempt, to give the arguments spread on nine hundred large pages, in a few short essays; but when it is remembered the arguments are not very numerous on either side, and that much which was said, and which is in the book, is repetition, the matter will not appear impossible. The points, manner of discussion, and sources of evidence, may be recorded on very few pages.

Brother C. opened the debate, on the proposition, "*Is Immersion the only Scriptural Baptism?*" His first effort was to show, the controversy was not to be decided by logical deductions and rhetorical flourishes, but from the meaning alone of the word *Baptism*. The whole dispute was concerning a *fact*—the meaning of a single word, in the Greek language.

The next position was to establish the point, that all words, in any and every language, were either *specific* or *generic* in meaning. He argued that *Baptizo* was specific, and that all such words were expressive of the *manner* of performing an action. Sprinkle, pour, and dip, for instance, are specific, and the meaning of one can never be substituted for another.

The first argument of authority, was drawn from the Greek Lexicons, which had defined the word *Baptizo*, and the only one in dispute. Bro. C. adduced Scapula, Hurilus, Stephanus, Thesamus of Robertson, Schleusner, Pasor, Parkhurst, Donnegan, Dr. Jno. Jones, Greenfield, Rast, Bretschneider, Bass, and Stokiers, who all deposed that *Baptizo* signified, to *dip*, plunge, immerse, literally, and all admitted it was used to denote a *washing*, and some of the Lexicons, as Stokiers, gave *wash* as the effect of dipping. As washing a garment is not sprinkling, pouring, or bare immersion in water, but the effect of the latter, it is obvious *wash* is used, in the case of Paul for instance, as indicative of the cleansing which was the result of his burying, which he mentions Romans sixth chapter.

In reply, Mr. Rice adduced about the same number of Lexicons, all of which defined the word, to dip, immerse, and wash, and one of them, Grove, gave the meaning of *Baptizo* to *sprinkle*, in conformity to the customs of the times. This is the manner of Noah Webster's defining it. So, both seeming to have testimony which was satisfactory, of course, claimed the victory. However, there is a vast difference in the weight of testimony. Bro. C. used Pædobaptist lexicographers, who all testified *immerse* was the primary meaning of Baptizo; and no man on earth, who has a knowledge of the Greek language, has ventured to give *sprinkle* and *pour* as the literal translation of the word.—Mr. Rice's position is, that the word does not indicate the *manner* of *performing*,

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but the thing done. That is, baptize indicates a certain duty of the New Testament, which may be performed by immersing, sprinkling, or pouring.

In reply, Bro. C. showed, that sprinkle, pour, and a thousand other words, indicate nothing but the manner of performing an action, and that it is unreasonable to conclude God has commanded an ordinance, and yet the word is so vague, no one can tell definitely how to obey it.

Bro. C.'s third argument was from the use of the Classics. There is no instance of any Greek writer ever using the word *Baptizo* to denote sprinkle or pour, or *vice versa*.

4. He adduced ancient and modern translations, as testifying to the truth of immersion. His fifth class of witnesses were critics. But, not to be tedious, he adduced thirteen classes of witnesses to prove that baptism was immersion only.

To all of these, Mr. Rice seemed to reply most promptly, and evidently he did it with much ingenuity. Yet we are not to suppose there was no means of deciding the question. Mr. Rice admitted that Martin Luther, Wall, Dr. Geo. Campbell, and many other most learned pædobaptists, gave *dip* or *immerse* as the meaning of *Baptizo;* but he contended that they were decided immersionists, and therefore partial, and their authority was not to be received. To my mind nothing could be more erroneous than Mr. R.'s conclusion. These learned men, and indeed the wisest of all ages, have defined the word to dip, and these critics, such as Calvin and Stuart, have not and do not practice sprinkling and pouring because it can be proved from the word, or because of their antiquity, but solely on the ground that the ordinance HAS BEEN CHANGED. This was the manner in which Bro. C. answered the argument, and before I forget it, I wish to state, that after examining all the sources of evidence of the age in favor of sprinkling and pouring, I am satisfied the strongest argument for them is founded upon the right of changing from immersion. This is professor Stuart's strongest reliance for rejecting immersion, and it is easy to prove that the greatest men of the pædobaptist world, contend for the right of change; and, indeed, that sprinkling and pouring have no other plausible foundation in the estimation of Pædobaptists themselves. Who will dispute this point? It may be proved by the Bible, by history, and by living witnesses, that the right to "change ordinances" is the foundation of sprinkling and pouring for baptism.

In pursuing the discussion carefully, it was not very difficult to see the points upon which the whole matter turned. Both, for instance, agreed that *immerse* did not misrepresent Baptizo, and both admitted it had been translated to *wash*. But while Mr. R. supposed wash was its literal meaning, Bro. C. contended, was only indicative of what had already been done—that it was the result of the dipping. He certainly did prove, beyond a reasonable probability of a doubt, that wash was only the consequence of immersion. For instance, the putting of clothes into water was not washing, as I have before stated, but washing is the legitimate result of placing them in the water. This was an important point in the controversy, and upon the establishment of the fact that wash, when used to express baptism, was a metonymy, (the effect for the cause) the whole matter was decided. If it be true that wash is a literal meaning of *Baptizo*, our prædobaptist brethren may, with a little show of plausibility, contend that washing can be performed by sprinkling and pouring, but when this prop is taken away, the whole fabric falls. I could employ myself in writing

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out these arguments a week, but it is useless; I have given the most important features. In fact, all other arguments are inferior to those I have mentioned. I repeat, that Bro. C. established the points: 1st, That all the world agreed Baptizo was to immerse; 2d, That wash was not the literal meaning of the word, but the consequence of immersion; and 3dly, That Pædobaptism must forever rest upon the right of changing the ancient custom of immersing, to the modern plan of sprinkling and pouring. T. F.

IS THE BAPTISM OF THE SPIRIT ESSENTIAL TO ENTER THE CHURCH?

Bro. C. CURLEE, of Cannon county, says, in a letter to the junior Editor,—"Some of the brethren in these parts, would be pleased to have a clear view of the 13th verse of the 12th chapter of 1 Corinthians."

That some of the brethren should have difficulties in understanding fully the meaning of the Apostle in this verse, is not astonishing, when it is remembered, zealous partisans have distorted the passage in every possible shape, to sustain a darling theory. The views, however, of parties and party leaders, are not uniform. Perhaps the correct plan to present the Apostle's idea, will be, by contrasting it with some of the speculations of modern theology. In this country, there are at least three solutions given to the passage, each of which I will give in order.

1st. Doctor McKnight, who is, to say the least, very high authority, in the Presbyterian Church, makes this a "Baptism of the gifts of the Spirit," by which persons enter "the one body or church of Christ." But the Doctor did not reflect, (and his brethren of this day are equally unthoughtful,) that there never was a "Baptism of gifts;" and if indeed, "with the gifts of one spirit" the people in ancient times were baptized, there are no such things in these days; and therefore, the speculation is most foreign.

2d. Most denominations contend that all persons who become Christians, are baptized literally by the Spirit of God, to constitute them members of the body of Christ. This was Mr. Rice's position in the discussion at Nashville, and he, moreover, contended this was the "one baptism" of Paul; and his friends, both Presbyterians and Methodists, rejoiced much at the argument. Will this theory bear the test of criticism? We will see. Was the baptism of the Spirit appointed by the King for entering the church? Where is the passage? Did one ever become a Christian, or enter the body, by the baptism of the Spirit?" The baptism of the Spirit was first experienced by persons who were pardoned —by disciples of Christ. See Acts, 2 chapter. Cornelius and his friends were baptized by the Spirit before any of them were *pardoned*, *saved*, or had *entered* the church of Christ. Indeed, Peter had not spoken the words by which the angel testified Cornelius and his house should be saved, when the Spirit was poured out, or done what Peter was authorized of God to command him to to perform. After the Baptism of the Spirit, Cornelius was commanded to be baptized "in the name of the Lord Jesus." Query: If the baptism of the Spirit made Cornelius a Christian, or saved him from his sins, did not the angel *lie* in saying, Peter should "tell him words by which he should be saved"? Were these words told him before he was commanded to be baptized? Do not all intelligent pædobaptists admit, the expression of Paul, Gal. v, 27, "As many of you as have been baptized into Christ, have put on Christ," alludes to water

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baptism? If this be water baptism, by which we put on Christ, and yet there is a baptism of the spirit to enter the same body, are there not two ways of entering the church of Christ, or does not every one who becomes a Christian, enter the church once by the baptism of the Spirit, and again by the baptism in water? Are not these incongruities too gross for an enlightened public, and would not the admission of them destroy our confidence in the validity of the Scriptures?

Before proceeding further, it may be well to make a suggestion or two in regard to the baptism of the Spirit, or spiritual gifts in general. The position can be easily sustained, that no direct miraculous influence ever changed or directly bettered the moral condition of its subject. Baalam, and King Saul, and even Baalam's ass, had displays of God's spiritual power which enabled them to speak or prophesy the truth of Heaven; yet it bettered not the condition of either. The disciples, on Pentecost, who were the first to be baptized by the Spirit, were not made purer in heart, or freer from sin, by it. Cornelius was never benefitted a whit by his personal baptism of the Spirit. The outpouring of the Spirit on him, was God's argument to convince the six Jewish brethren with Peter, and through them the Jewish world, that the Father of all was no respecter of persons. The Jews were *personally* benefitted by the miracle on Cornelius, and Cornelius and the Gentile world have been greatly profited by the baptism of the Spirit upon Peter and the other Apostles. The baptism of the Spirit, as it will be obviously seen, was designed to "bring to the Apostles' memory all things the Lord had spoken to them, to guide them into all truth,—in a word, to enable them to give a revelation to the whole world. All who were baptized by the Spirit, could "speak with tongues;" that is, languages which they had not learned. Can our friends who profess to be baptized with the "Holy Ghost sent down immediately from heaven," at this day, generally speak plain English? much less foreign tongues!

3d. Now to the passage itself. The first question to be determined is, does Paul, in 1 Cor. xii, 13, speak of a *baptism of the Spirit*, by which we enter the "one body"? To the affirmtive of this, I have the following objections: 1st. The words do not indicate a baptism of the Spirit. 2d. If the baptism of the Spirit anciently constituted persons members of the church, there is no one now on earth a Christian; for there is no one who can give the slightest evidence, (unless an impudent profession is such,) that he is baptized by the Spirit. 3d. If the words, "By one Spirit are we all baptized into one body," indicate a spiritual baptism, it is received before persons "drink into the one Spirit," and the spiritual baptism and drinking of the Spirit, are different influences. 4th. If this teaches a baptism of the Spirit introduces us into the Church, it contradicts every other passage where baptism is alluded to as introducing us into a new relation in the Bible.

The words literally convey the following idea, viz: "By, (in Greek *en*,) in, or by the authority of, in obedience to, or as the one Spirit of Christ teaches, are we all immersed (in water) into the one body of Christ. This, I have no doubt, is the Apostle's teaching; but a greater than I has testified to the same effect. Dr. Clarke, the only truly learned authority in the Methodistic ranks, says, on this passage, "As the body of men, though composed of many members, is informed and influenced by one soul; so the church of Christ, which is his body, though composed of many members, is informed and influenced by

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one Spirit." The consequence of the investigation is this: The one Spirit of God has taught, and still teaches, all the world, in the Scriptures, that those who enter Christ, or come into his kingdom, or under his government, must do so by an humble submission to him, in the action of immersion, as the children of Israel were "baptized into Moses" in order to enter Moses, or come fully under his government. T. F.

JUDGMENTS AND SPECIAL INFLUENCES.

A brother, and old friend, in Alabama, who has recently done himself the honor to leave a *sect* for the sake of truth, has propounded various interrogatories, to which appropriate answers would contribute much to the removal of error and prejudice; and divers of his remarks will be of service to enquirers after truth. His first question is;—

1. "Does God work now as in the days of Nadab and Abihu"?
2. "Has revelation ceased"?
3. "Is the Gospel, as addressed to the intellect of man, the power of God to Salvation"?
4. "Is the judgment to take place after death, or is it in progress while men are in the flesh"?

These questions, though containing subjects of vast moment, are not very difficult to be answered. While I am far from admitting our Heavenly Father is unmindful of his creatures in this age, I am as far from the conclusion, that he is performing miracles with men on this earth as in the days of Prophets and Apostles. Miracles are not, in the common acceptation of the term, revelations, but have always been performed to attest some great truth. They have been performed, only in the absence of perfect revelation. If it be admitted we have a perfect system of religion, it would be highly preposterous to look for "*signs*." Indeed, a sign now, would be indubitable evidence against the perfection of the Gospel. In as much as wonders were always exhibited to confirm truth, and if a miracle were to be exhibited in this age, it would be undeniable proof that our Bible does not contain all truths indispensable for the salvation of man. The consequence is, we must either argue the revelation is not perfect, or reject the miracles of this day, as impious pretensions of men of corrupt minds.

God has honored man above the brute by giving him an intellect, and he has graciously taught, it is to this intellect he has addressed his all-powerful Gospel, and it is through the mind the affections are changed and won to God. If the heart is moved or acted upon in any manner but through its faculties, I cannot see how any one can be accountable to his Maker. On the hypothesis of the abstract influences, all responsibility is annihilated.

The brother adds, "In reading the periodicals of the day, I am very often perplexed to understand the meaning of the writers." (Nothing strange, many writers profess to believe in mysteries, and of course, they cannot write intelligibly for others.—Ed.) "In one paper, I saw an account given of a man, who was described as being almost perfect, he tried very hard "To GET religion" (what an idea! we had as well talk of getting honesty, or a knowledge of Arithmetic, by the quart, lump or bundle.—Ed.) but failed. He was determined not to be outdone, and commenced the performance of all the good deeds possible, and prayed night and morning and at length one night when he least ex-

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pected it the Lord SPOKE PEACE TO HIS SOUL. On hearing this it struck me, the man was a little like Cornelius, except in the manner of his conversion. To one the Lord sent his servant Peter; but to the other he spoke himself. Would to God men would hear the words of Peter and the rest of the Apostles, as they did in days of old. The Lord appeared to Paul not to convert him (this was the work of Ananias.—ED.) but to make him a "*witness;*" yet at this day, good and sensible men, on other subjects, have given out trying to become Christians, because they cannot persuade the Lord to appear personally to them as he did to Paul, or speak peace as in the case just named. Some do get their imaginations (that's all—ED.) to such a pitch, as to suppose the Lord has pardoned them. Such fanaticism and superstition stand more opposed to Christianity, than avowed unbelief itself. I read another piece not long since, in which the writer stated "the Lord has in mercy visited McMinnville with the powerful influences of the Holy Spirit (through the word of truth.") Now the word "VISIT" is what puzzles me. This reminds me of the anecdote related to me by an aged brother. When a boy, he was taken to meeting with instruction, to do just like other people did. When others kneeled and shut their eyes he was ordered to do the same. On a certain occasion he attended at the water where baptism was to be performed. While here, the congregation, and of course the little boy, kneeled down; the good paster prayed for the "angel of the Lord to move upon the water." He said "then it was" he would have given anything, to know if his parents were looking at him, for above all things he wished "to *see* the angel troubling the waters, and know for himself if the preacher's prayer was heard." So it seems to me if the Lord is thus partially *visiting*, for the sake of party revivals, and moving upon the waters more at one time than another, he must be *absent* from one place while visiting another. This is a pretty fair statement of the practices of many religionists in this age, but to me the whole system seems a glaring perversion of truth, and utterly opposed to the character of God, and to his dealings with man. But the practices of this day, are too ridiculous for publication. T. F.

A NEW REVELATION.

As it is the duty of all philanthropists to make known to the world, whatever light they possess above their contemporaries, and as it is possible that I have stronger evidence, of being in *some way* connected with a divine communication, than the great mass of my fellow creatures, I cannot withhold from the public what I have *seen* and *felt*. But before divulging the secret, a word on the credibility of heavenly witnesses will be in place. In olden times, two or three witnesses were necessary to establish facts, but in this *enlightened day*, of steam boats and rail roads, and when revelations are made to every man, women and child, black or white, learned or unlearned, who can get to a revival meeting, or into the atmosphere of a revival preacher, sent directly by the outpouring of the Holy Spirit, one witness, to any great fact *must* answer the purpose.

Many of my excellent acquaintances in Tennessee and other parts of the earth, I have known every *summer* to attend "*exciting and awakening meetings*," and after going to the "*altar*," or *solemn bench* for *mourning*, and struggling with the devil a reasonable space of time, to rise shouting, with the intelligence that the God of all grace had made an inward revelation to them by

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his Spirit, that their sins were all forgiven. To deny the truth of these direct communications, as evidence of pardon, would be contradicting the experience of four-fifths if not nine-tenths of the professors of religion in the United States. The man who dares utter opposition to, or doubt that at all the great revivals, the Spirit of Almighty God is not given to the "mourners and seekers after religion" is evidently unorthodox, and heretical, and richly deserves many opprobrious names.

Some three years since, I was attacked, in Dresden, W. Tennessee, by a very popular "Presiding Elder," who has satisfied thousands that he was a *chosen vessel* of the Lord; and, after various corrections of my supposed errors, he learned from me that I, and the disciples of Jesus Christ, profess to believe in no other revelation than that given in the Bible. "Oh," said he, "you see the gentleman denies *revealed religion*." True, I had been so simple as to suppose "*revealed religion*" was that communicated and taught in the Bible; but from the best sources of human wisdom, judging by numbers, I perceive it is, with the mass, what is communicated to every one, immediately from above, and not that dull light which comes through the old "dead letter" called the Bible. To this effect, Mr. McMillon, an eminent "*divine*" of the Presbyterian order, testified, in Moulton, Ala., in June of 1843. So contended Mr. Rice, the champion of orthodoxy, and the boast of all the "orders," in a discussion with the writer, in the city of Nashville, in the month of July, 1843. Said the latter gentleman, while discussing the point whether God has always spoken and still speaks to the world, BY WORDS; "when a man has not this *inward peace*," or revelation, "which teaches him he is pardoned," even in the absence of Baptism, it is only evidence he is ignorant of this matter himself, but it is no evidence others have not this divine "unction which teaches them all things, in this day." In looking over the assembly, at the moment, I saw I was overwhelmed with the argument in the estimation of many of the zealous, who were much delighted at the idea that Mr. Rice had proved, that God had proved, that they had special revelations from above; that they were pardoned, whilst I and my brethren were scoffed at, for relying solely on the word of God for evidence of pardon, and being entirely content with the revelations given in the Bible.—This is not all; a few years since, in Columbus, Miss., a Doctor O., of considerable celebrity, proved conclusively, that my brethren were in gross error, and that revelations are made to men's consciences, in this age, by a direct appeal to his brethren. "How many," said he, "present, can testify that God has spoken peace to them by his Spirit?" and there was almost a simultaneous *groan* of triumph through the whole house. This was the most effectual mode of proving that point; and no wonder Mr. Rice confounded me, and has since triumphed over Bro. A. Campbell, on the same subject. "Ah!" he contends, "seeing and hearing are only believing, but *feeling* (a revelation,) is the naked truth."

But, not to be very prolix, I have borne the taunts and sneers of *clergymen*, men, women, boys and girls, black and white, and mixed, long enough, for not having special revelations as they have. Let it be noted, however, notwithstanding I have *seen* and *felt* something, as I first suggested, I do dot say I have with these natural eyes seen Gabriel, or the Savior, as an influential man told me he had done not long since, or felt any thing for which I could not account: still, if the reader will be patient, I will tell what I have seen and felt

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—and it is my opinion, I have stronger evidence that an angel has sent a revelation to me than those who boast so much of their divine evidences from above. Be it known to all whom it may concern, that, as I sat in my room, at Elm Crag, on Friday evening, the 3d of May, 1844, a small figure passed into my room, which I took, at the time, to be a little negro boy, and deposited on my table, without saying a word, a very neatly bound up little bundle, with many seals; and upon the opening of the envelope, I found a book, and a letter, written in a fine hand, to the following effect:

"FRIEND TOLBERT FANNING:—In compliance with our duty, we address you. It is in relation to a book, the contents of which have been received through the medium of revelation, by a member of our body or church of New Lebanon, state of N. York; and by the same authority whence this book originated, we are requested to circulate the same among rulers, teachers, guides, and leaders of the people; and from your character, believing that you constitute a personage of this class, and in compliance to the revealed will of Heaven, we send unto you a copy of the book. We hope you will bear with us whilst we conscientiously fulfill this sacred injunction of the Almighty. As to our confidence in the divine origin of the book, we feel it our duty plainly to state, that we are unwavering, because of evidence we cannot, nor do we wish to resist. The evidence, we would say, is not that only which is outward, by the quickening of the mortal body, but by an indellible impression of the quickening spirit and power of God upon the immortal soul, by which we know this is from God, and proceeds from no other source. He who sent to the earth, stands pledged for the fulfilment of what is therein contained, in his own good time. But from what is written you will see, that we as a branch of the church, or members of the body of Christ, have been visited with the same gifts and powers of God, in common with the leading branch or church of New Lebanon; so that, without doubt, hesitation, or wavering of spirit, we are enabled to bear testimony to the truth of the divine origin of this Sacred Roll, or Book, which we now send (by command, mind) unto you.

We earnestly desire that our friend will not cast the book off, as the offering of phrensy or fanaticism, but, as one who has confidence in God, and desires the well-being of his fellow-sojourners on earth, both in time and eternity, he will carefully read it through, and see if it does not bear the divine impression of the hand who gave it, and if much good would not result to the inhabitants of earth of what is therein written.

With all due respect, we remain sincerely your friends and well wishers,

JOHN R. EADES.
CHARLES P. JOHNS.

NOTE.—It is necessary to remark, that the words written on the first leaf of this book, were commanded thus to be written by the mighty Angel, who has directed this work from the beginning. We would also suggest, it would be agreeable to us to have this book circulated, particularly amongst the class of people described in this letter, so far as is consistent with your means, or at least so far as your feelings may lead you so to do. J. R. E.
C. P. J."

Now, reader, be assured, when I finished reading this letter, I found myself still in my right mind, and disposed to look with great commiseration on the errors of the age, and from my soul pity the weaknesses of my fellow-creatures.

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Next I anxiously opened the Book, and looking on the first leaf, I found the following words:

"A present unto you, by the command of Him who seeth not as man seeth. Let him that readeth understand. J. R. EADES.
CHAS. P. JOHNS."

It must be remembered, here are two witnesses, who testify that this book was sent to me by the Almighty himself, or by his angel. Now, I ask the question, if these witnesses do not as conclusively prove the truth of this revelation, and that it was sent to *me*, by divine appointment, as the mere *unaccountable feelings* in religious excitements, prove their possessors have revelations by the Spirit that they are Christians. This *feeling* we are told is the witness of the Spirit, and it is the witness for which all the popular sects of this country contend; and I maintain if we believe all the camp-meeting converts have revelations made to them, there is still greater evidence to believe this book is from God, and that the great angel sent it to me.

But am I told, these people who "get revealed religion," become pious, and thereby give evidence to the world, "the work is of God"? I answer, the people by whom this book has been presented, have more character for piety than any sect of the land.

To the Book, however, I must devote a few words. It is a very pretty little volume of 222 pages, neatly gotten up at Canterbury, New Hampshire, a few months since, and styled "A Holy, Sacred and Divine Roll and Book, sent forth by the Lord God of Heaven to the inhabitants of the Earth." The revelation purports to have been made May the 4th, 1842, to Phileman Stewart, of New Lebanon, N. Y., and to have been written out as the angel of the Lord read it to him. So much for the title—now for the contents. To my mind the whole work is an impious and ignorant tissue of unreasonable assertions, vulgar allusions and ridiculous prophecies.

Suffice it to say, it is a Quaker production, which places "Mother Ann Lee" as the "Daughter of Zion" and "Qeen of the Christian Empire." There is a great deal said about fleshly lusts, which is only to be tolerated for purposes therein specified. Debauchery is certainly encouraged on p. 85, in these words, "Nothing of that nature (carnal indulgence) was ever tolerated by any of the Apostles, only in the line of permission, or an indulgence for the time being, because of their great weakness in those respects." This does not change my mind in the least in reference to these "*pious*" and "*inspired*" Quakers.

On page 148, "All preachers are commanded to obtain this new revelation, and to keep a copy in their pulpits, and they are commanded "*to often look thereon.*"

There are awful predictions of mystical spiritual operations just ahead. On p. 169, the Lord is represented as saying, "I give you a little fore-knowledge of many strange operations and exercises which I shall cause on mortal bodies. *Violent shaking*, until thrown heavily upon the floor or ground; every limb of the body made stiff and unyielding; eyes set with deathly appearance; pulsations of life nearly extinct; gestures and exhibiting frightful attitudes." But enough. All these things are said to be at hand, and I would only add, they are not new, as any one may be assured who will attend some of the religious revivals of this favored land.

One reflection, and I shall close this by far too protracted notice of this af-

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fair. Should we wonder at the ignorance of the great mass of our countrymen in reference to the Bible, and at the sectarian zeal of this age, when we see such productions as this coming forth almost every year, and find at least four fifths of professedly pious persons the subjects of some strange delusion in the form of a dream, or supposed spiritual revelation without language; and almost nine-tenths of our beloved contemporaries love to have it so? The witnesses of this book say, they "feel from an inward consciousness" that the thing is a revelation from above; others more respected, say they "feel their sins pardoned, and know they are christians by special communication of the Spirit, not through the word; and now I ask the world to state the difference?

This spell must be broken before Christianity can prevail. Brethren, let us have no unkindness towards the subjects and friends of these delusions, for they are legions, but let us pity the weakness of our deluded fellow-citizens, and exert ourselves to correct these popular, but vain and soul-blighting pretensions.

T. F.

FRANKLIN COLLEGE.

Perhaps it is not known to the readers of the Christian Review, that arrangements are in progress to establish by the beginning of another year, Franklin College, at Elm Crag, the residence of the writer. A charter was granted at the last session of the Legislature, and as the system proposed to be adopted has some new features, which must be a decided improvement on all the plans of the country, the Prospectus, giving the general outlines of the plan, we publish below. Education, in this establishment, will be divided into Physical, Intellectual, and Moral. Each department will receive a proper degree of attention. In the mean time, it is hoped the disciples of Christ are ready to pay more regard to the great subject of training the youths of the country than formerly.

T. F.

The Trustees of "FRANKLIN COLLEGE," feeling deeply sensible, the importance of adopting a system of education, by which the youths of the country may be properly trained and fitted for usefulness, take this means of communicating to the public the distinguishing features of the plan which will be pursued in the first institution of the kind which has been attempted in America. This the community require at our hands, and we cheerfully submit the system we propose, hoping, if it have defects, they will be designated, that we may correct them, and if it be an improvement on the usual plan, the whole community will be benefitted by its speedy adoption.

Perhaps no word has been used more vaguely than the term Education.—Frequently it is used to denote the exercise of memory, regardless of perception, reflection, physical or moral culture. Genuine education implies not the exercise of the mind alone, or any one of its powers, but it is the full development of the whole man—body, mind, and soul. It is not the mere acquisition of knowledge, but it is that system of training most essential for the *Physical*, *Intellectual*, and *Moral* perfection of the world. For the sake of perspicuity, the divisions will be presented separately.

1. PHYSICAL EDUCATION.

In conformity to the ancient maxim, that "in a sound body alone can a sound mind exist," we regard PHYSICAL EDUCATION as the firm basis of all useful training. As a broad, deep and solid foundation is essential to the stability and safety of an edifice, we esteem proper Physical culture as the ground work of the highest Intellectual and Moral attainments. Not that size and mere physical force are always sure criteria from which to infer the greatest strength of mind, but that the full development of the physical man is important to the greatest mental and moral energy. Believing these are plain prin-

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ciples in nature, the truth of which no intelligent mind will controvert, we proceed to detail the plan which we propose adopting for the accomplishment of this important improvement, in the system which we present for consideration.

Notwithstanding the strong prejudices against manual labor, as connected with the education of the young, we believe and trust they can all be removed, and that physical education will, at no very distant day, become one of the most agreeable parts of juvenile training. Experience and observation have and do demonstrate the great truth, that exercises in the way of sports are the engrossing employments of youth; and this clearly proves, that physical exercises are disagreeable only from association. Parents as well as youth must be convinced that physical labor is at least as important as mental, before it will be appreciated.

The objects of the Trustees may be more clearly seen by carefully studying the following propositions:

1st. Physical Education is essential to good health, a vigorous constitution, and a sound mind.

2d. It was designed by the Creator as a blessing to man. He was made to "till the earth," and was placed in the garden of Eden to "dress and keep it."

3d. Labor has been honored by the best of men in all ages, should be honored now, and the young should be taught to regard it as respectable and highly important to their well being.

4th. While manual labor affords exercise of body, it offers recreation and variety to the mind.

5th. It will enable youths to acquire knowledge of Agriculture, Horticulture and the Mechanic arts, which will be very useful to them through life.

6th. Labor, in an institution of learning, will supply the place of idle and vicious sports, and will be the surest preventative of dissipation.

7. Students, by devoting a portion of their time to physical culture, can apply themselves more clearly to books, and can think more intensely on all subjects.

8th. Physical Education gives energy of character, and habits which will enable their possessor to succeed with more certainty in every avocation of life.

A full discussion of each of these propositions we deem unnecessary, for they are self-evident, and only require the intelligent to see them to be satisfied of their truth.

All learned and reflecting men admit there is a strong tendency to deterioration in the human family, and that idleness, from whatever cause produced, is productive of sloth, feeble muscular powers, defective intellects, and consequent depreciation of all the powers.

There are two extremes in society which we have but little hope of materially benefitting by the system we propose. The very degraded and the very opulent, too generally, view labor as a punishment, and therefore will be loath to adopt any industrious avocation. It is a lamentable truth, that not one young man in fifty, brought up in luxury and idleness, ever becomes educated, is successful in business, or is even capable of retaining the estate inherited. Hence the doctrine of one of our profoundest statesmen, that generally in three generations property, and often respectability, passed from families. Not one in a hundred who does not understand the means of accumulating wealth by industry, is competent to take charge of it.

But objections are strenuously urged against labor as connected with education. It is said "Manual Labor Schools have been attempted and failed."—This is true, and we add it was but just that they should have failed. When labor is performed as a degradation, it cannot but be objectionable.

The evils are two, but both can be corrected.

1st. The character of the employments were such as to forbid success. The hard labor of the cornfield, without science to direct, is truly uninteresting.—It is our object to have such improvements and operations in the farm, garden, nursery and workshops, as will in themselves be interesting to youth. The importance of every performance will be fully explained by those amply qualified, and we doubt not by the proper classification of students, and division of labor, commendable emulation may be excited, and students thereby will become as much interested in physical as mental labor.

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2d. The character and qualifications of those who conducted the physical operations in the manual labor schools with which we have been conversant, were such as to forever preclude success. Men without education have been employed, as a kind of overseers, to drive boys to their labor as slaves. To remedy this glaring outrage, we contemplate having all the physical labor conducted by professors, tutors, and officers of the institution, or gentlemen eminently qualified, and no student will be asked to perform service in which the teachers shall not diligently employ their time.

On this plan the farm and garden will afford the best facilities for the study of Geology, Chemistry, Botany, Tillage, the care of crops, the propagation of fruits and ornamental shrubs; while the workshop will constitute an excellent laboratory for the study of Natural Philosophy. And it is not to be forgotten, that all men, whether lawyers, physicians, preachers, merchants, or others, will be much profited through life by a practical knowledge of Agriculture, Horticulture, and the Mechanic arts. As to the importance, however, of labor, more is needless—it only remains now to state briefly the employments and time to be spent in labor.

We do not expect to cultivate a large farm, but it is our object to employ enough land in Agriculture to enable students to learn the full management of the farm. Each student will be instructed in the breeding, rearing, diseases and general management of farm stock. Considerable attention will be given to Horticulture. All the students will be theoretically and practically instructed in the cultivation of vegetables and flowers. Orcharding, or the cultivation of fruits and shrubbery, will claim considerable attention.

Work shops will be erected for the manufacture of Agricultural and Horticultural implements, and such other articles of mechanism as will be useful to the country.

An important feature of this system is to enable destitute young men, acquainted with and persevering in business, to defray their expenses by their industry. We presume from three to five hours in the day will be devoted to labor, and we have but little hesitation in saying that young gentlemen, acquainted with any department of labor, can pay expenses by the work of their hands, and accomplish a full course of study in almost, or quite as short a space of time, as if there were no employment but the study of books. Still, if a youth were to spend from six to ten years, in acquiring a thorough education, and pay for it by his labor, the system would offer inducements to the poor which have never been offered in our country.

2. LITERARY DEPARTMENT.

In the literary course of the Institution we propose but little that is new.—It is our object to receive pupils of the different ages, and for each division have a competent teacher to take charge of the students in the school room, physical exercises and all the recreations. A full course of English literature will be taught, the Ancient and Modern languages, a full course of Mathematics, and as full a course of science as at any other institution of the country.—Chemistry will be taught not only as a science, but as connected with Agriculture and its kindred branches. Geology, Botany and Entomology will receive special attention.

3. MORAL DEPARTMENT.

The morals and manners of the students will be watched with much vigilance. The Bible is the only book which will be recommended as authority in morals, but nothing of a party character will be suffered in the institution.—Teachers will be required to spend much of their time with the students, and by this means their conversation will be guarded and chastened and their manners much improved.

Full details of the system and the government of the College will be published before the opening of the Institution.

The farm belonging to T. Fanning and B. Embry has been leased for a series of years, the lease renewable at pleasure, as the site of the College. We consider the location most favorable. It is in the heart of one of the best countries of the earth, is considerably elevated, and is supplied with the very best spring water. The College will be sufficiently near the city for students to be supplied with all necessary articles at the cheapest rates, and yet, is at sufficient

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distance to prevent them from corrupt association. The society of both the country and town is the best. T. Fanning and B. Embry have been employed to erect a College edifice, with dining room and other buildings. The buildings are to be ready for the reception of students by January, 1845. They have also been employed to manage the farm, garden, nursery and workshops during the year 1845.

The property and money already vested, amount to about fifteen thousand dollars, and still there will be a deficit to finish the building, of about four thousand dollars. We have asked, and of course received, no aid from the State; but, in conformity with *universal* custom, we appeal to the public for aid. The amount needed is not very large, but if the institution is opened with a debt hanging over it, we shall be defeated at the threshhold in our chief object.—Our intention is to afford boarding and tuition at low prices; but if we have to pay Professors and liquidate a pretty considerable debt from the profits of the establishment, we cannot do so. We suppose the boarding will not be more than sixty dollars per annum, and the tuition from twenty to forty or fifty dollars, and a portion of the students will doubtless be able to pay a part or all of the cost by their industry. We are fully aware that the times are not most favorable for raising funds, but the facts that quite a large amount has already been vested and the institution offers advantages heretofore unknown, encourage us to look with confidence to the friends of industry and education for help. The Trustees have appointed David G. Ligon, Esq., of Moulton, Ala., Dr. M. W. Philips, of Edward's Depot, and Gen. Patrick Henry, of Hinds co., Miss., Hon. J. A. Gardner, of Dresden, W. Tenn., Col. Sam. Martin, of Campbell's Station, E. Tenn., and Dr. Jno. Shelby, Dr. Jno. W. Richardson, W. G. Roulhac, J. J. Trott, Turner Vaughan, and T. Fanning, of Middle Tennessee, to explain the objects of the institution to the public and solicit donations. Books, apparatus, specimens of Natural History, and any property which could be made available, would be as thankfully received as the cash. Most of the contracts for the building have been made payable January, '45, and January, '46. Notes payable to the treasurer for the benefit of the institution would answer the purposes of the trustees, next to cash. However, we wish no one to advance or promise money who does not do so with the view of benefitting the country and with a determination of being punctual in meeting engagements. Believing there are many wealthy gentlemen who have sons or perhaps poor relatives or friends, whom they would like to educate, the Trustees propose to any one who will pay to the treasurer *five hundred dollars*, in two or three annual instalments, to grant to him the privilege for life of sending one student free of cost for tuition fees.

Arrangements have been made to elect a President and two Professors for the College, so soon as competent gentlemen can be employed, and J. H. Foster, W. H. Wharton, and F. McGavock, have been appointed a committee of correspondence, to ascertain the qualifications of candidates for these chairs, and receive propositions. T. Fanning, T. Vaughan, and Jno. W. Richardson, constitute a committee to employ other agents, if in their judgment more will be needed.

JAMES H. FOSTER, *President.*

B. EMBRY, *Secretary.*

Nashville, Tenn., April 1st, 1844.

WESTERN BAPTIST.

The above is the designation of a weekly Journal, published at Buchanan, Botetourt Co., Virginia, by Elder W. H. Hugart, of the Baptist denomination, which advocates the "pure religion" of the Bible. On our exchange list, there are two papers issued from the Baptist ranks, which pleads for primitive christianity, and others which are making their way in that direction. This is as it should be, and it is truly gratifying to see it. Our Baptist brethren must, and will come to the Bible; except at least, those who die in great ignorance, or confirmed sectarianism. They are in pretty thick smoke in this country, and it seems the leaders love this darkness.

T. F.

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REGENERATION OF THE CHURCHES.

To the Editors of the Christian Review:—

Beloved Brother Fanning:—In the divine providence of our Heavenly Father, I have been recalled from the South—designing, God willing, to spend the summer with the disciples in Tennessee. I had the satisfaction of immersing *four* citizens of Holly Springs, the day before I left, in a stream of pure water adjacent to town—making in all about fifteen that I have immersed in N. Mississippi this year. My labors as an Evangelist have been chiefly aimed to introduce the Apostolic organization and the pure primitive worship among the congregations. And now permit me, for the opening of the brethren's eyes, to state a few facts that necessarily present themselves to an Evangelist's attention:—

1. I have grounds before me broad enough to state that only a lean minority of the churches in Tennessee, professedly reformed, meet together every First day!!

2. That the churches generally only meet monthly!!

3. That of the churches that meet weekly, or monthly, only a lean majority of the members of each attend constantly!!

4. That in a vast majority of our meetings, weekly, monthly, and semi-monthly, not only the contribution but the "Lord's Supper" are either wofully neglected or hurried through with in such indecent haste as to sully the dignity and thwart the design and efficacy of this gracious institution! And further, that the reading of the Apostolic epistles is almost totally unheared of as an essential part of orderly worship!!

5. That the ostensible reason many congregations meet not weekly is, the absence of a preacher? Not a king nor a priest in all the churches!!!

6. That many public teachers among us consider themselves pastors of *four* churches!!!

7. Consequently, many of the churches are without Bishops—think that the Elders have no more voice in ruling and attending to the business of the church, as discipline, prayer, giving of thanks, officiating at the table, or baptizing, or reading the word, or directing the public worship, than the veriest stripling in the house!!

8. That many of those churches that meet not every First day, or when they do meet, neglect some one or more of the absolutely essential items of worship, yet claim to themselves the title "the churches of God"!!!

9. That in membership with churches above described stand enrolled the names of some of the most eminent and veteran preachers among us!!!

10. That some of the churches in Tennessee are living in a state of schism and division—I think.

11. That we have some teachers among us, who, zealous above their knowledge, are seriously injuring the cause they would advance. The eye must not assume the function of the ear.

12. That the churches are criminally neglectful to send forth and sustain Evangelists, after they are orderly ordained.

13. That there are many Bishops (?) among us who have never been ordained by an Evangelist—and some Evangelists (?) who have never been called and sent by the brethren.

The conclusion from the whole premises is, the love of many, teachers and

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taught, is waxing cold; the cause once flourishing, and advancing, and conquering, is now at a stand—heaven mourns and hell is holding a jubilee.

Evangelists, Bishops, Elders, brethren—all, without exception, arouse you, arouse you from this horrid slumber! To the rescue! to the rescue! of the heritage of God. Tell me not we are before sectarians—what tho' we be? We must on, we must on to perfection. Christ calls us from our sloth—all heaven—the spirits of the just—good men on earth—the glory of God—the honor of the Reformation—our own hope of eternal life—the salvation of sinners—the interest of your children whom you are commanded to train up for God and for his church—the cause of the Bible—the conversion of a world—the union of Christians—the triumph of truth—the reign of Jesus,—all, all ask us—Shall things always be so? From the Ohio river on the North to the Mexican gulf on the South, and from the Alleghany to the Ozark mountains, but one voice is heard—but one call is made—but one demand is uttered—but one echo is heard reverberating throughout the length and breadth of the Mississippi Valley, by all the judicious, reflecting, and pious in the Reformation—and that call is for the *Regeneration of the churches*. Now, brethren, now is the time and the hour of need. If no better a plan will do, cease proselyting and baptizing this year, and work solely for the purification of the house of God. It must be done. This is the year for making, and the awful crisis we have approached demands, the longest, strongest, unitedest effort we have ever yet made. Let us untiringly operate and co-operate in this noblest employ that ever won the affections or enlisted the energies of earth or heaven. Let us meet the tempest—fight with courage. Unless we toil—unless we deny ourselves the love of inglorious ease—we cannot reign or wear the crown—unless our light shine through our actions, and not merely by our words—things will always continue unchanged—the old dying without God and without hope, the young growing up into sin and impiety! In theory, we have taken a mountain stand, while sectarians are on mole-hills below us—our pretensions are many and great—in practice, wherein do we excel? I candidly think this is no time for idling. The distinction between the family of holiness and the children of unrighteousness is not clearly enough visible to satisfy the enthroned Twelve. Farewell. W. S. SPEER.

Three Springs, (near Columbia, Ten.,) April 16, 1844.

EDUCATION.

To the Editors of the Christian Review:—

Bro. T. Fanning—*Dear Sir:*—If you continue to conduct the Review with the same ability and spirit with which you have commenced it, it cannot fail to be highly useful to the South-Western country. As I am on the eve of leaving home, I will throw out a few hasty hints, in this letter, on education. Why do we meet with so few examples of eminent piety in the world, in these latter days? We are, most of us, corruptly educated, and then turned loose to take our course in a corrupt world; so that it would be marvellous if we were to find numerous examples of great piety in our days. A majority of mankind are undone from being born and bred in families that have no religion; by which means they are made vicious and irregular by being like those with whom they

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first associated. Thanks be to the God of all grace and mercy, who gave me pious ancestors—a righteous father and mother who set before me good examples, life and death; who restrained me from vicious company and habits; who taught my feet to visit the house of God; who taught me to read the Holy Bible; and who taught my knees to bow morning and evening to the Giver of all good, and my tongue to pray, and my lips to sing his praise! Who knows how to estimate pious parents and religious tuition? What sort of an education do a majority of virtuous and sober parents, and learned tutors and governors, give to those children under their care? If we had continued perfect, as God at first created man, perhaps the perfection of our nature had been a sufficient self-instruction for every one. But, as sickness and diseases have created the necessity of medicines and physicians; so, the change and disorder of our rational nature have introduced the necessity of education and tutors. And as the only end the physician has in view is to restore nature to its state; so, the only end of education is to restore our rational nature to its proper state. Education, therefore, is to be considered as reason borrowed at second hand, which is, as far as it can, to supply the loss of original perfection. And as physic may justly be called the art of restoring health, so education should be considered in no other light than as the art of recovering man to the right use of his reason. Now, as the instruction of every art or science is founded upon the discoveries, the wisdom, the experience, and maxims of the several great men who have labored in it; so, that human wisdom, or the right use of our reason, which young people should be called to by their education, is nothing else but the best experience and finest reasonings of men who have devoted themselves to the study of wisdom and improvement of human nature. All, therefore, that the great saints in the Bible, and dying men, when fullest of light and conviction, and after the highest improvement of their reason—all that they have said of the necessity of piety, of the excellency of virtue, of their duty to God, of the emptiness and hollowheartedness of riches, of the vanity of the world,—are the sentences, judgments, reasonings, and maxims of the holiest, wisest men in the Bible, when in their highest state of wisdom; should constitute the morning and evening lessons of instruction for youthful minds in the family circle and prayers. Brethren—readers of the Review—how many of us are modeling our sons' minds and morals after the model and pattern which Moses, Abraham, Abel, Isaac, Jacob, Joseph, Job, David, Samuel, Joshua—the holy Prophets—a John the Immerser—the Apostles, Confessors, primitive Christians, and the great reformers and benefactors who have lived since, have left us. These are our exemplars, our moral warriors and heroes—our statesmen, judges, legislators, and models. Christian mothers! readers of the C. Review!—many of you I do not know—nor shall I ever see you in the flesh—how many of you are training your daughters for the skies, *to ape* after Sarah the mother of all good women—the openness, simplicity, kindness, and courtesy of Rebecca—the ardent devotion of Hannah, Huldah, Ruth, and all the other great and good women of the old and new Testaments and Christian history? These are your models. Your daughters are to be your representatives in a few years; it will be known what sort of training they had—what sort of mothers. How absurd for Christians to name their children after pagans, politicians, and wicked men and women! Adieu.

Palmyra, Mo., April 12, 1844. J. CREATH, Jr.

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TO YOUNG LADIES.

I take my pen to night in continuance of the subject on which I last addressed you. The Christian Religion is necessary to the present, as well as future happiness of all reasonable beings. Without it, there is an aching void this earth cannot fill.

There are periods in which youth, as well as age, feels this most deeply. When your dearest friends are taken from you, and laid low in death, when you see them in the last struggle, how bitter—how dark and gloomy the prospect if there is no hope of a better world. You may until then, have thought lightly of these matters, but now you own with stricken hearts that an unshaken hope in the God of Heaven, is of more value than the wealth of worlds.

As you know that all must bow to the King of Terrors, why not now, while health and vigor are yours, apply your hearts to wisdom? Why not give to your Creator the strength and energy of the intellect with which he has so richly endowed you, instead of wasting it in the pursuit of that which perishes in the using.

The study and *practice* of the Christian Religion gives more happiness than all things earthly, robs death of his sting, and although its votary walk through the dark valley, he fears no evil. He can say thy rod and thy staff comfort and support me. Religion was not given for death alone, it was made for the regulation of life. It is a principle that must control every action, and form good and pure character.

If you ask, how you are to acquire a knowledge of it? I answer alone by studying that book in which its history is given. It is there only, you must look if you wish to be rational and intellectual when you think of preparing for Eternity.

You may neglect the Bible and feel about in the dark for something you cant tell what. You may seek and pray for Religion, but mind, the Lord never told you to do that, and has given you no promise that he will hear such prayers. You may say, I have read the Bible, but still know nothing about it. Did you ever take it up with a sincere desire to learn what it teaches, study it with the idea that it may be understood, and put in practice; or did you conclude it to be a dark and mysterious affair altogether?

In the latter case, it is not possible to understand any book. Give a child a grammar and teach him he cannot learn its contents; do you think he will make much progress?

In order to be benefitted by reading the Bible, we must understand why the different parts are written and what was the aim of the writers. Now, you might study the books of Genesis, Exodus, Leviticus, all your lives, and find nothing concerning the Christian religion. You would see the history of Creation, the fall of man, the Deluge, all the events relative to the Jews, but nothing about being Christians. You may pass through the Old Testament, studying the books of History, the Psalms, the Proverbs, the Songs of Solomon, and still not know what to do to be saved. You may go on still farther, and hear the prophets in majestic strains telling of a mighty personage to come upon the earth. Enwrapped in vision, they look through the dark vista of future ages, and foretell of a Saviour's sufferings to redeem their sin-smitten world. They tell of his being a man of sorrows, acquainted with grief, a mourner all his days.

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They tell too that his word was to go forth from Jerusalem, that there the laws of his kingdom should first be promulgated, still they give not these laws to the world, that being reserved for another book, for another age, for other men. It is in the New Testament we find these laws given for christianizing the earth, it it is useless to look for them elsewhere. Nothing preventing we will in future call your attention to them, and bid you adieu for the present.

LUCY.

IDOLATRY.

To the Editors of the Christian Review:

BRETHREN EDITORS:—It is thought exceedingly strange in this enlightened age, that men should ever have been addicted to idolatry. What! bow down to stocks and stones! fancy the sun a deity and call the moon his companion and a goddess! and view the stars as so many objects of worship!

It is true, we think it a marvellous departure from the use of right reason that men should worship and honor the creature more than the creator. But the age of idolatry has not passed, though the age of miracles may be gone by. The law of Solomon suffered not a witch to live. Alas for our generation, if a like law prevailed in reference to the bewitched! For covetousness is idolatry, and

> Full many a slave to Mammon bows the knee,
> By strong enchantment fastened to his throne.

There has ever seemed to me to be some apology for the adoration of the Luminaries of Heaven. The sun after years of familiarity is still the sublimest of created objects, the brightest image of the Eternal, the father of day, the regulator of the seasons, and the dispenser of innumerable blessings to mankind. The moon has ever been the symbol of female majesty, and a queendom was assigned her at her creation. The stars are glorious appearances, fit likenesses of the sons of God, "high and lifted up," and human nature "ever looketh up for succor" and scans the heavens for the residence of a deity. Far less honorable was that groveling spirit which led the children of Israel to bow down before a golden calf, or that not less debased and idolatrous spirit which leads thousands in our day to the altar of Mammon.

That alter—upon it what sacrifies are offered. I have heard infidels object to the bloody altar at Jerusalem, and speak of the rivers of blood, of the evils and agonies of innocent beasts, but one thing can be said in its favor, it was never stained with human gore. Not so with the altar of Mammon. Life, limb, liberty, affection, philanthropy, patriotism, honesty, chastity, hospitality, benevolence, all the virtues that adorn human nature, are made a whole burnt offering to this God.

Of all the delusions of this age none is so strong as that under which the votaries of Mammon labor. Not long since one of the worshippers at his shrine, amidst the toil and fatigue occasioned by the unwieldly burden which his manifold cares and perplexities about lands, cotton, and currency imposed upon him, was heard to console himself with this most comfortable saying, that "through much tribulation we must enter the kingdom of Heaven."—Tribulation for the kingdom of Heaven's sake!!

A. GRAHAM.

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CHURCH ORGANIZATION.

In previous Nos. of the REVIEW, I have endeavored to urge upon the Disciples the *importance* of complete organization, and the appointment and work of Evangelists. Next, some of the qualifications of Evangelists, and the appointment of other officers will be considered. The twelve Apostles, Timothy, Philip and Titus were Evangelists or Gospel ministers, and if their qualifications can be ascertained, it will not be very difficult who should be preachers in this age. When we reflect Evangelists anciently were directed to "*set in order*" things needful; "*ordain Elders*" in the Churches; "preach the word;" to be instant in season, out of season; to reprove, rebuke, exhort, with all long suffering and doctrine," we are led to the conclusion, they were men of peculiar qualifications. It is a very grievous error of the times to suppose almost any pert, loquacious youth, though destitute of Christian gravity, zeal and research, is prepared for Evangelical operations. Boys, striplings, and men without great seriousness, and a good stock of knowledge, should not be sent out as representatives and advocates of the Christian Religion. The churches should educate all their members in the school of Christ, and as fast as they become qualified—not before—for the different stations, they should be *installed* into office. The idea of men's travelling, almost from the rivers to the ends of the earth, as preachers, who are not specially commissioned by their respective churches, is ridiculous in the extreme; and such a practice must prove extremely deleterious. No man should be permitted to instruct the public on the subject of Christianity, who is not deeply pious, conversant with the word of God, and acquainted with his mother language, so as to speak at least intelligibly. If we wish the cause to be respected, we should have able and zealous advocates. I do not mean by this that an orator, a man of wealth, or great show, should be selected. Far from it. These are serious disadvantages. Next, I must bring to the notice of the reader Bishops in the Church of God. I state it as a fact, which may be proved by any one who will take the pains, that no church is fully organized and qualified to do all things in order, to have complete surbordination amongst the members, or can be prepared to exhibit fully the beauty and transcendent excellency of the Christian institution, without Bishops and Deacons. I frankly confess, however, I approach this subject with some degree of diffidence. I hesitate not because of lack of information, or decided convictions of what is right; but because I am well aware few of the churches are prepared to appreciate its importance. The appointment of these officers, indeed, seems to be a mere matter of chance and fancy. If the *notion* strike some preacher or member, and there are men sufficiently popular to get a majority of the votes, he is set apart to the work by holding up hands, acclamation, counting the ayes and noes, or in any other *expedient* manner, without much regard to Gospel qualifications, or to the special directions of the New Testament. Hence it is truth indisputable, there is but little dignity or responsibility with most bishops—less knowledge—no government at all of themselves, and less than no respect paid by the flocks. Hence, too, the complaint that "bishops do no good." The causes of these grievances may be briefly noted.

1st. The qualifications of Bishops and Deacons should be strictly regarded.

2d. The order of their appointment should not be forgotten.

3d. If they do not perform the work prescribed, they should be put out of their bishopric.

In reference to the qualifications, I am sorry to think any disciple of the Savior should advocate a kind of liberal construction of the Scriptures, which at once says the Apostles have made unnecessary requirements. Paul, in our holy confession, prescribes the following qualifications, which should be well studied before an appointment is made. If a single one be lacking, no man dare go into office:—1 He must desire the office; 2 He must be blameless; 3 The husband of one wife; 4 Vigilant; 5 Sober; 6 Of good behavior; 7 Given to hospitality; 8 Apt to teach; 9 Not given to wine; 10 No striker; 11 Not greedy of filthy lucre; 12 Patient; 13 Not a brawler; 14 Not covetous; 15 One that ruleth well his own house, having his children in subjection; 16 Not a novice; 17 He must have a good report of them without; 18 Not accused of riot or unruly; 19 Not self-willed; 20 Not soon angry; and 21, and lastly, he should be "*proved.*" It will not answer for the brethren to treat these matters

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as the sectarian world treat the commands of God, by asserting some are "*essential*" and some "*non-essential.*" When we take the liberty of saying most of these are important, but we may dispense with the idea of a Bishop's having one wife, faithful, obedient children, being able to teach, exhort and convince the gainsayers, we may on the same parity, dispense with every requisition of the Bible. Remember it, brethren, this is a dangerous position. Tell me not, if you have not men who come precisely up to the qualifications, "you must select those who come nearest the standard." If every qualification is not obvious to all, let men be educated in the churches till there is no dispute, and I am happy in expressing the belief that there are men in most churches who might be qualified by devotion to this single object, in a year or two, to take upon them the sacred responsibility of taking care of the church of God. Not more than two or three years generally elapsed after the Apostles planted churches, before they returned and ordained Elders in every city, or appointed some one to attend to it, but not so now—churches grow old without Gospel Bishops. When the Evangelist or Evangelists of a congregation and the members all see, that certain brethren have proved themselves called to act in the capacity of an overser, the church should signify satisfaction of qualifications and the Evangelist should proceed to *ordain* or set them apart to the work, by prayer, fasting and imposition of hands. In the examples of the New Testament there is no instance of a church ordaining its own bishops, and who ever does it, or recommends it, transcends the teachings of the holy spirit. I am aware the contrary of this has been often asserted, again and again, but it is all worse than nothing so long as there is no attempt at proof. For authority that Evangelists alone ordained Elders anciently, I refer the reader to Acts 14, 23; Titus 1, 5.

In the next No., all things concurring, I will call attention to the difference, if any, between Elders and Bishops, their employment, and the qualifications and work of Deacons. In the mean time, I will be pleased to see the views of any of my beloved brethren. If I do not state what is true, brethren, show it; and if I do, adopt it in your practice. T. F.

CHURCH GOVERNMENT.

As Church Government is now a most interesting subject of investigation, and you invite the attention of the brethren to a proper examination of it, I shall make a few remarks on the subject, in the hope that they may tend to excite more diligence in the search after truth. Before examining any subject, it is better to know precisely what it is we wish to investigate, and define the terms we use in expressing the subject under consideration.

Though we find the word church, frequently occurring in the epistles, almost all who have any knowledge of the original language, admit the word congregation would more properly express the meaning of the word in the original. As far as I can learn, the word church in its true scripture sense, is applicable to the whole community of Christians, and not to any particular portion, in any place: hence in the following remarks I shall use it in that sense. The first position assumed, will be one which all parties unanimously unite in condemning, but as they oppose us on many other points, we need not loose courage, and refuse to investigate, for fear of their opposition.

The position is this, the Bible is the sole and sufficient authority for us, in matters of church government. The reverse is believed and taught by the various parties, namely that the Mosaic law was an inflexible law, suited to *one* people and country, alone, while the Christian religion, being suited to *all* nations and climes, is of a plastic nature, moulding itself to the different periods and circumstances, of those who come under its government, and that no revelation whatever, is made in the Bible, in regard to any form of church government. All cheerfully admit the claims of our Saviour, to be the supreme ruler, and lawgiver; now either he has given us a law for the government of his church, or he has not, but has left us to provide for ourselves as circumstances may demand; if we say he has not, then no law, no transgression, being the rule, we must recognise all the conflicting claims to the governing power, of

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the Catholic Popes, Cardinals and Councils; the Presbyterian lay Elders, Presbyters, Synods, and General Assembly; the Methodist Presiding Elders, Bishops and Conferences, and of all the numerous sects, as being right, and sanctioned by Christ himself. Hence the former position, that a law has been given us, is much the most reasonable. Another conclusion, our Saviour either could not give us a law of Church Government, or he would not; the first position, no one will assume; if the second is taken, then looking around on the innumerable conflicting, sects we must say, he has left us to grope our way in darkness, and thereby cast a stain upon his character for benevolence and love. Consequently, we must conclude that a law has been provided for us, and as we have no authentic revelation from above, since John wrote the final Amen to the Apocalypse, to the Bible alone must we go for the law. Let us consider it in another point of view, we must say Christ has given us a law for church government, or has not; if he has not given us one, but left it to the prudence of man to decide by whom, and in what manner, he shall be governed, then everything done by officers thus constituted, must be done, either with his sanction, and full approval, or the contrary; if by his approval, then all the rules and regulations of the Catholic Councils, Methodist Conferences, Presbyterian General Assembly, &c., are binding on the community, and ought to be religiously obeyed; in addition to this, if we assume the position, we at once declare, that our Saviour knew not the best mode of enlarging his kingdom, and impugn his character for reason, knowledge and prudence; for those conflicting claims have retarded his cause more than anything else. Few will take this position, On the other hand, if everything done by those officers, be done without his approval, we have men usurping his place, and legislating for us, who have not the shadow of a right to the place they have taken, and when we obey them, we disobey the Lord, and all who have ever obeyed such officers, have sinned; in addition to this, we must assert that our Lord has left us to wander without a guide, and do what he knew he would not and could not approve, thereby impugning his character for love and kindness. Hence, the position that he has given us a law, is the best, and we must again go to the Bible.

Again, if we assert that our Saviour has given no officers and form of government, then we must inevitably conclude a total change in man's nature has been wrought; in consequence of which, the laws execute themselves; for never before, from the time the angel was placed at the gate of Paradise, to see that the law of expulsion was executed, has it occurred, that executive officers were not necessary. But it is sometimes asserted, that church officers and government are not necessary now; that the officers mentioned in the New Testament, were given for a temporary purpose, and when that object was attained, the necessity for them passed away: well, the reason why those officers were given, was, that the saints might be perfected, consequently the saints are now perfect; rather absurd, I think. Again, if we assert that church officers and government are not necessary, we must conclude that Christ's promise has failed, and the powers of darkness have prevailed against his church, for we can find no authentic records of a church existing for any length of time, without officers and government. Having now shown that officers, and government, are necessary, I will add one more argument, to prove that those mentioned in the New Testament, are alone proper: if we are not to have the same, we must add to, or diminish from the number; if we say we may add thereto, we must either put these officers in, for the purpose of enacting new laws, or of executing those already given; no one will assert the former, and the moment we assume the latter, we pronounce his system imperfect, and impugn his wisdom and knowledge. If we say we may diminish from the number we again pronounce his system imperfect, and impugn his character for wisdom and knowledge. Now, as there are but three kinds of authority, legislative, judicial and executive, and the authority of those officers is not legislative, it must be judicial and executive. All I ask now is that some one better acquainted with the New Testament than I am, will show us what officers are necessary; their qualifications, the extent of their authority both judicial and executive; and finally the powers of a properly organized congregation of the Lord. W.

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"ASSOCIATION OR FOURIERISM."

As a Journalist, and annotator, I esteem it a privilege, and duty to notice such of the passing events, as seem to have for their object the melioration of the human family. All religions, all societies, and enterprises, *profess* to have for their object, either the benefit of a few individuals; or, the great bulk of mankind; and yet, it is an undeniable fact, that many human establishments have conferred but little real advantage, and others have been a real disadvantage. It is rash to pronounce sentence in reference to any matter, without comprehending it, and it is safe, to receive every *untried* scheme at considerable discount. Theories sometimes look fair, but owing to lack of qualifications in agents, or some unseen, and unanticipated defect, the practical results, sadly disappoint all calculation.

To state briefly what is intended in this essay, let it be noted, that many individuals both in Europe and America, of a high order of talent, as well as men of more circumscribed acquirements, are at this time, deeply interested in the subject of "*Association.*" This is another name for "Fourierism," and to understand both, suffice it to say, that *Charles Fourier*, a Frenchman who died at Paris in 1837, after forty years patient investigation, declared that he had discovered the true mode of *organising* society, so as to avoid most of the *physical*, *intellectual*, *moral*, *governmental*, *commercial*, *social*, and *religious* evils of the world. To give the details of his system has required the publication of many books, and it cannot be expected, in a work of the character of the Review, more than the skeleton can be presented. Fourier argues that the evils of man, originate not from imperfection in political governments, or natural depravity; but from the disorganized state of society. He contends, that the surrounding circumstances bring upon us, most of our miseries, and if our "*antagonist*" relations were changed, so as to harmonize with nature, and our own constitution and wants, the consequence would be perfect peace and happiness on earth.

The advocates say, "The relations instituted among men, by the present form of society, are those of *extreme* individual selfishness, and lead directly to *Indigence*, *Fraud*, *Oppression*, *War*, *Disease* and *False*, *Delusive Doctrines*,—effects which cannot be prevented short off thorough *Re-organisation.*"

"Association" is designed to abrogate the present corrupt system of trade, prevent circumvention, lying, and duplicity of every character, ignorance, laziness, party strifes, in politics and religion, and make the earth a perfect paradise. Now the only question is, will it do it? *Nous verrons.*

The means are simple. First, all men are required to give up exclusive interest in property. Or in other words, let societies or associations be formed which shall have one common interest; so when one labours, or trades, *self* is not all he has in view; but the benefit of a community. Call this *common stock*, or *joint stock*, or a *partnership plan.* Every man who comes into the arrangement would be required to subscribe stock, to the amount of what he puts in, and although it would be active capitol to the "Phalanx," yet he would own, and be entitled to profits, in proportion to capital vested, labour performed, or skill exercised.

Five-twelfths of the profits are allowed for capital, *four-twelfths* for labour, and *three-twelfths* for skill.

All men, women, and children, would be required to devote a portion of the time to labour, another portion to study, and another to moral culture.

"Industry" is said to be "every productive exertion of human faculties and forces, and may be distinguished for sake of precision, into, 1st Domestic services; 2d Agriculture; 3d Manufacture; 4th Commerce; 5th Education; 6th The study and application of the Sciences, and 7th The application of the Fine Arts.

The objects of such associations would be to produce unity of action in every thing, to bring the rich and the poor in contact, that each may pursue the same avocation and be entitled to credit in proportion to merit. Every one would occupy the station to which his qualifications would entitle him, and all would labor in "*groups*" and "*series*," in order to prevent confusion, promote the general weal, and enable each to exert himself in the capacity which nature has designated for him. The three main points are, 1st To make labor

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attractive by inuring all to it as a virtue, and placing the proper motives before the operatives; 2d To Educate all connected with the Association, and 3d To give a practical exemplification of thorough moral culture. No sectarianism is to be preferred; but the Bible recommended as supreme authority, though all sects and even unbelievers to be received as members of the phalanx.

This, I am aware, is but a faint view of the system, but enough has been said to cause reflection. If the cause be a good one, it will commend itself to all as fast as it becomes known; but if not of God, it must come to nought. I give no opinion as to the full details; but the leading principles are as true as God is true. That Unity of action is indispensable in any great achievement, and Physical, Intellectual and Moral education should be combined to perfect society, no one can doubt. At a future time I may pursue the subject, but at present I close by propounding two questions.

1st. Are the people of this age generally prepared for such a state of things?

2d. Can all men be christians, circumstanced as they now are? T. F.

OBITUARY.

The following lines were written on hearing of the sudden and melancholy death of my amiable friend Mrs. A———, of C———, La., who was remarkable alike for intellectual worth and moral excellency. This noble lady, characterized by the Christian virtues, and graces—beloved and praised in the churches—the illustrious ornament and model of her sex,—having enjoyed the pure delight of an affectionate meeting with the Lord's people around His table, was returning home and while yet the joyous accents of praise to God, had scarcely died away from her lips and His goodness filled her soul with heavenly love; her horses started; she was precipitated from her carriage violently and instantly expired. Her husband and two amiable little daughters saw her thus suddenly snatched away. May the Lord protect and guide them to the haven of eternal rest, whither the wife, the mother has followed the Lord of glory.

The solemn tale of death succeeding death,
With fearful haste again and yet again,
With heavy peal and grating sound to health,
The ear fills and the sad heart rends with pain!

Another saint is fall'n! In mid-life's bloom,
And joy, and hope, and vigor fall'n asleep!
Yet slumbers she in Christ; nor is her doom,
To sleep unending, though profound and deep!

Oh! lovely, kind and holy was her mind—
Pure as th'unsulli'd ether, or the light!—
Her love and goodness embrac'd all mankind,
While each her presence fill'd with pure delight!

Affectionate sister and faithful wife,
Kind friend, good mother, all in thee centred!
Thy many works of love ended alone with life,
When into rest by death thou hast enter'd!

The monster fell tore thee unwarn'd away,
By one decisive blow! when just complete
Thy last action of love and faith's sweet sway!
As home thou 'turn'd with grace of God replete!

Thou wast remov'd with but a moment's pain—
Nor suffered pangs of loath'd disease severe—
Nor didst the last and sad farewell remain
To speak to husband, friends, and daughters dear!

Be this thy epitaph: Here doth repose
She, whose pure life is hid with Christ the Lord;
Of whom the worst of all that her worst foes
Could say, was that she taught and preach'd His word.

Newton Place. P.

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OBITUARY.

Death has again been amongst us, and another of our loved and cherished ones has suddenly departed from our midst. We speak of Sister MARGARET, consort of JOSIAH WILLIAMS, who died April 14th, leaving her husband and a large family in great sorrow. It is about nine years since she yielded obedience to the Saviour, and became a member of the Christian Church. Those who knew her best, can tell of her devotion to the cause—that she walked meekly and humbly before her God, fulfilling the duties of life as became a christian. As a member of the same band, we mingle our sorrow with those most deeply afflicted, and although all our hearts are bowed down at the ravages death makes amongst us, yet we do not repine, we bless the hand that chastens, that teaches us we are but dust, and lifts our hearts from the perishing things of earth, to a brighter and better world. To her daughters we would say, walk worthy the vocation wherewith you are called. Let not the vanities of earth allure you from that path of piety, in which as disciples of the lowly Redeemer, we should all walk. To her sons, let the memory of her deep, her undying love come to your hearts as the voice of an angel whispering of purity and goodness. Let it incite you to form such character as in the intensity of her affection she often wept and prayed you might possess. Let her example and precepts cause you in early life, to bow down and worship at the holy shrine of your mother's God. If her friend and companion in the sorrows and sufferings of life, has never submitted to the Saviour, it is hoped, this heaviest of trials, may lead him to place his affections on things that perish not, that he may meet his lost and lone one, where the anguish of earth is not known, and where God shall wipe all tears from our eyes. A SISTER.

NEWS FROM THE CHURCHES.

PORT-GIBSON, March 25th, 1844.

DEAR BRO. FANNING:—I have seen the third No. of the Christian Review; I have read the Review with interest and feel flattered that it will do much good in the cause of truth. I have procured you a few subscribers whose names you will find subjoined.

I see in the first No. of the Review a request to the Brethren to forward you the State of affairs among themselves as Churches or congregations. I am now preaching for a fragment of a church at Grand Gulf, Claiborne Co., Mississippi. I preach here once a month. At the Grand Gulf there are five denominations, (us inclusive) using one house as a place of worship; the progress of truth is much retarded by opinionism, I preach once a month in Port-Gibson, once at Willow Springs, and once per month for the Church at Utica, Hinds Co. I have been but a short time in this section of country, and have met with much opposition. I do not know the number of Brethren in the Church at Utica, but it is not over 25, Bro. Foster is their Deacon. At Willow Springs, we have no brethren at all. At Port-Gibson, we have not organized; we have no place to preach except in the Methodist meeting house, and that at night in the week, we cannot get it on the Lord's day. I have been enabled by the Spirit's arguments to remove a great deal of prejudice, and I do pray that ere the year closes the Lord may bless my labors for good in this section.

Yours in Christian Love, C. O. FERGUSON.

FOREKNOWLEDGE AND DECREE,—BY J. C. ANDERSON, ED.

If God's foreknowing an event will take place is the same as his decreeing it, no man ever did or ever can please or obey God. For illustration, God says to Adam "Thou shalt not eat of a certain tree," this is a decree expressed, but he foreknew, and therefore decreed he should eat of it. Now if Adam abstains from eating he violates the decree of God's foreknowledge, and if he eat, he violates the decree expressed in words. So with all men, God says in his word thou shalt not do so and thus; this is his expressed decree, but he foreknows and of course decrees, men will perform what he has forbidden. If, then, men sin, they violate God's decree expressed; and if they sin not, they violate his foreknowledge; so do as they may, they are compelled to break a decree.

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CHRISTIAN REVIEW.

VOL. I. NASHVILLE, JULY, 1844. NO. VII.

FIRST PRINCIPLES.—NO. I.

In the world, there are but two classes—*saints* and *sinners;* and in the Bible, there are but two kinds of teaching; the first is designed to convert men to God, and the second is intended to perfect Christian character. While the overwhelming majority of the world are without God, and without hope, "FIRST PRINCIPLES" must engross the attention of the ministers of the Gospel. The Savior said, "Go teach all nations;" and, when we examine the doings or "Acts of the Apostles," we learn they spent much of their time in instructing both Jews and Greeks in the very first lessons of the Christian religion. In the world's history, no individual has succeeded in learning the details of any science, without comprehending the first principles. We have the alphabet of Geology, Chemistry, Philosophy, and Botany, as we do of Arithmetic, Algebra, Geometry, and Grammar: the same is true of Christian science; and it is utterly impossible to master any subject of deep interest, without an intimate acquaintance with the first lessons. For the sake of perspicuity, I will proceed to discuss, numerically, the "beginning of the doctrine of Christ."

1st. THE SUFFICIENCY AND AUTHORITY OF THE WORD OF LIFE.—No one can fully appreciate the salvation of the Gospel, unless he acknowledge both the *sufficiency* and *authority* of the Scriptures. All the creeds, in word, confess the sufficiency of the Bible; but in recommending another law, the authority thereof is denied. The power of a government is its authority; hence the Apostle denounced some as "having a form of godliness, but denying the power." All men, or churches, admitting the sufficiency of God's word to furnish in all good works and righteousness, and contending at the same time for creeds and human authority, thereby deny the power of God, and need instruction as to the first lessons of the Bible.

In admitting the sufficiency of the Scriptures, no one should presume to countenance the systems of the age; for in so doing, the word of the Lord loses its effect on the heart, and the mind becomes bewildered by the traditions of the fathers. All persons desirous to know the whole truth, should meekly receive the word of God, tremble at its admonitions, and seek daily to find the path of life. Connected with this, the Scriptures should be regarded as revelations of God, to his erring creatures indiscriminately, and not intended for a few favored persons. Individual responsibility is a great matter, in becoming wise unto salvation. The first reflection of every son and daughter of Adam should be, that each is accountable to God for knowledge and purity, and, if blind and slothful, he or she must "fall into the ditch." Indeed, unless human beings have confidence that they are addressed in God's proclamation, and that it is in their power to understand its sacred truths, they can have no courage to study it. Convince a child that Arithmetic and Grammar are so deep and

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recondite, that none but teachers can fathom them, and it would be unreasonable to suppose they could comprehend them. When our contemporaries learn that the Bible is an intelligible book, addressed to all intelligent creatures, they will be far elevated above the present condition of the world, and a new era will commence.

Next, in point of importance, is the great truth, that the "Gospel is the power of God to the salvation of all who believe." So long as the precious word of truth is esteemed a *dead letter*, incapable of effecting any good, till the Spirit descends, applies it to the sinner's heart, and makes it effectual in the conversion of the soul, we cannot hope for the spread of Christianity. All parties, at this day, Catholics, Episcopalians, Presbyterians, Baptists, Methodists, and Quakers, contend for an application of the word to the heart by the Spirit, to produce any beneficial results; and until this spell is broken, and mankind are convinced the word is the good seed, which, sown in "good and honest hearts," produces thirty, sixty, and an hundred fold, we dare not anticipate much religious reform. This absurd dogma is at this day holding the civilized world in chains of bondage. That there may be no misunderstanding, I will introduce a few most pointed arguments in favor of the power of the word, from the Book itself. David says, "The law of the Lord is perfect, converting the soul." "The entrance of thy word giveth light; it giveth understanding to the simple." For the purpose of enlightening and converting mankind, the Messiah said, "*teach all nations*"—"*Go into all the world, and preach the Gospel to every creature.*"—But why direct to teach or preach, if the proclamation be not sufficient to accomplish that for which it was intended? In the second place, Christians are "furnished to all good works," by the inspired Scriptures. The belief of these heaven-born truths, will do more in reconciling man to his God, than all the priests and clergy of the earth are now doing. It should be inscribed upon all our banners, that God's word is mighty, and will prevail.

2d. RULES FOR INTERPRETING THE BIBLE.—Under this head, much might be said, of unparalleled interest; but my object, for the present, is to present to the student of the Bible a few plain rules, which will serve as landmarks in all his future investigations of sacred literature.

Rule 1st. In approaching the Bible, contemplate it as a revelation made to man in his lost state—fully adapted to all his exigencies, and able to make him wise unto salvation.

Rule 2d. Contemplate the Bible as proving a "savor of life unto life" to them that believe and obey it, but as "a savor of death unto death" to them whom its sacred truths are revealed, and who prove incorrigible to the end.

Rule 3d. In opening a book, in either the Old or New Testament, the student of the Bible should enquire, Who is the author? Was he master of his subject? Did he intend to teach others? When did he write? Where did he reside? and lastly, What were his motives in writing?

Rule 4th. Title pages, though little things, should not be overlooked. For illustration, in opening the first book in the Bible, the reader notices the caption "Genesis;" and when, upon enquiry, he learns it denotes *generation*, or *the history of the creation*, he will examine the book with this impression fully imprinted upon his mind. If the *Book of Conversions*, in the New Testament, is read, as its title implies, the whole DOINGS of Apostles will have their wonted influence on the mind.

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Rule 5th. The characters addressed must be known, to determine the objects of the writer. Let the student of the Scriptures ascertain whether saints, sinners, penitents, or impenitents, are addressed. If, for instance, one who wishes to know what to do to be saved, should open at the Epistles, it is not probable he will find the least item of instruction.

Rule 6th. There are at least three styles of writing in the Scriptures, each having its own peculiarities, to be studied, viz: LITERAL, METAPHORICAL or SYMBOLICAL, and PROPHETIC. In the interpretation of literal language, the student will receive the words in their ordinary acceptation; or, if the words have different meanings, the circumstances and connection must decide which shall be preferred. The *kind* of metaphors should be known, and their fitness to illustrate the subjects. It is not to be presumed they are given to conceal the truth, but to *demonstrate* it. The greatest difficulty in understanding metaphors, consists in attempting to illustrate too many subjects and points. Each parable or metaphor is intended to illustrate one point; and when fitness is sought in a dozen features, the illustration is overstrained, and generally loses all its force. *Prophecies* are often of difficult interpretation; but, if the reader will keep in mind, they are drawings or histories of events in future, and aim only to learn the substance and soul of them, he may comprehend quite a sufficiency for all practicul purposes.

Rule 7th. In commencing a book, let the reader inform himself whether it is a history, epistle, or a book of statutes; and, this decided, he should proceed as he does in a history on any other subject, as he would in reading a letter from a friend, or as in studying the laws of his country.

Rule 8. The places described, dates of books, and customs of the times, should have a bearing on all the investigations of the Scriptures.

Rule 9. No one should suffer himself to proceed, inreading, faster than he masters the subjects and makes them his own. If one word, sentence, or verse, is passed without understanding it, all future investigations become more and more doubtful. The meaning of that *word* or *verse*, might be a key to a whole book. Let each reader have a dictionary at hands and never pass any thing without a strong effort to understand it.

Rule 10. False rules of judging of truth, such as being influenced by majorities, the long standing of a doctrine or practice, or the learning, wealth, and friends in favor of it, must be banished from the mind.

Rule 11. A sincere desire to know the truth for oneself, and a determination to follow it, is of the first moment in the study of the Bible.

Rule 12. Confidence that the truth will make us free and happy in time, and secure us a seat on high, is of very great importance to all who seek the wisdom which comes from above.

CHURCH ORGANIZATION.

In the prosecution of this subject, I wish to show from the Bible who Elders, Bishops and Deacons are, and their duties.

1. ELDERS.

Too many have concluded that the term Elder is indicative of office, and hence the "Elder's office" is a very common expression. In classic usage, Elder is invariably used to denote seniority; the same is true in reference to its application in the Old Testament and New, and why intelligent christians could

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have come to any other conclusion, I am at a loss to determine. Paul says, "rebuke not an Elder, but intreat him as a father;" and Peter says, "The Elders who are among you I exhort," and who will say that these were any but old members in the church, who were to be respected on account of age; and on the same account were commanded to take the "oversight" of the brethren. The term Elder is *adjective* or descriptive, and not substantive. What is more ridiculous than to set apart young men or striplings, and call them Elders or old men!! I do humbly trust my brethren will investigate this subject, and abandon their childishness. The term implies a certain qualification of an officer, but never denotes either office or officer. Knowing that the brethren have written and spoken differently, I challenge a discussion of this subject. Who will undertake to prove that Elder and Bishop are synonymous?

2. BISHOPS.

The term *Episcopos*, in the Greek Testament, is always indicative of an officer, and *Episcopee* of office.

Bishop and Bishopric are good translations. A Bishop then is a man of age, sobriety, intelligence and other qualifications, who is to rule, nourish, instruct, and admonish the churches. This is a most responsible office, and for it men should be as strictly educated as for law, medicine, or for preaching the Gospel. Bishops are always mentioned in the New Testament as connected with churches, in the plural number. The idea of one man arrogating to himself the Bishopric of a state or a territory is a strange perversion of the order of the Almighty. Bishops, in every church, are as essential to their well being as civil officers are to society in its present organization. It is certainly remarkable, that few of the churches have given this matter the requisite attention. I do not know a church of qualified Bishops in the U. States, and the greater is the shame, when we reflect that almost any church might have such, were the members disposed to learn and teach as the Gospel requires. Evangelists should give lessons on this subject, and cause the churches to raise up men to teach, admonish, watch and govern the members. Were the congregations every where furnished with Gospel Bishops, the aspect of affairs would be greatly changed in a short time. Instead of ignorance and indifference, intelligence and zeal would be apparent—congregations would grow in grace—our countrymen would see the light, and myriads would be converted to God where there is one poor rebel taken now. Eloquent preaching in this age is the main implement to slay the enmity of sinners, but with proper organization, eloquence of christian works would do much more.

3. DEACONS.

Deacons are described by Paul to Timothy and Titus, and their character should be carefully studied by the congregation. There is but one difficulty to be settled, and that is to determine if the Apostles taught all that was important on the subject, and nothing more. Both Deacons and Deaconesses should be in every church. What do we lack yet, my Brethren? T. F.

CAMPBELL AND RICE'S DEBATE.

In the 6th No. of the Review, I endeavored to present, briefly, the main arguments of Messrs. C. and R., in reference to the action of baptism; and in this No. I wish to show the most important positions on the *Subjects of Baptism.*

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Mr. Rice, having the affirmitive, proceeded to show, that infants are proper subjects of baptism, from the following considerations:

1. He contended, a majority of religionists who believe the Bible, have always pleaded for infant membership; and that it is not probable so many wise men could be mistaken.

To which Bro. C. replied, in substance, that, from the days of Adam and Eve, in the garden, to the present time, the overwhelming mass have been in gross error, and under the dominion of sin. Indeed, that the majority were wrong in the days of Noah, Moses, Abraham, and all the prophets; that few were right in the days of the Savior and his Apostles; and, finally, if Mr. Rice had been in the place of Martin Luther, he would have admitted the force of the argument, that the great multitude of the learned were opposed to him; and therefore a reformation would not have been attempted. Bro. C. argued, that majorities and minorities were no tests of truth, and that it is a lamentable truth, that the greater part of mankind, at this day, are idolators, barbarians, infidels, skeptics, revilers, and opposed to God and virtue.

2. In the second place, Mr. Rice proceeded to prove, that the Apostles were not commissioned to organize a "*new church*," but to "extend the privileges" of the Jewish congregation. Mr. Rice contended, that the Apostles were sent to "*make disciples*" by baptizing, and afterwards teaching, and that in case of infants, of course, they discipled always by baptism; and under this head he undertook to prove the identity of the Jewish and Christian religions and churches; and upon the settling of this question, the whole controversy must terminate. In proof of the identity, he contended, 1st, That the same God reigned; 2d, The same moral code was binding; 3d, That (as he stated) *the* Gospel was preached in both churches, and that circumcision was the door, to males, into the church, and that females entered by virtue of the circumcision of brothers and fathers, under Moses; and that baptism was the door under the new economy.

To all of which, brother C. replied, 1st, That the commission gave absolute authority for the nations (infants and others) to be *taught* before baptism, and that he who did not hear the Gospel and believe it, could not be baptized, according to ancient usage; 2d, That the same God, governing by the same moral principles, no more proved the identity of the Jewish and Christian churches, than it proved the identity of France and the U. States; because the omnipotent Being presides over both countries, and the same moral code is authority in each. As to the universally received dogma of Pædobaptists, that circumcision was *a* door, or *the* door, into the Jewish church, brother C. denied it as truth. Here it may not be amiss to remark, that, if it be shown that circumcision was not the door of entrance into the church, the whole Pædobaptist fabric must fall. I state it as a fact that should be understood from the "rivers to the ends of the earth," that circumcision was never a door into any church; and that if baptism came in the room of it, nothing is gained to the cause of Pædobaptists. Am I asked, how persons became members of the Jewish church? I answer, that by virtue of the blood of Abraham flowing in the veins of infants, they were members; and, although people of other nations, by circumcision and other rites, were permitted to take the passover and attend to other privileges, still, they were never considered BRETHREN amongst the Jews, and were in fact not members of the church. Paul tells us (Gal. ii,

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15) of "*Jews by nature*," or birth; but nowhere in the Bible is there a single intimation of men, women, or children becoming Jews by circumcision.

Before dismissing this part of the controversy, it should be remarked, that if Pædobaptists fail to prove the identity of the Jewish and Christian churches, and that circumcision was a door into the former, and baptism a door into the latter, the whole cause, in language of debate, "goes by the board." I wish here to state *the* argument on which Mr. Rice mainly relied, and, indeed, it is the chief argument of all Pædobaptists, to prove the identity of the churches. Mr. R. said there was but ONE COVENANT made with Abraham, and that upon this covenant both churches were built, and of course, must be the same. He says, p. 312, "in Scripture we never read of COVENANTS, but of one COVENANT with Abraham." In proof of this position he quoted 1 Chron. 16, 15, 17. "Be ye mindful always of his covenant, with Abraham, &c." Ex. 2, 24. "And God heard their groaning, and God remembered his *covenant* with Abraham, Isaac and Jacob." To this Bro. C. replied, that Paul spoke of COVENANTS to Israel, Ro. 9 chap, and also of the "*two covenants*" in Gal. 4 chap. The first covenant to Abraham was that of the Saviour, recorded, Gen. 12, 3. This was made 430 years before the law, Gal. 3, 15. Another covenant was made with Abraham ten or twelve years after this, mentioned Gen. 15, 17—21. "In that day," says Moses, "the Lord made a *covenant* unto Abraham, saying, "unto thy seed have I given this land, from the river of Egypt, unto the great river—the river Euphrates." This makes the 2d covenant with Abraham, and Stephen speaks, Acts 7, 8, of "*the covenant of circumcision*," which makes the third covenant with the father of the faithful. On this point more from A. Campbell, would be unnecessary to prove Mr. Rice was mistaken, at least; but I must take this occasion to state, that Bro. Campbell often fails to expose the sophistry of his opponent, and therefore, mere deception is taken as argument. As an instance, that A. Campbell might have demonstrated that N. L. Rice was either grossly ignorant, or miserably wicked, I will state as a fact, that the passages on which Mr. Rice depends, to prove there was *one covenant* only, with Abraham, and that on this the church of Christ was built, neither of them has the most distant allusion to the foundation of any church. As proof read again, Ex. 2, 24. "And God heard their groaning, and God remembered his *covenant*, with Abraham, and with Isaac and with Jacob." Notice, this was a covenant remembered, in the time of the *groanings* of the children of Israel. Why so? See, Gen. 15, 13 and 14. "And he said unto Abraham, know of a surety, that thy seed shall be a stranger, in a land that is not theirs, and shall serve them and shall afflict them four hundred years. And also, that nation whom they shall serve, will I judge, and afterwards shall they, with great substance, come out." In reference to what was this covenant? God covenanted with Abraham to deliver his posterity from bondage, when he should be in his grave, and he "remembered" it when the children of Israel were in Egypt; and is it not strange that such a man as Mr. Rice, should quote these passages to prove a proposition to which the writer had no reference? Mr. Rice makes God's covenant with Abraham, that he would deliver his posterity from bondage, the covenant upon which the Jewish and Christian churches were both built!!! This is the kind of argument that triumphs over all that A. Campbell could say; at least in the eyes of Pædobaptists.

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Bro. Campbell proceeded to show that God made a "new covenant" (Ju. 31, 31,) with the house of Israel, and with the house of Judea; not according to the "covenant" made with the Fathers, that is the covenant of the law church; but the new covenant was the Gospel church, which should constitute the abode of all the faithful. In reference to this church, John the Baptist said, "The kingdom of heaven is at hand," and the Saviour declared "on this rock, I WILL build my church." Mind, this was predicted of a church yet to be built, when the Jewish church was in existence.

As to the household baptisms, Mr. Rice had but little to say to establish infant membership; but as his great reliance was to establish his point by merely *asserting* that *Baptism* occupied the same place to families under the New Testament order that Circumcision did under the old, I will let Bro. Campbell speak for himself to prove the dissimilarity of Baptism and Circumcision.

1. Only males were subjects of circumcision. It belonged, then, to but half the Jewish church.

2. Infant males were circumcised the Eighth day.

3. Adult males circumcised themselves.

4. Infant males were circumcised by their own parents.

5. Infant and adult servants were circumcised neither on *flesh*, nor *faith*, but as *property*.

6. Circumcision was not the door into the Jewish church. It was four hundred years older than the Jewish church, and introduced neither Isaac, Ishmael, Jacob or Esau into any Jewish or patriarchal church. It never was to a Jew, its proper subject, an initiatory rite.

7. The qualifications for circumcision were *flesh* and *property*. Faith was never propounded, in any case, to a Jew or his servants.

8. Circumcision was not a dedicatory rite. The rites of the dedication of a first-born son were different in all respects.

9. Circumcision requiring no moral qualification, neither could nor did communicate any spiritual blessing. No person ever put on Christ or professed faith in circumcision.

10. Idiots were circumcised; for neither intellect itself, nor any exercise of it, was necessary to a covenant *in the flesh*.

11. It was a visible, appreciable mark, as all signs are, and such was its main design.

12. It was binding on parents and not on children. *Circumcise your children.*

13. The right of a child to circumcision in no case depended upon the faith, the piety, or the morality of parents.

14. Circumcision was a guarantee of certain temporal benefits to a Jew.

15. It was not to be performed in the name of God, nor into the name of any being in heaven or on earth.

16. The subject of circumcision was a debtor to the whole law.

When the points of non-identity of the churches and the dissimilarity of circumcision and baptism, are established, the whole controversy is at an end, and therefore further arguments are unnecessary on either side. T. F.

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BAPTISM OF THE HOLY GHOST.

To the Editors of the Christian Review:—

DEAR BRETHREN:—If, after a perusal of this article, you shall think it worthy a place in the Review, I shall be pleased to see it there. I do not claim to have made any new discovery in investigating this subject; yet, if I so arrange and so present it as to create a spirit of examination in some of those persons who have heretofore remained satisfied with the popular views relative to it, I shall have effected all I anticipate.

There are those who say that the baptism of the Holy Spirit, in primitive times, was in order to, or for the purpose of, forgiving sins; and that it is now requisite to the pardon of individuals. My object is, to disprove this in a way plain and simple; and in doing this, I shall bring forward those passages in the New Testament that have a direct bearing upon the subject, and in the order they occur there. The first, then, I will notice, is John's declaration, "He shall baptize you with the Holy Ghost," &c. Now, if it be true that this baptism of the Spirit was to pardon those people's sins, it is evident that, during all the time of John's ministry, and up to the time the Savior (after his resurrection) breathed on his disciples, and said, "Receive ye the Holy Ghost," not one single person received the remission of sins, except those Jesus spoke the sins of, forgiven; and that all the faith in the promised Messiah, the most sincere repentance for past sins, and the baptism of John combined, was not sufficient to save a soul from destruction: and yet it is expressly declared by Mark, that he (John) "preached the baptism of repentance for the remission of sins." Again, it follows, if this be true, that the twelve disciples Jesus sent forth to preach, "The kingdom of heaven is at hand," and likewise the seventy sent out shortly after for the same purpose, were in their sins; and had any of them died while in this employment of the Savior, they must have been lost; for it does not appear that the Holy Ghost had come upon them, or that the Savior had pardoned them. As absurd and as preposterous as it may be to suppose that they were in their sins, I heard a Methodist preacher say, he believed it, and gave Judas as a proof of it. Strange indeed that he should take Judas's case to prove this, when the Methodists teach that *it is possible to fall from grace!* for, if his case proves that the balance of his brethren were in their sins, one apostacy in the Methodist Church would prove all the balance to be in their sins also.

I pass from this to the commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now, if it be true that the baptism of the Holy Ghost is requisite to the pardon of sins, the commission should read thus: "Go ye therefore and teach all nations, baptizing them with the Holy Ghost;" or, according to Mark, "He that believeth and is baptized with the Holy Ghost, shall be saved.' But, instead of this, the Lord did not say a word about it in the commission. This brings me to the Acts, and I ask, did the Holy Spirit come upon the Apostles to pardon their sins, on the day of Pentecost? If so, then their sins were not forgiven when they were baptized of John, or when the Savior breathed on them and said, "Receive ye the Holy Ghost;" and he had empowered them to remit sins before their own were remitted. Now for Peter's sermon. "Ah!" says one, "that's the passage you stand upon, and without it you could not exist." Or, as the preacher above alluded to said to me, "*That's what we call your sugar stick.*" Well, this is what I call deriding the immutable word of

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the Lord, and for which an account will have to be rendered in the day of judgment. The teaching of Peter is precisely in accordance with the commission. First, "Teach all nations" or "preach the Gospel;" this he did faithfully, and proved most incontestably, by the Scriptures, which those people professed to believe in, that Jesus was the Christ. They were convinced that they had crucified the Lord of glory, and asked, "What shall we do?" Peter, true to instructions, tells them, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now, according to the rendering of the popular teachers, which is, "Repent and be baptized, every one of you, in the name of Jesus Christ, because of the remission of sins," water baptism stands directly between the pardon of their sins and the gift of the Holy Ghost. But this is not the only difficulty; they have those people repenting after their sins are pardoned. Really, if I took the liberty of uttering God's word at all, I would not make him the author of utter nonsense. In the 8th chapter, we have the same teaching, and the same things followed. The reception of the Holy Ghost was after water baptism, and I presume no intelligent man will make the apostles contradict each other, by saying that Peter preached water baptism for one purpose, and Philip for another. Then let it be "for the remission of sins," or "because of the remission of sins," it does not change the case; the Holy Ghost was given after their sins were remitted. As to Simon the Sorcerer, what I have said relative to Judas, is applicable to him. Peter says nothing to him about the sins he may have committed before his baptism; he only accuses him of one sin; he tells him to repent of, and pray for, the forgiveness of one sin; and that was the wicked "thought, that the gift of God may be purchased with money." "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." What matter? The gift of the Holy Spirit. When did his heart get wrong? When he took it into his heart to buy "The gift." But let him have been a hypocrite, as some would have it, no one teaches that hypocrites received the remission of sins in the act of water baptism then, or at any other time. So if his heart was wrong when he was baptized, baptism could not have benefited him, neither could the *Mourner's Bench*, have profited him any thing. But it is time to leave Simon. Will any one pretend to say that the Eunuch was not pardoned? If the baptism of the Holy Ghost was necessary to the forgiving of his sins, he was not, for it is not said that he received it. Philip preached the same things to him that he did to the Samaritans, he believed the same things, and he received water baptism at the hands of Philip just as they did. And here he was left, and there was no person sent to him from Jerusalem to pray that he might receive the Holy Ghost. Saul's conversion comes next in order. If he was baptized with the Holy Ghost, when he saw the "Heavenly vision," as some think, it surely could not have been to pardon his sins, else why did Ananias say to him three days after, "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord"? It would seem from this, that his sins were still hanging around him, and that it was necessary for him to conform to the appointment of Heaven to get rid of them. Well says one, the Holy Ghost fell upon Cornelius in order to the remission of sins, and you cannot say, Sir, that this was after water baptism. No, and I am happy that it was not, for notwithstanding the Holy Ghost fell upon him and his house

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before baptism, the passage affords the most conclusive proof that it was not for the purpose of pardoning sins. The angel told him "Now send men to Joppa and call for one Simon &c., he shall tell thee what thou oughtest to do." Or "who shall tell thee words whereby thou and all thy house shall be saved." Then it is palpable that he (Cornelius) was to do something, and he was to hear "words" &c. and if I can show what he was to do, and what these words are, then I shall have established my position. Did Peter tell him to pray for the gift of the Holy Ghost? He did not. Did he tell him that this gift was necessary to save him and all his house? He did not. Then Peter did not go for that purpose; and we are authorized to believe that so far from his being called to teach any such thing, he did not so much as expect such an occurrence, else why were "they of the circumcision which believed, astonished"? What then did he tell? "The word which God sent to the children of Israel"—"How God anointed Jesus of Nazareth with the Holy Ghost, and with power &c."—He told of his death, and his resurrection. He also told him "That whosoever believeth in him shall receive the remission of sins;" finally, "And he commanded them to be baptized in the name of the Lord." Then it is plain that this is what Peter was sent to tell; and it is also plain what Cornelius was to do. He was to believe in the Lord Jesus Christ, and be baptized in his name. This is what saved him and all his house, and not the Baptism of the Holy Ghost. I come now to speak of the second part of the subject, which I shall dispose of in few words. Is the baptism of the Holy Ghost requisite to the pardon of individuals now? The Bible no where tells me, that the baptism of the Holy Ghost is at any time to be attended by signs, and evidences differing from those that accompanied it in the apostolic time; and as we have no such evidences and signs now-a-days, of course we have no baptism of the Holy Spirit. But pardon is still offered; individuals are forgiven on the same conditions now, that they were in the apostolic days; and they have the same testimony of the fact now, that persons had then; so the Baptism of the Holy Ghost is not requisite to the pardon of the sins of any person. I may be asked, what then was the Baptism of the Holy Ghost for? This I will perhaps answer at some future time.

Your brother in Christ, R. A. ARMISTEAD.

CHURCHES AND EVANGELISTS.

To the Editors of the Christian Review:

How shall they believe in him of whom they have not heard, and how shall they hear without a preacher? and how shall he preach except he be sent? Rom., 10, 14.

Dear Bro. Fanning:—I have selected the above passage of scripture, not as text for exposition on the pages of the Review, but simply as a motto which shall give character to my suggestions upon a subject, which in my judgment, is of vast importance, but one which has been sadly neglected by our brethren generally; it has respect to churches and their evangelists, and the duties of each, and of both. The subject to which I allude, and of which this letter is designed to speak a little, is one which, when I shall have presented it in its true light, if indeed I am capable of so doing, I am very sure will merit your grave consideration, even should I fail to state myself in a very interesting manner. I shall speak the language of experience, and think I cannot be greatly mistaken; it has been near ten years since I settled myself in Alabama,

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and what do you think, my dear brother, when I tell you I heard not the ancient gospel during all these ten years, after I heard you in Nashville, until last September, when Bro. Butler came amongst us, and announced once more the old fashioned Gospel. Bro. Butler is an able and valiant soldier of the cross. Bro. George W. Elley of Kentucky, and Bro. J. H. Curtis of Columbus, Mississippi, have been here, they preached one week in Gainesville, and neighbourhood; the future is big with interest; never were the people so much excited; never was there a greater prospect for the triumph of truth. The last named brethren evince a zeal and devotion worthy of the great cause which they so ardently advocate. We are prepared from what has been done, and the presentiments of the times, to cherish the most sanguine hopes that truth will ultimately prevail gloriously, in this part of the State; so much for the present state of religious affairs, and future prospects with us. Let us not now, in extacy of heart which we feel at the present success of the good cause, forget entirely the past, with all the sore travail of soul of which it has been replete to your humble servant; for the history of this past period alluded to, is not my complaint alone, but that of many others, who have been placed in similar circumstances; and it is now the source of complaint to many who are just as I have been. Why is this the case? Why is it, that the brethren scattered through the country by the oppressive hand of necessity, are left entirely destitute of the Gospel, to live alone, or join a sectarian church? Why is it that so many fine fields for the proclamation of the Gospel are overlooked and neglected?—These are questions of grave import to every lover of the ancient Gospel of the blessed Lord. And is there not a remedy? Cannot something be done to remedy what must be regarded a great defect in our evangelizing system? I most sincerely believe, and devoutly hope, there can and will be something effectually done in this matter.

There are in many churches in Tennessee, Kentucky, Indiana, Missouri, Illinois, Ohio, Virginia, and other States, a superabundance of evangelists, while many of our churches in this State and others, are entirely destitute, and have preaching only once and a while. Now, my brother, we profess to have the Gospel in its purity, and should we not use every means in our power to disseminate among others what we enjoy so much ourselves? This seems to be but the dictate of benevolence. I wish to enquire, then, if these churches, so much blessed with gifted evangelists, are not able to pay them for their services, and send them out into the field white unto harvest? and if not individually able, are they not able by two or three, or more, combined, to do so good a work? You may say, this would be a hard burden upon the shoulders of the churches in which these evangelists are; and you may suggest that they who receive the service, should pay the worthy laborer his hire. This is all, perhaps, quite true; but there are two ways to obviate this apparent difficulty. 1st, The brethren receiving this benefaction from the other churches, should feel bound, when able, themselves to send out other evangelists. 2nd, The brethren who receive the labor of evangelists generally, when able, compensate them for services; this would enable the evangelists to refund to the church which sent him out whatever might be over and above what it was able to contribute to the cause. In this way brethren and churches would become co-workers with the Lord. Will the brethren think of this thing? and more, will they *act?*

Sumpter County, Ala., May 5, 1844. THOMAS TERRY.

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REFLECTIONS ON THE DESTINY OF HUMAN SOCIETY.

"Though dark and desparing my sight I may seal,
Yet man cannot cover what God would reveal;
'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before."

It is a remarkable fact, that preceding every great era or revolution in the world's history, either the prophetic indications of the Bible, or sear and venerable tradition, or the impulsive force of events themselves, have swept forward, and vaguely and marvellously, but certainly, divined the future. The Poet, in the sentiment quoted above, has but embodied what must have been observed by every student of the annals of time; for the general mind has always been greatly stirred and rendered preternaturally alive to "coming events," by the startling character of their preceding shadows. There has been an almost universal grasping after some expected blessing, or a fearful foreboding of some impending evil, preceding the rise of all the great transformations of human society. Such a shadow anticipated the reign of Augustus Cæsar—the most remarkable era in the social relations of man—the coming of the Son of Man—the downfall of Jerusalem—the overthrow of the Roman Empire—the great Protestant Reformation of the sixteenth century—the dark days of the French Revolution—and even the declaration of the inalienable rights of man in our own American Revolutionary struggle. No one conversant with the writers of these periods, can have failed to mark this remarkable fact. To many, these shadows may have appeared but trifles, when viewed in the light of the events themselves; but to the eye that sees aright, such trifles have great significance. It has been said by some one, that great minds only can appreciate trifles—the solemn underrate, the trivial exaggerate them.

That mind must be grossly dull, that cannot see what every one calls a great event or a great action; but it requires some sagacity to view in the indication of events, the events themselves. And, from the prospect now afforded us, by the historians of this age, perhaps it may not be too much for us to expect, that certain laws will yet be deduced from the history of the past, by which, with the assistance of the prophetic indications of the Bible, we may arrive at some certainty even in anticipating the future. History may yet be a science; the vague and uncertain phantoms of past generations of ignorance, may yet be of use; and, in the great stride after the greatest and best discoveries, feeble and uncertain though our guide may be, wavering as he directs us, and therefore by many depreciated and abused, yet he will surely lead us aright, if we have faith in his indications. There is a spirit that presides over history, and when we shall become acquainted with its arts of direction, it will be to the social system what the soul is to the body. Like the union of faith and works in the high and noble object of making the finished Christian, though separately of little value, yet, when united, they effect what would have deterred the boldest adventurer and the most curious investigator in the religious powers of man.—So the spirit of history and the events themselves, should never be separated, and our researches will be of practical use; for, not only in Israelitish, but among all nations, what has happened, has happened for ensamples of admonition to us, upon whom, in more senses than one, the ends of the ages have come. Guided by an impression of this kind, I have for twelve months been looking most steadily at the past; and the result of my observation is, that

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I am strongly persuaded that the present generation of men stand upon the very eve of the mightiest revolution that the annals of time record. I will not give the historical argumentation by which I have arrived at this conclusion; for, if it be true, it will require but the statement of a few facts and observations to awaken the attention of the discerning, whilst others will not believe or prepare though one rose from the dead.

Let it be observed, then, that preceding every great revolution, there has been a general expectation that something wonderful was about to take place. As already indicated, preceding the advent of our divine Redeemer, the public mind, though the world was in a state of peace, was remarkable for a general ferment, occasioned by confidence in the appearance of a coming deliverer, which caused a vague and mysterious agitation among all orders. And is there not at this moment a vague consciousness of great changes coming upon society? Does it not pervade all orders? The statesman expects a political regeneration, the philosopher a mental one, and the religionist a moral one, after his own creed or party idiosyncracy. Each individual looks for his own kind of change, yet he looks for *a change*. The various temperaments, characters, and desires of men, paint and color the picture according to the definiteness or indefiniteness of their expectations—some, like Mr. Miller, attempting not only to fix its character, but also its *date*. But this is to be expected; and if there is any astonishment, it is, that amidst all the diversity of sects, creeds, opinions, educations—the ignorant and the cultivated, the refined and the unrefined, the student and the idle observer, the politician, the sage, and the theologian—that, while all should agree in expecting the establishment of some change, great and unexampled in the history of the past, there should be so few contradictory speculations with reference to it. The visionary speculations of the devout Second Advent Man, only serve to show that expectation is on tip-toe; and, however absurd and self-fatal they may be, it should not have a tendency to make the reflecting sleep, as though all was a dream. When Messiah first appeared, many of the Jews expected that they would be the only favorites in the new reign—that their theocracy would be established in a new and more enduring form—their ancestors would arise from the dead—the solemn judgment would be held—the hostile nations would come bending before them, or be thrust down to hell; in a word, they expected a simultaneous regeneration of all things with his coming. *Their* expectations were disappointed; but He came. Because they made him the Savior of their nation, he did not refuse to come as the Savior of the world! And, however erroneous their views of his character, they knew that he would come to Bethlehem, and were not greatly mistaken with regard to the *time*. The Romans expected a prince like Julius Cæsar or Vespasian—the Persians a second Ormuzd or Æon. But their expectations, though regulated by the political or philosophical desires of those who entertained them, did not prevent the revolution that followed. It came—the history of man, ever since, has been its history.

May we not, therefore, hail, from whatever source it may be desired, or however it may be colored by the coloring imagination of man, the present almost universal expectation as the Harbinger of a coming era?

But look again. Even Mahomedans are expecting some great and to them appalling event. And what to me is a most astonishing fact, they expect a downfall of their religion and an overthrow of the political despotism con-

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nected with it! A gloomy foreboding seems to pervade the mind of the once invincible followers of the son of Abdallah, that the day of their glory is past —that the sun of their dominion is setting—and that their recent misfortunes and discomfitures are but the prelude of greater woes.

But this general preparation is producing a correspondent preparation for the event, whatever it may be. It is the method of God's dealings to arrange from a distance the forces with which he accomplishes his purposes. Invention after invention in the arts—discovery after discovery in the sciences—truth after truth connected with man's moral history from the Bible—has been unfolding—all having a formative influence upon society; preparatory and remodelling. They have already changed the whole force of society. Secretly and silently at times, and again with the voice of thunder, these improvements have claimed the attention of man. Remote, indeed, may be the connection of these events, but not more remote than the tyrannical government of Herod the great; the exploded superstitions of philosophy, falsely so called, and the peaceful character of the age, and the introduction of a suffering Savior into the world! Not more remote than the conduct of the gay and cowardly Erasmus; the keen, stern Calvin; the powerful and denunciating Luther; the zealous and indefatigable Zwingle; the Jupiter-and-Pan-like Henry VIII; the literary and voluptuous Leo X.—and the great and glorious Reformation of the 16th century! Yet the conduct of each was connected; and each became an instrument in the mighty achievement subservient to the power of the Ruler above—the God of history. Catholic princes from jealousy checked each other till the Reformation was beyond their power of control. The savage Turk appeared in Europe and diverted the attention of the trembling council of Nuremberg from the rising heresy, until the deep foundations of Papacy trembled to their centre and the glory of the tiara with many passed away forever. What connection is there between these events, and a thousand others that might be enumerated? Is it not the connecting of seeming independent events that proves an overruling Providence?

I will not burden the reader with an attempt to show that there is now a convergance of great and small circumstances to a crisis. I will not attempt to prove to him that Italy, the seat of the last power that shall destroy the earth, is now placed upon the very verge of a smouldering political volcanoe; that all her Southern governments are in a fright; and that, as they subsist not by opinion, but by suppressing opinion—their tenure is short. The governments of the Papacy are old in corruption, and the success of their old and infernal plans has benumbed their faculties, so that they cannot discern coming results. Every nerve is straining to extend her superannuated and hysterical dominion; but her nerves will break, I fear—I hope—in the struggle. Nor will I speak of the present critical situation of all Europe. I only wish to awaken reflection, by a simple suggestion. To my mind, the materials accumulated within the last century, taken in connection with the present political and religious state of things, are more ominous of extraordinary events—of rapid and radical changes —than those of five hundred years preceding. I will not speak of the two French Revolutions of the past century—of Greek emancipation—the humiliation of the Ottoman empire—of the Political or great Religious Reformations of the same period—of the unparalleled advances of the physical sciences; but certainly I may say, that a silent, rapid, and irresistible preparation has been

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making—making, perhaps, for a sudden, subversive, and universal change.—What will it be? The battle of Armageddon? The Mellenium? The new Heavens and Earth? Perhaps all of these, preceded by the coming of the Son of Man in the clouds of heaven. Nothing in the prophecies withholds his coming, that I have seen. The events we expect to precede that great event, may *follow* it. The character of the second, as was the first advent, may have been mistaken. Nothing withholds the revelation of this great period, but the long suffering of Messiah, if I have read Peter and Daniel and John aright.—I expect no reign of peace, till human passions and human interests shall once more have expended themselves in a grand convulsion—until the nations who have given their power to the Beast, shall have made a battle-field of the globe, and the earth be once more drenched in the blood of her presumptuous and haughty sons. The result will, nevertheless, be glorious. Messiah directs the storm, as it sweeps the land, not only as a destroyer, but also as a renovator. The great sea of nations, upon which the power of the Apostate Mother has been seated, will be alike the scene of his majesty and her destruction; for by his almighty power, he will penetrate to its very depths, and roll its abominations in thunder to the shore, changing its whole motion, its aspect, and its uses; giving it a grandeur in its convulsions, equalled only by the grandeur of its ultimate serenity—when every nation and kingdom under the whole heaven shall bow to his authority, and that of the saints. He will drive the waves of human commotion, lashed into fury before the rolling mountain of his kingdom, to a calm like that which fell upon the dark sea of Gallilee, when he said, "Peace, be still." My soul, be ready for the day; for he comes—

The Godhead comes—behold! from far
He comes, triumphant in his cloud-rapt car,
Whilst twice ten thousand angels cope the sky—
The harbingers of his dread majesty.
The stars have dropt—the sun has sunk away—
It is—alas! *'tis neither night nor day!*
The burning basis of Messiah's throne
Spontaneous splendor beams—a glory all its own.
Look! look! my soul!
The fatal covers part,
The rock is open—melt, my heart!
Ah! whither—whither shall I fly,
In this my soul's extremity?
Whither, but to thee, my God, my stay!
O save me this all dreadful day,
And let mankind and angels see,
That blessed is the man that puts his trust in thee!

Merriville, May, 1844. J. B. FERGUSON.

INTERPRETATION OF PROPHECY—DESULTORY THOUGHTS.

To the Editors of the Christian Review:

Dear Brethren:—In the interesting study of the prophecies, it is not unfrequently the case, that we loose sight of a truth, well calculated to throw immense light upon what would otherwise, be almost entirely dark and obscure. That is, that many of the predictions of the Old Testament, and some of the New, contain what may be called a double *entendre*—look forward to two fulfilments; the first typical, and illustrative of the second. I know that scoffers have urged this *double sense* as an evidence of such an obscurity as would prove

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a lack of a solid foundation for the whole; but this has been done entirely without reason. So far from any reasonable objection lying against the divine inspiration of the predictions for this seeming ambiguity, it affords an additional proof of the infinite knowledge of that power, which has so constructed the predictions as to give them an application to events, apparently unconnected with, and distant from each other. He who made man, and sees the end from the beginning of his multifarious actions, has in the fore-knowledge of his omniscient mind, displayed in the divine volume, anticipated at the distance of hundreds of years, and with reference to individuals and nations entirely dissimilar in their habits, the same similar ends.

Thus what was promised to Abraham—concerning Isaac, was remarkably fulfilled in him, and his history became typically significant of the history of Jesus, the Christ. They were both *sons* of promise, and *fathers* of nations—the one the Son of the Father of the families of the faithful, and in turn the father of *one* of those families himself—the other the Son of the Father of Abel, and in turn the Father of the Everlasting age of whom the whole chosen family of Heaven and Earth, is named.* No student of the sacred Oracles, can have failed to have noticed—that both were children of promise before they were born—that both were born miraculously—that they were the *only* offspring of their Mother—the only legitimate heirs of the promised inheritances—they were both doomed to die—and were both respited from the dead; the one figuratively, the other really. Many other particulars could be noticed, but these are sufficient. It will be seen that in every particular, the fulfilment is more remarkable in the second than in the first individual.

But we take another case. Moses declares† to the murmuring sons of Israel, that the Lord their God, would raise them up a Prophet like unto him. This prediction was fulfilled in Joshua, the heroic son of Nun; but more remarkably in the second Joshua, the Son of Mary. The history of the first, became the typical history of the second, so much so, that their very names are the same. The same may be said of the predictions of David‡ concerning Solomon; which were partially fulfilled in him, and fully accomplished in David's Son and Lord—Jesus.

What is true of individuals, is true also of nations. For example, all those sublime predictions of Isaiah, Micah and Joel, relative to the introduction of the gospel age, had a partial fulfilment upon the day of Pentecost; but they also look forward to a more notable day of the Lord—a day of which Pentecost was but a type—a day when the sword shall be beaten into a ploughshare, the spear into the pruning hook—when war and bloodshed shall be succeeded by interminable peace,

"And the tempest blast shall be heard no more."

Take the second chapters of Joel and Isaiah and the fourth of Micah, as an example. It cannot be denied, that these predictions referred to scenes of the day of Pentecost, and that they received a partial fulfilment then. For example, the Spirit was poured out upon that occasion—the mountain of the Lord's house was established upon the top of the mountains—the first dominion came to Jerusalem—the law went forth from Zion, and the word of the Lord from

*Gen. 12 c; 15 c; 22 c; Isaiah, 9 c: 6; Eph. 3; 15.
†Deut. 18.
‡Ps. 72nd and other Psalms.

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Jerusalem. But eighteen hundred years have rolled away, and the terrible day of the Lord has not yet come—the idols of the heathen have not yet been destroyed—the glory of the majesty of our God has not yet cast all the devices of man into the clefts of the rocks—nor has the peaceful reign of the branch intervened. But all these predictions have had, as already remarked, a partial fulfilment—the gospel has brought peace, and the terror of the Lord in Jerusalem has brought destruction; but these only typically illustrate the great events yet to be revealed. The feet of Zion shall yet become brass, her horn iron; and she shall rent in pieces many nations, and then consecrate the gain and substance to the Lord in a reign of peace from henceforth even forever. Let the reader read the passages referred to, and he will find in them, with this view of the subject before him, treasures of consolation that will confirm his faith, enlist his affections, and strengthen his hope.

But what we have said of these passages, may be said of all those predictions which relate to the coming, character, and glory of the kingdom of heaven. Even that descriptive prediction of Daniel, (ii, 43, 44, 45,) has not yet been fully accomplished. It is true, that in the days of the Roman government, the God of heaven established the kingdom there spoken of, but only in its *stone* form; only as a stone cut from the mountain of the height of Israel. It is yet to be established in its mountain form—yet to break the image to pieces, and fill the whole earth. That image, with its Assyrian head, its Medo-Persian breasts, its Macedonian body, its Roman legs, and its ten toes, representing the dominion of Rome divided into *ten* kingdoms, with the strength of iron and weakness of clay, stands, doubtless, a representative of all the forms of human government that had, or ever will have connection with the fortunes of God's ancient people, the Jews, or his present people, the Christians. It is a remarkable fact, that no New Testament writer ever refers to this prediction as having been fulfilled in the day of Jesus Christ. The reason, I think, is obvious: it never has been fully accomplished. The Roman government was divided into ten kingdoms A. D. 476. It is still so divided; and among them has since arisen a power of another character, whose destruction is foretold in the seventh of Daniel. Until all these are destroyed, therefore—until the image is smitten upon the toes, (ii, 34,) and the gold, the silver, and iron are broken to pieces, I do not expect the kingdom of heaven to be fully established upon the earth. The first dominion, according to Micah, came to Jerusalem upon the day of Pentecost; but until upon the clouds of heaven (Dan. vii, 13) the Son of Man shall be seen coming to the ancient of days, I do not expect to see the *second* dominion. All human government falls before this, or at this period. Upon the day of Pentecost the kingdom of heaven was presented to the world, since which time our heavenly Father has been gathering a people out of every nation, kindred, tribe, and tongue. When the day of the glory of the Son of Man shall come, the kingdoms of this earth will fall, and the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints. Thus I am taught by Daniel, and by present events, that this period draws nigh. The fortunes of the world have been in the hands of the divided dominion of Rome (the present ten kingdoms of Europe) for 1368 years. The power of the little horn, or Roman papacy, was to continue to afflict the saints for 1260 years—years of the time of the ten kingdoms. All the powers of Europe now slumber, as it were, upon the murmuring volcano—

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the little horn seems to be making a last desperate effort to extend his dominion. May we not expect, that the stone will soon smite the image, (which, though the dominion of its various parts has been taken away, its life has been prolonged for a season and a time, Dan. vii, 12;) and, as the apostate power of the little horn is allied to the feet of this image, the whole will be ground to the dust of the summer threshing floor, and scattered to the four winds of heaven. For my own part, after a careful examination of almost all that has been written upon the subject, I feel prepared to say, that I am strongly of the opinion that "this generation will not pass away till all these things be fulfilled." I know it may be objected to this, that there are many prophecies yet to be fulfilled. Be it so. May not the very coming of the Master lead to their fulfilment? No man knows the *order* in which the great events of prophecy will be fulfilled. May not the day of the restoration of the kingdom to Israel—the true Israel I mean—be the first event in the great and marvellous series? Has any thing but the long-suffering of God, according to Peter and Paul, hindered the coming of Messiah since the revelation of the man of sin? Let the conscientious examiner of the New Testament, answer.

But I have digressed. The point before me, however, is illustrated, and I have only to remark, in conclusion, that what has been said of the preceding predictions, may be said of all those prophecies which relate to the destruction of Jerusalem, and of the world. The destruction of Jerusalem was typical of the destruction of the ungodly world. Hence, the predictions relating seemingly to the former, only had a partial fulfilment in the overthrow of the Jewish nation, and will have a complete fulfilment in the overthrow of all nations.

The same may be said of the Babylonian captivity of the Jews, their delivery, and the destruction of their enemies. Christians have been enslaved in Mystery Babylon—will be brought out when the strong angel shall come to destroy her.* I will not illustrate these points, as it would be taking from the reader a satisfaction which he can only fully enjoy by examining these matters for himself. Let it be remembered, then, that as two promises were made to Abraham, upon which two covenants, with two kinds of people, have been made; so also, the history of the one promise, covenant, and people, is typical of the history of the other promise, covenant, and people. The origin, fortunes, and destiny of the present dispensation, may be learned from the past.

Perhaps your readers may see something to excite their reflection in the more than common place matters of this epistle; if so it is at their service. May the Lord awaken his people to discover the time in which they live, and the portion in his government which they occupy! is the anxious labor and wish of one who claims to sign himself, with reference to the present state of things, more than a

LOOKER-ON.

From the Millennial Harbinger.

LATE "RELIGIOUS" DOINGS EASTWARD.

"RELIGIOUS" GAMBLING, FEASTING, &c.

[OMINOUS SIGNS OF THE TIMES.—ED.]

I am every day becoming more and more convinced of the great necessity of a thorough reformation in religion,—a dissolution of the corrupt sectarian systems of the day, and a restoration of pure, primitive, apostolic Christianity. The different sects and parties, while opposing the progress of the ancient gos-

*Rev. xviii, 1-6.

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pel with all their might and means, are themselves filled with gross corruptions! Practices, most palpably anti-Christian, are openly tolerated and sanctioned by both priest and laity! Some eastern papers have just fallen into my hands, containing notices of "doings," revolting to the mind of every humble and devoted disciple of Christ, forbidden by the letter and spirit of the Christian system, and growing out of the corruption of sectarianism. I will give a few extracts.

"The donation parties which were commenced a few years since, in love and kindness to those who have the spiritual charge of the churches, are now greatly deteriorated in many places, and perverted from their original objects. The annual visits are often, now looked forward to as *scenes of enjoyment*, where large numbers of the parishioners in the respective congregations, the converted and the unconverted, will meet together, not to study the word of God, or inquire more perfectly the way of salvation, but to have a *social chat*, indulge their *pride* in the *munificence* of their *gifts*, and *feast* together on the good things provided. Those most able are emulous to give the greater gift; while those the least able are mortified at the scantiness of theirs. Then follows a *card of thanks* in the various *religious* papers, from the various *pastors* who have been thus honored, which stimulates *others* to like acts of *charity!*

"Even the *children* in the Sabbath schools are *feasted*, and are indulged in their sleigh rides in the winter, and excursions in the summer. Here the *table is spread*, and more of the *dainties* of the season, than spiritual food is given them. These things are temptations to the ungodly who desire to enter, that they may partake of the loaves and fishes, like the Jews, who cared more for those things than for the miracles which the Lord did. John vi. 26.

"These things, however, are small evils in comparison, and would not have been noticed at this time, but for the more gross and disgusting scenes of feasting and revelry which have *grown out* of them, and of which *they* were the *germ*,—Church *feasts*, and church *tea-parties*, and church *fairs*, where all the *luxuries* of the day that can please the eye, or administer to the *gratification* of the *appetite*, have taken the place of the old fashioned church fasts. At these fairs, they have their LOTTERIES; sustaining under the holy *garb of religion*, the very system of GAMBLING which Cesar, in many of the States, has prohibited as *too immoral*, even for him. *Gold rings* are inserted in loaf cake, which is sold at exhorbitant prices, on account of the treasure it contains, which will be the portion of him who is so *lucky* as to obtain the piece in which it was inserted. Here congregate the pious (?) and the impious; those that fear God (?) and those that fear him not; the righteous (?) and the unrighteous; the holy (?) and the profane; none are excluded who can *pay* the *fee* of admittance.

"In all our principal cities, these tea-parties are being held. Several have come off at the late Tremont Theatre, Boston, where the society of Mr. Colver, (Free-will Baptist,) meet; and where a *different* system of *theatricals* are in vogue, but which some believe are none the less dangerous to souls, than those formerly there exhibited. A number of the other professed churches have followed the example, so that even the school children have boasted of the good things and fine times they have at their respective churches. At Lowell, after a round of this festivity, one member remarked, in *sober earnest*, that this would be a *grand way* to bring about the *Millennium!*" "The last

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Zion's Herald (Methodist paper) has an editorial headed, in large letters, 'TEA MEETING AT LYNN,' given by the ladies of the South-street Methodist church, in the Town-Hall, which the editor says, 'was filled with a most interesting assembly,' including *six clergymen*, and 'its sociability was untrammeled.' Again, he says: 'One of the speakers, who had been acquainted with the sainted founders of Methodism in Lynn, remarked emphatically, that he believed their spirits were hovering with delight over this scene of Christian (?) intercourse among their children. The tables were spread bountifully and elegantly. The hall was decorated with evergreens, and portraits of our bishops and distinguished preachers.' The best of it, however, was, they made *seventy-five dollars* clear of all expenses."

The following advertisement appeared in a New York paper;

"GRAND FESTIVAL, by the Ladies of the 16th street Baptist church, Wednesday evening, January 25th, at the Trivoli Saloon, (the proceeds to go for liquidating the church debt.) *Tickets* to be had at"—

I add another;

"☞ UNPRECEDENTED ENTERTAINMENT at the *United States Hotel*, corner of Pearl and Fulton streets, on Thursday evening, Jan. 25, 1844.

"1. The Ladies of the Nassau street congregation will commence their Annual Festival in the spacious saloons of the United States Hotel, on Thursday evening, the 25th inst., precisely at 7 o'clock. The festival will close at 11 o'clock. The windows on Pearl and Water streets will be brilliantly illuminated.

"2. Professor Bronson, who, by a happy combination of extensive science, with commanding powers of oratory, is attracting multitudes in other parts of the city, has generously tendered his services for the evening. At suitable intervals he will deliver several of his most entertaining and instructive recitations. He will also give an exposition and exemplification of *ventriloquism*.

"3. Professor Nash, whose vocal powers will bear comparison with any musical performer in the United States, has also consented to be present. Several *duets*, *solos*, and other pieces, may be expected during the evening. The Professor will be accompanied by Miss Dobson, on one of Atnill's grand pianos. The sweet and unaffected vocal and musical performances of Miss Dobson would alone enrich any entertainment. *Tickets*, 50 cents for a gentleman, and 25 cents for a lady, may be obtained"——

"This last," it is justly remarked in a comment by a paper on it, "seems to be but the commencement of a *series of feasts* to be held by this Baptist church, where *ventriloquism*, and not religion, will contribute to the entertainments; and the tickets of which are sold at the *bars* of all the principal *hotels*."

The following is the advertisement of a fair in Rochester, N. Y.

"LADIES FAIR.—ST. JOHN'S CHURCH,—A *rare supper*, at 8 o'clock this (Wednesday) evening. *A splendid Young Deer, fresh from the Alleghanies*, ROASTED WHOLE, will be served up, with *other delicacies*. Tickets for supper, 50 cents."——

"This feast," it is remarked on this, "was held in the church in charge of Mr. Hubbard, and in which Dr. Lucky of Rochester, preached last year: its ostensible object being to raise money to purchase curtains for the pulpit, and other extravagancies for the church. To raise money for such useless extravagancies,—more in accordance with the teachings of HER on the *scarlet col-*

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ored Beast, than with the example of primitive Christianity, it was necessary to appeal to the carnal appetites of the wicked, to tempt them with feasting and revelry, to contribute to the pride of the church!"

The following is extracted from a published letter of Mr. Miller, the father of the "Second Advent" doctrine:

"One of the D. D.'s in Rochester, Mr. Lucky, of the Methodist church, wrote a pamphlet against Millerism, called his lords and ladies in the house of the Lord, (!) made a great feast of oysters, and other pic-nics, Belshazzar like, drank their coffee and tea, and ate their costly delicacies, and *sold* their ice cream and sweet meats, and his *pamphlet* against the second advent of the dear Saviour. The night before I left, another of the reverend gentlemen had his pic-nic feast, at a public house or hall, and sold as above his tickets, ice cream, and sweet meats."

But enough of such scenes! They illustrate the great and gross corruptions of the sectarian systems now existing; and show, in language too plain to be mistaken, their rapid approximation to the sensuality, carnality, worldly pomp and parade, and lifeless form of Romanism! The spirit of genuine Christianity is fast leaving them; and in proportion as it dies away, will it be supplanted by that of the 'Man of Sin!' This, with the rapid spread of Puseyism in Great Britain and this country; the revival of the powers of the Inquisition in Roman Catholic countries; the intolerant and proscriptive measures in religion adopted by the monarchs of Europe, and the courting of Roman Catholic favor and power by them, shows most conclusively that there will soon be but two great parties in the religious world: the advocates and holders of pure and unadulterated Christianity on the one hand, and Romanists on the other!

The time has come when the cry must be loudly uttered, and reiterated:—"COME OUT of her, my people, that ye be *not partakers* of her sins, and that ye *receive not* of her plagues."

A time of trial is coming to the Disciples of Christ, when their faith and courage will be put to the test! For this great crisis, let the "teachers and holders of the true faith prepare themselves by the cultivation of their powers, by a vigilant purity, by a generous and hallowed courage, for that high service of God and man in which they may so soon be called on to ACT, and perhaps to SUFFER; and proclaim to all men alike the infinite urgency of redeeming the time before the arrival of a period, that, to the whole world of idolatry, shall come with a civil ruin, of which the subversion of Jerusalem was but a type; and with a physical destruction that can find no parrallel but in the inevitable fury of the Deluge." RHO.

Let all our brethren that fear the Lord, and understand the spirit of this present age, avoid luxurious living, both at home and abroad, gay and fantastic apparel, costly furniture, and every species of sensual indulgence. Let them take in their sails; for a storm is coming upon this land, more to be dreaded than the Sirocco or Levanter of more eastern climes. Alas, for the times! when Methodism, and every form of Protestantism, of ancient Puritanism, have so soon run down to the dead level of all manner of conformity to the world. Splendid churches, rich saloons, well crimsoned pulpits, surperb curtains, sublime organs, 'elegant preachers,' well read sermons, well feasted hearers, and polite audiences, have gained the day, and triumphed over reason, conscience, the law, and the gospel. A. C.

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ANNUAL STATE CO-OPERATION MEETING,

To be held at the large, spacious and commodious brick meeting house called *Friendship*, 9 miles East of Franklin, Williamson county, Tennessee,—commencing on Thursday before the 3d Lord's day in September, 1844.

The Congregations of Jesus Christ in Tennessee, East, *Middle* and West, occupying the Apostolic ground of one Body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, are urgently and pressingly solicited to represent themselves by letter or *Messengers*, at the above proposed meeting. It is greatly desirable to be presented with information officially, touching the following points:

1. The name, location and Post Office of each Congregation.
2. The date of the organization and present numbers of members of each congregation.
3. Additions during the past 3 years.
4. Names of officers in each Congregation.
5. Names of preachers in your respective vicinities.
6. How often do you meet "to break bread"?
7. What is the order of worship in each Congregation.
8. What sum of money will each congregation contribute to support Evangelists who will devote their whole time, energies and talents to the proclamation of the pure old life-giving word of Gŏd through Tennessee?

Brethren:—Remember! ye are the light of this community; if Tennessee ever be christianized, ye must do this great work. "Let there be light." We must, therefore, strongly operate and cordially co-operate in spreading the apostolic doctrine. Let us unite our strength—pull all together—and angels will rejoice; hell will mourn; Sectarianism will quail before us; truth will triumph; Jesus will reign; the cause receive a new impetus—Saints will be consoled—and Zion clap her hands! "Preach the Gospel to the whole creation." It must be done. Come up, brethren, and let us mingle in each other's society, refresh each other and be fired with renewed courage.

☞ Preaching brethren are especially requested to attend.—Brethren, Wharton, Anderson, Fanning, Hopwood, Speer, Mack, Barnes, Barrett, Curlee, Cantrill, Griffin, McDonald, Osborne, Gooch, Dean, Lee, Hardison, McChord, Hall, Trott, Thompson, Manire,—Howard, Holmes, Gilleland,—all others not named—our Evangelists and Elders generally are all specially invited and entreated to attend without failure. Come up brethren with the answer to this question in your mouths.—What can we do to promote the interests and wide spread of the dear Redeemer's Kingdom at this crisis?

Fly abroad, thou mighty gospel!
Win and conquer! never cease!
May thy lasting wide dominion
Multiply and still increase!
Sway thy sceptre,
Saviour, all the world around!

Done by request of many brethren; this May 20th, 1844. W. S. SPEER,
Evangelist of the Ch. Church.

N. B. Letters designed for the Co-operation, and letters concerning the above meeting must be addressed to my name at *Columbia, Tenn.*, W. S. S.

☞ Bible Advocate, and Millennial Harbinger, please copy.

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MR. F. E. PITTS' EXPOSE OF CAMPBELLISM.

Bro. Howard, in his Bible Advocate, asks if Brother F. will not review Mr. **Pitts'** work on what he is pleased to term Campbellism. Many others have **asked** the same question, and several essays have already been prepared, by **different** brethren; but, for the present, I have declined publishing any thing **on this** matter, and my reasons are the following:

1. It is the ardent wish of the Editors of the Review, to preserve it from **low,** scurrilous, and profane abuse; but to quote Mr. Pitts' book, or speak of it **in terms** which it justly merits, this can scarcely be done.

2. A review of this production is not needed amongst the disciples; for it does **little** else but excite their pity and disgust; and what we publish is very rarely **read** by the friends of Mr. P.

3. If there is a review of Mr. P.'s Tracts published, it seems to me, Bro. G. **W.** Elley would be the most suitable writer. If a review could circulate amongst **our** Methodist friends, it might be of advantage to them, but doubtless would **be** of utility to no others. T. F.

PROPOSALS FOR PUBLISHING A SECOND EDITION OF G. W. ELLEY'S

Examination of Elder F. E. Pitts' "Book on Baptism, chiefly designed as a refutation of the errors and infidelity of Campbellism."

Also a notice of his second edition of slanders against the teaching of A. Campbell, and the Christian brethren, with additional matter against the identity of the "M. E. Church" and the "Church of Christ." The work will contain about 100 or 110 pages of matter, equal to at least the same number of pages of the first edition. The two essays upon the subject of "Remission" and the "Holy Spirit," together with T. Fanning's notice of the Baptist Church, will be omitted.

It will be furnished to subscribers at 20 cts. for any number above 20 copies. The very favorable reception of the first publication among the friends, and the call of many of the brethren for a second and enlarged edition, have induced me to yield to their demands. Elder Pitts' first and second books, have and will be largely circulated in the south, where our periodicals cannot remedy his monstrous perversion of truth. We suggest to the brethren and friends in Tennessee, Alabama and Mississippi, to subscribe for and circulate as many as possible in their regions. In order to aid that object, I have put just such a price upon the work as will pay for paper, printing, &c. Send up, therefore, your orders as early as practicable to J. T. S. Fall, Nashville, Tennessee, (post paid,) in order that I may print to suit the demand. Will the Bible Advocate, Christian Journal, and Millennial Harbinger, publish the above?

July, 1844. GEO. W. ELLEY.

"THE GENIUS OF CHRISTIANITY"—BY A. G. COMINGS.

Bro. Comings is publishing, in the city of Boston, a neat and able paper, by the above designation; but, for want of patronage and prompt payment, he fears he will be forced to discontinue it. Brethren, for what do we live? To hoard up treasures, neglect the cause of the Saviour, and die without having lived for any valuable purpose? Bro. C. is a most excellent teacher; his paper is a valuable advocate of Christianity, and should be sustained. From my

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personal knowledge of N. England, I consider it the best field for labor in the U. States. The people are steady in their habits, industrious, intelligent, and religious; and, by proper exertions, immense good might be done. Missionaries should be sent amongst the good old "orthodox" Unitarians, Calvinists, Catholics, Quakers, and Universalists of New England. It is a dark region, in point of Scriptural knowledge; but in most other respects, the Yankee population is the best in the world. Oh that the Original Gospel were understood in that portion of the earth! T. F.

MARY STUART AND KNOX.

"You interpret the Scriptures in one way," said Mary to Knox, "and the Pope and Cardinals in another: whom shall I believe, and who shall be judge?"

"You believe God," replied Knox, "who plainly speaketh in His word; and farther than the Word teacheth you, you shall believe neither the one nor the other: neither the Pope, nor the Reformers, neither the Papists, nor the Protestants. The Word of God is plain in itself: if there is any obscurity in one place, the Holy Ghost, which is never contradictory, explains it more clearly in other places, so that there can remain no doubt, but to such as are obstinately ignorant."

NEAR JONESBOROUGH, E. TEN., MAY 28, 1844.

Dear Brethren:—There has been but little said in our Periodicals about the reformation in East Tennessee, though we can count 11 Congregations organized upon the Living Oracles alone, in the following counties:

Counties.	*Churches.*	*Members.*	*Proclaimers.*
Washington County,	Boon's Creek,	250,	James Miller and J. Hail.
	Kibber's,	39,	J. Duncan.
	Limeston, say	15,	
Carter County,	Buffalo,	121,	T. Wright, D. M'Inturff, G. W. Duncan & J. Wright.
	Mt. Pleasant,	92,	
	Turkey Town,	64,	J. I. Tipton & S. Hendrik.
	Crab Orchard,	24,	
Johnston County,	Liberty,	94,	
	Roan's Creek,	30,	
Sullivan County,	Concord,	109,	D. T. Wright.
	Fork,	43,	

We are gaining some additions for the King in Johnston and Carter. The Congregation at Roan's Creek has been made of new recruits in two or three months passed, and the one in the Crab Orchard was organized on the 12th inst.

There is one Congregation in the edge of Virginia on the North Fork of the Holston River, where we occasionally visit—they number say 200. Dr. Shanklin and J. Counter labor in the word and doctrine. We expect to make a trip to Washington county in Virginia the last of July and return the first or second week in August; and shall spend the most of our time with the brethren in the valley of the N. Fork. On our return we may perhaps give you some account of our success. J. WRIGHT.

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CHRISTIAN REVIEW.

VOL. I. NASHVILLE, AUGUST, 1844. NO. VIII.

NOTES ON A TOUR.—No. 1.

Believing the readers of the Christian Review, would be gratified to hear of the progress of truth, and the general condition of the Churches, I proceed to note a few incidents of a tour through the most interesting portion of country, in point of religious intelligence, in the United States. I admit very frankly, at the outset, that a mere visitor of countries, and churches, is liable to be greatly deceived, particularly, in reference to individuals, but as to the general condition of society, there is scracely any room for mistakes.

Saturday, June 1st, 1844, I left the neighbourhood of Nashville, in company with Bro. G. B. Long of Hopkinsville, Ky., for Clarksville, Montgomery Co., at which place we arrived the same day. The town is a flourishing village of a population of some two thousand persons, with a fine country on the north and west. As is usual in our towns, there are several very respectable churches of partisans. The Episcopalians, Presbyterians, Methodists and Baptists, have meeting houses, and most, if not all of them, have ministers of their respective faiths. The Romanists, I was told, are preparing for a building. The disciples number about thirty-five members, have no meeting house, nor regular preaching. Bro. J. B. Ferguson, however, gives considerable of his time to this place. I was happy to find most of the saints devoted to the cause. They meet weekly, break bread, and, altogether, I know of no church, which, taking all the circumstances into view, is doing more to improve in the truth and advance the Redeemer's cause. Bros. Doctor Young from Illinois, and J. B. Ferguson were with me, and through our labors, three made the good confession, and I left the brethren still laboring in the word.

Tuesday the 4th, I bade adieu to Clarksville, and after a ride of nine miles over a pleasant country, I reached the residence of Bro. Jno. W. Barker, where I spent the evening most agreeably. Bro. B. is an old citizen of the county, and is a man of much practical information, particularly in reference to agriculture; and he has accumulated a large estate. Such men have it in their power to do much to advance the cause of righteousness, and if christians would spend their means in educating their children, and aiding the cause of education, and in assisting poor Evangelists, it would be infinitely better than to let their offspring grow up in luxury, and then give a large estate to be squandered. Bro. B. having many of the cares of Cæsar to manage, could not accompany me Wednesday the 5th, to my appointment; but his amiable consort finding both inclination and leisure, attended me to Corinth in the neighbourhood of Trenton, where I met a large congregation of intelligent disciples, and I was much rejoiced to see my faithful brethren, H. T. Anderson, C. Day and J. Calahan from whom I had been separated several years. After preaching, we spent the evening in the interesting family of Sister Seabry.

Thursday, 6th, with Bros. Anderson and Long, I visited Hopkinsville, in

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Christian Co., Kentucky, spoke once and remained a day. At this point there is a church of near two hundred members, and from what I could learn, I could but hope the brethren are increasing in the knowledge of the truth, and are endeavoring to diffuse the light. Bro. Young is their Evangelist, and a very intelligent, firm and faithful brother he is. Four such teachers as Brethren Jesse B. Ferguson, Henry T. Anderson, C. Day and Doctor Young, ought to produce a vast revolution in Society.

Friday the 7th, I journied 20 miles eastward to Elkton, in Todd Co., and was kindly received by Brother Ritter and family. At night, and on Saturday morning the 8th, I addressed very respectable assemblies in the court house. There are about 80 disciples in the church at this place, who seem to be fine brethren and sisters. I was sorry to see some engaged in politics, and, evidently, there was too much conversation and feeling manifested on the subject of politics by several.—This is a fatal year to religion.

Saturday the 8th, at "dewy eve," I reached Russellville, and was hospitably received into the family of Sister Edwards. Her son, Bro. J. Edwards, is a young man of good ability, but has given all his talents and energies to the law. Here is but a small company of disciples in the town, but there are several hundred in the county. I preached at night to some twenty persons, and Lord's day morning and evening to about the same number. Such an assembly, in such a place, I had not seen, and I was irresistably driven to the conclusion the cause had been managed badly by the teachers who had visited the place, or the few disciples did not act worthy of their profession, or that the people were under the strictest code of sectarian tactics, of any I had seen. Upon enquiry, I concluded, the disrespect to the christian religion was shown, more from clerical influence, than any other cause. Mr. Baker of the Baptist church, and Mr. Stevenson of the Methodist denomination,—both men of respectable ability, and indisputable authority in their flock, reside in this village. It will be many a day before much religious light will shine on Russellville. I had forgotten to say, a Methodist woman, during my stay, mounted the rostrum, as is her custom, and delivered a sermon in her denomination's house—of course the multitude exhibited their intellectual culture,—as well as their spiritual intelligence, and above all, their good taste, by attending. No people are prepared for the Gospel, while such farces are played off to their admiration.

I must not neglect to say, the few disciples of this place are quite intelligent, and aside from their religion, are much respected. While in Russellville, I was highly entertained by an aged Scotch Brother in Israel—James Gordan. Father Gordan has been twenty-two years in America, and he informed me, that even in Scotland, with a few associates, he had been in the habit of meeting with his brethren weekly, to break bread, and observe the worship of the Lord's house many years before coming to this country. This is another evidence, the religion for which we have pleaded, has not had its origin in this country, or in modern times.

Monday, June the 10th, in company with E. Hise, Esq., the Democratic elector for the State of Kentucky, I set out for South Union, a Shaker village, fifteen miles distant, which we reached about noon. No sooner was my name announced by Mr. H. to *Friend* Robinson, the Post Master, than he en-

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quired, "Is this Friend Fanning, from Nashville?" On being informed I was the man, and that we would be pleased to spend a few hours with them, he manifested marked gratification, and with the greatest haste ran to the "Centre House," to inform the leading Elders; and it was but a few minutes till Elder Jno. Rankin, who has been on the ground nearly fifty years, and Elder Eades, were seated with us in a snug room, and some half a dozen "sisters" were exerting themselves to prepare us dinner.

We at once engaged in conversation in reference to a book purporting to be "A New Revelation," of which I spoke in a previous number of the Review. My first enquiry was, to know the authority for new revelations at this day, when we have an abundance already to "perfect us in every good work."—"Nay," says Elder Rankin, "if there were no other authority in the Bible, the prophecy of Joel, reiterated by Peter, and recorded in the second chapter of the Acts of the Apostles, is enough." I endeavored to show him, these signs were to attend the preaching of the Apostles TILL "that which is perfect" came—that is, till the knowledge of a perfect man in Christ Jesus, was fully revealed, or till the perfect law of liberty was completed; and then all these visions and signs were to cease, and did cease.

My next question was intended to ascertain the evidence which they individually had, to prove the truth of the revelation which they had sent me months since, and the reply was, "It is an *inward feeling* of the soul." I showed them very clearly, that all the sects of the land profess to know by the same "*feeling sense*," that they are Christians, and on their way to heaven; and to admit the feeling sense of one to be true, we must admit all, and when this is done, God becomes the author of confusion, and not of peace. The consequence is, we cannot believe in the thousand and one revelations of the age, and the God of order at the same time. These Friend Shakers, however, speak with great confidence, and they assured me, marvellous signs would soon be exhibited to men, unless they are lying prophets. I hope to live to see the wondrous things at hand.

Mr. Rankin gave me more information in reference to the revival system and camp-meetings, than I enjoyed before. As this is a deeply interesting subject, I contemplate giving a short essay on it, at a future period.

While here, I met with a Mr. Wallis, of my acquaintance, from Alabama, who joined the community a few months since; and knowing he cast his lot amongst them to get direct light without the aid of study, I frankly asked him, if the Spirit had not yet made some communication to him? "Nay," said he; "but I am still a probationer, and expect yet to get it." I have always noticed, when persons doubt not there are hobgoblins, they are certain to see them; and those who look for angels, spirits and new lights, without equivocation, rarely fail getting them. I must not omit one reflection: Long have I believed, and every thing I see confirms me in the conviction, that the whole system of seeking and professing new light at the altar, mourners' bench, and in the Shaker mummeries, is the most successful system of making hypocrites in existence; and now I am driven to the conclusion, its whole tendency is only calculated to deprave and degrade God's noblest work.

But, with all the superstition of the Shakers, they are far in advance of their neighbors in their temporalities. At this place, they own several thousand

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acres of land, and have several hundred in a very high state of cultivation.—Instead of cropping their land to death, they are constantly improving it. Their wheat, corn, potatoes, and all their crops, are thriving and abundant, whilst the surrounding country, to me, puts on the appearance of poverty and scarceness. The Shakers have fine houses, fine gardens, fine stock, and fine living, while nine tenths of the world can, with great difficulty, get but a few of the comforts which they daily enjoy. If there were no other argument for Association, this one case is demonstrative. After looking at their independence, it is really sickening to behold the miserably dilapidated huts of the country, the worn out lands, rotten fences, ragged children, and comfortless condition of most of our fellow creatures. I left South Union with an exalted opinion of many of the Shaker practices.

The same evening I reached Bowling Green, and soon formed acquaintances. At night, I lectured in the Presbyterian meeting-house, upon the subject of Education; and after I closed, I had the opportunity of hearing Mr. Pendleton, of the Baptist Church, Mr. Dickerson, of the Presbyterian Church, and most of the speakers of the town, deliver a few remarks each, in reference to the management of Temperance Societies. Of course, I formed some judgment as to the relative talent and taste of the speakers. I was truly sorry to learn, the Christian religion had but few open, independent friends in this friendly, but sectarian community. Oh! what a shame, that the religion of the Bible should be banished from many of our towns, by the contaminating institutions of modern times!

Tuesday, the 11th, with Brother Sweeney, I crossed Big Barren river, and journied along the Louisville turnpike, through a fine country, some fifteen miles, to the commodious residence of Brother Doctor Ford, in Edminson county. I tarried the balance of the day; spoke, in the afternoon, to a few of the neighbors, and an interesting school of young laides, under the management of Sister M. K. Guffy, on the "importance and proper manner of searching the Scriptures." I had the pleasure of the company of my acquaintances and highly esteemed Brother and Sister Begg. I found Brother Ford a man of a thousand. He is the doctor, preacher, and emphatically *the* man of the neighborhood. By his zeal for the cause, several churches have been planted in striking distance of him, within a few years. Oh that we had enough such men as Doctor Ford, of Dripping Springs, Kentucky! T. F.

(*To be continued.*)

TO YOUNG LADIES.

In my last, I thought I would say nothing more of the Old Testament, but perhaps it will be best to refer to it again, before we go to the New. It has been mentioned, that it is useless to study the first, in order to learn the practice of the Christian religion. You ask, then, of what use is it to us? I answer, that it is most important to every one who wishes to become intelligent in the great science of Christianity.

In it you see the history of the Jewish religion, which was a type, a shadow of the Christian. There you find the sacrifices that pointed to the great sacrifice of the Son of Heaven's King. You read of its priests, representing the myriads who, in the future dispensation, were to be kings and priests to God.

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It had its laver, in which the priests were to wash before they entered on the service of the Tabernacle: a type of the baptism to which we must all submit, before we engage in the service of the Christian Tabernacle. There was the altar, from which sweet incense always ascended to the throne of heaven, indicative of the constantly ascending prayers and praises of the Christians of a future day. It had its light perpetually burning, emblematic of the Gospel light that was to blaze forth in meridian splendor and glory, never to be extinguished, so long as heaven and earth exist.

But, not to be tedious to you, we will go on farther. The prophets, too, pointed to the future. They told of a new kingdom that was to be set up. They spoke of the King that should govern it. Even Moses looked forward to him. "A prophet," he says, "shall the Lord your God raise up of your brethren, like unto me; him shall ye hear in all things." Isaiah, seven hundred years before the birth of this Ruler, in the majesty of God's inspiration, says of him, "Unto us a child is born; unto us a son is given. The government shall be upon his shoulders; his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." With pathetic tenderness, he goes on to tell of his being "despised and rejected of men; a man of sorrow, and acquainted with grief: and we hid, as it were, our faces from him. He was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet did we esteem him stricken, smitten of God, and afflicted.— He was oppressed and he was afflicted; yet he opened not his mouth. He was brought as a sheep to the slaughter; and as a sheep before his shearers is dumb, so he opened not his mouth." Notwithstanding his sorrows and sufferings, he was ultimately to triumph; he was to set up this kingdom, the government of which was to be upon his shoulders; he was to rule until all his enemies submitted, and all his laws were obeyed. If you ask *where* this new kingdom was to commence, the prophets will answer. Micah says the law should "go forth from Zion, and the word of the Lord from *Jerusalem*." Isaiah speaking of it: "And many people shall come and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from *Jerusalem*."

You recollect, the Jewish religion or kingdom was then in existence; the people to whom it was given, had become corrupt, and a new and pure government was to be established by a risen and triumphant Redeemer. The government was to be upon his shoulders; he was to be lawgiver as well as ruler.

We now go to the New Testament, to see if we can find a fulfilment of the prophecies made in the Old—if we can find the kingdom that was to come.— We open the book, and the first personage therein described, is He to whom the law and the prophets pointed. He makes his coming as a helpless babe, and multitudes of bright angels appear, praising God, and saying, "Glory to God in the highest; on earth peace, and good will to men. Never before had the sweet anthems of the heavenly host been heard, sounding in melodious strains the unutterable love of God to his fallen creature man.

The child lives and grows. The endearing graces of infancy and childhood gradually pass away. He rises to man's estate, in majestic purity and holiness never before witnessed. He begins to do the will of his Father, amid the sneers

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of all the religious parties of his age. He is buried in baptism, because it became him thus to fulfill all righteousness, or in other words, to ratify his Father's institutions. He goes about doing good to sick and suffering humanity.—At his word the winds and the waves are stilled from their raging, the blind receive their sight, the lame walk, the deaf hear, the lepers are cleansed, the dead are raised to life; the restless demons of the invisible world bow at his command.

Notwithstanding his mighty power, he is as the prophet said he should be, a man of sorrow. "Jesus wept"—"Jesus groaned in spirit"—he wept for the sorrows of those he loved, though there were many hearts he caused to leap for joy.

The Savior finished his mission of love; he ended the work his Father gave him to do; he submitted to the shameful and ignominious death of the cross; he was buried, and rose on the third morning, having conquered death and taken away his sting. He rose from the dead, and was with his disciples for 40 days, giving them a knowledge of the kingdom that was soon to commence at *Jerusalem*. He ascended to heaven, leaving a code of laws for the establishment and government of it; and his disciples, having tarried at *Jerusalem* until they were endued with power from on high to promulgate them, then commenced preaching the Gospel of the Son of God. We will speak particularly of this Gospel the next time we address you.

Your friend, LUCY.

CHURCH ORGANIZATION.

BEREA ACADEMY, (*near Chapel Hill,*) MARSHALL Co., TENN.

DEAR BROTHER FANNING:—Permit me to contribute something which may aid in the organization of the churches, so far, at least, as the qualifications of Elders, Bishops, or Overseers may be concerned. I am pleased with the remarks you offered in the June No. of the Christian Review, with one or two exceptions; and, as you close them with requesting the brethren to show wherein you have stated "what is not true," I the more cheerfully undertake the task of pointing out one or two items in the qualifications, as specified by you in that paper, which I deem inconsistent with the Scriptures.

I must, however, premise, that it will appear evident to all, that the Apostle Paul did not command Timothy to require more or less, in order to the appointment and ordination of a bishop at Ephesus, than Titus was to require at Crete. In other words, the same qualifications were requisite to make a bishop at Crete, Corinth, Ephesus, Philippi, or elsewhere. The letter which the Apostle directed to Timothy, was to be *his* guide; the letter to Titus, *his* guide. Those evangelists did not meet and compare directions; Timothy from the letter to Titus adding what was omitted in the letter to himself. They acted each according to his own instructions; and, as "God is no respecter of persons," the instructions were alike. These instructions are not, in every particular, couched in the same words; and the verbal difference may contribute somewhat to the understanding of them: but I think we have no right to increase the number of requisites in either. This, I think, you (through inadvertance) have done. You follow the letter to Timothy in making *seventeen* specifications; you then turn to the letter to Titus, and give *three* more; thence back to Timo-

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thy, and add *one* more: making in all *twenty-one* distinct items of qualifications. I have no doubt that a "second sober thought" will cause you to correct this. I now proceed to offer a few thoughts for your consideration, and for the consideration of the brethren.

1. There are but 16 qualifications prescribed by our Apostle: this number is prescribed in each letter. You place "a desire for the office" as one. No mention is made of any desire, in the Epistle to Titus. Paul's language in the letter to Timothy, does not authorize us to place it as a qualification: "If a man desire the office of a bishop, he desireth a good work," is not the language of requisition.

2. Your 18th qualification cannot be sustained. "Not accused of riot, or unruly," does not refer to the proposed bishop, but to his children, and is evidently intended as descriptive of their character. I dislike to quote Greek in a paper intended for the eye of plain English people; but I must do it now. Titus i, 6, reads thus: "Ei tis estin anegkleetos, mias gunaikos aneer, tekna achoon pista, mee en kateegonia asootias, ee anupotakta." The adjective *anupotakta* qualifies *tekna*, not *tis*. Besides, the meaning of the word (not subjected, insubordinate, refractory, lawless, or from its derivation, *not reduced to obedience*) determines its application, especially if we compare it with 1 Tim. iii, 4: in this passage, we have *tekna echonta en hupotagee*. This is plain.

3. Your last specification of qualification is, that the bishop must first be "*proved*." From this I must dissent. 1st, Because the Apostle does not require it. When he says, "And let these also first be proved," he is speaking of *deacons;* for he adds, "then let them use the office of a deacon, being found blameless."—1 Tim. iii, 8-10. 2d, The office of bishop is administrative or executive, and to some extent judicial; this forbids the idea of probation. If an individual possesses the requisite qualifications, he enters upon the office absolutely, and for life. If he should be guilty of malfeasance in office, he is to be tried and cashiered.

4. I am glad to see that you have discovered that Paul does not require that a man's children shall be Christians before he is qualified for the bishop's office. This idea has been presented, and urged with a good deal of zeal, and contended for with much pertinacity. It is not pretended that the letter to Timothy requires it. More could not consistently be asked for in Crete than in Ephesus. The common version is correct in rendering *tekna echoon pista*, in Titus i, 6, "having faithful children." The adjective *pistos*, is frequently used substantively in the New Testament, and then it has the signification of "*believing*," or "*a believer*." This last is a special and local meaning. In innumerable instances, or in general, it means true, worthy of credit or confidence, firm in adherance to duty.

5. To close. I would cheerfully assent to your list of qualifications for the bishop's office, if you would expunge the 1st, 18th and 21st, and make your 19th and 20th synonymous with some of the others, as they really are.

I am, with much esteem, your brother, JNO. M. BARNES.

REPLY TO BRO. BARNES.—I am under obligations to Bro. Barnes for directing my attention to the 18th qualification of Bishops which I gave in the June No. as not applicable to the officers themselves but their children. Still I must say his conclusion that the *desire* of the Bishop's office, mentioned by Paul, is

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not a requirement, and of course, unnecessary, is a very remarkable conclusion. Also the idea that a man before being appointed to the Bishop's office, need *not be proved*, is to my mind a strange position. When Paul says let the deacons "*also be first proved*," if he do not allude to the proving of those seeking the Bishop's office, I can see no meaning in part of the expression. I hope Bro. B. will take the second sober thought on this subject. At any rate, I trust not only he, but all the brethren will discuss this subject fully; for I am well assured it has not yet received proper attention. T. F.

CHURCH DISCIPLINE.

To the Editors of the Christian Review:

BROTHER FANNING:—In *theory*, we profess to follow the Bible, and the Bible alone; in our *practice*, there is a departure, or at least I so deem it, from Apostolic practice, concerning which I wish to ask your opinion. It is in regard to church discipline—I refer now to cases in which expulsion is thought necessary. The practice is, in some congregations, for the bishop or bishops to examine into the charges brought against an offending member, and when they are fully proved, and expulsion considered necessary, to expel him; which event is afterwards announced to the congregation. Now, I doubt whether that was the Apostolic practice, and here are my reasons:

In 1 Cor. v, 4—5, I read as follows: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved," &c. These words, by the unanimous consent of all readers, mean that the offending member must be excluded from the congregation. The question immediately arises, Who were those the Apostle said must be gathered together? In the 1st chapter, 2d verse, I read as follows: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call on the name of Jesus Christ our Lord, both theirs and ours, grace be unto you," &c. Here we learn whom the Apostle was addressing, and very evidently he did not address the bishops exclusively. A careful examination of the first five chapters, will convince any one that the Apostle does not in the commencement of the Epistle address his brethren, and afterwards direct his remarks to the bishops exclusively.

Again, Paul addresses them as *brethren*, in the 1st verse of the 3d chapter.—Now, this could not mean the bishops; for the next verse declares they had been fed on milk, not being yet able to bear strong food; were carnal, and had envyings, strife, and divisions among them—rather bad characters for bishops. This view is confirmed by the 2d chapter of 2 Cor., 6th verse: "Sufficient to such a man is this punishment, which is inflicted of many," or, as some copies read, "of the majority." Hence, I conclude, those congregations do not follow the apostolic practice, in which the power of exclusion is solely possessed and exerted by the bishop or bishops. If it can be clearly shown, that in the Apostles' time, the bishop or bishops alone possessed and exerted the power to exclude, well and good, say I; all I desire is to invite attention to the subject, in order that the truth may be elicited.

By the way, as I have my pen in hand, and the last verse I quoted has

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brought it to my mind, I will say a few words concerning that unreasonable and impracticable "unanimous rule," adopted by a congregation not a thousand miles from Nashville. I laughed most heartily, when I was told it had been adopted, and said to the person who informed me, "It may do well in theory, and will answer in practice, where subjects of minor importance are discussed; but the very moment a proposition of more than ordinary interest is made, the majority will vote the objections of the minority unreasonable, and pass the resolution without paying any regard to the rule." Well, sure enough, shortly afterwards, an interesting proposition was made, and one of the majority arose, and stated that the rule requiring all resolutions to be unanimously passed, was only intended to work when the minority was not factious and unreasonable; he then pronounced the objections of the minority factious and unreasonable, and the resolution was passed, the rule to the contrary notwithstanding. I showed the above mentioned verse to a strong advocate of the unanimous rule, and asked him, why the Apostle used the word *many*, if not in contradistinction to the *few;* or, should the other reading be preferred, why should he use the word *majority*, if there was no *minority*. To this he could make no reply at that time. After a week's cogitation, he said to me, "I think, Brother, I can convince you, that the word *many* means *all*, and not what you think it does." "Perfectly useless to try," replied I; "for if you could prove it from the English, there is the original, that is still stronger; there the word is in the comparative degree, which still more forcibly draws the distinction between the majority and the minority; and one who can prove that *hupo ton pleionon*, "of or by the jority," means the unanimous whole, can prove the Bible is not true.

This subject will demand further investigation, in case it should be found that the bishop does not solely possess the power of exclusion; for no offending member can ever be excluded, as long as a relative or a warm friend cannot be made to view matters as they ought to be viewed. Suppose a case is brought before the church; the offending member has warm friends and relatives, whose prejudices prevent their seeing matters in their true light. Now, under the unanimous rule, we must keep him still a member, or violate what we have pronounced the law of God, namely, that all acts should be done by the whole body unanimously, by excluding him by the vote of a majority. Enough for the present. W.

REPLY TO BRO. W. IN REFERENCE TO DISCIPLINE.

Although I am pleased with the subjects presented and discussed by Bro. W., I cannot heartily approve of the style. The whole church, or all the members at Corinth were commanded to withdraw from the wicked. We have no account in the Bible of a Bishop's expelling any one, but the Bishops have the superintendence of the whole church, and it is their privilege and duty to enquire into and investigate all offences and report to the church. When a member proves refractory and cannot be reclaimed, the *overseers state the facts to the church, read the law and pronounce the withdrawal.* In all cases, the Bishop is only the mouth of the church, and does nothing to Lord over God's heritage, or independent of the Body. The "church is the pillar and support of the truth," and the officers are only parts of the body.

Notwithstanding Bro. W. seems to laugh at the idea of christians being required to be of one mind, when he studies the Bible a little more, and sees a

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few factions formed by one part of a church overruling the other, or the strong trampling the weak under foot, I am persuaded he will change his tone. Bro. W. says if "*the many*" "means the unanimous whole, (I) can prove the Bible is not true."—We will see. Paul uses the same comparative in Heb. 7. 23, thus: "*And they truly were many priests.*" Now I ask Bro. W. does this mean all the priests, or a certain part?

I declare to all the world, that I believe God has graciously given a perfect law to govern his people, and that when a vote is taken to ascertain what shall be done, it is virtually making law, and that is a sure mode to make void the law of God. Bro. W. intimates that in cases where the friends of the offender will not consent to an expulsion, the majority must *force* the matter. Far from the true plan. Relatives and friends of offenders who cannot see the plain truth of the Gospel in reference to crimes, should themselves be made subjects of discipline. I say to my excellent Bro. W. that he should examine the Bible a little more carefully, before he takes such strong ground. T. F.

PLAN OF EVANGELIZING.

To the Editors of the Christian Review:—

BRETHREN EDITORS:—I am almost afraid I shall be thought somewhat disposed to find fault. Having said many things of Elders or Bishops, and their character, duties and responsibilities, I will call the attention of your readers to the present system of evangelizing. I think it would puzzle the wisest of our proclaimers, to give a "thus saith the Lord" for the manner in which they are sustained in the field. Did any apostle or evangelist of ancient times, ever engage with any church, or number of churches, for the space of 12 months, and for a certain sum of money? If the record furnishes an example I have not yet seen it. Therefore, ye evangelists, inform me if you can, on what page of the living oracles, I can find an example for our present practice. I say our practice, for I am practicing on the present plan. I know, however, that the present system is subject to many, and very serious objections, and for this reason I call attention to it.

The apostles and evangelists of primitive times, went forth from the churches; they were not called to the churches. Paul to the Phillippians, speaketh on this wise: "Now, ye Phillippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only. For even in Thessalonika ye sent once, and again to my necessity." We have here a fair exhibit of the custom of those pure times. Paul planted a church in Phillippi, and when going forth to proclaim the gospel in Thessalonika, these Phillippians gave him money, and sent to him once and again, while in that city. The second case worthy of our very attentive consideration, is the conduct of Paul and Barnabas sent from Antiock. They went, planted churches, returned and gave an account of their labours. After a season they returned to visit their churches, and see how they did. The two cases presents us with the true system of evangelizing.

I shall now state the conclusions to which I have come from these. An evangelist when he has planted a church, is not bound by any law of the New Testament to visit that church once each month, or once in two months. But

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according to the case before us, this church should, instead of calling the proclaimer to preach to them once a month, give him money to bear his expenses; that he may preach to other towns, cities and counties or states. There are hundreds of sermons wasted in these our times on congregations that have heard and refused to obey. Instead therefore, of being confined to the church or churches, which have been planted, let the proclaimer go to neighbourhoods in which the gospel has not been heard, and there abide until he has induced as many to obey as are ordained to eternal life. I have heard it said more than a hundred times by myself and other evangelists, that had we spent some week or ten days more at a place, we should have been greatly successful. This is true in a multitude of cases, as most of us can testify. Here I remark that the result of not remaining in a place, is often disastrous to those who are left. I have known some instances, in which the whole community had become aroused by the preaching of the gospel. The people were left in this condition, because the proclaimers must hasten to another appointment. The people afterwards heard the preaching of sectarians, and were caught in the net of our modern fishermen, or rather in the modern nets of modern fishermen. The gospel would have saved multitudes of men and women, but the evangelist must leave for another appointment—where it has often happened that no good has been done. I then call on you, my preaching brethren, to testify that the present system of evangelizing, has often proved the loss of many souls. I look on it as a serious evil, which the word of God can easily amend. The selfish disposition of many churches, demands of a proclaimer his monthly visit, to the injury of themselves and the loss of their neighbours. I say the churches are injured by the monthly preaching, because the disciples are thus taught to rely on the preacher, instead of the word of the Lord, to hear preaching instead of attending to the institutions.

The congregations should employ proclaimers to preach to sinners, and not to the churches, unless they would hearken to them, in their efforts to set them in order. The churches need to be set in order; they need officers. It is the duty of those officers to feed the church, and let proclaimers carry the unsearchable riches of Christ to the world. It is the duty of churches to pay a proclaimer, and see that he needs nothing while he is giving to men the word of life.

This 12 month system is unauthorised by scripture or common sense. Let us try its operation. Evangelist X. Y. Z. preachers in a town, county or city, for 12 months. He is not very successful, but has perhaps laid the foundation of a rich harvest for a second year. Some find fault with him, and another must be brought in. X. Y. Z. is dismissed at the end of 12 months, and it so happens that another cannot be gained for some six or twelve months after. Then the community is without a proclaimer, and all that has been done for 12 months, is lost by the whimsies of some discontented spirit. I have known much good labour lost forever by the removal of a proclaimer. To what is this to be ascribed but to the present system? Let the proclaimer remain until the people are divided; to use the emphatic language of Luke, until those who are "ordained to eternal life believe." There are many places where the gospel has gained many persons—has indeed divided the people. The churches in these places should be satisfied to attend to the institutions of the Lord, as they have been taught, leaving to time and their good behaviour, to

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leaven the community. But what are the Elders doing that they cannot teach the congregations, and induce persons to obey the gospel? However, I will not say more with respect to them, as evangelists are now under consideration. My sheet is nearly full, and I must reserve some very important objections to the 12 month system, for another essay. In the mean time let the brethren look to their bibles, and be prepared for true gospel order on this point, and let them determine to sacrifice their selfishness, on the altar of truth, and let the proclaimer go to seek and save the lost. To the law and the testimony, brethren. Yours, H. T. ANDERSON.

FIRST PRINCIPLES—NO. 2.

In the July No., under the above caption, I endeavored to present such rules of interpretation as would enable the Biblical student to arrive at all truth. In this article, I wish to present a brief sketch of God's temple, or an outline of the Christian institution.

The details of a science cannot become so attractive, without some knowledge of its history and ultimate objects. There is no utility in telling the world to be religious, or become christians, when those addressed know not the meaning of RELIGION or its intentions. But one theory of religion can occupy the mind at the same time; and if this be erroneous, the correct teaching cannot be received till the old leaven is rooted out. One who supposes religion is what persons "*get*" in excitement, in answer to lamentations, and prayers, or enters our hearts without addressing our senses, is incapable, while in this state, to perceive or believe the truth; and he that imagines men now have keys to forgive sins, or that new lights are promised, can neither see, love or obey the truth of God. The Jews on Pentecost, and the philosophers at Athens were convinced of their error and ignorance, not so much by preaching the Gospel, as by showing the absurdity and contradictions of their systems. The grand secret of educating the young does not consist in filling the heads of pupils with languages and sciences; but in removing difficulties from the mind, and thereby enabling them to think, reason, and conclude for themselves. Success in teaching christianity consists, not so much in knowing or being amply able to speak the truth, as in being well acquainted with human nature, and in having patience to remove prejudice. This subject might be advantageously pursued to great extent, but I must return to the main point.—As sour, bitter, beauty, and even virtue and vice appear more perspicuous by contrast, it may be, a scriptural description of christianity in contrast with the religion of the present and past ages, will contribute much to the advancement of truth.

But before proceeding, the reader must be assured, opposition to any religion, must not be taken as an argument, exhibiting the unkindness of the writer. "Whom I love, I reprove," contains a sentiment which actuates me in all controversies with the deceived of the world. From these suggestions, my course must be a negative one. The christian empire then is not the church of Rome, which cannot be traced within three centuries of Pentecost, and which is dissimilar to Christ's kingdom in every important feature. Neither is it the church of England which sprang from an amorous affair with Henry VIII. and Ann Boleyn; and in a word it can be no protestant sect, of

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modern origin. It requires truly a discerning man to see many features of resemblance between the church of Christ at Jerusalem and the people of this day professing to be christians. Without, however, pursuing this branch of the argument further, at present, I must sketch the history of christianity. As the whole of an edifice can be seen best by a view of its various parts, I will contemplate the christian fabric

CHRONOLOGICALLY.

Was the kingdom of heaven a subject of conversation with Adam and Eve, Enoch, Noah, Abraham, the Patriarchs, Moses, or the Prophets? Not at all. Why so? It was not in existence. A few rays of light fell upon the prophets, vision, but not in sufficient quantities to give them full and perfect knowledge. Did John, the wisest and best of prophets, live to see the kingdom? He told the Jews it was "at hand" and he was sent to "prepare a people made ready for it;" but the Saviour said, "the very least in the kingdom should be greater than John." Why so? Because John lost his life before the kingdom came, and therefore could not enjoy its light and privileges. Christ chose twelve, and afterwards seventy, and sent them out to say to the inhabitants of Judea, "repent for the kingdom of heaven is at hand."

It requiring a King, Laws and Subjects, to constitute a kingdom; if we can ascertain the first existence of them, we may know when the kingdom of heaven began. While the Saviour was on earth he was humbled; but he ascended to heaven to be crowned a King. This occurred about forty days after his resurrection. Secondly, subjects had already been prepared, and a hundred and twenty of them were waiting in an up-stair room in Jerusalem for the promise of the Father. "When the day of Pentecost was fully come," the Holy Spirit descended and enabled the apostles to deliver the word of truth in the different languages spoken under heaven, and to give the law for the government of the twelve tribes of Isreal, and thus was fulfilled the prodiction, that "out of Sion shall go forth the law and the word of the Lord from Jerusalem." Upon the testimony of the Apostle Peter, three thousand believed and were added; and thus we have the first account, in the world's history, of additions to, or even of the existence of the Church of Christ, at Jerusalem, on the day of Pentecost. I have not only presented the church Chronologically, but Topographically, and now we will contemplate it as a whole.

We view, for the first time in the annals of the world, a multitude of disciples of Jesus the King, bound together by his love, assembling daily for his worship—"continuing steadfastly in the Apostles' doctrine, in fellowship, and in prayers and the breaking of bread." All things temporal were held in common, "and all were together, and were of one heart and one soul." Then it was there was "one Lord, one faith, one baptism;" one body, one spirit, one hope, and one God to guide and direct all. Then it was, Christians loved like brethren, and cared for the things of others as well as for themselves. Then it was, "disciples assembled together to break bread," and spent their Lord's days in singing, prayers, praises, exhortations, and heavenly contemplations.—Then it was, Christians loved the Lord with all the heart, soul, mind and strength, and each other with pure hearts fervently. Then it was, Christians "worked with their own hands," that they might have to give the needy. Then it was, the saints brought up "their children in the instruction and admonition of the

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Lord." But, oh God! what a contrast do we now behold, between the sects and those ancient Christians? There can no resemblance be drawn between them. None of the features are alike, and but a very faint resemblance can be seen between the ancient church and those who now profess to be the disciples of Christ. Christians of this age can be distinguished by little else than the seats they occupy at the Lord's table on Lord's days. They can scarcely be known by simplicity of dress, manners, intelligence, or spirituality. Thus it will be perceived, a clear view of the ancient church should now be esteemed an important item in the First Principles. T. F.

(*To be continued.*)

CHURCH ORGANIZATION.

Not being disposed to protract the discussion of organization, and believing I have, in previous numbers, brought to view the most important features of a scripturally organized body, I will in this No. endeavor to present the whole at one glance of the eye.

First, let it be remembered, churches never created or planted themselves, and set themselves in order, or ordained their own officers. The Lord's plan was the following, and is still the scriptural mode of propagating Christianity: Christ was God's Apostle to the Jews; the twelve were Christ's Apostles to the world. In the Apostolic day, no church came into existence without an Evangelist. The Savior's personal Evangelists, *first*, planted churches; secondly, the churches were educated by these gospel ministers, and the disciples were convened for the purpose of teaching, exhortation, prayers, breaking of bread, and all that was necessary to perfect the body. Churches continued to worship, and the members to prepare themselves respectfully for the different offices and stations in the body, under the supervision of the Evangelists. When men became qualified to take care of the flock, the Evangelists ordained men of experience, who had proved themselves qualified for becoming Bishops, and others as Deacons. Then these preachers were no longer needed, and they travelled abroad to plant other churches. These organized churches were able to go forward in improvement without an Evangelist, stationed or monthly preachers. The Bishops taught and governed the body, and the Deacons served tables and attended to the poor. These were the daily employments of the officers, and of course their support was from the body. The gifted of the church, when qualified, were set apart by the Presbytery as Evangelists, and were sent out by the church to convert, teach, and organize other churches. For perspicuity, I will repeat the plan. It is short, but correct, and will be effective when adopted. Christ sent his Apostles, as Gospel preachers, to plant, teach and organize churches with the proper officers. Then the Evangelists had done their duty to these churches, and left them to form others. The Bishops took the oversight, and when persons became qualified as teachers, they were ordained by the Bishops, and sent out, by the authority of the churches, to preach, enlist, teach, and organize other churches. Thus it is evident, the gospel plan is a self-perpetuating system; but with the idea that the Evangelists must convert the people, teach and oversee forever, the work of Christianising the world must move slowly.

For the present, I will suspend essays on the subject of organization, at least

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so far as officers are concerned. If I take up the subject again, I will aim one mighty effort to re-organize Christian society in reference to the world.

T. F.

MATTERS AND THINGS ABOUT COLUMBUS, MISS.

How is it, Brother "Review," that you have several Editors, and but few writers? Where is Bro. J. M. BARNES, whose pen has never failed to make indelible impressions? Bro. A. GRAHAM's piece in the June number of the Review, has been read with interest; desires are strong that he should contribute more liberally of his *mental means*. Will he gratify? Where is Dr. Raneau, and others in Tennessee who should put their Lord's money out to gain? "Awake! thou that sleepest."

Better, however, have no contributors to the Review, than timid, desponding ones; such will soon debilitate the spirit of any people. It is far better that Zion be surrounded by implacable foes, watching for her destruction, than have drooping dastards within her gates. Religious poltroons are Zion's plagues.—Nothing is so sublime, nothing so powerful, as the concentrated energies of great minds, intent on the completion of any good work. But there is another class of her pretended friends, who are aiming to create and perpetuate the bitterness of party. Upon such the sun, moon and stars will and must look with a lingering scorn. Nothing like union—"United, we stand."

HINT.—"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." An old lady used to transpose this passage, in reference to modern preachers, thus: "We preach not Christ, but ourselves; and not ourselves your servants, but your leaders; and that for filthy lucre's sake." And when she was asked, "Why this hard saying?" "Indeed," responded she, "instead of their being as wise as serpents and harmless as doves, they too often have the poison of the adder, and the stupidity of the dove." But old women are *mighty* tonguey.

The pulpit, in this section, has been so much abused, that it has lost its sacred equilibrium. When one of those catechumen divines mounts the rostrum, and offers to *vend* what he never had—knowledge,—the people look just as if they were uneasy. The under currents of a mighty revolution, are sweeping, in many sections, as with the besom of destruction. Light and knowledge are sought by the intelligent of all parties; and you know that kings and priests of earth do not approve this spirit.

The worst omen I have seen here, was a man whose name is *sorter* like Sea-monster, or Sea-horn—came here from Cincinnati, (though he did not resemble those men I have seen from that quarter,) and said he was a Methodist preacher, and was engaged in a benevolent euterprise; and that he had lived on terms of intimacy with most all the great men—and that he lived door-neighbor to several conspicuous men in that city. (I began to think the knowing ones there clustered very thick; or else, his house was of very peculiar shape, to reach right up to so many. In fine, I did not believe half that he said.)—But away went Gilpin, "neck or nought," on his verbose poney. Sometimes the congregation would roar right out, in "stupendous laughter," (not resembling the *solemn graces* of Christ's house)—but onward the orator—and at last the *hat* became very penitent, and bowed before each and all, and supplicated aid. The citizens of Columbus, though a generous and magnanimous people,

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did, on this occasion, act *unlike* their former selves. They gave to this *floating* and *flying* beggar over $200. Query: Wonder if this Sea-monster would have devoured it, if he had known there were many poor and needy in Columbus—children growing up in ignorance of God and rectitude? and who, if the world knows of any greater claimants on the splendid schemes of the Missionary than they, let it speak out in tones of thunder! But he pocketed the funds, and left the untaught bipeds to knife it out! But he can't play a similar trick there.

The Disciples are building a large and commodious house in Columbus; the probable cost four thousand dollars.

I see, in the Acts of the Apostles, that the Spirit did *aid* in the production of faith; but it was by guiding the mind of Peter, Philip, Paul, &c., and they instructed sinners.

If the Methodists send any of your people into the *bush* to "get religion," they must send more than one; for one cannot get religion by himself. As many as were baptized into Christ, have put on Christ: there must be the subject and the baptizer.

Query. Does F. E. Pitts's book, or the man, merit as much attention as Bro. Elley is bestowing on them?

Will the publishing Brethren send me a copy of their several periodicals?—The truth is onward here, and there, and yonder.

In hope, J. A. BUTLER.

Five miles of Columbus, Miss.

POLITICAL STRIFE AMONGST CHRISTIANS.

Will the brethren hear me, while I offer a few reflections on the fearful political excitement of the country. To describe the means employed by both the great parties to ensure success, would be an arduous task, and if I could give a picture to the life, I am not sure but it would endanger my safety. Suffice it to say, the measures adopted are not generally of an intellectual, religious, or moral character; and the exercises are not manly, and are far from exhibiting dignity. These positions no one will dispute. Now, the question is, Can Christians put "*coon tails*" in their hats, or carry "*poke stalks*," to convince the sovereign people who should be President, and act agreeably to their sacred profession? That is, can men engage in excitements which all admit are not pure and ennobling, and live the Christian? But alas! there are men who profess the Christian religion, employing their time, their talents and money in electioneering for political aspirants. Can any one do these things, and grow in grace and the knowledge of the truth? Impossible! "Evil communications corrupt good manners," and therefore, it cannot be that Christians can honor their Maker and give themselves soul and body to the cause of any party in politics. I declare solemnly, I have never seen it otherwise, than that Christians injure themselves by participating in political strifes. They become lukewarm, next dead to all holy emotions, and finally the mass give themselves wholly to some vicious practice. Christians are commanded to avoid all appearances of evil, and I doubt not the participation in any of the political companies, as officers or members, or to be otherwise ensnared and led away by the present excitement, is just ground of complaint; and all members so acting, should be sharply rebuked. It is not worth our while to go round the matter; the pres-

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ent excitement is dangerous, and if men will give their hearts to such things, they should not, by their professions of Christianity, become stumbling blocks to others. May the good Lord preserve the brethren from evil. T. F.

BIRTH OF THE SPIRIT.

BRO. FANNING.—Will you answer the following questions in the C. REVIEW:

1st. When is a man born of the spirit according to Jno. 3. 5?

2d. Was the baptism of the spirit on pentecost the birth of spirit?

3d. Is that which is born of the spirit, flesh, or spirit? If it is spirit, how can it be done in this life, seeing that which is born of the spirit is spirit?

4th. When and how is a man quickened by the spirit?

JNO. S. WRIGHT.
E. JONES.

REPLY.—If I understand these brethren, they wish to know, 1st. *who* is born of the spirit? 2d. *what* it is? and 3d. *how* it is accomplished? Jesus said, "except a man be born again, he cannot see the kingdom of God." Mind, it is the *man* born of the spirit, and in the 6 verse of Jno. 8 ch. he says, "that which is born of the spirit is spirit. This latter expression is called a "*metonemy*," that is, the cause is placed for the effect, or *vice versa*. The term spirit is used to designate what is done on man; but the literal interpretation is "What ever is made new by the spirit is spiritual. In other words the man who is under the influence of the spirit is a spiritual being.

2d. The birth of the spirit, to many, is a great mystery, in consequence of the ignorance of the phrase, "*born again*." To be born is not a creation from nothing, but it is the entrance into a new mode of existence; and to *be born again*, or born of the spirit is to be renewed by the spirit, or to come under the spirit's influence. We are said to be born of God, born of the spirit of God, and to be born of the word of God. These are not three births, but one birth? The man born of God, is made over by the spirit, and this renewal by the spirit is the same as being renewed by the word of God. God is the original agent of all renewals; but he acts by his spirit, and the naked spirit, or spirit without means, that is words and arguments, never convinced or renewed a man, bore witness, or made a prophecy to a human being, or even comforted one of the sons or daughters of Adam, in any age.

The birth of the spirit is indispensable to becoming a christian, but the baptism of the spirit was never intended for this purpose; therefore, the out-pouring of the spirit on pentecost, was not the birth of spirit. The birth of the spirit is not even the reception of the spirit, but takes place in order to prepare the man for the reception of the spirit of adoption. The process is, the spirit operates through ideas and arguments,—the soul hears, is enlightened, and quickened by belief of the truth, turns to the Lord by repentance and immersion in his name, and is then said to be born of water and the spirit. These remarks may prepare our readers for profitable reflections on this subject, but at a future time, I wish to define the new birth in all its relations. T. F.

"The Jews scoffed at Christ, and crucified his body; and, by allowing his gospel to become a dead letter, we have crucified his spirit."—CHAS. FOURIER.

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FEET WASHING.

Bro. T. Fanning—*Dear Sir:*—As your paper is to give instruction, I deem it not amiss to send you the following questions—it being by the request of the Church where I belong.

1. Did the Disciples of Christ practice the washing of feet in a Church capacity and as a Church ordinance? or,

2. Was it practiced and followed as a family duty to be performed to such as travelled and by chance called upon us for entertainment? Or, 3. Is any of the ways obligatory on us? Please give us a hearing on these questions from some authentic source, in the manner and way it was practiced by Apostles. We want truth—we are in search of truth.

Written by request of the Church. J. C. DAVIS.

Sparta, Tenn., June 16th, 1844.

Reply.—That the Church of Christ, in its congregational capacity, ever washed feet, I cannot believe: or to suppose it was ever necessary to have more than two or three together to comply with the injunction to "wash *one another's feet*," is most fanciful. Paul to Timothy places *washing* of feet with lodging strangers, relieving the distressed, and other good works; and this is the only place it ever occupied in the Christian institution. In the land of Judea, where sandals were used instead of shoes, and where there was an abundance of sand and dust, feet washing was an every day business, and the disciples could not better manifest their love to one another, and their humility, than by serving each other as feet washers. So should we practice at this day when occasion offers.

T. F.

A CALL FOR PREACHING.

There are a few good brethren about New Lexington, Ala., who are desirous the preaching brethren who travel south, would call and preach for them. Bro. R. D. Randolph, writes "that much good might be done, if an efficient teacher could spend his time amongst the people of that region." Brethren! "The harvest is great, and the laborers are few;" strive to raise up faithful men for this work, and send them out to convert the world.

PROSPECTS IN WEST TENNESSEE.

Bro W. G. Roulhac, of Rutherford Co., and Bro. S. B. Aden of Henry Co., both write that the disciples of Paris have succeeded in building a very neat house for worship. This is as it should be, and I should be delighted to spend some time with the faithful of that region, but when I shall have the pleasure, I cannot tell.

Bro. Roulhac says the "brethren are attempting to raise funds to support two Evangelists," but he fears there will be a failure. If the Churches would adopt the Gospel plan of contributing, as the Lord prospers them, on every first day of the week, and the preachers would sacrifice all gain for the sake of truth, I think success would attend the effort. While, however, men who make their hundreds per week, satisfy the demands of conscience by putting into the Lord's treasury sixpence per week, and preachers seek fat salaries, I cannot expect to see all things progressing as could be desired. T. F.

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"FRANKLIN COLLEGE."

It was made known to the readers of the Review, in a previous No., that a charter had been obtained, and that arrangements were in progress for the establishment of Franklin College, at Elm Crag, five miles from Nashville, Ten. That the friends of education may be able to form some just conclusions as to the merits of the institution, and of our success in the erection of buildings, and other preparations for opening at the proposed time, I will give monthly notices of what is doing. In the "*Outlines*" published, it was suggested, the system was "new," and, as I have the fullest confidence, when fully developed, it will be an important improvement, I will distinctly state some of the features contemplated.

1st. Special regard will be paid to PHYSICAL CULTURE. By this I mean, that exercise of the physical powers essential to good health and vigorous intellect. For this purpose, grounds will be appropriated for Agricultural and Horticultural exercises; also workshops will be erected, for the purpose of applying mechanical skill.

The grounds will be so divided, that individuals may have plats of their own, when they are capable of attending to them, or in such a manner that groups may operate together, under the direction of a competent manager. Students will be allowed all they can make, to defray their expenses, or for other purposes, after paying a reasonable amount as interest on the lands, for implements, seeds, &c. In the workshops also, after paying for materials, they will be entitled to the profits of their own labor. Science, as far as practicable, will be connected with all the pursuits. Thus students will have the motives of sound bodies, sound minds, good morals, good manners, and the whole profit of their labor, to make industry ATTRACTIVE. Is there no improvement presented in this part of the system?

2d. The Intellectual course will be full and thorough. A full course of Languages, Mathematics and Sciences, will be adopted.

3d. For purposes of Moral culture, Franklin College will offer many advantages. It is a retired situation, free from the excitements and allurements of cities, and the exercises are such as to so pleasantly and fully employ the whole time of students, that there will be little or no leisure to adopt vicious practices.

It is the intention of the Trustees to have three departments, viz:

1. THE JUVENILE.
2. PREPARATORY.
3. THE COLLEGE PROPER.

In the Juvenile department, small boys from four or five to ten or twelve years of age will be received. For a class of about twenty pupils a competent teacher will be appropriated, whose duty it shall be to spend his *whole* time with these youths. He is to eat with them, sleep with them, walk with them, talk with them, work with them, study with them, sing with them, and always be engaged in their improvement. On this plan, the whole conversation and lives of youths may be rendered chaste, and boys of ten may have more practical information than men do, on the present plan, generally, at 25 years of age.

In the Preparatory department more advanced youths will be received, and a teacher will devote his time and attention, as with the Juveniles.

In the College proper, none will be received who are not able to enter one of the regular classes. For going regularly through the Freshman, Sophomore, Junior, and Senior classes, four years will be required. It is supposed boarding and tuition can be furnished at from seventy to one hundred dollars per annum, and it is confidently believed, a portion of the students will be able to pay expenses by their industry; particularly those who are mechanics, or acquainted with the cultivation of vegetables, or the management of fruit trees and shrubbery. Others will have to learn how to perform service before they can anticipate much profit; but whatever it is, will be theirs.

I wish to say to the readers of the Review, that but for extraordinary individual enterprise, Franklin College could have had no existence. It may be said truly, we have more Colleges already than are supported; still, the Colleges in existence put it out of the power of at least seven eighths of the youths of

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the country to become educated, and our chief object is to offer superior advantages to young men who inherit no fortune, but who are willing to depend on their own exertions and merit for success. The colleges of the country are built up and endowed by the States, religious parties, or large subscriptions from the public. Not so with Franklin College. To the amount of fifteen thousand dollars has been vested by two individuals, and we lack yet from four to five thousand dollars. Is there sufficient enterprise in the country to supply this deficit? Fifty men who will give one hundred dollars each, could supply what is wanted. Where are they to be found? A much larger amount than this is paid annually, in Tennessee, to perpetuate the existence of Colleges. We ask not endowments to keep Franklin College alive; but we ask our fellow-citizens, and the friends of *genuine* Christian improvement, to lend their aid, in order to place an institution, just struggling into existence, out of debt.

Have the disciples of Christ, in Tennessee and the South-West, no interest in the education of the rising generation? They have done well in other sections, and in reference to other objects; and I cannot believe they would be indifferent to the interests of Franklin College, if they would enquire into its objects. From fifty to a hundred thousand dollars has been contributed to Bacon and Bethany Colleges, and three times the amount is now asked for endowments. Believing endowments are productive of no benefits; that all Literary institutions should stand on their own *merits*, instead of a bank of money, and that Franklin College will afford greater advantages than other institutions, we ask Christians to aid in supplying a small amount to finish the buildings.

If our readers should not see an agent, and they are disposed to give a helping hand, they can do so by sending their money, or a memorandum of the amount they are disposed to contribute, to B. Embry & T. Fanning, Nashville, Tennessee. Those who have books which they do *not read*, might do well by presenting them to Franklin College.

For information on any subject connected with the College, address T. Fanning. A list of subscriptions will be published in a short time.

T. FANNING, *Agent.*

"THE BAPTIST."

The above is the title of a weekly paper which has been commenced in this city, as the organ of the Missionary Baptists in Tennessee. It is edited by the Rev. R. B. C. Howell; and to those who wish to know the views of this denomination, I would take great pleasure in recommending to subscribe for this work. Mr. H. is a gentleman of considerable popularity in his denomination, and no doubt he will advocate the peculiarities of his party with ability and great zeal. In the address to the public, the Editor says, "It (the paper) will, towards those who differ from us, cultivate brotherly kindness, and maintain towards all Christian denominations a courteous spirit and respectful bearing." Again:—"To the several contemporary journals, religious, commercial, literary, and political, we offer fraternal salutations." We cordially welcome Mr. Howell into the corps editorial, and we will pledge the Review to support him, when he advocates the principles of Christianity; but if we should find any thing in the Baptist not comporting with sound doctrine, we shall feel it our duty respectfully to point it out for the consideration of the worthy Editor, and the Baptist family in the South-West. In the present No., however, I can only find room for inserting the leading doctrines which the Baptist is pledged to advocate, and offer one reflection for the thoughtful. He says:—"We hold and shall advocate—

1st. That the Lord our God is one Lord; that he hath revealed himself as the Father, the Son, and Holy Ghost, the same in essence, and equal in divine properties.

2d. We hold the total depravity of human nature.

3d. The operation of the Holy Ghost in convicting and converting sinners.

4th. Justification by grace, through faith, and not of works.

5th. The final perseverance of the saints.

6th. The restriction of the bread and wine, in the Lord's supper, to those persons who have received the one baptism.

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7th. That the true ministry are called and qualified for their work by God."

REMARK.—Is it not strange we do not find a single one of these seven propositions in the Bible? I may be told, "The precise words may not be in the Bible, but the ideas are there." The objector is informed, there are Bible words for every idea in the Bible; and if any one has ideas for which he has not scripture words, his ideas are not of God. Is it not a pity the Baptist denomination, with Mr. Howell at the head, should be pledged to support positions which no man can prove from the Bible? In kindness, T. FANNING.

THE REFORMATION AND SPECULATION.

Our brethren do not need any better proof of the firm hold of their primary principles upon the community, than the fact, that all the mighty effort to connect with them the speculations of a decayed materialism, have not retarded their progressive spread. "That which at one time is a sign of incurable weakness or approaching dissolution, at another seems but the excess of healthful energy and the evidence of unbroken vigor." Feuds have at times distracted the bosom of some of our peaceful communities—discussions in our midst have partaken of violence; but these proved the strength of the distended nerves of the body, and prepared it for a more extensive and healthy action. The truths which have been elicited by these discussions, will doubtless have a lasting effect upon the character, discipline, and government of the churches.

J. B. FERGUSON.

THE SEVENTH DAY BAPTISTS.

There are many churches of the Seventh Day Baptists in New England and New York, whose most striking peculiarity is that of keeping Saturday as their Sabbath, and not the first day of the week, as other sects do. These Baptists say the Sabbath has not been changed, and the present lukewarm state of religion is evidence, the Lord has withdrawn his face for this change. On this subject all sects are wrong. Neither Saturday nor Sunday was ordained by the Head of the church as a Sabbath; but Christians are authorized to observe the Lord's day, in honor of the Master's achievements. T. F.

THE CHRISTIAN—BY J. BARKER, OF ENGLAND.

"A Christian is one who believes that Jesus is the Christ—the Messiah; and who, under the influence of such faith, places himself under Christ's instruction and government. In other words, a Christian is one who believes that Jesus is the person appointed by God to be the Teacher, the Governor, and the Savior of mankind, and who, under the influence of such belief, places himself under Christ, that he may learn and do God's will, and so obtain the blessings of salvation.

"'A man cannot be a Christian without faith in Jesus as the Christ, nor can a man be a Christian unless his faith lead him to give himself up to Christ, to be taught and ruled by him; but every one who does believe in Jesus Christ, and gives himself up to him to be taught and ruled by him, is a Christian.'"

Bro. W. B. RANDOLPH, *Loweville, Ala.*, is informed, that the Post Master is not willing to send books the size of the "Debate" so great a distance. If Bro. R. will examine the subject of church organization, he will find the following land marks: 1st. Evangelists planted churches; 2d. These churches began to worship, and the members began to qualify themselves for ruling, teaching and serving; 3d. When proved, the Evangelists ordained the Bishops and Deacons, and the officers forming the presbytery, sat apart other Evangelists to go abroad, convert, teach and organize other churches. T. F.

OBITUARY.

Our aged and beloved brother, GEORGE BRANDON, of Rutherford county, slept in the Lord on Sunday morning, the 12th of last month, in the 74th year of his age. After having served his country as an officer in the last war with Great Britain, his family as an affectionate husband and kind father, and the Church as a faithful servant for many years, he died in the "common faith" and peaceful hope of immortality. J. J. TROTT.

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NEWS FROM THE CHURCHES.

DEAR BROTHER FANNING:—As you request information from the Brethren in relation to the progress of truth and the organization of the Churches, I send you the following:

I am preaching for four congregations in Rutherford county, viz: Rock Spring, Spring Creek, Cripple Creek, and Big Creek. We have all the officers required by the Gospel, and are in a prosperous condition. We have accessions nearly every meeting. We number as follows: Rock Spring 130, Bros. Gooch and John Hall, Bishops; Bros. Nelson and Nance, Deacons. Spring Creek about 40, Cripple Creek 130. Big Creek about 60 Brethren; Bros. Keel and Ott, Bishops; Bros. Davies and Gibson, Deacons.

The Camp Meeting at Big Creek, (7 miles South from Murfreesborough,) will commence on Friday before the 2d Lord's day in September. All the teaching Brethren are requested to attend. We hope, Brethren, you will not fail in coming to this meeting, as the Brethren are making considerable preparations, and we hope much good will be done.

In relation to the Co-operation Meeting I know not what to say. We agreed last fall at Rock Spring to meet the 4th Lord's day in September, at Cripple Creek, for the purpose of co-operation. But I see the Brethren have appointed a meeting in Williamson county, for this purpose. Will one meeting of the Brethren for that purpose be sufficient, or will we have two? Please advise us on that subject. I am, with every sentiment of respect, your Brother,

July 7th, 1844. R. B. HALL.

BRO. FANNING:—I have recently performed a tour of about two months thro' Warren, Wilson and Rutherford counties. Much of the time was employed in preaching to the Churches on the subjects of organization and Christian benevolence, and I am happy to inform you the effort was not in vain. The Churches at Hickory Creek and Rocky River, in Warren county, after a full investigation of the Apostolic order, came to the solemn determination to meet every first day to keep the ordinances as taught by the Apostles. The Churches in Wilson have greatly improved in the two last years. In Rutherford the Churches are gradually increasing in numbers and Scriptural knowledge. In performing this tour I had the pleasure of laboring with the beloved brethren, R. Jones, Hooker, White and Hall. Twenty-five additions were made in accordance with the primitive model. J. J. TROTT.

ROUND LICK, WILSON COUNTY, July 17th, 1844.

DEAR BROTHER FANNING:—Since I wrote you last, I have had the pleasure of witnessing the power of the Gospel in the destruction of sectarianism and conversion of sinners. Brethren Hooker, Curlee, White, and myself, held a protracted meeting near Woodbury, which closed last Wednesday. One intelligent *Catholic* lady, one intelligent *Episcopalian* gentleman, one respectable *Presbyterian* gentleman, one pious *Methodist* lady, and one *Baptist* gentleman, were persuaded, by the eloquence of Heaven's truth, to abandon the *traditions* of their fathers, and unite on the foundation of "Apostles and Prophets, Jesus Christ himself being the chief corner stone." Truth is mighty, and will prevail. This meeting was held in the meeting house built many years ago for Brother Travis to preach in. His son, B. W. S., with tears flowing from his eyes, made his confession, and was heartily received by the church. Twenty-six were baptized during the meeting, six at a previous meeting.

This church was constituted last fall, numbering at that time about 60—now about 100. The brethren agreed, at the last meeting, to meet every Lord's day. The location of this church is on Stone's River, one and a half miles east of Woodbury, Cannon county. We respectfully invite the preaching brethren to call and preach for us. The name of the house is Liberty, and the brethren and sisters who worship in it Disciples, Christians, &c.

Yours in the truth, J. J. TROTT.

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Bagdad, June 28th, 1844.

BROTHER FANNING:—We have just closed a meeting of five days, at the Bagdad Meeting-House, Jackson county, Tennessee. During the meeting, we had twenty-six additions to the church; three of whom were from the Baptist Church, one from the Presbyterians, and twenty-two from the world. Some were immersed every day. Every thing went on smoothly, agreeably, and orderly, during the whole meeting. Nothing occurred, with saints or sinners, to mortify or mar the peace of any. The principal laborer was John N. Mulky, though he was assisted by brethren Samuel Dewhit and Abraham Sallee. Brother Mulky gave us a discourse on the duty of the Elders and brethren of the church, and church government in general, which I think excellent, and which came in good time to us. A part of his discourse was entirely new here; yet no body undertakes to condemn it by the Gospel, and all, as far as I have heard, talk about it as being expedient. The part alluded to is this:—He says, that after Elders are elected, or otherwise chosen by the church, that the power is conferred on them to attend to and decide all things relative to the government of the church. That, when dispute may arise between members of the church, or disorderly members may be called before the church, that instead of calling on the church to vote on a motion to excommunicate or restore, that the Elders of the church alone should try and determine all such matters. That the brethren should be subject to the Elders. That the Elders should act as overseers or shepherds of the church, to see that each one performs his duty, and is in a healthy condition. And that if one member fails of attending the church meeting; that the Elders should visit him, as a shepherd would a lost sheep, and ascertain the cause of his absence.

It was a lengthy and good discourse; I wish I had the whole of it to send to you. Your brother in the Lord, JAMES YOUNG.

My Dear Bro. Fanning:—I have been thinking for some time that I would give you an account of our numbers and order; but this is the first suitable opportunity I have had.

At Cypress Creek Meeting-house we number about 60. We have 2 Elders, (Bros. C. Wesson and A. Thrasper); 2 Deacons, (Bros. P. Grisham and John Wade.) We meet only twice per month; but I do hope we shall do better before many moons. Bro. James Young and I teach as well as we can. We have joyful little meetings—the Brethren love one another, and our spiritual health is pretty good. Some of our worthy Brethren contribute every time we meet.

We have a little band of Brethren on Blue Water in this county, numbering 13 or 14 members, gathered since last fall, principally by the labors of Brother James Young, (not organized.)

At Bluff Creek, (a place with which you are well acquainted,) there are about 18 or 20 excellent and intelligent Brethren, (not organized.) We have added to the good cause since last fall, at different points, about 25. We direct all our efforts, not at the animal, but at the intellectual powers of man. We are not fond of Brethren created in a *storm*. If we could compensate your labors we would be pleased to have them for a time at Florence and Bluff Creek, this summer. The Review is a good work, may it prosper. Yours in hope,

JAMES M. HACKWORTH.

NOTE.—"The Lord willing and I live," I expect to be in Florence, Ala., on Saturday, November 2d, 1844, and remain over Lord's day. Will the friends procure a place for the meeting and let it be known. Besides preaching the Gospel, I expect to present the objects of "Franklin College." As I cannot visit Bluff Creek, I hope the Brethren will meet me in Florence.

T. FANNING.

MERRIVILLE, KY., 20 JUNE, 1844.

Brethren Fanning, Wharton and Anderson:—Bro. S. E. JONES and myself have just closed a meeting at Lafayette, Ky., at which we organized a congregation of 19 members and obtained 17 additions. Seven of these additions were from the Baptists, five from the Methodists, and five from the world. The

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brotherhood were rejoiced, and the cause of Christian Union greatly promoted. I do not know that I have ever witnessed an organization under more favorable and promising circumstances. May the Lord continue to bless their efforts to promote his glory in the region of Lafayette.

There were four immersions at Clarksville, Ten., during our last meeting there. Brethren Day and Anderson obtained 9 additions at Street's Schoolhouse, Christian county, a few weeks since, three of which were Presbyterians, and one Methodist.

Although the people are drunk with the wine of political ambition, yet there are some, you discover, who are willing to submit to the institutions of the Redeemer. May the good Lord keep us from Idols.

As ever your brother in the hope of the coming of the Lord,
J. B. FERGUSON.

P. S.—Since writing the above, Bro. Jones, Anderson and myself have closed a meeting at Cadiz, at which five were added to the saved. Among these was a Methodist preacher of the most respectable character. Some 18 months since I had a public discussion with this gentleman, since which time he has been engaged in examining the principles we teach. The result was a full conviction that we occupy the only ground for a rational Christian Union, and a hearty obedience to the initiatory law of the King. I believe the Lord will make Bro. J. J. Harrison a blessing to us all. More anon. J. B. F.

Triana, 15 miles S. of Huntsville, Ala.
June 20th, 1844.

Messrs. Editors:—I have by accident attended a meeting here of some days, with Bro. D. G. Ligon a part of the time, which has resulted in 13 valuable additions, and the removal of much prejudice on the part of many, although our teaching has greatly excited some of the religious people as usual. Contrary to all my expectations, when I left Columbus, Miss., the first of this month. I have been compelled from a sense of duty to yield to the calls of the brethren here to remain in this beautiful valley some 7 or 8 weeks, in order to aid the cause of the Bible and truth. The Lord willing, I shall endeavour to scatter the good word of truth as fast and as thick as possible. When I leave, I desire to visit Murfreesborough, Lebanon, Hartsville, Gallatin, &c. in Tennessee.

Yours truly, GEO. W. ELLEY.

To the Editors of the Christian Review:

Beloved Bro. Fanning:—The day after we parted, brother and I commenced preaching at Stanford, Ky,—11 or 15 converts were made—3 amiable Presbyterians. A. KENDRICK.

Lexington, July 10th, 1844.

Macedonia, Ky., July 16th, 1844.

Bro. J. T. Johnson and T. Smith, have just closed a meeting at Republican, Fayette Co., with 14 additions. A. KENDRICK.

P. S. Bro. Campbell, is expected at Georgetown the 11th of August, and at Lexington the week following. A. K.

QUERY.

Beloved Bro. Fanning:—Permit me, through the C. Review, to ask my Methodist, Baptist, and Presbyterian friends in Tennessee, whether, when they speak of "the witness of the Holy Ghost," or evidence of pardon, they mean that God actually favours them with new revelations concerning remission of Sins, on which to build their hopes of Pardon and of Heaven—or do they mean that the Spirit bears testimony in the language of the Bible, on this subject. I am sure you will give them room in the Review, to answer this question.—Many think they, or some of them, discredit the Bible and its blessed Author, in reference to remission of Sins, and it is but right they should be understood. In much love, A. KENDRICK.

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CHRISTIAN REVIEW.

VOL. I. NASHVILLE, SEPTEMBER, 1844. NO. IX.

NOTES ON A TOUR.—No. 2.

Wednesday morning June 12th, I left the residence of Dr. W. Ford, in *Edmonson County Ky.*, for the purpose of visiting the "Mammoth Cave." At 8 o'clock, A. M., I found myself at the entrance of this subterranean world, with a "guide," lamp, and other preparations necessary for a journey in the earth. A full description of the cave, could not be given without considerable space. Indeed, no accurate description has ever been given; and I am much surprised that *Dr. Croghn*, the talented and enthusiastic owner, has not had an accurate survey made of every department. A scientific gentleman could give minute details in a month or too, which might be published in a small book, and visitors would have much more satisfaction, in their excursions, and the proprietor would find it greatly to his interest. Poets and fanciful persons who have written of the cave, have failed very much giving accurate accounts of this greatest wonder, of the kind, in the world.

I travelled ten hours in the cave, observed most that was interesting; but can find room for only two items. First, distances have been greatly augmented. A few years since it was said the cave had been explored to the distance of 18 miles, but when I reached the most distant point, it was said by the "guide" we were only nine miles from entrance. Second, the formations most important, are "compact limestone," crystalized carbonate lime, sulphate of lime, (*Gypsum*) in abundance, and sulphate of soda. There are fish in the "river Jordan," almost transparent, and entirely destitute of eyes.—Eyes are useless where there is no light.

I must not forget to say, when I had travelled about seven miles, I met with a brother preacher—a Baptist by the name of Eaken, and we had been together but a few moments, till we forgot the scenes about us, and were closely engaged in discussing religious matters. The controversy was in reference to the comparative merit of the Baptist Church, and the church of Christ. Mr. Eaken is a considerable revivalist, of great flesh and blood powers, who attributes all his success in making partizans to some secret agency of the spirit. With such men neither an intellectual nor scriptural debate can be conducted.

Thursday the 13th, I left the Mammoth Cave with the determination, if ever convenient, to make not only a survey of it, but the surrounding country, and endeavor to ascertain the course of this vast cavern. I directed my course eight miles east to Dickeys—about mid-way of the great turnpike road from Nashville to Louisville. To-day, I passed Munfordsville, on Green river, and reached Elizabethtown, in Hardin county. In this town I learned there was a small congregation of disciples, but they are much opposed, and exert but little influence on the world.

Friday the 14th, I travelled near fifty miles to Louisville, and spent the night with *Bro. James Trabue*—merchant of that city. Saturday the 15th, I spent

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the day in visiting the city, renewing acquaintance with old friends and forming new ones. Amongst the rest, I became acquainted with Dr. JOHN THOMAS, who is, at present, publishing the "Herald of the Future Age," in Louisville. As Doctor Thomas has been the cause of some difficulty amongst the disciples of Christ, both east and west, I hope a few reflections on his course and the course of others towards him, will not be considered derogatory to the objects of a Religious journal. I found the Doctor a pleasant gentleman of about forty-five years of age, much devoted to the study of the Bible, and one who thinks very intensely on all subjects which engage his attention. My own opinion is, Doctor John Thomas wishes to do right; but he labors under considerable embarrassments. Although he is an intellectual man, he is certainly very speculative,—is an abstractionist in the fullest sense—is devoted to his friends, but has no mercy on such as he esteems his enemies. I shall not pretend to enter into the merits or demerits of the Doctor's religious career. Suffice it to say, he may be an *injured man*, and he has in turn, *injured*, in my judgment, every one who has come under his influence. His position in reference to the necessity of persons understanding the nature of baptism to enjoy its benefits, IMMORTALITY being a subject of promise in the New Testament, and the anti-christian character of Sectarianism, may doubtless be sustained by the Bible. Still, on all these subjects, his language is generally too strong, or rather of a character to imbitter those who love it, more than pious instruction. His notions of the non-resurrection of infants, idiots, and pagans, and annihilation of the wicked, are certainly subversive of all the benevolence of God, and contrary to the Scriptures of truth; but yet, he *admits* these things constitute no part of the Gospel of Christ, and I regret, with the admissions, the doctor persists in such unprofitable speculations. From the Doctor's *peculiar organization* and temperament, and the unmerciful opposition which some of his views have met, he has become emphatically a man of war, and always uses dangerous weapons. In the heat of conflict, he not unfrequently knocks out the eyes, and commits other damages on his best friends. Hence the idea that "his hand is against every man" and every man's hand is against him. The evils resulting from his course, have not been so much from *what* he has pleaded as from the STYLE of his teaching. His admirers generally possess the same spirit of the Doctor. While I blame Doctor Thomas, I can but love him, and regret that his organization, and the circumstances which have governed him have been such, as to render his best efforts worse than useless in the cause of Christ. I separated with the Doctor with the conviction, if he could forget Alexander Campbell, would quit studying and *writing* upon his speculations, and could be thrown into *pious* society, where he would be told plainly his errors, by genuine friends, he might become a good and useful man.

Lord's day, June 16th, I delivered a discourse in the "Christian Chapel" to a very respectable assembly. At night I spoke in the same house, and three or four successive evenings I addressed small assemblies. There are some excellent disciples in Louisville, but it will require some time for the church to learn the whole truth. This church like many others, has been troubled with leaders who have regarded their own aggrandizement more than the intelligence of the flock or the prosperity of the cause. The consequence is, there now exist in Louisville the seeds of two or three factions. Several men have studied for years to ascertain who should be greatest, and while they thus continue, it is

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almost useless to preach the Gospel in that fashionable, luxurious city. Yet I would not dishearten the brethren. They have to contend against worldly pride, foolish show, love fashionable preaching, and pestilential factionism, still the word of God is powerful, and will yet work wonders. Were it not for my unlimited confidence in the Gospel, I should despair of much good being done any where. The brethren seemed much distressed at the loss of their preacher,—Bro. D. S. Burnet, who had recently left them; but I was sorry that they seemed not to have learned their own progress in knowledge, and growth in grace, did not depend half so much on eloquent preaching, as their constant devotion to the cause of truth.

Wednesday, 19th, I left on the Mail packet for Cincinnati, at which city I arrived on the morning of the 20th. I spent several days in the city, and made many observations which may be of utility to the readers of the Review.—Cincinnati contains a population of from 65 to 70 thousand souls, and what strikes a southerner with most force is the fact, that this is a business population. Every man, woman, and child, has something to do; and a more prosperous, happy people I have rarely seen. I have been told they are a "*picayune people.*" Be it so. If the business of many is small, they attend to it, instead of *loafing*, and these many little streams make one great current of commerce, manufactures, and prosperity.

The cause of the superior prosperity of Cincinnati over more southern cities is in consequence of the industry and economy of the population. They are literally a working and prosperous people; but this, alas! cannot be predicated of all southern towns. There are religious denominations in Cincinnati almost past enumeration. Jews, Romanists and Protestants are here in considerable abundance. There are also five congregations of Christians. Bro. D. S. Burnet preaches to the congregation on Sycamore St.; Bro. J. Challen preaches for the brethren on Lower Vine St., and Bro. Moss, is the preacher in Jefferson Hall on Upper Vine St. As I could not attend all the places of worship, I did not learn who were the teachers at the two other places. I had the pleasure of preaching in Sycamore meeting house and Jefferson Hall, and I must say, in justice to the brethren, I was not only pleased with the city, but much more with the intelligence and zeal of many of the saints, and was most happy to know the truth had achieved a great deal since the year thirty-five.—I thought I saw in the churches a disposition to seek popular preaching, and rather an "itching of the ears" of many, for false eloquence. It was said the preachers had made some discoveries on this subject, and had taken their *salaries* in proportion to their oratorical powers. If I am not mistaken, the present system of paying large salaries to men who declaim to congregations weekly, to keep them alive, is opposed to the practice of the Apostles, and the whole genius of the christian institution.

While at Cincinnati, I became acquainted with most of the educated men, and I was gratified to see there were many devoted to the study of Natural History, Geology and Mineralogy. I made known the objects of Franklin College, and the people, generally, were pleased with the system. I feel most greatful to the friends of science and religion in Cincinnati for their kindness.

Monday 24th, I left Cincinnati and reached Louisville on the morning of the 25th. On the trip down the river, there were several distinguished politicians from the South, and I am sorry to say I saw but little love of science or sound

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morals in most of our pleasant company—party politics was the all engrossing topic the whole time. I delivered a discourse at night on the "*Christian Union*" to a much larger and more intelligent congregation, than I had been in the habit of addressing in Louisville.

Wednesday, 25th, in company with Bro. A. Kendrick, I travelled 32 miles to Frankfort, and was kindly received in the family of Bro. Moore. At night I addressed a small, but, I supposed, an intelligent congregation on the "*power of the Gospel*," in a very neat little meeting house, which the brethren have recently erected. While here I had an interview with Bro. W. M. Brown, and Bro. P. S. Fall, at whose residence I spent Thursday the 27th, most agreeably.

Friday the 28th, I journied by Versailles to Lexington, and met my old friends Dr. B. F. Hall, A. Kendrick, W. M. Brown, J. T. Johnson, Doctor Pinkerton and many other esteemed friends. At night I lectured in the brethren's magnificent meeting house, on the subject of Education, to a very fine audience. Lexington hasa population of about 8 thousand; of this number, there are some four or five hundred persons who profess to have taken the Bible alone as a government in religion, and doubtless they have made great advancements towards the truth. It was suggested, however, the *steeple* of their fine meeting house was rather tall and showy for the humble followers of the Lamb, and that there was full enough confidence in pretty little sermons for their growth in grace and the knowledge of the truth. The disciples, however, were exceedingly kind, and for aught that I could tell to the contrary, the truth has triumphed gloriously in that city.

Saturday, 29th, and Lord's day 30th, I spent with Bros. Hall, Morton, Kendrick, Rousee and other ministers at Macedonia, 8 miles from Lexington.—The congregation was immensely large and remarkably attentive. In the evening of Lord's day, I returned to Lexington and addressed the congregation on the "*cause we plead.*"

Monday, July 1st, I visited Nicholasville, where I spent the time to the 3d, with my friends and relatives. I delivered but one discourse on the subject of christianity, while at this place.

On the 3d, I visited Danville, and reached Harrodsburg at night, and addressed a respectable congregation.

Thursday, the 4th, I attended the examination of Bro. Mullin's Female Institute, and preached again at night. I was led to conclude this was one of the best managed Schools of the kind I had seen. "BACON COLLEGE," under the patronage of the disciples, is also in this place. The college building is quite a handsome edifice, and from the zeal manifested in the subject of education, this institution ought to do well. Bro. Shanon—the President, is a good scholar, and an excellent man, and the Professors are all men of fine ability, still all complain that the institution lingers. A large amount of money has already been raised, and yet it is argued, unless an ENDOWMENT of fifty thousand dollars can be raised, the college must go down. Why is this the case? Education will be a burden to states and the public, so long as large amounts of money are contributed to furnish high salaries, and educate the sons of the more opulent in *idleness* and *luxury*. The system is more at fault than the men who manage the colleges of the country. It is a lamentable truth, there is not a self-supporting college on the continent, and if the most of them depended on their own merit for support, they could not live a day.

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Labor must be the basis, before education can become general, and thorough. I would to God the brethren would study this subject. No one is of paramount importance.

Bro. Shanon's hospitable mansion was truly a home to me while I remained in Harrodsburg. While here, I became acquainted with *Bro. McChesney* who was formerly a Lutheran clergyman, but was convinced of the truth of Christianity by the arguments of Bro. Campbell, in the debate with Mr. Rice, and was immersed during the discussion. Bro. M. is now preacher for the brethren in Lexington, and a most aimable young man he is; still if he is susceptible of injury, flattery may steal a march upon him. Bro. M. bids fair to become a most efficient and useful minister of the Gospel.

Friday, the 5th, I left for Glasgow, 90 miles distant, in Barren county, at which place I arrived on the 6th, after a very tiresome travel, through a quite uninteresting country, and took lodgings in the family of my good brother *G. Trabue.*

Lord's day I addressed the brethren twice upon the subject of Christianity, and once on the subject of education. Bro. Doctor W. D. Gorden of this place is an efficent and able teacher of the Scriptures.

Monday, the 8th, I journied to Scottville, and addressed the people on the subject of Education. Bro. Evans of this village, is an intelligent and excellent man.

Tuesday, the 9th, I travelled from Scottville to Elm Crag, a distance of 58 miles, after an absence of more than two months from home.

In my tour I had two objects supremely in view. 1st. I wished to ascertain the progress the Churches were making in the truth; and 2dly. I wished to make known the objects of Franklin College and collect funds for rearing the buildings. After careful observation, I was almost irresistibly led to the conclusion, the disciples as they get strength and influence, incline much to the corruptions of the age, and become too well satisfied with more conversion. In reference to the College, I wish to state, that I found enthusiastic admirers of the plan, but it was almost offensive to speak to religious people about funds. A couple of SCEPTICS, however, subscribed a hundred dollars each, and one wealthy old brother put down ten dollars. T. F.

FIRST PRINCIPLES.—No. 3.

The great Apostle to the Gentiles defined the principles or beginning of the "doctrine of Christ" to be,—1st, "*Faith toward God;*" 2d, "*Repentance from dead works;* 3d, "*The doctrine of Baptisms;*" 4th, "*The laying on of hands;*" 5th, "*Resurrection of the dead;*" 6th, "*Eternal judgment.*"

In the order here presented, I will proceed with the discussion, till enough shall have been written to enable enquirers after truth to see what God requires in order to eternal life. The first subject presented is

FAITH.—"Without faith, it is impossible to please God; for he that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him." Again, the same says, "Whatsoever is not of faith is sin." As no man can love or serve God without faith, or anticipate joys beyond the grave, we must consider it of the first magnitude in religious discussion. The following order of presenting it, may answer a valuable purpose: 1. What is faith?

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2. How do we get possession of it? 3. How many faiths are there? 4. What is the effect of faith on the heart?

1. "Faith," says Paul, (Heb. xi, 1,) "is the confidence of things hoped for, the evidence of things not seen." All the theological writers of the world, have failed to improve on this definition. Persons whom we have not seen, but of whom we have heard, may be objects of our faith. Thus we believe such men as Alexander, Napoleon, Washington, and Franklin lived, because we have read reports of them which cannot be resisted. We believe there is a God who upholds the earth and skies, not because we have seen him, or could infer his existence from the wide volume of nature; but because he has been kind enough to reveal his existence and immaculate perfections to the world. We believe in Jesus as God's son, because of the character reported, and the indubitable evidence of the truth given by his Apostles. Remember, Paul does not allow a mere admission of these heaven-born truths to be faith, but says, "it (faith) is the *confidence* of things hoped for." A firm reliance on the Savior, as being able and willing to exalt his followers to the skies, is indispensable to the existence of faith. The greater portion of those who have the Bible, and who "profess religion," do not rely on the promises of the Lord for consolation in distress; and therefore these cannot come under the head of believers. The true believer is one who receives every word and every promise of the heavenly Father, as important to his salvation, and who is influenced by this faith to purity of life, and is always happy in the contemplation of the joys beyond this mode of existence.

2. Faith is given of God just as our food, raiment, and all our knowledge of science are given. We have the means in nature to clothe our persons and furnish ourselves with provisions, and to become learned in science; but if we neglect our privileges, we must perish of cold and hunger, and languish in ignorance and disgrace: and we have the means in the Bible, to gain the knowledge which invariably produces faith; but if we slight this privilege, destruction must be our portion. Paul informs the world, "faith comes by hearing, and hearing by the word of God." Faith was produced anciently by the preaching of the word, and no one in this age can enjoy the faith of the Gospel, who has not the privilege of reading or hearing the word of life. I need not stop here to say what will become of the ignorant and unbelieving heathen: "The God of all the earth will do right." Heathens and the unbelieving in civilized nations, are not prepared to enjoy happiness, and therefore cannot associate with the humble disciples of the Lamb.

3. In the Bible, there is but one faith for Christians. The understanding of the same words, will produce the same ideas in all; and the same ideas must constitute the same system of belief for every nation, tongue and tribe under the broad heavens.

To speak of Romanistic, Calvinistic, Arminian, and Universalist faith in the Bible, is transcending reason and revelation. "To us, there is one God, the Father, and one Lord Jesus Christ, the son and offspring of the Father, full of grace and truth," and one Holy Spirit, which "guided the Apostles into all truth," by direct communications in words, and which still guides us by the truth in the Scriptures. The belief of these great and fundamental truths in the Bible, constitutes the basis of all Christian hope and consolation.

4. The belief, of the facts of the Bible, changed the hearts of the Jews on

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Pentecost, when Peter preached from Solomon's portico—the multitudes which daily flocked into the fold, of Jewish laymen and priests; it changed the hearts of the Samaritans, Simon the Magician, and the Ethiopian nobleman, Saul of Tarsus, and all persons who were induced to own the authority of Christ in the days of primitive Christianity. It is belief in the promises of God which at this day melts and renovates the hard heart, and takes the affections from what is gross, wicked, and devilish, to embrace God, and all his precious promises.—Faith is that active and powerful principle which induced Abraham to forsake his country, his kindred, and all that was dear to him on earth, and become a "wanderer in a strange land;" and it is the same faith or confidence in the promises of Jehovah, which induces men to deny themselves, take up the cross, and follow Christ.

So much for the nature and power of faith. On this inductive system, we next call attention to

REPENTANCE.—This is the second step in becoming a Christian, and without it all sinners must perish. Repentance embraces contrition of heart for the past, a cessation of hostilities against the Creater of all, and the actual turning away from all sin. No sorrow alone, is the repentance required in the New Testament; but, in the language of Paul, "Godly sorrow works repentance unto salvation, not to be repented of," or regretted. No offender repents towards his neighbor, who does not confess his fault, and turn from it; and no one repents before God, who does not deeply and heartily regret his wrongs, confess and turn from them to the service of the living God.

These are matters understood and taught by no party in Christendom, and few of the saints have given them proper attention. Hence the scepticism, hypocricy and rebellion of the great mass of professors. Gospel faith and gospel repentance are unknown to the sectarian world; and hence the impurity and unspirituality of all human institutions.

In the next No. I expect to introduce, for the first time, in the Christian Review, the subject of Baptism; and as it is but imperfectly understood, I earnestly solicit those who think we err, "not knowing the Scriptures," to send in their objections to our teaching on this subject. Paul places it at the beginning of the teaching of Christ, and to give you a clear and comprehensive view of the whole subject of Christianity, this theme must not be omitted. This proposition we make to all sects, and it is a challenge which we will take from no one.

T. F.

(To be continued.)

SPIRITUAL INTOLERANCE.

Long have I believed, the bitter opposition to the Christian religion originated from the ignorance and deep depravity of its enemies. A highly cultivated gentleman cannot condescend to a mean thing. These thoughts have been suggested by a little occurrence in Giles county a few weeks since.

I visited *Pulaski*, for the purpose of making known the objects of Franklin College, and while in this town I was earnestly solicited to preach in a neighborhood about eight miles distant, on my way to an appointment at Robertson's Fork. I informed the gentleman I would do so, if the arrangement could be made. They sent a messenger to accompany me, but on arriving at the place, I saw there was some little confusion, in consequence of another appointment;

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but hearing the meeting house was called *Bethel*, (*the house of God*,) and that it had been built by the neighbors free for all, I imagined I should be treated at least with civility. After being seated near the house a few minutes, I saw a pert looking young man approaching the house, with a book under his arm, whom I took to be a preacher. I followed him into the stand, to ascertain if he had an appointment. To which he replied, coarsely and abruptly, he had. Said I, "There shall be no interferenco; but if there is time when you are done, I will say something." He made no reply, but made arrangements to consume the day. First, a long song or two had to be sung, then a long prayer was said, and then came the text, "The greatest of these is charity." Said the dark visaged young man, "This charity is the love of God in the heart, or the Spirit.—But (said he) I have often heard it said, *this book* (*the Bible*) *was the Spirit of God*. How (said he) would you like to hear the book groaning in one's pocket?" This seemed to fill the hearers with much joy, and the preacher seemed to gain much strength by the utterance of these reckless falsehoods. This is a pretty fair specimen of the preacher's labored effort. At the close, he called "*the mourners*," and there were three miserable looking creatures made their appearance. The preacher commanded all present "to get down on their knees, and pray for God to come down and convert these sinners." Being a little alarmed at such presumption, I stood up. The prayers were made almost as long and loud as those of the prophets of Baal; but their God did not appear. Finally the preacher dismissed, to try it again at night. I rose and stated that I regretted being there under the circumstancos, but if there were no objections, I would addres the people a few minutes. There rose up a desperate looking man, who I understood was the assistant "class-leader" of the region round about those hills, by the name of *Willis Portrice*, but who could neither read nor write, and said, "This house is on my land, and you cannot speak in it."—"Very good," replied I, "we will go to the shade." "But" said he, "this is my land about here, and you must not preach on it." I was compelled to tell the man he was not only *mean*, but extremely ignorant; for he had as well insultingly tell gentlemen they should not travel across his land. However, as it was necessary to his spiritual welfare, I went on to another's land, and addressed the people about an hour.

I spoke of *Mr. Cates*, the self-conceited, ignorant Baptist preacher's course as being desperately wicked, having told several down right falsehoods, to gratify his own wicked heart and the hearts of his brethren, and especially the class-leader. After portraying the malignity of the behaviour of these men, I expressed to them what I now believe, viz: Neither the character nor person of a Christian is safe in the hands of ignorant and desperate sectarians of this age. I then preached the gospel, but most of the persons present were unprepared to receive it. A woman or two accosted me, full of rage, but with a determination to sustain the preacher, and one affirmed that she had often heard Mr. Barrett (Bro. W. Barrett) say the Bible was the Spirit. This wicked falsehood of the woman, was another evidence, party preachers could have witness to prove any thing they might affirm. Others gloried aloud in their ignorance, and rejoiced that they had the spirit *then* in their hearts to guide them. Although there were some *gentlemen* present, such religionists I have rarely had the misfortune to meet, and I pray God that I may never be caught under similar circumstances.

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My whole object in mentioning this affair, is to suggest, that I presume this is a pretty fair specimen of the behavior of the lower order of partisans generally, and my entire misgiving that such people can ever receive the Gospel.—This whole "get religion" and "direct inspiration" system, to cloak lying and carry on desperate designs, must be destroyed, before the great mass of our contemporaries can believe or obey God. Now the question is, the best plan of accomplishing this object.

There are many individuals, members of party churches, who would not knowingly do a mean act; but the tendency of *all modern human establishments, is to corruption, and to utter opposition to Christianity.* Lord, teach us moderation in all things. T. F.

A SHORT DISCOURSE ON CHARACTER.

One important thought is enough for a single sermon, and if I can offer in this discourse one idea which will cause useful reflection, my labor will not be lost. My chief design is to call up the living nations as they now exist, and learn, if possible, how the race of Adam presents such contrariety of character. In other words, I wish to ascertain from Scripture, and the best philosophy of which I am master,

To WHAT EXTENT MAN IS THE CREATURE OF CIRCUMSTANCES.—That my views may be perspicuous, I will vary from the common beaten path—that the whole world is composed of but two classes, saints and sinners. It may be literally true, but as there are different kinds of sinners, another classification of the world will better answer my present purposes. I assume the position, then, that the whole race of man is composed of—1st, *Natural or Animal men;* 2d, *of Moral men merely, or those of mixed character;* 3dly, *of Spiritual persons.*—All the world may be grouped under these heads, and my first object will be to define the Natural, Moral, and Spiritual man; and in the course of the investigation, it will of necessity devolve upon me to show why mankind are thus classified.

1. THE NATURAL MAN.—Perhaps, on no subject has there been more false teaching, than on this. Generally, the religious world pronounce all men who are sinners, or those who are not members of an orthodox church, merely natural men. Presuming all who are not church members are in a state of nature, we are thrown into great confusion from the language of Paul. He says: "The natural man 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." But is it true, the things of the Spirit are "foolishness" to all who are not professors? Why then preach the Gospel to them! for the whole Gospel was given by the Spirit. It is a truth of the Spirit, that there is a God; that his Son died for sinners: but why preach these things of the Spirit to the wicked of this country, if they are all men in "nature's darkness," and are consequently incapable of receiving or believing these truths, upon which salvation depends?

Not to be tedious, most of the religious world has done nothing but darken counsel on this subject.

The (*pseuhikos*) animal or natural man, is he whose knowledge of God, himself, the world about him, is circumscribed by nature. It has not been long since the Siamese and other eastern nations were in a state of nature, "having no hope

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and without God in the world." The Australians, at this day, approach a state of nature. Men and nations whose knowledge is limited by nature, and who, like the beast of the field, are ruled by appetite and passion, are in a state of nature. Such know not their origin or destiny. In this condition, mankind are not capable of receiving the Gospel. It is foolishness to a savage to say, "Jesus Christ died for sinners, and will save his people in the eternal mansions." It thus becomes obvious, a savage state is made by the *peculiar circumstances* of the case, and neither by inclination or disinclination to be a natural man. Now, the question is, can such men be Christians—be converted by the Gospel? In other words, are savage tribes prepared to receive the Gospel? Does the history of the world exhibit an instance of a savage tribe being christianized by the Gospel? Romanists and protestants have all failed. What is the reason? The circumstances surrounding savages are so unfavorable as to preclude the possibility of christianizing them in this state. Missionaries, however, to some extent, have benefitted savages, but not by preaching the Gospel. The very degraded of all countries, and the very opulent, are in circumstances most unfavorable to Christianity. *Civilization* is indispensible, before an individual or nation can receive the Gospel. How is this to be accomplished. God has ordained *Agriculture*, *Horticulture*, and the *Mechanic Arts* as the means of civilizing the degraded of the earth, and preparing them to receive and practise the truth. No people ever did become Christians, and act worthy of this profession, without personal acquaintance with the *industrial* and *responsible* pursuits of life. By these, God teaches man dependence and humility, and without their influence no community can be truly pious. It is utter folly to talk of savages, and the lazy, indolent portions of the earth, being christianized.—Their state must be greatly exalted, by the means God has appointed, and their circumstances materially changed, before they can possibly act the Christian. It is casting pearls before swine, to preach to such. Am I asked what will become of men in a state of nature? I know not: God will do right; they cannot enjoy heaven, in consequence of disqualification. God will send them to their own place, and they will experience, in the world to come, according to their qualifications. Enough on the first division of the world.

2d. The Moral Man.—The merely moral man is one whose outward conduct is in obedience to moral government, but whose heart is not influenced by the grace of God. Piety has reference to the purity of the heart, and the pious man is not only moral, but also spiritual. The moral man, is the honest gentleman and good citizen merely. Any one civilized, but who is not under the economy of favor, may be considered a moral man.

The great question, however, is to ascertain what makes the moral man. It may be answered, moral government. But what is moral government? Any government which is not exclusively spiritual. All moral governments are mixed, and consequently, those who live in conformity to them can have but a mixed character. *All civil governments* are moral institutions, and those who conform to them closely, have the character the government imparts. It is not for want of honesty in the subjects, that mere civil governments do not make pious men, but it is owing to the circumstances that govern. No stream can rise above its fountain; and therefore, to have more than a moral character, we must have more than a moral government. Temperance Societies are moral institutions, fraught with a good deal of wordly wisdom; but the temperance

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cause cannot make a pious man. Although it is a good institution, it is a worldly one, and men of the world should conduct it without the aid of others. Am I asked why I am not a member of this society, which I call good? I answer, if I were to join every world establishment to do good, I would have no time nor means of doing good by higher authority. God commands me to be "*temperate in all things;*" and if the Bible fails restraining me, I admit the greater influence of human wisdom over me, and I thereby detract from the dignity of my Christian profession, and from the sacred authority of God. A greater insult cannot be offered to a king, than for a subject to refuse obedience from the word of the king; but to conform by the advice of a servant. The Christian who puts his hand to any thing human to perfect him in usefulness, offers marked insult to the authority of God. All that is good in the Temperance Society, is in the Bible, and if the same money had been expended on Christian principles, and the same talent and zeal brought to bear, to make men temperate from the authority of God's word, a thousand more benefits would have been the result. Let merely moral men manage the temperance cause—I say amen to it, Christians have a higher and more holy calling.

Freemasons and Odd-Fellows, have moral societies. Their governments are mixed and so must be their character. These are amongst the best human institutions of the world; but they are merely human—are not of God, nor countenanced by him, and therefore christians need them not. Whatever is good in either, is in the Bible, and if pious people will not be influenced by the word of God, it is greatly detracting from the christian profession, to resort to other means to form the most perfect character. Freemasonry will not make a pious man, yet it has relieved many an orphan and widow. The christian needs not any auxiliary society to perfect his character. Indeed the way to heaven, is a high, open, straight road, and when professed christians are in any of the little by ways, dark ways, and side cuts, they are liable to wander clear away from the open road. But to men of the world, I say go on with Freemasonry, for aught that it is time, and do all the good you can with your merely moral institution; but to the christian I say, all such establishments are useless, to say the least.

Mohammedanism, is a mixed institution, and comparatively, it is a good establishment. The Alcoran is composed of the laws of Christ, laws of Moses, Jewish fables, and Heathen philosophy, consequently it is mixed, and those who conform to it can but have a mixed character. A Mohammedan cannot live under the law of Christ and the Alcoran at the same time.

Roman Catholicism is a moral institution and has done some good in the world, and in consequence of the mixed government and mixed character of the subjects, it has done a great amount of evil. The Romanist's government is taken from the law of God, and the wisdom of men, and is a new compound. Permit me here to state, that the law of God taken out of its connection and combined with any thing else, is no longer the law of God, or even truth.—Combine alkali and oil, and we have neither alkali, nor oil; but a new substance. The Pharisees neutralized, or made void the law of Moses by combining it with the traditions of the fathers, and Romanists paralyze the law of the Almighty, by combining it with the fables of the dark ages. Hence, according to my definition, this may be a moral government, but is mixed and consequently imperfect, and it is physically, intellectually and morally impos-

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sible for a Romanist to have a pure character. His system is mixed, and his life must be defective.

Romanists may be honest, prayerful and zealous, but pious, in my definition, they cannot be. The circumstances with which they are surrounded forbid a spiritual, or any but a mixed character. They cannot obey God, though they become the most zealous persons in the world, till their position is changed; and keep in mind, reader, all civilized nations and individuals are responsible for the circumstances in which they act.

All Protestant Establishments, are moral institutions; and it is probable most of them have been beneficial in some respects to man; but the governments are mixed, and it is impossible for a defective government to form a pure character. Men under the influence of Calvinism, Arminianism, or Universalism, may have the characters which these respective *isms* impart, but to talk of any mixed government, such as Mormonism, Shakerism, or any human law, making a pious man, or constituting the full Christian, is perfect folly.—This is not for lack of honesty or religion on the part of Protestantism; but the failure in forming purely spiritual characters, is owing to the unfortunate *circumstances* with which they are surrounded. The whole territory of sectarianism must be abandoned, before the purely Christian character can be fully exemplified. No system of religion made by men is spiritual, and consequently it is impossible for any defective system to give spiritual life. I want it not to be forgotten, that I class Romanism, Protestantism, and all human establishments as merely moral systems; and now I say, in the face of all men, no one of them, nor all of them combined, can make such a character as God will accept. God must have the honor of exclusively governing such as he will approbate. So much for moral government and moral character.

The Spiritual Man.—I am aware it is the opinion of many, that all our effort at reform consists in ascertaining a better way of *becoming* a Christian than others; but I must take the liberty of stating, if we could have believed men could have had the characters required by God, by the popular systems of the age, we should never have made war upon them. We have attacked them because we love the people under their influence, and because we ardently desire their salvation. But who is the spiritual man? All whom the Spirit directly governed, anciently, were spiritual, "and needed not that any one should teach them; for they had an unction which taught them all things." There are but two theories now in the world on the subject. The majority of religionists, particularly in this country, profess to be governed by direct revelation. Shakers, Calvinists, Arminians and Mormons, say they have inward lights or feelings produced by the Spirit, which teach them they are the servants of God, and on their way to heaven. They do not profess these revelations come through the sense of seeing, or hearing, or the Bible, but through the sense of *feeling*. The disciples of Christ on the contrary say, God, in no age or country, ever made a revelation by feeling; that all these *feeling* and not *speaking* spirits, are delusive, and those under their influence are under too unfavorable circumstances to believe or obey God; and that the New Testament is to us what immediate inspiration was to the Apostles and first Christians. The Bible is the voice of God, the sword and language of the Spirit, and all who are governed in heart and life by the truth, are strictly spiritual persons. None are spiritual whose hearts, lives, and states have not been changed by the Spirit. Jesus, in illustrating his

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government, put a change of position first. Said he to the laborers, "Go into the vineyard and work." From this we conclude the work of God can only be performed under favorable circumstances. It cannot be performed in the kingdom of Satan.

But after persons are converted to God, circumstances must be of the proper kind to enable them to form the purely spiritual character. Men cannot live the Christian alone, and scattered over a large territory, where they have more of *worldly* than *spiritual* society. The Jews, while they continued in their respective sections of country, and with their brethren, could obey God; but as they commingled with the surrounding nations, they lost the spirit of their institutions, and fell into the current of pagan philosophy. While they remained in these separate tribes, they had a beneficial influence on strangers who came amongst them; but when Jews went amongst the world, their light went out, and they lost their influence. They were obliged to conform to the corrupt regulations of society with which they associated, and therefore, as a distinctive people their character was lost.

While Christians took cognizance of each other in all things, they were a pure and spiritual people; but as they introduced the customs of worldly society, and conformed to the fashions of their neighbors, they became corrupt, and the spirit, power and beauty of Christianity disappeared from most parts of the earth.

At the present day, we as a people have in fact taken the Bible as our government. This has not been done by others. Still we confess ourselves unorganized under the Bible, and therefore the circumstances under which we act, prevent us from being purely spiritual. The Gospel contemplates spiritual society, but still we see the most favored conforming to the world. Christians need not be exhorted to abstain from show, dress, and the fashions of the world; they cannot help themselves, without a change of circumstances. They must either have Christian manners and Christian maxims and modes of doing every thing, or continue to conform to the world. Amongst the brethren, we have had essay after essay and number after number on "*Organization of churches;*" but still there is either a stand still position, or an inclination rather to retrograde. What is the matter? The brethren have not studied the subject, and therefore know but little about it. We need light, but it is in the Bible, and I confidently believe it will be seen soon. I conclude this subject by saying, man, to be spiritual, must have spiritual society; and no society can be spiritual, which is not organized by the Bible. Is the Bible sufficient? If so, brethren, let us seek the truth. This subject will bear profound investigation.

T. F.

THEMES FOR DISCUSSION.

Will our brethren furnish essays on the following topics?—Reflect before you write, brethren.

1st. What is the Biblical idea of DEATH? of LIFE? of IMMORTALITY? of ETERNAL LIFE? of HADES? of DESTRUCTION? Speculations are not wanted, but the teaching of the holy spirit. T. F.

☞ The Review of Campbell & Rice's Debate must be deferred till the next Number.

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THE FEAST OF PENTECOST.

Probable evidence that it was kept in commemoration of the giving of the Law, as well as the dedication of the first fruits of the harvest.

This feast was so called among the Jews, because celebrated upon the *fiftieth* day, (*e Pentecoste e mera*) counting from the second day of the festival of unleavened bread, or Passover; that is, seven weeks after the sixteenth of Nisan. There were three great Jewish festivals, in which all the males of the children of Israel were obliged to repair to the temple, to commemorate three distinct events in their remarkable history; the feast of the Passover, the feast of Pentecost or of weeks, and the feast of Tabernacles. The Passover, the signification of which is *a sparing*, was instituted in commemoration of the sparing or immunity granted the Hebrews, when God by his angel of destruction destroyed the first born of the Egyptians, and was celebrated on the 14th day of the month Nisan, which began with the new moon of April. The Pentecost, in commemoration of the giving of the Law, which I think can be shown to have taken place on the fiftieth day after their coming out of Egypt. The feast of Tabernacles was celebrated in commemoration of the 40 years' wandering of Israel in the desert, where they dwelt in booths of boughs and leaves, and was kept for eight days from the 15th day of the month of Tisri.

It is with the second festival that we have to do in this article. We propose to show that it was kept in commemoration of the giving of the Law upon Sinai, fifty days after the deliverance of the children of Israel; and affording a striking and beautiful type of the giving of the Christian Law upon Mount Zion, fifty days after a deliverance from sin was consummated in the death of Jesus Christ for all who believe through his name. This is probable,—

First, Because the feast of the Passover was kept not only as a season of thanksgiving for present blessings, but in commemoration, as already remarked, of a great national event. So also with the feast of Tabernacles, which was kept not only for the purpose above described, but also as a season of thanksgiving for the ingathering of the harvest. The feast of Pentecost has been understood, by those who oppose the above view, as intended to celebrate simply the offering of the first fruits of the harvest. Now, it is true, that the first fruits were offered at this feast; but that they were the occasion of the feast, cannot be shown, no more than the *ingathering* of the harvest can be shown to have been the occasion of the feast of booths. It is the more probable opinion, therefore, that the offering of the first fruits was an exhibition of the gratitude of the nation, presented at this festival as a most fit and solemn occasion—rather an effect of its institution than the occasion of the institution itself. The other national feasts were instituted in commemoration of signal and never-to-be-forgotten events in their history as a nation, and were incidentally periods of thanksgiving. So, unless Pentecost is an exception in the history of all nations, it also was established in memorial of a notorious and national event, and became a season of thanksgiving, which was presented in the offering of the first fruits of the harvest to the Lord. What event could it refer to, unless to the giving of the Law, which occurred, as we shall show presently, exactly fifty days after the event that occasioned the Passover; and this was the order in which they were kept throughout the whole Jewish age.

Secondly. The day of Pentecost has been called among the Jews, from time immemorial, the "day of the giving of the law;" and, if their own authorities

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are to be accredited, they kept this festival in commemoration of that event.—The Jews, it must be acknowledged, are the best exponents of their own customs.

Thirdly. I think it is fully established, when we prove that the time that elapsed between the deliverance of Israel and the giving of the Law, was exactly a week of weeks. It is admitted that the feast of Pentecost was kept exactly fifty days after that of the Passover; so that, if we establish the period of time between the event the Passover was intended to celebrate, and the one now in dispute, the case will have been made out. The whole investigation of this part of the subject depends upon the proper exposition of Exodus xix, 1, and the phrase "*same day*" in that verse. "In the third month, when the children of Israel were gone out of the land of Egypt, the *same day* came they into the wilderness of Sinai." There are three opinions entertained by the learned with reference to this day:

1. The *same day* has allusion to the fifteenth day of the third month, which was the same day the children of Israel departed from Egypt. This being admitted, it will make sixty-five days to the giving of the law.

2. The *same day* signifies the same with the number of the month—*third* month, third or *same day*.

3. By the *same day* the first day of the month is intended.

The last view must be correct, because it corresponds with the history and with all the allusions to those times and feasts. It corresponds with the allusions, because the feast of Pentecost was celebrated exactly fifty days after the Passover. It corresponds with the history thus: The Jews left Egypt the fifteenth day of the first month, Abib. The second month was wholly spent in the pilgrimage. If, then, we make the "*same day*" refer to the first day of the month, we have 45 days to this time. Moses went up into the mountain on the second day. Three days were given to the people to purify themselves, which added to two make five, and which together make fifty—thus:

From 15th Abib to 2d of Sivan or 3d month,	45 days,
From the 1st to the 5th of 3d month, inclusive, (i. e. 2 days for Moses in the mount, and 3 for purification of people,)	5 "
From the deliverance of Israel to the giving of the Law,	50 days.

[It was upon the 3d day of the purification, the 5th of the month, that the Lord came down in the sight of all the people—11th verse.]

The view here taken, is the one taken by all the Jewish Rabbins, the best exponents, in such cases, of the manner in which the Jews understood this matter. And Hebrew critics say that the Hebrew word *chodesh*, month, is put for *new moon*, which is with the Jews the *first day* of the month; which to my mind furnishes conclusive confirmation of the view here taken.

And when we take into consideration, that the Jews kept the feast of Pentecost in commemoration of the giving of the Law, as well as the offering of the first fruits; that this view alone corresponds with the nature and character of the other feasts, and was called by the Jews (*schimhath torah*) "the joy of the Law;" and most of all, when we know that there is an exact correspondence between the giving of the Law and the descent of the Holy Spirit upon Pentecost, fifty days after Christ, our Passover, was slain for us,—this view carries with it the force of a demonstration.

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In the ordering of the ages preceding the coming of the Lord, the Author of our holy religion seems to have had in view, in all his arrangements, a typical illustration of the gospel dispensation. At the Passover, the Israelites were delivered from Egyptian bondage, in commemoration of which they eat the Paschal Lamb on the night preceding. Upon the very same day of the same month, Jesus Christ was sacrificed for our sins, and on the night preceding, the Lord's supper was instituted to celebrate the event. Fifty days after the Passover, God gave the Law on Sinai, accompanied with thunder, lightning and tempest. Fifty days after *our* Passover, the Holy Spirit was shed forth, with a sound of a rushing mighty wind—tongues of fire sat upon the Apostles, and the Law of the Spirit of life went forth from Jerusalem. When the Law of Sinai, gendering death, was given, 3000 were killed; when the Law of Zion was given, the same number were delivered from condemnation, and introduced into the life of the gospel. Thus we have a perfect analogy. Their deliverance from literal, our deliverance from spiritual slavery; their baptism into the sea our baptism; the giving of the Law our Pentecost. The first, as it was a fleshly system, was but a mere shadow—a rude draft of the good things to come—the spiritual blessings in Christ.

The feast of Pentecost is so called in the New Testament, because the Greek word *pentecosts* signifies *fiftieth*. It is called the feast of weeks, because it is celebrated after a week of weeks from the Passover—Exod. xxxiv, 22; of harvest, because the barley harvest, which ended at that time, began at the Passover—Exod. xxiii, 16; the day of the first fruits, because upon that day a new meat offering was offered—Num. xxviii, 26; Lev. xxiii, 16. It was upon this day that the Priest waved the offerings with the bread of the first fruits before the Lord. [How beautifully this also corresponds with the antitype! for it was upon the day of Pentecost that the Apostles first presented Jesus as raised from the dead—the first fruits of the rich and full harvest of believers that shall yet be gathered and reared before the Lord.] But this day was called also, among the Jews, the day of the Law, because it was and is the constant opinion of the Jews, that upon this day, the fiftieth after their deliverance, the Law was given. St. Augustine among the ancients, and Honbigarnt, Stackhouse, Clarke, Horne, *cum multis aliis*, all concur in speaking of Pentecost as a feast commemorative of the giving of the Law; and, unless it can be supposed that the whole nation of the Jews could be induced to keep a feast in commemoration of an event that never happened, we must admit that their interpretation is correct.

Are we not, then, prepared to say, in conclusion, that never in the history of God's dealings with the human family, has there been such a concentration of circumstances to one point, as in the history of the last authorized Pentecost of the Jewish nation, recorded in the 2nd chapter of Acts? 'Twas then the gospel was first preached in its facts—'twas then the kingdom came to Jerusalem—'twas then the Law of the Lord went forth—'twas then a divine pattern of all things necessary for life and godliness was shown us. Let the transactions of that day never be forgotten; for remembered, they afford a key to all the treasures of life, peace and joy, contained in the blissful reign of Messiah, the prince and Saviour of man.

J. B. F.

Merriville, Ky., July, 1844.

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HOPKINSVILLE, Ky., JULY 31st, 1844.

BRETHREN EDITORS:—In my last communication, I considered the evils of our present system of evangelizing to some extent. The choosing of evangelists, their time of service, their remuneration, their qualifications, are all subjects of great importance, worthy of the most serious consideration, and now demanding the attention of the brotherhood. On the proper organization of the "corps evangelistick," if I may use the phrase, depend the well-being and purity of the churches. It is a proposition that requires no argument, that properly trained officers are absolutely indispensable to the well-being of an army. Our evangelists are objects worthy the attention of all the faithful. Their character fixes the character of the churches. The evangelist finds himself reflected by the churches, under his care. The old proverb "like Priest, like people," is entirely applicable to the teachers of modern times. Purity of doctrine, sound speech, fidelity, faithfulness, righteousness, sobriety, gravity, are the indispensables in the formation of the character of a proclaimer. Where we find a proclaimer possessed of these virtues, we find the churches reflecting the same like polished mirrors. None should be permitted to go forth in the proclamation of the word of the truth, who is not possessed of these. No church that fears the Lord, will ever employ or give countenance to men in the absence of the above character. The choice of evangelists should always depend on the exhibition of the virtues which have been specified. The choice should never depend on the wayward dispositions of the unlearned and badly taught, but on those virtues known, and approved by men of sobriety, wisdom and godliness. To subject the qualifications of evangelists to the judgment of inexperienced and unqualified men and women, is unknown to the whole college of inspired apostles, bishops, pastors and teachers. Some persons must judge; but let those persons be such as are known to be capable of judging. Had I any matter of importance to decide, I should never ask the opinion of the young and unlearned, but of the aged and sober. Know then, ye younger, that it is one of the excellencies of youth to yield to the judgment and discretion of age. There are instances, however, in which men have grown old without knowledge or discernment; I wish it distinctly understood, that I always couple wisdom with age.

As there is no authority human or divine, no law enacted in all the realms of reason or common sense, by which an evangelist can be elected for the space of twelve months, or any particular number of months or years, I shall not pretend to offer any remarks by which the practice may be disproved; but shall say, that an evangelist possessed of the character drawn by the Spirit, is a minister of the Lord, and is as much the object of the church's care as was an apostle or evangelist of primitive times. The churches are bound, by the highest considerations, to sustain and assist such, as long as they remain faithful to their Lord. When a church rejects a proclaimer, it should be done because of unfaithfulness on his part, or some departure from the character required by the Master. Great indeed have been the evils arising from a change of teachers. The churches acquire the reputation, unenviable indeed, of being fickle-minded and hard to please. The community around looks on them with doubt, not knowing why they should dismiss a man of piety, virtue, sobriety, and sound knowledge. They sometimes are so unfotunate as to lose their own reputation and injure that of the evangelist; thus the salvation of many is lost by the

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loss of reputation by both the evangelist and the church. God designs the churches to act the part of conductors of his grace; when they cease to act this part from any cause, God no longer regards them as his, and they are plucked up by the roots.

The sects keep their preachers many years, and often for life, and flourish under their government. Should not the brethren learn a lesson from this fact? When the community become acquainted with a man and have confidence in his honesty and goodness and capacity to teach, it is most strange that any one should ever think of a change. Some, however, will not be satisfied with a man unless he can effect much at once—that is, baptize multitudes in a few days. The character of evangelists now is estimated by the numbers which they baptize, not by the correctness and soundness of his teachings and his faithful exhibitions of the truth to the churches. I fear that some churches of mine acquaintance are worthy of the character which Paul has drawn. They have itching ears, and heap to themselves teachers. Nothing, in my estimation, so strongly exhibits a corrupt taste, as the disposition to change the proclaimer every year. It proves that the truth alone is not sufficient, but something more is necessary to satisfy a depraved taste.

I might enumerate the numerous evils to which a proclaimer is subjected, in this constant removing to and fro. With no certain home, he can never be comfortably situated. His wife and children are often neglected, and endure many privations. The family of a proclaimer is necessarily subject to privations, from his almost constant absence. His children are sometimes left destitute of education. His frequent removals require many expenses, so that nothing can be laid by for times of misfortune. The mere support a proclaimer for a certain term of months, is as much as most churches think of. They do not consider what may become of him when his term of service is out, and what may be the condition of his family, when the sum which is allowed him has been paid him and expended in the support of his family. I am persuaded that the present system is more expensive than any that the law of our King would require. Let the proclaimer be chosen for his good character; let him be put in possession of a home, and when this is done the contributions of the brethren could easily sustain him at a less expense than that now incurred. Many families of the evangelists could be sustained with ease by the churches, by a contribution of the necessaries of life, without an expenditure of money. The articles of food and raiment would be very inconsiderable, when the proclaimer once becomes settled at home. Six or seven hundred dollars annually, could be much reduced. When a home is once gained, the expenses would be much less than they now are. But under the present arrangement, many hundreds are required which could be more profitably expended. Instead of the support of one, the churches could have two, if they would adopt the plan suggested. Money would be saved, and a double amount of good effected. Seven hundred dollars would purchase a comfortable home for a small family. The evangelist in possession of a home, could be sustained by the churches for one half of this sum, provided he would be willing to live as a Christian should live. Let the churches select their proclaimers, give them homes, and they will find their expenses much lessened. Let them learn to be satisfied with the truth, and never dismiss a man unless he is guilty of bad conduct. The order of heaven leads to good, and that continually. Bishops who have the

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qualifications, are chosen for life, and are better beloved as they become better known; then let some person who is wiser than I, say why proclaimers should not enjoy equal advantages. I have known persons occupy the office of bishop who had no qualifications; and I have known evangelists dismissed who were possessed of every qualification necessary for the conversion of the world and the building up of the church. May the churches look to these matters and do better, is my sincere wish. Yours, HENRY T. ANDERSON.

LETTER FROM G. C. METCALFE.

ATHENS, TEN., AUGUST 1st, 1844.

DEAR BRO FANNING:—I have delayed writing to you thus long in the vain hope, that some of our Nashville brethren would feel sufficient interest in the upbuilding of the good cause to come to our assistance, to aid us in rearing the broad and glorious banner of Gospel truth, and primitive christianity.—But we have not been idle; already from our mountains and valleys, the joyous sound has gone forth, and here and there a little band is rallying to the onset. The *Bible* "alone" is our watchword—and "*The Union* of Christians" and the "conversion of the world," our motto—and built upon this foundation—"Jesus is the Christ—the Son of the living God," we stand firm as our own everlasting hills, bidding defiance to the storms of envy, malice, and misrepresentation, which burst in *harmless fury* at our feet, and though we are but few, we look forward to the happy time, when thousands shall flock beneath the standard of our King, and go forth in the strength and beauty of holiness, "conquering and to conquer."—It is a glorious cause, my brother, and one in which we should all fight valiantly. In the strength of Israel's God, let us go on.

Near five years ago, I attached myself to the Baptist Church in Talladega, Ala. But I will frankly confess, I knew little of what it took to constitute a christian—and I can only now look back with heartfelt regret upon my course of life, for the three succeeding years, wandering from place to place.—I was often thrown into the midst of scenes and society, which alas, often proved too seductive. But I trust in God, such scenes are passed forever. Then adieu to vain regrets—let my course henceforth be onward and upward. While residing in Marion, Ala., in the summer of '44, I received intelligence that Bro. Jas. Shannon, on his way to Georgia, had immersed four persons in this county—two my own brothers—the others, relations. You will not be surprised when I tell you that my Baptist vanity was not much flattered by this—true I desired to see them christians—but as I should have said, at that time, *not Campbellites*. At the same time I was informed of the debate between Bro. Campbell and Rice, and I determined to attend and hear for myself.

Previous to my departure for Lexington, I requested a letter of dismission and license to preach from the Baptist Church in Talladega.—I heard every word of the debate, with the exception of two hours, on creeds; what effect it had on others, I cannot say, but to my mind, Bro. Campbell fully established every proposition—not by bold assertion, but by proof—still I thought I could do more good by reforming the errors of the Baptists, while in their midst, than by leaving them; and having on my return from L. received my letter, and License from the Talladega Church, I offered it for the acceptance of my Baptist brethren near this place—asking admission into their body on two con-

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ditions; 1st. that I might be allowed the liberty of taking the Bible and the Bible alone, as my rule of faith and practice—and 2d, of partaking of the emblems of the broken body and shed blood of our Lord, with all *immersed* believers, whose faith and conduct proved them to be Christians—to which some objections being made, I withdrew my letter. This was in the first of April. On the 3d Lord's day, I delivered a discourse from 4 Eph. 1-6; and on the 1st. in June a sermon on Christain Union—we then organized a congregation of nine members—(including the four above mentioned.)

Brethren Jno. T. Johnson and Jno. W. Payne of Ky., arrived on the second Lord's day in June, and preached for us during the week. On the 3d, they ordained our church officers, 2 Elders, one Evangelist and Deacon; 12 more were added during the stay, making in all 21—5 or 6 were from the Methodist Church. May the God of all goodness reward them for their labour of love in our behalf. Bro. E. A. Smith of Danville, Ky., is now with us, but owing to the weakness of his eyes, he is unable to undergo the labours incident to the proclamation of the Gospel. However, he has delivered several discourses, much to our own gratification—and well calculated to lead others to the knowledge of the truth as it is in Christ Jesus. We meet every Lord's day for the purposes of breaking the loaf, prayers, &c. There are several congregations of the Brethren in this part of the State—as to their condition I am not at this time well informed, but will endeavor to be so before the general meeting in September, which, the Lord willing, I hope to attend.

You know, doubtless, something of the fiery ordeal through which the truth is destined to pass, ere it can prevail—more especially in such circumstances as those with which we are surrounded. As an instance, it is said we deny the operation of the Spirit—Elder Cunningham, to prove it true, and to convince his brethren that he knows all about these things rises, and under the guidance of Elder F. E. Pitts' work, &c., of precious memory, proceeds to show the people that 'tis so, ever and anon quoting from the aforesaid work, adding some sage remarks of his own, to season it withall—proceeds to prove (so he will tell you) that A. Campbell of Virginia does deny the aforesaid doctrine—ergo, all the Disciples do—"like premises, like conclusions." But time would fail me to tell of all the battles fought and won by these mighty men of valor; I must close. Bro. Smith will remain with us until the last of the month. We expect to be in Nashville before the General Meeting.

Your brother in the one hope, G. C. METCALFE.

RABBAH TAKEN;

OR

The Theological System of Alexander Campbell examined and refuted, by Robt. W. Landis, Pastor of the Presbyterian Church, Bethlehem, New Jersey.

While in Cincinnati, a few days since, I saw in one of the morning papers, "*published this day*," a work of the above designation; and without delay, I walked to the book store of Mr. More and purchased the book. The work is a neatly executed pamphlet, of 155 octavo pages; and the publisher, thinking it a profitable undertaking, has stereotyped it.

On examining the title page, I saw the words, "I have faught against Rabbah, and have taken the city of waters," which was the language of Joab to David, when he had destroyed one of the cities of Ammon; and the thought

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occurred, that if Mr. Landis had as completely demolished A. Campbell as Joab did Rabbah, I had better be fleeing for "parts unknown." However, I opened the book, and examined it closely; but found nothing new. The old charges of "water salvation," "no Spirit," &c., were reiterated and refuted; but in the whole work, I could see nothing argumentative or reasonable, and the style is by no means of a manly bearing. The charges made by Mr. L., were once fashionable and popular, but they are now too gross—are stale; and any one who will repeat them, must subject himself to the indignation of honorable men.

As evidence of the author's recklesness, I will give a few extracts. On the tenth page he says, what we teach "Has no more valid claims to be regarded as the religion of the cross than Mormonism," and on the ninth page he says the Mormons are certainly as "sincere and respectable" as ourselves. He says pa. 10, we "keep our sentiments concealed." On pa. 13, he says: A. Campbell "Condemns the doctrine of justification by faith" &c. &c.

If Mr. L. would come west, the children and negroes could tell him, he was either extremely ignorant or desperately wicked to utter such slanders. It is too late to speak thus. The most amusing point of the whole affair is, Mr. L.'s attempt to give a history of the brethren, when lo! and behold! all his authority is from Doctor Fishback, who has acknowledged the error of his course years since, by coming out and uniting with the disciples in Lexington, Ky. Mr. L., is really ignorant of what is doing in the world—is too far "behind the times" to write, and is too reckless to tell the truth, if he could imagine the slandering of one of his fellow citizens, would give a little brief notariety and conspicuity in the world. Most of the "Reviews of Campbellism" I have noticed for some years, only prove their authors are seeking fame in the eyes of an ignorant, prejudiced and sectarian people. This is evidence of a degraded age. These pseudo slanderers will not prosper much longer in their offences before High Heaven. T. F.

"BAPTISM OF REPENTANCE AND CHRIST A PRIEST BEFORE HE ASCENDED."

A brother asks the question, "Was the repentance preached by John, before or after Baptism?" He answers by saying "*it was after baptism;*" but may I ask a question, "why did John tell them to bring forth fruit worthy of repentance" if the baptism came first? Reconcile this, and I will remove all the rest of the difficulties.

2d. If Jesus Christ was not made high priest, before he ascended into heaven, how could the high priest under the old institution be typical of him, seeing he was not made high priest in the holy place, but made without in order that he might enter within?

This is the way all difficulties come into existence. They are imagined, and oftentimes a little reflection, would remove great darkness. Suppose Bro. L. had just taken time to reflect, that Christ was a priest after the order of Melchisedek and not after the fashion of Aaron, would not the difficulty have evanished? T. F.

Bro. Geo. W. Horn of Pennsylvania is directed to remarks in the last number on "*feet washing*" for answers to his questions. If his views differ, I should be pleased to have his objections, on this, or any other topic. T. F.

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A SUGGESTION TO THE WHOLE FAMILY.

Dear Brethren, we all are aware the word of truth is greatly obscured by "the traditions of men," and that it is our duty to do all in our power to enlighten the world. In view of this important matter, I would respectfully suggest that, teachers and the churchers, generally, agree to issue a large quantity of short essays, discourses or tracts, upon all the leading points of discussion of the day, and that these tracts be distributed gratuitously to the world. Let brethren of ability be selected for writing those tracts, and let the expenses be defrayed by the churches. One might be written, on the sufficiency of the scriptures; another on the manner of searching them; one on Faith; another on Repentance; three on Baptism; one or two in answering objections and removing difficulties; one or two on Sects; one on the church of Christ, &c. &c. Might not much good be done in this way? Will the brethren give their views? T. F.

THE MAJORITY GOVERNMENT.

Bro. W. has written a lengthy essay to prove the majority in a church should govern, and that a word of *comparative* import cannot mean the whole. Although the production I found in type, I do not think it expedient or profitable to publish it. I can admit most of the criticisms and conclusions, without violence to my own position. The Greek comparative *Pleioon*, literally, means a part; but it must be recollected Rhetoricians all admit, that in every language a part is frequently put for the whole, and sometimes words ordinarily implying the whole, denote only a part. Paul in the 7th of H. uses the word which implies a part, to designate all the Jewish priests.

Not wishing to protract this controversy, I wish to say when an example can be found in the New Testament of a majority's ruling the minority, I will yield the point. "The whole church" at Antioch agreed before there was any decision. T. F.

Bro. Fanning:—Suppose an infidel should say to you, "Mr. Fanning, there is one difficulty that must be removed, before I can believe; I have proposed it to several believers, but have not received a satisfactory answer. It is this: Your Bible plainly teaches, that the one Lord whom you worship is unchangeable; and from the belief of that fact, you derive more pleasure than from any other; for, though you might believe Christ died for sinners, unless you believe the Lord will continue to pardon through his blood, you will derive no pleasure from the belief of that fact. You will also readily admit, the New Testament teaches that to one man, only one wife is allowed, and any thing like polygamy the Lord holds in abhorrence—in fact, so strict is the law, that a man cannot even divorce his wife, except for one cause. Well now, here is the difficulty: In the Old Testament, we find that many of the characters who are said to have been servants of the Lord and acceptable in his sight, had two or more wives; and even the Savior (I admit, for the sake of argument, that what you believe is true) declares that it was on account of the hardness of their hearts they were allowed more than one wife. I wish you to reconcile the two positions. *Now*, the Lord looks on one who takes a second wife as an adulterer, and will not hold him guiltless; *formerly*, he sanctioned it: has he not changed? I have had repeated to me the words of the Savior, "on account of the hard-

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ness of your hearts," &c; but I contend that this, instead of reconciling the difference, in reality makes it worse; for it admits he has changed, and assigns the reason for it: to my mind this is any thing but a reconciliation. As for myself, I cannot place any confidence in a book thus contradicting itself, and must still doubt." How would you meet his objection *fairly* and *fully?*

ANSWER TO THE INFIDEL.

To say God changes because he "winks at" things in a dark age on which he can look with no allowance, with an enlightened people, is to say the least, a manifestation of very little thought or discrimination in any one. At the times of certain ignorance "God winked at;" but now that he has developed all his will concerning man, he commands all the creation to believe or be damned.

T. F.

LETTER FROM GEO. W. ELLEY.

To the Editors of the Christian Review:—

Messrs. Editors:—I have just closed a second meeting at this place, with 20 more additions—making 33 added to the church in Triana since my stay in this region. At other places there have been gained 8—making 41. Among the above number, there were 4 Methodists, 1 Baptist, 1 Episcopalian, and 1 Cumberland Presbyterian. I also had the pleasure of congregating 13 brethren and sisters at Sommerville, in Morgan county, with fair prospects of doing good.—I am grateful to my heavenly father for the acquaintances which it has been my good pleasure to make in Triana, Morrisville, and Somerville, and generally in North Alabama. I have never met with a more hospitable and interesting people; and their attention and kindness shown us, and especially to my afflicted wife, while our sojourning among them, will long be remembered with gratitude. In the above number, there are many who are among the choice spirits of the land.

The whole valley of North Alabama, from Huntsville to Florence, is a delightful country, highly cultivated, and filled up with a population of much intelligence and moral worth. With one or two exceptions, I have found the people every where anxious to hear our teaching; and I must specially invite the attention of our teaching brethren to that part of Alabama. I have never seen a more interesting field for doing good, and the cause we plead demands that special attention be given to that region. The few brethren and sisters we found at Triana, acted their part with great devotion to the cause. I was also greatly aided and refreshed by the continual company of Bro. N. Hackworth, who conducted all the singing—truly an important work. In a day or two I leave for Kentucky. Yours truly, GEO. W. ELLY

Triana, North Alabama, Aug. 6, 1844.

Merriville, Ky., July 23, 1844.

Dear Brethren:—Our meeting at Street's school house, resulted in 8 additions—one Methodist, whom we re-immersed, not being satisfied with his former immersion. One from the Baptists in Hopkinsville; 5 at Elkton. Brother P. G. Young had 7 additions at Lafayette, a few days after the meeting referred to in my last. He and Bro. S. M. Scott were with me at all the places referred to. Yours as ever, J. B. FERGUSON.

☞ We call special attention to the remarks of Bro. Anderson in this No., on the subject of supporting the Gospel. Will the brethren study the Bible, on this matter? But after studying, they must have more confidence in God's plan than their own opinions of expediency.

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For the Christian Review.

APPEAL TO SINNERS.

What more could your Redemer do,
  Your guilty soul to save?
He bore the cross to sinners due;
  What more can sinners crave?

Though he was rich, he looked on us,
  And for our sakes was poor;
He bore our sins upon the cross,
  And opened mercy's door.

He's now ascended, where he pleads
  The merits of his blood;
For sinners vile he intercedes,
  Who hearken to his word.

Come sinners, then, obey the Lord,
  Who for your guilt was cursed—
O! listen to his gracious word,
  "Reform and be immersed."

Reform! reform without delay;
  For life's a fleeting breath:
O! come and wash your sins away;
  Obey the gospel faith.

And though your sins like scarlet are,
  As white as snow they'll be;
No more your guilt you'll ever fear,
  When Christ has made you free.

And now we ask you, in his name,
  Will you to heaven go?
Accept his proffered mercy, then,
  Or sink to shame and wo.

The Savior stands, with outspread arms,
  To call the sin-oppressed—
Cries, "Come to me, O! flee from harm!
  And I will give you rest."

O come unto the gospel feast,
  Ye heavy laden, come;
Come all ye wanderers and oppressed,
  Here seek a heavenly home.

The happy gates of gospel grace
  Stand open free to all,
And God will all their sins erase
  Who hearken to his call.

R.

N. Y.

ERRATA.—Page 156, 5 lines from bottom, after "Israelitish," read *history*. Page 158, five lines from top, after "general" read *expectation*, instead of "preparation;" four lines below, for "has been unfolding," read *have been;* two lines below, after whole, read *face*, instead of "force." Page 159, eleventh line of poetry, for "rock" read *book*. Page 160, ten lines from top, after same, read *or*. Page 161, nine lines from top, after shall, read *rend*, instead of "rent." Page 162, four lines from close of article on Prophecy, for "portion," read *position*.

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CHRISTIAN REVIEW.

VOL. I. NASHVILLE, OCTOBER, 1844. NO. X.

CHURCH ORGANIZATION.

BEREA ACADEMY, (*near Chapel Hill,*) MARSHALL CO., TENN.

DEAR BRO. FANNING:—I make another effort to set the qualifications of a Christian Bishop clearly before the brethren. The prosperity of the churches depends upon their having Bishops properly qualified for the office. I feel in no mood, this morning, for disputation; nevertheless, a few thoughts candidly and calmly submitted, may do good. I hope that we shall agree when we understand each other, although one of your remarks is a "very remarkable" one.

I shall begin now as I began in my former communication, with the remark concerning the Epistles to Titus and Timothy. I am led to the conclusion that you did not see their force, from the circumstance of your not noticing their correctness or incorrectness. But I substantially repeat them.

1. Each of those letters were intended by the Apostle to be the guide of him to whom it was addressed.

2. They either contain (as far as the offices of Elder and Deacon are concerned) the same requisitions or different ones. If the same, either Epistle is a safe and sufficient guide to us as it was to Timothy or Titus. If different, then the Apostle was a respecter of persons, and we are perplexed to know which set of qualifications to require. You will not consent to this; you must therefore contend for the first supposition.

3. Take each Epistle separately, and we are fully agreed, excepting two ideas—"*a desire*" for the office, and "*the proving*" of the Elder. Let us see.—If the Apostle says to Timothy, "A bishop must be, 1, blameless; he says the same to Titus. To the former he says, 2, "the husband of one wife; to the latter the same direction is given. In this manner might we go through the list of qualifications, finding a similar one in the other. That I may be fairly understood, I copy the sixteen requisites from Timothy: 3, Vigilant; 4, Sober; 5, Of good behaviour; 6, Given to hospitality; 7, Apt to teach; 8, Not given to wine; 9, No striker; 10, Not greedy of filthy lucre; 11, Patient; 12, Not a brawler; 13, Not covetous; 14, One that ruleth well his own house, having his children in subjection with all gravity; 15, Not a novice; 16, Having a good report of those without.

4. With respect to a "*desire*," I conclude that it is not a requirement, and therefore not necessary. This, you say, is "*a very remarkable conclusion.*"—Now, you will forgive me, or make some excuse for me, when I say that I cannot understand your meaning in this remark. When the expression "very remarkable" is not used ironically, it is indicative of something worthy of particular notice and remembrance. I admit that it would be "very remarkable." if we could find a man in this office-seeking age, who did not desire some office. "A very remarkable" circumstance it would indeed be, to find a man, within the last fifteen years, holding the Bishop's office, who had not *desired*, and

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never electioneered and intrigued for it. But my objections to it *as a requisite* are, (1,) That it is not mentioned in the letter to Titus. (2.) Those who are best qualified, know too much of its responsibilities to desire it. (3.) Their modesty would prevent them from mentioning this desire, if they entertained it. (4.) Their qualifications are all moral and intellectual, and to desire the office is certainly no mark of intellectual attainments, and a man may desire the office for his own advantage. You will probably not find a man in our Union qualified for the office, who will say *he desires it.* (5.) The Apostle does not say he *must* desire it, but *if* he desire it. He does not say, "*If* he desires it he must have it"—but, "he desires a good work;" and this we all say—it is a good, a noble, a glorious work. (6.) Would you reject a man possessing the qualifications above named, and who was willing to serve the church as one of its Elders, but who could not say that he *desired* the office. I now leave this with the brethren. (7.) I have taken, you say, "a strange position" in reference to the "proving" of the Elder. Although I am nothing but a country schoolmaster, I see that my Bro. Fanning will soon bring me into notice of some sort, if he makes me come to "very remarkable conclusions" and take "*strange* positions," and tells the people of them. Well, however strange it may be, still I cannot give it up. "Let these, also, first be proved," I cheerfully admit refers to Elders as well as to Deacons. But what is this "being proved"? In what does it consist? All the qualifications laid down by the Apostle are dependent upon the individual himself. Here is one in the imperitive passive—he is passive in it; others are to act. The word "dokimazesthoosan," may be, and indeed is, translated variously in the common version. Let them be proved, tried, examined, judged, or, as Demosthenes used it, admitted, as fit for office. A man ought not to be permitted to exercise the office until he is judged to have the qualifications for it—I only object to a church saying to some brethren—two or three—"Do you *act* as Bishops till we can ascertain whether you are qualified"—in other words, "If we are pleased with you, we will make you Elders." If they *desire* the office, they will be careful to suffer each to do as he pleases. Do we make Judges, or Governors, or Presidents in this way? The world (according to the fable,) was once set on fire by putting the reins of the chariot of the Sun into hands not qualified to hold them—and that only for a single day. The "being first proved," is the strict and solemn scrutiny into the character and attainments of those the church would make her Bishops. Adieu.

Your Brother, JOHN M. BARNES.

FRATER FRATRIBUS.

"Only with renunciation," it has been observed, "life, properly speaking, can be said to begin."

This is true; but elsewhere is originally expressed thus:

"He that findeth his life shall lose it; and he that loseth his life for my (Christ's) sake, shall find it."

An admonition is here conveyed: how fearful it is to hesitate between the Finite and the Anti-Finite, the *In*finite; to yield to the temptations and blandishments of the world, which are ever conflicting with the dictations and requirements of Heaven! Brothers, calmly (if you can) bethink yourselves. How many days *have* you to yield to the temptations and blandishments of the world? how many to expiate the criminality of so doing? What is Time? Who can answer

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ere it is gone, ere it is not? Can you tell what is ETERNITY? Ultimately, you shall; in Eternity that is, and through Eternity. Oh! Brothers, know that you must make a venture! Chafes around you a huge, tumultous ocean, whose fierce, devouring waves are agitated by evil spirits as by wild winds, and which you must buffet strenuously and triumphantly, or perish. Divest yourselves of all hindering trammels; pluck from your hearts old affections, inordinate desires, and longings after that which is behind you, which is vanity or deception; renounce your wonted sensual life; then, when like bold swimmers you have attained the haven you pant for, a new, spiritual life begins, will dawn upon you.

Again. It is written:

"Whosoever shall exalt himself shall be abased."

What is man, that he should be proud? Of few days, and full of trouble. He springeth up like grass, and like the flower of grass—withereth. What is your "great" man, that he should be proud? Faint sounds from the remote, accomplished past, may ever and anon reach your ears: some "hero" of destruction has been busy with slaying a number of his fellow mortals—reaping with malignant folly the grass which the sultry season had already blasted, and you account it enviable "fame" that his name (mis-spelled and mis-pronounced) should be dimly remembered by you—aye, by you, who (as is most likely) will be utterly forgotten of men: had *you* not heard of him, his fame, his posthumous nominal vitality, had been less, in some sense not at all! Brothers, Brothers! it was a miracle of humility when Messiah vestured himself in humanity.

"He that shall humble himself shall be exalted."

Alas! how many there are who let their left hand know what their right hand doeth; how many in their lowest humility, highest exalt themselves—not in God's view! Here is the shoal whereon divers that founder are lost. "Like other plants, Virtue will not grow unless its root be hidden, buried from the eye of the sun. Let the sun shine on it—nay, do but look at it privily thyself—the root withers, and no flower will glad thee." Pharisees and hypocrites yet live who are not Jews!

"He that shall humble himself shall be exalted."

Such is the fiat of the divine Architect of the Universe, who hath pledged his Godhead his promises shall be of effect. Meek Christians, who endure the spitefulness of evil and cleave unto whatso is good, who walk in the shadow and valley, and are soiled with dust while on earth, in heaven you will be clothed upon by royal robes of white, will sit in high places, and see a reconciled Creator!

For of yourselves and without God, what are you, Brothers? With God, what are you not? Let each take his cross and follow in the heaven-road!—Take his cross; learn patiently, and with hope and fortitude to *bear* the ills which in this world, in these unjointed times, and in reference soley to these, oft are consequences of following in that road.

Yet not merely by endurance or forbearance; not merely by confession or other lip-service, is a citizenship to be earned in the kingdom. In all kingdoms, they that work not enjoy not, or should not enjoy. "Faith, if it have not works, is dead." To work *is* to worship. Is the very Devil content with less than *deeds* (of sin) from his followers? Boldly and earnestly work, then, in the true spirit, and with what talents God hath endowed you withal. Consider yourselves

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well, O brothers! Behold the FUTURE of this life circumbound by that eternal Ocean whose surges already wash the sand of Time from under your feet; conjecture what may be your DESTINY, which you are wholly empowered to shape; see how that the fair verdure of earth but decorates sad, still GRAVES, where sleep millions of beings like you who now breathe; look into the melancholy, inarticulate Firmament, jewelled by God's hand with innumerable pendent Worlds, and linked Solar Systems—the incorporate thoughts of God's mind, which, circling harmoniously through immensities and infinities, in the thunder-notes of the Melody of the Spheres, hymn his everlasting praises,—and say, O Brothers, what are you to do but, with deepest gratitude and profoundest reverence and devotion, to mark these indications, and join in this glorious WORK-CONCERT OF THE UNIVERSE!

Another quotation here, apparently episodical, yet tributary to the tenor of this discourse, is meet to be written with all emphasis:—

"This is my commandment: that you love one another, as I have loved you."

So spoke He who died to prove his love.

It is proper to know *what is to love*. Is it the ebullition of wind from the larynx upward, articulated by the tongue and *membra oris* into words, to please or deceive the ear? Verily, no! Or, at least, this is love in word and in tongue. "My little children," writes the beloved Apostle, let us not love in word, neither in tongue; but in deed and in truth." Something is to be done, then, not all spoken. Feed the hungry; appease the thirsty; clothe the naked; heal the wounded; comfort the distressed; inform the ingnorant; upbraid not your enemies, or others; envy not: on all occasions, refrain where you are forbidden—do where you are commanded. What call you that? That is love, love to God and love to man: that is also duty to God and duty to man.

Brothers, this is the work concerning which you have been spoken to: that you keep the faith and love one another. *God is love.* Whatso, therefore, is of God, or God-like, or God-ly, is loveable and lovely. Love is the conservative principle of the universe. For is not *God* omnipotent? "Whither," sings the Psalmist—"Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?" Even dull matter is subject to a kindred influence. Has not dull matter its *tendencies* and its *attractions?* Man was created in the image of God; let him, by loving his brethren, imitate him in his actions!

In respect to this duty of loving: How many love in word and in tongue merely; how many in deeds—that halt this side of Christian charity! For there are those who cast in God's treasury out of their abundance, yet give not so much as they who, like the poor widow, of their want cast in all they have.—Brothers, Brothers!

CAST IN ALL YOU HAVE.

Have you not seen, O brothers, that only with renunciation can life, properly speaking, be said to begin? Know you not that this world, which will ere long pass phantom-like away, into inane nothingness, is *not* the sphere of man's exaltation; is *not* the treasure-house where abiding riches are eternally to be found; on the contrary, that they who humble themselves on this earth, who *bear*, as a great cross, the opposition and contumely of this earth, in God's cause and his Son's, shall be exalted in the high Heaven of Jehovah? Are ye not aware there is a task to be done, the doing of which, in the true spirit, alone is acceptable worship? Oh, Philanthropy! Behold you not millions of beings like you dy-

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ing of hunger, of thirst, of cold, of disease, of sorrow, of ignorance? Ay! cast in all you have, ye immortal souls, posting rapidly to eternity! Can you carry aught you have, except your immortal souls, with you into eternity?—Furthermore: Is it possible to serve God and Mammon? Leave one, and wholly cleave to the other! Think you, like Ananias, to bestow a part of your possessions, and privily to reserve the rest for Mammonish sacrifices? Like Ananias! Rather like CHRIST, give all, even a life's labor *and* life.

And here—as the previous digressions, their object being in some sort attained, begin now to converge, and the scope and design of this essay begin to foreshadow themselves—a brief summary of what hath been said, and a few assumptions, will be recorded.

Time is fleeting, the world will be consumed, but Heaven and Hell are everlasting. For the last to be your goal, it is necessary that you forget it has an antipodes, to make the world and its ways your pleasure, and time subservient thereto. For heaven to be your goal, it is necessary that you be transformed, to make the word and its ways your abomination, in so far as they conflict with the dictations and requirements of God. This you may readily *say*, but really to *do* demands deeds of testimony. These deeds are not undefined, but clearly specified in the holy Revelation; they are the exercises of Christian charity or love.

It is assumed: No religious body has reached perfection; no religious body imagines it has reached perfection. On all sides, complaints are heard concerning the present state of religious society; on no side is approbation or contentment expressed. It is therefore assumed: The present state of religious society is susceptible of improvement; according to your temperament, it will appear susceptible of improvement in a great or less degree—at all events, in *a* degree. Perhaps this question may attract attention: If a plan of religious organization, which had been tested, and during the attestation of which it was discovered Christians approached nearer the true standard than under the adoption of any other plan; could such a plan of religious organization now be proposed, would it meet with careful consideration, would it be adopted? Suppose farther: If the APOSTLES had sanctioned, by their adoption of, this plan; would that circumstance, considering the deteriorated state of religious society, its susceptibility of greater or less improvement, (according to your temperament,) —would that circumstance of the Apostles having sanctioned this plan add another motive to, another reason for, its adoption now? O Brothers! Would that circumstance of the Apostles having sanctioned, by their adoption of this plan, add to its merits a demonstration of its meeting with the approval of God? Remember this.

In deepest earnestness, one word to this "Reformation." At *what place* under the sky does it avow its origin springs? The question need not be perverted: Where were its seeds first sown; its doctrines—itself, if you please—first proclaimed? AT JERUSALEM. Methodism, of every species, with its independent miraculous divine influences and interpositions, may occur sporadically, (like Cumberland Jerks and other epidemics,) or spread fiercely by contact and infecting breath of windy Puritanical eloqueuce. God (it is asserted) reaches forth his almighty hand, and from among the foredoomed multitude leadeth out in safety his Presbytèrian elect. Catholicism, with fond credulous love, looks for its source to the coasts of Cæsarea Philipi. No religious denomina-

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tion, save the Christian, claims Jerusalem for its birth-place. Christian preachers make Jerusalem the constant climax of their sermons. The hills of Jerusalem are elevated above Gerizim piled on Sinai, above all hills and mountains! The Pentecostian scene is upraised to the world's view; its basis resting on Hell, its apex penetrating Heaven. And why? Very reasonably. For hereto pointed the finger of prophecy: "Many people," said Isaiah, rapt in the vision which he saw concerning Judah and Jerusalem—"Many people shall go and say, "Come ye, and let us go up to the Mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: *for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*" So Micah, using the same language. In Luke's narrative, it is recorded that Jesus, just before parting from his disciples for the last time, said to them: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached among all nations, *beginning at Jerusalem.* And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: *but tarry ye in the city of Jerusalem until ye be endued with power from on high.*"—Be silent about this grace of God, the remission of sins, until endued with power, when ye shall begin to testify. What imported this power? In the commencement of the Acts, it is found Christ, after having commanded them "*that they should not depart from Jerusalem*, but wait for the promise of the Father," said to his followers, the Apostles whom he had chosen: "Ye shall receive power, *after that the Holy Ghost is come upon you;* and ye shall be witnesses unto me, both in Jerusalem, (Jerusalem first in connection, mark,) and in all Judea, and in Samaria, and unto the uttermost parts of the earth." These are emphatically the last words the Savior spoke in this world. The interrogation is answered; the "power" was to follow the impartation of the Holy Ghost. When was the Holy Ghost imparted? Listen, and you shall hear: "*When the day of Pentecost was fully come*, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak, as the Spirit gave them utterance." When was the Holy Ghost imparted? WHEN THE DAY OF PENTECOST WAS FULLY COME. Therefore is it Jerusalem, and the deeds done there, properly enough, form the chorus of Christian exhortations, for which praise should be awarded, and for this: that only they, of the thousands who profess to proclaim the Gospel, seem actually striving to fulfil the prophecy of Isaiah, viz: that the mountain of the Lord's house should be exalted above the hills: the others seeming to lower it, at all events to prevent the true significance of the scene of Pentecost.

Thus, O Brothers! do you not perceive the infinite significance of this Pentecostian scene? All religious denominations, save this Reformation, are independent of it. This Reformation is built (in part) upon it. For thereon was first exhibited the Divine Commission, containing the terms whereby alone the guilty race of mankind can be saved: Faith, Repentance, Baptism for the Remission of sins, the reception thereafter of the Holy Spirit, and the exercises of charity. Considering now, all that hath been said, is not this, though unspeakably surprising, equally true:

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THERE IS NOT ON THE EARTH ONE CHURCH ORGANISED LIKE THE PRIMITIVE CHURCH, THE MODEL CHURCH, THE APOSTOLIC CHURCH OF JERUSALEM, COMPOSED OF PENTECOSTIANS?

"All that believed were together, and had all things in common, and sold their possessions and goods, and parted them to all, as every man had need.—And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people."

Thus acted the Pentecostians of the Apostolic Church at Jerusalem. And this is CHRISTIAN ASSOCIATION. A joint-stock association of disciples, where each could follow the impulse of his own passion, guided however by the holy word of God; where perfect equality reigned; where LOVE dwelt—love to the Creator and his creatures; where the follies and extravagant fashions of the world had no place, where economy, co-operation, union, dignified and attractive labor, and not wasteful expenditure, counter-operation, disunion, degraded and repulsive labor, were the adopted system. Oh! who can calculate the GOOD that might be effected by such an association of disciples of the Lord?

Have Christians attained to perfection? Are any content with the present state of religious society? Is not Christian association beautiful in theory? Was it not fairly tested by the Apostles and Pentecostians? Are not the advantages it proffers, both of a spiritual and religio-temporal character, paramount to those of any other organization? Therefore, if it were possible, would in not be your duty to adopt it? And, judging by the past, may it not be affirmed that IT IS POSSIBLE?

Faith, Repentance, Baptism—these are true, have been acknowledged to be true in all ages since they were divulged; these are necessary, absolutely necessary: but these are not all, only the beginning. These are the portal entrance into that magnificent palace, whose walls are adorned with pictures of the scenes of Palestine, of Jesus' humiliation, of his benevolent deeds, of his ignominious death, of his glorious resurrection, and of his ascension; of the travels and Acts of his Apostles—on the margins of which representations, engraved in golden characters, are lessons recorded, inculcating love to God and love to men: the church of the Holy One, wherein dwell the blessed, whose existence, as they journey gladly together from earth towards heaven, is continual mutual help and affection, and adoration of the great Builder, wherein harmony hath supplanted discord, and the passions of man, having a proper channel, are as rivers to his happiness. O Brothers! dwell *ye* in such a tabernacle?

HADEES.

The word Hadees is compounded of "a" privative, and "eidoo" to see. Its meaning is "*not seen*," literally. Schrerelius gives it thus. Hadees; Pluto, Oreus, inferi, mors. These are its meanings in the Classicks. The word Oreus, though of Latin use, well expresses the meaning of the word Hadees. Oreus is State, House, place, or receptacle of the dead. The Greek word Katachthorioi answers well to the Latin inferi. They both signify the persons under the earth. I do not remember a place in either testament where Hedees means Death. There is one portion which I have seen in which the word death occurs, where the word is Hadees in the LXX. But the reading in the LXX is I suppose different from the Hebrew. Job 38, 17. Have the gates of death been

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opened unto thee? or hast thou seen the doors of the shadow of Death. In the last sentence Hadees is in the Greek. But I should read the sentence thus, from the LXX. Have the gates of Death, (thanatou) been opened to thee from fear? or have the keepers of the gates of Hadees been afraid when they saw thee? We have the Greek word Thanatos rendered Death, Taphos a Tomb, mneema and mneemeiou a sepulchre, and Hadees, which has been rendered graro, pit Hell. The word properly rendered Hell is Gehenna; that rendered pit is lakkos.

I shall from the above draw the conclusion that Hadees means the place of departed spirits. Its composition given above, forbids us to translate it by the word *grave*. Its meaning I shall also endeavor to ascertain from its use. I remark again, however, that as it denotes something or some place that is not seen, we cannot translate it by the word grave; because the grave is something that is seen; its width, length, breadth and depth are known and seen by men. Hades represents some place the depth of which is unknown; the depth of which is contrasted with the height of heaven. Job. xi, 7, 8, read thus: Canst thou find out the Almighty to perfection? As high as heaven; what canst thou do? deeper than Hadees; what canst thou know? We see, in this instance, Hadees in depth is contrasted with heaven in height. Who would think of contrasting the height of heaven with the depth of a grave or sepulchre, which would not exceed six or ten feet? Hadees is found Isaiah xiv, 9; the prophet is speaking of the king of Babylon: "Hadees from beneath is moved to meet thee at thy coming. It stirreth up the dead for thee, all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations." Hadees here represents the place of the dead where all are assembled. The reader is forced to think of beings with powers of perception. The kings of the nations rise to address him as he descends. They are moved to meet him. No person could think of the dead bodies of the kings of the earth thus moved, and thus speaking to one coming among them. But the following language makes a very clear distinction between the bodies of those kings and the place of the bodies, and their spirits and their place: "All the kings of the nations, all of them be in glory, every one in his own house; but thou art cast out of thy *grave* like an abominable branch." We see here the honorable burial given to the bodies of the other kings; but this king of Babylon is cast out of his grave, or "on the mountains," as the LXX has it. He was not buried at all; but he descended to Hadees, where were all other departed spirits. Again, (verses 14, 15,) the king of Babylon is represented as saying, "I will ascend above the heights of the clouds; I will be like the Most High." Yet, says the prophet, "thou shalt be brought down to Hadees, to the sides of the pit." For the expression, "sides of the pit," the Greek has "foundations of the earth;" which "foundations of the earth" must be much lower than the grave. But in this place the height of heaven is again contrasted with the depth of Hadees.

Whatever men may be disposed to say respecting the Witch of Endor, the circumstances very clearly are against the idea of Samuel's body's being raised out of the grave. "Bring me *up* Samuel," said Saul. "Why hast thou disquieted me, to bring me up?" are the words of Samuel. We cannot suppose that Saul had any idea of bringing up from the grave the body of Samuel. The whole affair proves clearly that there was something more than body there, brought from some other place than the grave.

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The Apostle Paul speaks of being in heaven, on earth, and under earth. The Epouranioi, or heavenly inhabitants, are contrasted with the Katachthorioi, or those under earth. These Katachthorioi are the Inferi of the Latins. Nor will it answer for any one to say that those Katachthorioi are the buried bodies of men; for they are spoken of as being of understanding and perception.

The case of Lazarus and the rich man, is another in point. "The rich man lifted up his eyes in Hadees'—"He died and was buried." Now, any one knows that he could not lift up his eyes in the grave; nor could his body be tormented. The Savior says that God is able to destroy both soul and body in Gehenna, Hell—not in Hadees. Lazarus was carried by angels to Abraham's bosom.—There was a gulf between them, that could not be passed. One was comforted, the other tormented. This case shows Hadees to be not only the place of all the dead, but that there is a separation between the dead, the just and unjust. I think that portion in which the rich man was, is the prison of which the Apostle Peter speaks, wherein are confined the souls of the antediluvians, with the souls of all the unjust, until the judgment of the great day.

The Psalmist David said of Christ, that God would not leave his soul in Hadees, nor suffer his flesh to see corruption. The flesh of Christ was in mneimeion, a sepulchre, his soul was in Hadees. That portion of Hadees called Abraham's bosom, was the abode of his spirit during his death. This is too plain to require argument. The distinction which Peter makes between the flesh and the soul of Jesus, presents the case so strikingly, as to leave no room for doubt on the subject. Hadees, then, is demonstrated to be the abode of the spirits of the dead.

Unfortunately for the English reader, the words Hadees and Gehenna have been rendered, by the kings translators, *Hell.* There is a wide distinction. In the 20th of Revelation, we are told that Death and Hell are cast into the lake of fire. We understand that Hell is a lake of fire. Then Hell is cast into Hell. But Hadees is cast into the lake of fire. Here the place containing the dead, is put for the dead whom it contains—a very common figure of speech. In Rev. vi, a pale horse is seen; Death sits on him, and Hell (Hadees) follows. How very fit the representation! Death kills the bodies of men, and Hadees, the place of the departed spirits, is represented as following, as if in readiness to receive them as soon as they have put off their mortal tabernacles.

Thou Capernaum, which art exalted to heaven, shalt be thrust down to Hadees. Here the contrast again takes place. The expression is figurative here, as in Isaiah xiv, 14, 15. Let every one know, however, that figures are borrowed from literal things. Heaven is very high; Hadees is very deep: though Capernaum had been exalted very high, it should be brought down very low.

The word abyss is sometimes used in the sense of Hadees. Romans x: "Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down) or, Who shall descend into the deep? (Greek, abyss) (that is, to bring Christ again from the dead.) Now, to speak of the grave as the abyss, is without example. The word abyss is also applied to the ocean, as being of unknown depth.

I remark on the word Hadees, that it is never used to signify many places, but one place, the place or receptacle of the dead. There may be innumerable mnemata, (sepulchres,) taphoi, (tombs,) but only one Hadees. I have heard it said that the Jews learned their ideas about Hadees from the Chaldeans, during

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their captivity. This I think without foundation; for we see the word used by the patriarchs, by Moses, and the prophets. Whence the idea originated, I am not able to say, unless we conclude it was a matter made known by him who alone could have a knowledge of it. I think that man could hardly have originated the idea. The Latins and Greeks have, I think, borrowed it from the Scriptures, and added much to it. Why the spirits of the dead should be supposed to be under the earth, I know not. This idea does not, however, constitute an objection to the idea of such a place as Hadees. Because we are not able to give an account of the locality, we should not therefore reject the idea of such a place. I am persuaded, that if a man should be called on to say where what we now call heaven is, he would be as much puzzled for its locality as any one would be for the locality of Hadees. No one thinks of rejecting the idea of heaven because of this difficulty. Let each one act thus with respect to this subject. These remarks must suffice for the present.

HENRY T. ANDERSON.

EXTRACT OF A LETTER FROM T. CAMPBELL.

To the Editors of the Christian Review:

The followiug is an extract from a reply to a letter addressed to Brother T. Campbell, in regard to praying for the Holy Spirit. Believing its contents would be read with interest, and profit, by many, I have procured the consent of the writer for its publication. R.

"Into what were you baptized? Was it not into Christ? Gal. 3, 27. Into one body? Cor. 12, 13. And if so, are we not divinely authorized to pray for the enjoyment of the Holy Spirit of promise. See Luke, 11, 13. And does not the Apostle pray most earnestly for the believing Ephesians, "that they might be strengthened with all might by the Spirit." Eph. 3, 14, 21. Indeed, without his indwelling presence, and influence, we can do nothing spiritually good; so that "if any man have not the Spirit of Christ, he is none of his;" and it is only as many as are led by the Spirit of God, that are his acknowledged children. Rom. 8, 9, 14. Therefore we are baptized into the name of the Holy Spirit, as well as of the Father, and of the Son. For as our baptism is, on our part, the divinely appointed act of confessing our belief of the Gospel; so on the part of Heaven, it is the divinely appointed means of acknowledging our new relation to the Father, as our Father;—to the Son, as our Redeemer;—to the Holy Spirit, as our sanctifier. So that our adoption into the family of God;—our redemption by the blood of Christ;—and our sanctification by the Holy Spirit, are signified and sealed to us in our baptism. Thus by one Spirit are we all baptized into one family; and so become sons and daughters of the Lord Almighty:—into one Body of Christ; and so become Christians:—into one Holy Spirit; and so become Saints; that is holy persons. For we have all been made to drink into one Spirit. 1 Cor. 12, 13. And are thus made partakers of the love of the Father, of the grace of the Son, and of the fellowship of the Holy Spirit.

Now this is the very Gospel, the good news, into which we are scripturally baptized, if so be the Gospel is duly exhibited and realized. For it was the love of the Father that sent the Son to seek and to save the lost. John 3, 16. And it was the love of Christ, which passes knowledge, that induced him to give himself for us, that he might redeem us from all iniquity, and purify to

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himself a peculiar people, zealous of good works." Eph. 3, 19. Titus, 2, 14. And it is this love of God, and of Christ, shed abroad in our hearts by the Holy Spirit, that fills our souls with the blissful assurance of sin-pardoning mercy, and sanctifying grace. Rom. 5, 5. Thus causing us to rejoice in hope of the glory of God. For which blissful purpose the Apostle ceased not to pray for the believing Ephesians, "That the God of our Lord Jesus Christ the Father of glory, would give them the Spirit of wisdom and revelation in the knowledge of him, &c. Eph. 1, 16, 17.

Now, surely, the divine declarations, invitations, and promises; and the recorded prayers of our Lord and his Apostles for his people, are our directory, to teach us for what we ought to pray. And also, that what we truly desire and ask, we should ask in faith, not doubting the divine goodness or veracity; having the blissful assurance, "That if we ask anything according to his will he heareth us," and, if so, "that we have (granted) the petitions, that we desired of him." Consequently, that we shall surely receive them;—that they shall be accomplished. See 1 John, 5, 14, 15. We would just observe here, that as many of the things for which we are authorized to pray, stand connected with the use of certain means, we ought, therefore, in all such cases, never to neglect the proper use of the appointed means, "knowing that our labour shall not be in vain in the Lord;" "For without faith it is impossible to please God."

Upon the whole, "Salvation is of the Lord." "We are all by nature "dead in trespasses and sins." "There is none righteous, no, not one." But God, who is rich in mercy, for the great love wherewith he loved us in this wretched, guilty, perishing condition, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. For by grace are we saved by faith, and that salvation not of ourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created anew in Christ Jesus to good works, which God hath before ordained, that we should walk in them. Eph. 2, 1, 9.

Now, these Gospel declarations are the sole and adequate foundation of the believer's confidence, and blissful hope of an inheritance, incorruptible, undefiled, and unfading, reserved in heaven for all such characters, who are kept by the power of God through faith, unto a salvation, ready to be revealed in the last time. 1 Pet. 1, 2, 5. Paul in like manner addressed the believing Philippians, See chap. 1, 6. "Being confident of this very thing, that he, who has begun a good work in you, will perform it till the day of Christ." Thus the believer's confidence is divinely sustained by the divine immutability. See Rom. 8, 28 —39.

Having then, dear Brother, such a foundation of confidence, the believer of the blessed Gospel has nothing to fear, in the due use of the divinely appointed means of enjoyment. "For every one that asketh, receiveth;—our heavenly Father giveth the Holy Spirit to them that ask him." Are we then convinced of the heinous nature, ruinous effects, and terrible consequences of sin, so as to be sincerely desirous to be delivered from the love and practice of it? And have we been led by the Gospel, to look to, and to rely upon, the blood and Spirit of Christ for deliverance from the guilt and practice of it?—To the former for our justification:—to the latter for our sanctification. If so, we are

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authorized to believe, that He who has begun this good work in us, will enable us to perfect it. May the good Lord enable us so to do."

THOMAS CAMPBELL.

JAMESTOWN, OHIO, 1st SEPT., 1844.

Herewith you have Eld. Thomas Campbell, on praying for the Spirit.

I should like to know whether it be not skeptical to pray for that which we have already received? Did any who received the Spirit, in ancient times, pray for it afterwards. The promise of the Spirit to the Apostles was on this wise. "He shall abide with you forever." Would it not be as rational for a man who had received remission of Sins, to ask God to forgive him a second time, as for one who had received the Spirit to ask for it again, and again? W.

EDUCATION.

To talk of reforming society by merely preaching the Gospel, and baptizing believers into Christ, is futile in the extreme. The mass of professors of religion are as anxious for the wealth, glitter and honor of the world as those who openly avow infidelity. The young are generally devoted to dress, gaiety and the fashionable amusements of the country, still they "*break the loaf*" on Lord's day, and "hear preaching" with the impression they are heaven-bound.

The evils in religious society are too many for enumeration, and too enormous to mention.—Will religion as now practiced insure the joys of heaven? What shall be done? The secret consists in reforming the Education of the times. I do not mean, a change with teachers, or some minor improvements for the young while at school. Society—old and young must be educated.—To accomplish this, Physical, Intellectual and Moral training must become the daily pursuits of society. No system of education or religion can reform or permanently improve society unless industry,—daily labor, is made the basis. This is God's order, and education and religion must fail in any organization of society where this plan of Heaven is not regarded. A community of people who will live economically, and cooperate to each other's advantage, can make bountiful supplies for themselves, have to give to the needy, and grow rich by a few hours daily, and well directed labor. Another portion of time should be devoted by old and young to the cultivation of the mind. From four to six hours might, and should be given every day to the study of science, languages, history and the acquisition of all useful knowledge. Old and young should also spend a few hours daily in religious science and exercises.—Where, at this day, is an industrious, intelligent and pious church of God? Who will answer this question, or tell how such society can be formed? There are truly intelligent and pious individuals, but for want of organization, their efforts are but feeble, and their influence is circumscribed.

T. F.

FEMALE EDUCATION.

Glad I am to see that Bro. W. S. SPEER has taken a wife as every young man should do, and that he and his "sister wife" intend to devote themselves to the training of young Ladies. Sister S. was a diligent pupil of the writer several years, and I hope success will attend this laudable undertaking. T. F.

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EXPLANATION OF EPHESIANS II—8.

"*For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God.*"

To what does the adjective pronoun *that* refer in this passage? This question has been answered three ways: 1, to Grace; 2, to Faith; 3, to Salvation, (included in the verb saved.)

The last is unquestionably the correct answer. I support it in two ways: 1st, the analogy of the English language; 2dly, the gender of the pronoun in the original.

1. The analogy of the English language. "He collected a hundred dollars, and *that* after much trouble." What does *that* refer to here? To dollars? No; to the action of collecting. Again, take a passage from the Bible; turn to I Cor., vi, 6: "But brother goeth to law with brother, and *that* before the unbelievers." To what does *that* refer in this verse? To the action or process of going to law.

2. The gender of the original pronoun. If the foregoing is not satisfactory, what I am about to offer will settle the matter beyond the possibility of contradiction.

The original for *grace* is *charis*, placed here in the dative, *chariti*, a noun in the feminine. The word for faith is *pistes*, placed here in the genitive, *pisteoos*, also feminine. Now, it appears that the original for this little word *that*, about which there has been so much controversy, is *touto*, neuter! Is there any law for a pronoun in the neuter referring to a noun in the feminine? But can *touto*, upon strict rule, refer to salvation? Yes. Turn to the Greek lexicon, and you will find *sootaerion* (salvation) neuter.

But, to lay aside the grammatical criticism on this passage, let me ask the friends who resort to it in order to sustain their doctrine of mystical spiritual influence, a question or two. Let us admit that faith is the gift of God—how does God give it? How does he confer all his favors on man, in nature and in grace? He gives him food and clothing. Does he prepare his diet for him and then opon his mouth for its reception? Does he prepare the cloth and put it on his back? It would be an insult to the meanest mind, to give an answer to such queries.

Dear reader, has not a kind and indulgent God adapted himself to man in the system of grace, upon as rational principles as he has in the system of nature? Has he not sent his son to die in order that man might live? And did not the blessed Savior present himself to the world lying in sin, as the great object of faith? Did not the Apostles proclaim the crucified, buried and arisen Son of God as the only being by whom salvation could be secured? Yes, they did. And what was necessary on the part of man? I answer, briefly, *Faith* and *obedience* of the Gospel. But how comes Faith? *Faith comes* by *hearing*, and *hearing by the word of God*. Now, all this is in truth the gift of God. He has *given* us minds capable of understanding his holy word—minds capable of appreciating the value of eternal truth—capacities for hearing the word, believing it, and obeying it; and if we sit still and expect God to infuse faith into us by an immediate agency of his Holy Spirit, we are just as unreasonable as the man would be to stand still naked and hungry in the opon air, and cry out to God to feed and clothe him.

He that hath ears to hear, let him hear. W. J. B.

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TO YOUNG LADIES.

I promised to address you on the Gospel of the Son of God—given for the salvation of a dying world. Paul in a few short sentences presents its leading principles. Moreover, brethren, he says, I declare unto you the Gospel, by which you are *saved*, if you keep in memory what I preached to you. I delivered unto you, first of all, that Christ died for our sins, according to the Scriptures; secondly, that he was buried; and thirdly, that he rose from the grave, according to the Scriptures. To prove his assertion, he adds, that he was seen of Cephas, then of the twelve, then of five hundred brethren at once, of whom the greater part remain unto the present, but some are fallen asleep. These few items contain the Gospel, by which Paul says you are to be saved.

Matthew, Mark, Luke and John are more diffuse. They give not only the facts aforementioned, but also a minute account of his life. You ask how this Gospel is to save you? You will find information on this subject by reading the directions given before the ascension of the Lord. To his disciples he says, "Go ye into all the world, and preach *the Gospel* to every creature: he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Luke tells, that repentance and remission of sins should be preached in his name, beginning at Jerusalem. Have you ever noticed in what part of the Bible this beginning is recorded? Read through the 2nd chapter of Acts.—Pardon of sins through a crucified Redeemer, is there for the first time set forth for the acceptance of the human family. Peter is the man authorised to proclaim it, and in the majesty of one commissioned from on high, he stands forth and announces that Christ had died, was buried, and had risen from the dead to save the world. At first you see that his hearers are mocking and deriding him; but as he progresses in his discourse, he convinces them not only that Jesus died, but that they were his murderers. He produces in their mind a strong faith that these things are so, and as proof of it, they cry out to know what they must do. It is not necessary here to give you his answer, but will only enquire what caused so great a change in their conduct? You will not hesitate to reply, that it was their faith. You know if they had not believed, nothing he said would have had any effect. We will then first talk a little about faith. In order better to understand it, we ask your definition of faith. Any of you will say, faith simply means belief. I have faith in my mother, when I believe that she in all cases speaks the truth. When she affirms any thing, I believe it.—Just so, and it is exactly the same exercise of the mind when you believe that God speaks the truth to you. If we ask how faith in God comes, Paul answers, that faith comes by hearing, and hearing by the word of God. If this be true, is it correct for you to PRAY for faith? You have heard there is such a place as Paris, or London; you don't pray to believe it, I imagine. No, in this case you exercise good common sense. Your faith rests upon testimony—testimony that cannot be contradicted. It did not come from praying, then; it came from hearing, and hearing from the word of man. Now, you can receive and possess unshaken faith in the word of your fellow creatures; but when the word of Heaven is presented for your belief you say, Lord give me faith, make me believe. Is it not equivalent to saying, Lord, I have not confidence in the truth of thy word, make me believe it? You may offer this prayer until the loud clangor of the last trump bursts upon an astonished and God-forgetting world, and it will never be answered. God has not promised to *make* you

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believe his word. He has given you the New Testament, containing the history of the Saviour, who lived, died, and rose again for your salvation. He has given you intellect to comprehend it; and if you wish to have faith in this Saviour, you have to study its sacred pages, and learn of his love, his wondrous power, his sorrows and sufferings. When you understand and believe what is there recorded, you have all the faith a mortal can have. The first four books are given to make you penitent believers. You see then faith, as Paul tells you, comes by hearing, and hearing by the word of God. Never insult the throne of Heaven by praying to believe his word, as though it were not worthy of all confidence. We will go farther, and see what was next commanded the Jews, after they had faith. In hopes you will study the word of life,

I remain your friend, LUCY.

FRANKLIN COLLEGE.

The land, dwelling houses, &c., connected with Franklin College, has cost from 12 to 15 thousand dollars, and the College buildings will cost from six to eight thousand dollars; making in all, at least twenty thousand dollars. To the amount of fifteen thousand dollars has been raised by two individuals, but there is a deficiency to complete the building of five thousand dollars—perhaps more. Of this amount about fifteen hundred dollars has been subscribed by the friends of learning, and one thousand has been taken in stock; but yet we lack from three to four thousand dollars to complete the improvements. This amount has to be paid January 1845, and January 1846, and I can scarcely conclude the public will let this debt hang over an Institution which of all others in the country promises most benefits to the rising generation. Subscriptions at the times specified would be gladly received. But we have the most favorable proposition ever made to present. To any one who will pay to the Treasurer of Franklin College ONE THOUSAND DOLLARS, the Trustees will grant the privilege of sending one Student forever free of cost for boarding and tuition, and to make the investment sure, a lien will be given on real estate. To any one who will give five hundred dollars the privilege will be granted of sending a Student forever free of cost for tuition fees. A less amount may be owned as stock, or given as a donation. One Methodist gentleman has taken a scholarship at a thousand dollars, and I appeal to the friends of knowledge, while I affirm this is the best investment a man can make for his family, his relatives or for posterity. Who will do likewise?

T. FANNING, *Agent.*

"CO-OPERATION MEETINGS."

The readers of the REVIEW no doubt have observed that a Co-operation meeting has been appointed by Bro. W. S. Speer at Friendship, Williamson County, embracing the 3d Lords' day in Sept. and another has been appointed at Cripple Creek, Rutherford Co. for the 4th Lords' day in Sept. In reference to those meetings I am not prepared to say which will prove the co-operating assembly, but as brethren have promised to attend both, I hope each will go on, and the brethren will exert themselves to the utmost of their ability to advance the Redeemer's Kingdom. T. F.

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FUNDAMENTAL ERRORS.

To the Editors of the Christian Review:

We have heard much in our day of fundamental truths, essential truths, &c. But are there no fundamental errors? We will specify two or three.

1. The Pharisean Scribes taught the Jews to expect that their Messiah would be a Martial Deliverer, who would come riding upon the clouds of heaven, with power and great glory, and who would break the Roman yoke from off their necks, and who would lead them to conquest, to feasting, to merriment, to sensuality and universal monarchy, and that Jerusalem would be the metropolis of this splendid monarchy, and that all the Jews would share in its blessings. This one fundamental error was the rock of offence—the stone of stumbling against which their vessel stove and sunk to rise no more. The whole institution of Moses, all the prophets, and the Psalms, taught a different doctrine, taught that the Messias must suffer, that he must be low, despised and rejected of men—Isaiah 53. He must be led as a sheep to the slaughter—see Psalm 22, and all the Psalms. See Luke 24th chap., Daniel 9th chap. This one error proved the ruin of that nation, of their eternal overthrow, in despite of all that their own Moses, the Prophets and Psalms—in despite of all the miracles and sermons of our Saviour and the Apostles, they crucified him and his Apostles. Miracles will not remove prejudice. This prejudice was *their unpardonable* sin. Their traditions nullified and rendered powerless the law and the prophets. Let Christians beware that they do not shipwreck on the same rock.

A second fundamental error. The whole Catholic institution is built upon one *religious lie*—the misinterpretation and perversion of one single passage of Scripture,—Thou art Peter, thou art Prince of the Apostles—thou art the vicegerent of Christ, I will build my church on you, Peter,—we are your successors. This is the cage of unclean priests,—the tap-root of the Papacy,—the den of those hissing and poisonous vipers,—the mint of the Papal wealth, the golden mine of all her glory, the perennial fountain of all her corruptions. This assumption is contrary to Scripture, history and fact.

Saint Peter sat by the celestial gate. His keys were rusty, and the lock was dull, so little trouble had been given of late; not that the place was by any means full, but since the Gallic era, "eighty-eight," the devil had taken a longer, stronger pull, and a "pull all together," as they say at sea—which drew most souls another way. What arithmetician on earth or angel in heaven can calculate the evil, mischief and ruin that has accrued to the world during the last twelve centuries, by the belief of this one lie? Who can tell how many souls will suffer the vengeance of eternal fire through all the countless ages of eternity, by believing this lie? The effect of that Jewish delusion clings to them to this day, and will while time endures hang upon them like an incubus; and so will this other fundamental Catholic error remain while there are hearts susceptible of error as well as of truth. Both these errors originated with men, and have been propagated by men, and both for the sake of present advantages. The spirit of God did not originate these errors.

Having named the Jewish and Catholic fundamental error, let me name one or two Protestant errors. First, the idea of man's being mystically regenerated before faith in order to faith, without knowledge, without the use of any of his rational powers;—without this regeneration or revelation, he cannot read,

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hear, believe, nor act understandingly. What mischief and ruin has this one Protestant lie effected! How many worthy and fine men and women have been deprived of the benefits and enjoyments of christianity in this life, and have died in their sins, under its influence, during the three last centuries,—who can tell? This lie is the foundation of corrupt Protestantism—of all Protestant sectarianism. Many, very many are now living under its blasting influence, who are under sectarian influence, and beyond our reach. This donothing system, waiting for grace to fall upon them as dew and rain fall from the heaven, and as the Lord rained manna upon the Jews,—this law-making, or putting the finishing hand to God's work, is another capital error,—one of the first magnitude. I might have stated that the devil ruined our race by one lie—he first spiritualized the Scriptures,—he substituted his word in the place of God's,—he put a lie in the place of truth. O Lord, banish and consume all these lies from the earth!

J. CREATH, JR.

ELDER AND BISHOP SYNONYMOUS.

LIBERTY MEETING HOUSE, JACKSON CO., ALA., JULY, 1844.

BRO FANNING:—In your last No. of the Review, you say, "Who will undertake to prove that Elder and Bishop are synonymous?" I do not, by any means, think myself qualified to give you instruction on this grave subject; but allow me to present a few words for your consideration, touching this question—will you hear me?

I am not going to try to make it appear that Elder and Bishop are synonymous in their usage, in Scripture, at all times; but I do think it certainly is obvious to any close observer, that they sometimes signify the same.. For a proof of this, let's notice Paul's letter to Titus, 1st chapter, including the 5th, 6th, and 7th verses. Says Paul: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not greedy of filthy lucre," &c. Now, if Elder in this case signifies "old members of the church," what does the word ordain mean, or for what purpose is it used? Inasmuch as the word ordain means to appoint, to what, I ask, were they appointed, but to the duties of the office? Now, Bro. Fanning, you too well know, that Bishop, in the foregoing example, could be substituted for Elder, without violating any good rule, to entertain one single doubt about the matter. Then it reads, or should read, thus, "and ordain Bishops in every city," &c.

I know quite well, that there can be, and are, many old members in churches who are not Bishops, though Elders or Seniors, and I know just as well, that it is impossible to have gospel qualified Bishops, without said Bishops being Elders or old members of the church; but all this does not, by any means, prove that Elder and Bishop are not synonymous, sometimes at least. Then, if they can be substituted one for the other, why not "talk about the Elder's office"? This is an important subject, and I feel my inability.

Yours in hope, W. B. RANDOLPH.

REMARKS.—The term Elder is an adjective, or descriptive, and is employed to designate a qualification. Elders, or Seniors, could be ordained or set apart to be Bishops; but how one can be ordained to be an *old man*, I cannot so well understand. To supply Bishop for Elder, makes nonsense of the whole subject. To talk of ordaining a Bishop to the Bishop's office, is extremely preposterous. We might call a lawyer a judge, but to say therefore the terms are similar, is childish; and it is right to say Bishops are Elders, but then to affirm the terms are of the same import, is confounding the different parts of the Bible.

Read again.

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THE VALUE OF THE BIBLE.

Suppose a person, compelled to quit a foreign Country, were invited to return home to receive a large possession which his father had promised him. Suppose he were entirely unacquainted with the road he had to go, but knew that it was often rugged, difficult and dangerous; that there were also many false guides to mislead him, and many enemies to encounter; and that thus he would be exposed to the loss not only of his promised possession, but of every thing he had and even of life itself; what would be such a person's first enquiry? where can I get a sure direction? Is there any one who will defend me from my enemies? With what delight he would hear, "your Father has given you a plain, full and particular direction, and an all-sufficient Protector." How diligently he would look at this direction as he went along, and how entirely he would trust his Protector!

Gentle reader, this journey is the Christian's life: God is his Father; Heaven is his home; eternal Bliss is the promised possession; Christ is the all-sufficient Protector, the Captain of our Salvation, who has himself gone the road, and conquered every enemy, and who now guards and defends as many as commit themselves to him; and *the Bible* affords a sure direction to Heaven and everlasting bliss. "The testimony of the Lord *is sure*, making wise the simple."

By means of the Bible, God himself condescends to direct your path. In all important points, it is *so plain*, that "he who runs may read." It is also *so full and particular*, that you will find in it something adapted to remove your most perplexing doubts, and to guide you aright in your greatest difficulties. Its fulness speaks its divine Author.

Some, perhaps, may say, how am I to know that the Bible *is true?* I will tell you how. Bad men could not write a book so plainly condemning all sin. Good men would not have deceived mankind by pretending that an invention of their own was a divine revelation, especially when they were likely to get nothing by this deception but reproach, imprisonment, torture and death. Its doctrines and precepts are evidently superior to all human wisdom. It gives you an account of various *miracles* which were wrought in the midst of vast multitudes. There are also various *prophecies* in the Bible, such as those respecting the fall of Babylon, the dispersion of the Jews, and the appearance of the Messiah. These, and many others, are all well known to have been written long before the events which they relate could have taken place; and their manifest accomplishment is abundantly sufficient to satisfy every sincere enquirer respecting the truth of the Bible. These evidences have convinced good and wise men, in all ages, that *it is true.*

But the Bible is not only true—it contains a revelation of the will of God.—It is expressly declared, that "all Scripture is given by inspiration of God." "Holy men of God spake as they were moved by the Holy Spirit." By inspiration is here meant, "such an immediate and complete discovery to the minds of the sacred writers, by the Holy Spirit, of those things which could not otherwise have been known, and such an effectual superintendency as to those matters which they might be informed of by other means, as entirely to preserve them from all error in every particular which could in the least effect any of the doctrines or commandments contained in their writings."

As all men have sinned, the Bible is above every thing valuable, since it is

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addressed to sinners, and discovers to us the person, character, and offices of Christ the Saviour. It is this discovery which throws a peculiar splendor on the pages of the Bible. That important question, What must I do to be saved? is here alone satisfactorily answered. Forgiveness of sin, through the name of Jesus Christ, reconciliation with God, peace of mind, and a solid ground for the Hope of immortality and eternal life, are clearly set before us in the Scriptures, and freely offered to our acceptance, through the mediation of a Savior.

Finally, the Bible is the only unerring standard of religious truth, the source of all religious knowledge. It has "God for its author, Salvation for its end, and Truth without mixture of Error for its contents."

BICKERSTETH.

TO THE READERS OF THE REVIEW.

The present No. is the last but two of the first Volume of the REVIEW, and we take this occasion to return our grateful thanks to many friends for their kindness in circulating our work, and we wish to remind our readers, that the Publishers in establishing the REVIEW, incurred considerable expense in purchasing new Type and Press, and again call upon every Subscriber we have, to use her or his influence in its further circulation. We have a considerable lot of Back Numbers to send to each new subscriber, and we most respectfully ask our friends to send in their orders for them, as fast as possible, at only $1 per Volume. Calling upon our Teaching Brethren, and Evangelists to use their exertions in their several meetings, to procure new Subscribers. Will you rally to our aid, and give the REVIEW an extensive and wide circulation. Please take these matters into serious consideration, as we wish to promote your interest, by placing the work in the family of every neighbor we have in the South West.

Those of our readers who wish the REVIEW for 1845, would do well to send in their Dollar, before the close of the year—as our terms are cash in advance. We earnestly entreat our brethren to solicit subscribers.

THE AGRICULTURIST ALMANAC, FOR 1845.

The above ALMANAC, highly illustrated with Engravings, and containing much valuable and interesting matter for the Farmer, Gardener and Poultry Raiser, can be found for sale at the Agriculturist Office, the Bookstores and several other places in our City. Having been highly complimented by many of our Editorial friends and neighbors, we respectfully ask the encouragement of the public. To Country Merchants we give a fair opportunity of freely circulating the above work, having put them down at a low price.

CITY BOOKSTORE, NASHVILLE.

We take the present opportunity of saying to the readers of the *Review*, that should they wish to purchase Books, Stationery, &c. the present season, to call on MESSRS. BERRY & TANNEHILL, of this City, where any amount of Law, Theological, Miscellaneous, School and Blank Books, can be procured at the shortest notice; with a large and splendid assortment of new and rare works daily expected. We earnestly request our friends to give them a call, knowing every possible exertion will be made to render entire satisfaction.

INTERESTING.—To receive a communication of three pages of manuscript for the *Review*, and have to pay 50 cts. Postage.

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ON THE DEATH OF A. Q. CRIHFIELD.

I ask'd the winds that around me blew,
The zephyrs and breezes and storms,
If aught of a land of bliss they knew,
Where sickness nor sorrow alarms?
The zephyrs fainted, the breezes sigh'd,
The storms, in the grandeur of wo,
As passing the circuit of earth, replied,
"*No! mortal disconsolate, No!*"

I ask'd the moon, whose pale teary face
Shone darkling, night's sister and queen;
I ask'd all the stars to point the place,
If aught of that land they had seen?
The moon beam'd dubious in tears of blood,
And shed her dim mantle below,
And stars that encircle the throne of God
Said, "*Mortal disconsolate, No!*"

I ask'd the sun, as he rose at morn,
I ask'd him at noon and at ev'n,
If those his bright beams a land adorn
Where rest to the weary is giv'n?
He veil'd his visage while Jesus died,
And gave dying mortals to know,
He claimed not the glory, and, veil'd replied,
"*No! mortal disconsolate, No!*"

I ask'd the earth if an isle she own'd,
In Eastern or Western domain,
Where man in his majesty enthron'd
Reigns monarch of death and of pain?
I heard her answer in sighs and tears,
In anguish and travail and wo,
As heavily rolled her ling'ring years,
"*No! mortal disconsolate, No!*"

I ask'd Philosophy if she knew
Where those happy regions appear,
What portals we enter, who bears us through,
Or what is to hope or to fear?
She hung her head and her doubts express'd,
Nor farther than doubting could go,
Then lifting her dreamy eyes confessed,
"*No! mortal disconsolate, No!*"

I ask'd the BIBLE if IT could tell,
Or teach me the way to the place?
And all the great works of Immanuel
In peace to my soul answered "YES!"
"*I am the Way, and the Truth, the Life,*"
Said JESUS, almighty to save:
Farewell, then, vain world of sin and strife,
I'LL ENTER THAT LAND THROUGH THE GRAVE!

NASHVILLE BOOKSTORE, COLLEGE STREET.

We would call the attention of our readers to the above Establishment of Messrs. EICHBAUM & SMITH, where they keep constantly on hand a large and varied stock of Law, Medical, Religious, School, Miscellaneous and Blank Books, of all descriptions, and should our friends wish to procure the writings of A. Campbell, they can easily do so by calling at the above concern. Will our friends give them a call, assuring them all satisfaction will be rendered.

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NEWS FROM THE CHURCHES.

ROUND LICK, SEPT. 11, 1844.

DEAR BROTHER FANNING:—Last month I performed a tour in the hill country of Tennessee, through the counties of Overton and Jackson. We have many more churches and brethren in those counties than I was aware of. In the month of July, I was informed that the brethren at Livingston had requested me to visit them. Being unacquainted with any one of them, I addressed a letter "To the Church of God at Livingston, Overton county, Ten." When I arrived, I learned that the Post Master, a *Baptist* brother, had delivered the letter to our brethren! Meeting commenced at Livingston Friday night before the second Lord's day, and continued till Tuesday night. I soon became acquainted with many interesting brethren, and citizens of this pleasant village and its vicinity. Brother Clarke of Kentucky had labored here some eighteen months previous, with much success, and will long be remembered by many won to the truth by his preaching. The church numbers about 50. The Elders are brethren Grace, Cash and Allen. Six members were added during my stay. This church, as most others, has had some severe trials, but is in a tolerably prosperous condition. According to the information I received, there are eight churches in the county, numbering, upon an average, about 70 members, making, in all, about 560. I had the pleasure of forming an acquaintance with several preaching brethren. Brethren Louis Stover, Willis Huddleston, Nathaniel Fisk, Wm. Stewart, Allen Scott, Jesse Sewel, Stokely Huddleston, Louis Stover jr., John Hill, and Levy Morgan, live in Overton. I had the pleasure of hearing Father Stover and Brother Fisk.

From Livingston I traveled north to Obed's River, thence down the river to the Cumberland, thence down the Cumberland, through Jackson county, to Bagdad. In Jackson, I was informed, there are 9 churches, averaging about 100 members, making about 900; making in the two counties about 1500. I held four protracted meetings in these counties. The last meeting was held near Fort Blunt, by Brother John N. Mulkey and myself. Bro. Mulkey is a son of Father John Mulkey, who is still living to see the fruits of many years labor. Brother Newton is an interesting and very efficient evangelist. By his zealous and persevering efforts some 60 additions have been made to the churches in Jackson, during the two last months. I had the pleasure of spending about one week with him, during which time we had some 15 additions. I left him in the midst of a very interesting meeting, which, I have since been informed, resulted in the conversion of many persons. Overton and Jackson constitute an interesting and very important field for Evangelical labors, and much good might be done by experienced and competent workmen. The brethren, though in moderate circumstances, are liberal, and would, no doubt, sustain an able Evangelist. Brothers Stover, Fisk and others of Overton, are able and most excellent Teachers; but age, infirmity and the care of families, prevent them from devoting as much time as is necessary to carry on the good cause. The brethren are anxious to receive the assistance of those who labor in word and doctrine. Some thirty accessions to the truth, was the result of my tour.—"The Bible, the whole Bible, and nothing else but the Bible," is triumphing gloriously. Baptists, Methodists and Presbyterians, are giving up their traditions, and uniting with us on the old foundation, in considerable numbers, in different sections. During my visit to the hill country, one Presbyterian, four Method-

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ists, and two *Baptist Families*, were redeemed from partyism. Recently, in Cannon county, Brother Jones and others held a protracted meeting on Brawley's Fork, which resulted in the conversian of 38 persons, among whom were several Presbyterians, Baptists, and Methodists. I am now on a tour of protracted meetings in Wilson county. Last Friday night about ten o'clock, I buried one Presbyterian gentleman in the waters of Smith's Fork. His wife was a Baptist, but with her husband took up the line of march out of Babylon. Let us thank God and take courage. The weapons of our holy warfare are spiritual—the truth, the whole truth, and nothing but the truth—but mighty through God to the pulling down of party strong holds. The signs of the times are favorable—never more so. Last Monday Mrs. Johnson, of Alexandria, a Presbyterian lady, was baptized according to the ancient pattern shown in Mount Sion. On to-morrow a protracted meeting (if the Lord will) will commence at Bethlehem, in this county (Wilson), where we had last fall between 70 and 80 conversions at one meeting. Since that time the brethren have built a large frame meeting house, recently finished, and now ready to be occupied as the Lord's house. I hope we will have a good meeting.

Since writing the above, the meeting was held at Bethlehem, and resulted in the conversion of 21 persons. Brethren S. E. Jones, White, Dill, and myself, were the laborers. In the lively hope, J. J. TROTT.

Bro. "Review:"—Tell the brethren, that Brothers Dean, Curtis, and myself have just closed a protracted meeting at Sand Creek, 16 miles of Columbus. Eleven united; two from the Baptist Church, and of her brightest ornaments—one, a standard work, sister Skinner, from the Methodist. Brother Campbell's exposure of the corruptions and humanisms of this society, together with her own internal feuds, and broils, and divisions, are paralizing their influence.—Methodism has had its day in this government, and is destined to sleep with its fathers, in the sepulchres of forgetfulness.

The good old Baptists are coming to their "second sober thought." The recent debate between Messrs. Campbell and Rice is achieving more for the good cause of Messiah than all anterior efforts in this reformation. It will give an impulse to truth, whose fluttering agitations will not cease until Zion becomes convalescent. The Literati of my acquaintance understand the conundrum policy of Mr. R.; but it is too late in the intellectual day for such quibbles upon subjects of such magnitude as those debated. It seems difficult, with some, to class and locate Mr. R.'s powers. Some think he would have made a first rate second rate "limb of the civil law;" others think him altogether unqualified for the sacred functions of the pulpit, because of the deep bias of his mind, produced by a too long scholastic, Calvinian race o'er the turf of Westminster; others, that his mind is not sufficiently balanced for a successful logician; and others, that he would have appeared to much better advantage had he not been so unequally yoked. I opine that there are but few who believe that he is near the equal of McCalla. But, in my judgment, his *greatest* opponent was Divine Truth. Who can successfully combat divine truth. A man of Brother Campbell's gigantic mind and unrivaled skill in debate, and of his ripe age and experience, together with an inexhaustible fund of Biblical knowledge, connected with general literature and a methodically systematized mind, and above

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and still better than all, Almighty Truth on his side, must, must win and conquer, when the issue is between truth and error.

The Disciples of Christ, or the Christian Churches, in this section, are onward in their efforts for comfortable preaching houses. There are three or four within a short distance of Columbus going up. Praise to the brethren and liberal hearted friends.

All that is wanting here, to roll the car of gospel victory through the land, is sacrifice—sacrifice of world, time, effort—to contribute our substance, and time, and effort, and then to live out Christ in our families and neighborhoods, Church and state, is to triumph over error, sectarian opposition, this world, the flesh and the devil, the grave, its gloom—over doubts, trials, troubles, afflictions, persecutions.

HINT. If you have any energetic men, who wish to labor for the cause of Christ and do extensive good, tell them that North Mississippi is a goodly land. The soil is fertile, the clime salubrious, rivers navigable, country densely populated—and that too by a warm-hearted, enterprising and highly intelligent people. Come and cast your destiny among us; we will do thee good, and not harm. Will Brother JOHN M. BARNES visit us? There are many here who are anxious to hear his voice on the theme of Jesus Christ and the resurrection.

In hope of eternal life, JAS. A. BUTLER.

LITTLE ROCK, 24th Aug., 1844.

BROTHER FANNING—DEAR SIR:—I have waited long for a fair breeze to set out for the columns of the Review; but as yet nothing favorable has offered. Left this place on the 5th July, on a tour to Louisiana, to preach and attend what is called a co-operation meeting. In Claiborn Parish, La., we met on Thursday before 3d Lord's day of July. The meeting continued until Monday, during which we had a fine opportunity to speak in the name of the Master. Every ear was open; not a word was lost. It may be said that the gospel is fully laid before that people. The public mind has been disabused, mountains of prejudice removed, the field fully prepared for the seed of the word to be sown. But alas! there is no one to labour, who can devote his whole time to it. Six made the good confession, and two were reclaimed and restored to the fold again.

When the co-operation affair came up, I felt timid, expressed my fears, and declined having any thing to do with it. The reasons were given, which satisfied the brethren. The co-operation of the apostles was governed by the law of love—no penalty attached. While churches are in love, there is no need of any other rule; but when love ceases to move, other laws become a resolve, or "be it ordered." These laws are generally enacted while love is in full exercise; they lay harmless and useless as a sword in its scabbard, until the law of heaven begins to fail, and then they are brought to bear—the sword is taken from the scabbard, not by the hand of love, but by a well known gentleman with the compound name, *Order Rule*, whose footsteps have been marked with blood, pains and penalties from the days of Cain to the present. A law without a penalty, is no law at all. If we order or resolve a brother or brethren into obligation to do, they must be punished if they neglect to do. Is it not a fact, that ren sometimes resolve an Evangelist into the field of labor, and then leave mily to starve? There is no court to punish this offence; for the churches

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cannot err. But suppose the Evangelist should receive one, two or three hundred dollars in advanee, and then refuse to preach, Mr. *Order Rule* finds how to reach the delinquent. Order is beauty, but love alone can give heavenly life to order. Love to God, love to Jesus, love for the Holy Spirit, love for the body and members of Christ, leads to the love of the poor and perishing, and to the love of money to be used in the fear and love of God, for the good of mankind.

You may expect to hear from me once a month, for some time to come.

W. W. STEVENSON.

To the Editors of the Christian Review:—

Beloved Brethren:—Bro. C. Curlee and myself have just returned from a tour through the counties of Bedford, Lincoln and Franklin. We held a protracted meeting at Cross Roads, Bedford County, including the 2d Lord's day in July. The meeting continued 7 days. We had 9 immersions, and one added who had previously been immersed.

On Saturday preceding the 3d Lord's day, we commenced a protracted meeting at New Hermon, Bedford County. Meeting continued 4 days—10 additions. Bros. Hopwood, Griffin and M'Donald were in attendance.

We then proceeded to Lynchburg, where we staid a day and night, and gave the citizens of that village three addresses on the subject of christianity.

We then went to Bean's Creek, Franklin County, where we also continued 4 days, Bro. Hopwood being with us. We had 9 additions, 4 by immersion and 5 from the Baptists.

At all of the above-named places, we had large and attentive congregations. I do not think I have ever witnessed a more general manifestation of interest on the subject of Christianity Heaven's cause *will* triumph.

August 1st, 1844. B. W. WHITE.

OBITUARY.

Died, on the evening of the 27th September, in the vicinity of this City, after an illness of ten days, and in the seventy-sixth year of his age, our venerable and good brother Robert C. Foster, an elder of the Church of Christ in Nashville, and for more than half a century a citizen of Tennessee. When a good man dies, it is said, all the world should be mourners; and truly, the departure of this time-honored Patriarch, sinking down into the shades of death, surrounded by more than forty living descendants reaching to the fourth generation, has awakened in society a deep and mingled feeling of sympathy and of sorrow seldom witnessed among us. Eminently prospered throughout a long life, and blessed in all his domestic relations, at peace with his fellow-men and with his God, to whom he had been reconciled in Christ Jesus for upwards of forty years, his whole history is one of marked purity of purpose, of fervent piety, and of incorruptible virtue. During the entire period of his last and only sickness, the patient resigned spirit of unmurmuring and ready submission to the will of God which he manifested, his unwavering faith in the Gospel of the Kingdom, which but a week before his illness he had proclaimed to others, and the joyful calmness with which he met the last enemy, and which remained fixed upon his features even in death, testified to all who beheld him in the final struggles of nature, that the Gospel was indeed 'the power of God unto salvation to all them that believe.'

'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from Heaven, saying unto me: Write—Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; and their works do follow them.'

W.

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CHRISTIAN REVIEW.

VOL. I. NASHVILLE, NOVEMBER, 1844. NO. XI.

NOTES ON A TOUR.—No. 3.

When I finished my notes on a tour through Kentucky, I thought I should publish no more, for the present year at least, but from the anxiety of the brethren to continue them, I have concluded to give a few observations on religious matters in Tennessee, and other sections which I may visit. Though I am very sure this is not a pleasant employment, and but for the beneficial results anticipated, I would adopt a different course. Unfortunately, religionists generally suppose, if they do not merit praise, it is the province of no one to make public their faults. If there had been no sin in the world, the Saviour would not have visited our earth, and if there were no sin now, no reproof would be necessary. But in all my little peregrinations, I have seen much to commend, and some things which richly merit reproof.

Lord's day, Aug. 25, 1844, I left *Elm Crag* for *Murfreesboro'*, in Rutherford County, Ten., at which place I arrived by 11 o'clock A. M., and hastened to the humble little meeting house in the suburbs of the village, where I found a congregation of some forty persons assembled, listening to a sound discourse from *Bro. S. E. Jones*, on the subject of "*Justification.*" I remained through the day, and delivered two discourses, to the disciples and a few friendly aliens.—The people of Murfreesboro' are generally religious; but many of them are much opposed to the Bible as an exclusive government in religion. Consequently, there is considerable partyism, and I fear it will be many years before the Christian religion can have deserved countenance. There are some twenty or thirty *enlisted* soldiers of Christ in the town and vicinity, and some of them very capable of teaching worldly matters, and politics in particular; but alas! the weekly worship is neglected, and growth in grace and the knowledge of the truth can scarcely be anticipated. The Lord has in reserve a rod for some of these good brethren; and I pray it may not fall upon them in an unexpected hour. These are kind and excellent brethren as far as they have gone, but the Savior requires greater advances in his cause.

All the disciples are remarkably fond of good preaching, but they should reflect preaching alone will not convert the world. If the churches universally would honor the ordinances, and the members could be induced to teach and admonish each other, and thereby correct every fault, pleading with the world to become united with such, would be a delightful employment. There are five or six churches in Rutherford county, and some six hundred disciples, and amongst this number there are many talented brethren; but I sincerely regret to know there is much more zeal to propagate political opinions than the doctrine of Christ, with some of them. Several of the brethren are able orators in Whiggery and Democracy, and no doubt considerable of the Lord's funds go to the support of these respective causes. I doubt very much whether any of the Apostles or primitive disciples made political speeches, were honored with seats

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in worldly councils, or contributed a shilling, only by way of taxation, to make governments for the "lawless and disobedient."

If the talents and other means in Rutherford county were brought to bear upon the Christian institution, the whole country might be leavened and revolutionized. Oh! Lord, how long before thy poor, erring, frail people will learn wisdom?

Monday, the 26th, I journied to Woodbury, in Cannon county, and delivered a discourse at night on Christian character, in connection with education.—Our Brother *J. J. Trott*, whose praise is acknowledged by many of the churches, resides in this town, and there are some hundred and fifty disciples in the neighborhood. How they are improving in their Christian deportment, I am not prepared to state.

Tuesday, 27th, I visited McMinnville, in Warren county, and finding no Christians, (though there are a goodly number in the county,) I lectured at night in the Presbyterian meeting house, upon the subject of Education in general, and Franklin College in particular, and left next morning, the 28th, for Sparta, in White county, which place I reached on the 29th, and remained in the vicinity till Sept. 2d.

On Saturday, the 31st, I preached with Brother Hooker, near Sparta, to a congregation of disciples, and on Lord's day, the 1st of Sept., I preached three times in Sparta, to a number of anxious enquirers after the truth. Three made the good confession, amongst them one who had been some time a class leader. In Sparta and vicinity, there were some 10 or 12 immersed.

On Monday, 2d, I travelled 22 miles, to Smithville, in DeKalb county, in the forenoon, and gave a lecture on education. In the afternoon, I travelled 11 miles, to Liberty, where I expected to deliver a discourse, but there were no brethren at this place, and as the Methodist meeting house was the only one which could be used for public meetings, and the gentleman who kept the house could not see the propriety of any thing being taught but Methodism, the house was not lighted, and I was prevented from carrying out my purpose. I am sorry the Methodists are such uncompromising partisans. They should remember the opposition Mr. Wesley, the father of their religion, met. Some of the Methodists of this generation may live to see the day, when they will consider themselves peculiarly fortunate to hear the religion of the Bible, (and not their modern fanaticism) taught, in its ancient simplicity.

Tuesday morning, the 3d, I preached in Alexandria, and at night in Lebanon, Wilson county, to large congregations. The people at Lebanon are, many of them, disposed to hear the truth; but this is the seat of *Cumberland Presbyterianism*, and the location of Cumberland College, the only institution of learning under the influence of that sect, and as the preachers are amongst the bitterest opposers to what we teach, all their influence is directed against what we consider the truth. There is a small, but intelligent and worthy congregation of disciples of Christ in Lebanon. The brethren meet weekly, and study and teach the Scriptures, and keep the ordinances. To do this, members of churches must disregard the pomp and show around them, and have more love for the worship of the Bible than for the gratification of the flesh.

The 4th, I reached the "Crag," after an absence of ten days, and remained till Saturday, the 8th, when I joined the company of Bros. Wharton, Sledge, and others, for a meeting eight miles from Murfreesboro'. We reached

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the place of our destination on the evening of the same day, and remained till the next Tuesday morning. During our stay, there were some 21 immersions. The preachers in attendance were Bros. Hopwood, Jones, Hall, Curlee, McDonald, Thompson, Hooker, Barbee, Wharton, Dill, Cane, Runnels, and W. S. Speer, and the love and zeal manifested by preachers and brethren were truly encouraging.

Tuesday, the 10th, I journeyed with Bro. Hopwood and others to Shelbyville, in Bedford, and spoke at night on education. This place is very much addicted to sectarianism, but I hope the Lord "has much people" in it notwithstanding.

Wednesday, the 11th, I visited Fayetteville, in Lincoln, and preached at night in the Cumberland Presbyterian meeting house.

Tuesday, the 12th, I travelled thirty miles to Huntsville, in Madison county, Ala., and finding my appointment had not preceded me, I slept free from the cares and anxieties of life. I remained during the 13th, and preached at night in the Baptist meeting house, to two ladies and six gentlemen, and a few colored people round the doors, and I think it was one of my happiest efforts. Huntsville is a beautiful town, with a population of about 2000 persons, who are intelligent and no doubt excellent people with reference to worldly matters; but most of them are prejudiced against the Christian religion. The professors are under the influence of imaginary revelations, and where this is the case, the Bible is little respected. There are a few noble friends of the truth, and I trust the time is not far distant, when the day star will dawn on this village.—At present, the people are, through the influence of their preachers, afraid of the truth. Bros. Caldwell, Putnam and Malone, should hold up the light to their acquaintances.

Sat. 14th, I travelled some fifteen miles to Triana, a pleasant little village in Madison county, and found a very excellent congregation of disciples of Christ. At this place I preached day and night till Tuesday, the 17th; and although the beloved brothers and sisters were much encouraged and strengthened, there were but two additions. Notwithstanding most of the members are young in the cause, they are generally intelligent, and I trust they will grow fast "in grace and the knowledge of the truth." *Bro. J. J. Ward* is a young man of promise, and I hope he will direct his talents and energy to the Lord's honor.

On the 19th, I visited Moorsville, in Limestone county, and addressed quite an attentive congregation at night, and on Wednesday morning. Few of the good people in this section are as willing to trust the great truths recorded in the Bible as they are the "*new* revelations" for which they pray at camp meetings. Our venerable *Bro. Hunley*, a few miles distant, I am persuaded will exert a happy influence on the surrounding country. On the 18th, I crossed the Tennessee and reached Somersville, in Morgan county, and preached at night and next morning, to a respectable congregation, many of whom love to hear the truth. Still not all the people are capable of hearing the truth, and of this Mr. P., the clergyman, evinced his conviction, by forewarning his flock to keep at a respectable distance. While describing the modern process of "getting religion," a Baptist man, finding it a little too hard for him, left the house, and casting my eyes over the assembly, I saw a Methodist gentleman who I thought, from his *appearance*, would not be able to bear the whole at once, and I therefore invited him or others in the same situation to leave, and it was scarcely said till the man was gone. If ever these good friends should chance to see

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this notice, they, I trust, will profit by the reflection, that they should be ashamed of themselves to the day of their death, for taking offence at the exposure of a practice, ("*getting religion*") for which there is not the shade of authority in God's book, and which only becomes a dark age and an ignorant and degraded people. Shame upon you, gentlemen, for advocating such superstition in the nineteenth century!

On the 20th of Sept. I visited Oakville, in Lawrence county, and delivered one address. There are several good brothers and sisters in the vicinity, and I look for considerable increase in numbers.

On Saturday, the 21st, I began to preach at Moulton, and continued day and night to the close of the month. "*Grove worship*" was carried on for several days, by the Presbyterian and Methodist friends, in hearing of the town, and at the close of this fruitless effort, the people were invited to another grove in the opposite direction, a little further from the village. It is presumable, the friends had better success in the latter grove, as I was informed there was less intelligence in that direction; and as ignorance of the true God has been favorable to that kind of worship, since the children of Israel "left all the commandments of the Lord their God, and made a grove" in which to worship Baal. (2 Ki. xvii, 16.)

However, the Lord was very kind to us, and although every means was employed to prevent the people from hearing, there were FIFTY-TWO noble accessions to the cause of the Blessed Master. In this company there were many of the most intelligent; and amongst the rest there were *ten* Presbyterians immersed, several Methodists, and six Baptists added,—two or three of whom were immersed into Christ on a confession of their faith, although they had been put into the water, "on account," as they supposed, "of the remission of their sins," in order to join the Baptist Church. This was a matter they determined between themselves and their God, after solemnly investigating the truth. I am not certain but most of our friends who are immersed at this day "*because they are Christians*," as the preachers require them to say, will have yet to confess the Messiah, and be baptized into him in order to the remission of sins, before they can enter the kingdom of Christ. But as this is narrative, and not the place for investigation, I must proceed.

The church at Moulton was planted at the close of the controversy in June, '43, between the champion of New School Presbyterianism, Mr. Edward McMillon, and the writer; and it is not to be forgotten there has been much boasting on the side of our party friends in consequence of the triumph of their doctrines during the discussion. I rejoice in such triumphs no little myself; but oh Lord, to THEE, and thy precious word, I am indebted for all that I have witnessed in Moulton. The brethren are strong in numbers, talent and influence, and I pray God they may be kept humble.

Oct. 1, crossed Tennessee river, with the vivid recollection that on that day fourteen years since, I bade an affectionate mother, who now rests from her labors, adieu, and crossed the same stream for the purpose of preaching the Gospel for the first time.

On the third of October, I reached my humble, but sweet home, much rejoiced, and was no little refreshed with the reflection it was not good "for man to be alone," and that in future, if I travelled abroad to preach the Gospel, I would endeavor to have "an help mete" along.

T. F.

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FIRST PRINCIPLES—NO. 4

Baptism stands, in the New Testament, amongst the first principles of the oracles of God. Yet by the great mass of professors of the various religions it is deemed an unimportant matter, and of very mysterious import, as relates to its action, subject, and design. Faith, repentance, prayer, &c., are thought to be plain subjects; but baptism, which is enjoined on the wayfaring and fools, is treated as an incomprehensible non-essential. Believing as I do, that the commandments of God are not only given in literal language, but have been presented in a style not easily misunderstood, I will endeavor to exhibit the teaching of the Scriptures on the subject of Baptism; and knowing that most of my readers are not critics, and that critical disquisitions are not necessary to teach the Christian religion, I will depend mainly on the common version of the Bible, and on the plainest passages of God's word.

1. THE ACTION.

Does the word Baptism denote any specific action? Faith, repentance, prayer, the Lord's supper, &c., all denote certainties, and it would be a strange conclusion to suppose baptism implies no particular performance. The king's translators had a distinct idea of the original word, and always where it occurred in the Old Testament, they were careful to give its import in an English dress; but in the New Testament, they scrupulously adopted the original, but never translated the word. I need not tell the intelligent, that king James prohibited the translators from giving ecclesiastic words, such as church and baptism, in plain English. This was a relic of the darkest days of Popery, when it was supposed, as is at this day, by many, to be unsafe and unwise in the priesthood, to let the common people have the Bible in their own vernacular. Popery has thus cheated a large portion of the world out of the idea, practice and benefits of one of God's plainest and most forcible ordinances. The Romish church and all her daughters still refuse to let the world see what this ordinance is; but the true Christians, in every age and climate, have acted differently. In the language of the learned WALL, "All Asia, all Africa," and all the rest of the world, except the "Western" or Romish church and her offspring, have ever practised a specific action in Baptism.

As premised, the King's translators knew well the meaning of the word in the Old Testament. 2 Ki. v, 14, where Naaman was told to go and wash in Jordan, it is given by these translators, that he DIPPED himself seven times; and the reader must not be surprised when I tell him that the word is BAPTIZO in the Greek. In the New Testament, however, when the ordinance of baptism was mentioned, the word was kept in its original obscurity. However, the circumstances connected with the ordinance are unerring criteria in arriving at the truth. The unprejudiced man who reads the New Covenant, will find more than enough to satisfy him that IMMERSION is the one baptism of Paul. I will mention a few of the passages which criticism will ever fail to subvert, and which will, to the day of eternity, convince honest enquirers after truth, whenever they permit the Holy Spirit to speak for himself. Amongst the rest, the following are some of the plainest scriptures: John baptized "*in Jordan*" "*in Enon, because there was much water there,*" and when Jesus was baptized, he "*went up straighway out of the water;*" "*Buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;*" "*Having your hearts sprinkled from an*

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evil conscience, and your bodies washed with pure water." Now, gentle reader, have you ever gone down into the water and been baptized, as was the Eunuch, and come up out of the water as he and the Savior did? have you ever been buried with Christ by baptism? or have you ever had your heart sprinkled from an evil conscience, and your body washed in pure water? If not, how can you assure yourself that you have obeyed the Lord in this ordinance? The objector may say, persons frequently have water poured or sprinkled upon them, and are satisfied. I might say with as much truth, that more than half the world have not the Bible and are as well satisfied, and many indeed are satisfied to reject the word of God in lands denominated Christian. Being contented, in no condition is proof that one is a servant of the Lord. A man's feelings always coincide with his education, and if he be taught error, he will live and die without promise, and falling into the ditch will perish. Omnipotent truth alone can free the sinner from his transgressions, and fit him for society in heaven.

2. THE SUBJECT.

Jesus said, "Go teach the nations, baptizing them into the name of the Father, Son, and Holy Spirit." This is Matthew's version; but Mark says, "Go into all the world, and preach the Gospel to every creature. He that believes and is baptized shall be saved." The person must be exceedingly blind who does not see, that to be taught, and to believe the teaching are indispensable to baptism. As a preparation, the people on Pentecost were "pricked in their heart," at hearing the words of Peter, and "gladly received the truth," before they were baptized. Read second chapter of the Acts of the Apostles. The second city visited by the disciples was Samaria, and when "They believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." Simon believed and was baptized, and the Ethiopian nobleman before descending into the water confessed, "I believe that Jesus is the Christ, the Son of the living God." The Corinthians "hearing, believed, and were baptized."

But why need I quote more Scripture on any one point? A single clear thus saith the Lord should satisfy any honest enquirer after the truth. Will any lover of the Bible affirm that there is evidence in the word of God for baptizing any but believers? Where is the passage, or even the inference? No one can find either. Who will show it? We will publish it.

Further argument certainly is unnecessary. I will only add, that the doctrine of original sin, and infant damnation without baptism, is the foundation of the practice called baptism, to infants and all who are not actual transgressors. Thus Catholics and Episcopalians call baptism regeneration to infants, and even Mr. Wesley says, "Baptism washes away the guilt of original sin." See Doctrinal tracts, under the head *Baptism.* Infants are not totally depraved, and hell deserving sinners; and therefore they need no baptism. Jesus said, "of such is the kingdom of heaven," and I infer all that keeps them out of the mansions of rest is the resurrection into life from the grave. Not so with sinners.

3. DESIGNS OF BAPTISM.

Commemorative institutions stand pre-eminent as evidences of the truth of Christianity. The Lord's Supper will remain a living monumental evidence of the crucifixion of the Savior till he comes; and Baptism will remain as long the great monumental evidence of the burial and resurrection of Christ. By it sin-

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ners put off the old man with his deeds, and put on the new man. Hence Paul says, "As many of you as have been baptized into Christ have put on Christ." Gal. iii, 27. It is the "answer" or (*Eperitoma*) "the seeking of a good conscience towards God."

Jesus said, "He that believes and is baptized shall be saved." Can one, according to the commission, be saved from his sins, who does not believe the Gospel and is baptized into Christ? The first commandment ever given to believers by the authority of Christ, was "Repent," and the second, "Be baptized for the remission of sins." Acts ii, 38. Can this be misunderstood by a sincere and intelligent person? John indeed "baptized the people in Jordan, confessing their sins." With these scriptures before the mind, believers can submit to baptism, with perfect understanding; but without the knowledge they impart, darkness and confusion pervade the whole transaction; and the person who is put into the water ignorant of the teachings of the Bible, mocks the ordinance of God, and wofully deceives himself. To be baptized to join a sect, because one hopes he has got religion, resembles not the obedience of faith.—A man had as well be put into the water while asleep, or with his eyes and ears stopped, and call it baptism, as to be immersed in ignorance of its designs and call it obodience to God.

The men who brought forth fruit, "some thirty, some sixty, and some an hundred fold," were such as received the truth into honest and understanding hearts."

In these brief statements, I have not pretended to stop and answer objections; still I feel not unable to do so, and would not shrink from answering every objection, and removing every difficulty either real or imaginary, if the opposers will present them. Light is my object, and I will "buy the truth" at any sacrifice, and would not sell it for the world. I will close with a plain, frank and friendly proposition to the partisan world. If these are not truths of God, and any one will show the error, I will publish it to the world, and frankly confess I have taught what is not authorized. T. F

REGENERATION.

This is a subject, perhaps, on which religionists differ as widely as any that has agitated society. To give all the different speculations of theologians, would be an arduous undertaking; but to present the single notion of its import, according to the most popular religions, is an easy matter. When through with this, it will require but little space to pen what the scriptures say. I will give the views of some of the respective denominations numerically.

1. Regeneration *of Romanists.* According to Wall, all the Catholic fathers used the word Regeneration as synonymous with baptism; and it is still the teaching of the Mother sect.

2. Episcopalians teach that the baptized are thus regenerated.

3. The Methodists. Mr. Wesley taught (Doc. tracts, p. 249), "By the water of Baptism we are regenerated and born again."

4. Presbyterians. Mr. Rice taught, as will be found in the debate with A. Campbell, p. 704, that "Regeneration is by the special agency of the Spirit before faith," and in order to produce faith.

5. Baptists. *Mr. Howell*, the pastor of the Baptist church in Nashville, taught, in the sixth No. of his Baptist, p. 83, that regeneration is an act of God by his

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Spirit, in which man is passive." On the 84th page, he teaches that Regeneration produces faith, and that faith is one of the evidences of regeneration.—From these declarations it is not difficult to ascertain, there are differences of opinion with regard to regeneration. According to Romanists, Episcopalians and Mr. Wesley, it is not difficult to be regenerated; but according to Presbyterian and Baptist views, if Messrs. Rice and Howell are authority in their churches, it is rather a difficult matter for a man to be regenerated, (even admitting this is correct phraseology.) They both place it before faith, and give faith as one of the evidences of it. If regeneration be remission of sins, and the salvation of the soul, and man is merely *passive*, no one should be blamed for not believing, and turning to God. Jesus, to be sure, said "believe," or "you shall be damned;" but the sinner might reply, "Lord, I am passive, tell me not to believe, so long as faith is the result of regeneration, and the work is in thy sovereign power." But not to be prolix, the doctrine of these gentlemen renders man irresponsible, and contradicts the whole Bible. Neither do I believe Catholics, Episcopalians or Methodists, ancient or modern, teach the scriptures on this subject.

REGENERATION OF THE BIBLE.

The word *regeneration* occurs but twice in the Bible, Mat. 19: 28, and Ti. 3: 5, and from its connection the proper meaning is easily deduced. The Savior says in Matt. 19: 28, "Ye who have followed me (that is in my trials) in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel." The passage may be transposed without doing violence to the original, or to the sense, and the true idea will be much more forcible. Thus we might read it, "Ye who have followed me, shall sit in the regeneration on twelve thrones, judging the twelve tribes of Israel, when the son of man sits on the throne of his glory." From this reading no one can doubt that regeneration is truly a state, and not the act of entering into it, or becoming a Christian. The Greek word PÁLEGGENESIA is from *palin* again, and *genesis* creation, and denotes a new creation, in contradistinction to the creation of the world. God made the world, and Jesus Christ made a new world, or the regeneration.

In reference to this passage, DR. CLARK says, "The regeneration is thus referred to the time when Jesus shall sit on the throne of his glory, and not to the time of following him, which is utterly improper. The *Syriac* gives it "*the new age*," and Calmet says, "This perfectly agrees to the phrase *the age to come, the age of the Messiah.*" Others render the word the *renovation*, or *new state* which commenced at Jerusalem on the day of Pentecost. The whole passage forces this meaning upon us. When were the disciples to sit on thrones? Jesus said "when the son of man sits on his throne." Did he not sit on his throne when he ascended to heaven? The disciples will not sit on thrones at the day of judgment, for this the son of man is to do; but the thrones denote the authority with which the Apostles were clothed, when they were commissioned to pronounce the laws to the nations. From all this argumentation, it is obvious the *regeneration* is synonymous with *new creation, new church, or kingdom of heaven.*—Luke records the same, (Luke 22: 28, 29, 30,) in these words, "Ye are they which have continued with me in my temptations, and I appoint unto you a KINGDOM, as my Father has appointed unto me. That you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

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Matthew says "they shall sit on twelve thrones, in the *regeneration*;" and Luke says, they shall sit on twelve thrones in the *kingdom* of heaven." Now I ask the candid reader if *regeneration* and *kingdom*, are not used by two inspired authors to denote the same state?

The word is found again in Titus 3: 5. Paul says "He has saved us, by the washing of *regeneration*, (or of the new institution, church of God, or kingdom,) and the renewing of the Holy Spirit." The washing of regeneration is no more the regeneration, of which it is affirmed to be merely the washing, than the fruit of a tree is the tree itself. The washing, all the world agree, is baptism; but the new institution or *regeneration*, is the state into which we enter by this baptismal washing and renewing of the Spirit. Jesus speaks to the same effect, when he says "Except a man is born of water and the spirit, he cannot enter into the kingdom of heaven," or the church, or regeneration. The idea, then, that coming into the *regeneration*, *new creation*, or *church*, by this new birth of water and spirit, or washing and renewing of the spirit, is the regeneration or state itself, is most preposterous. It is usual for preachers to speak of being "regenerated;" but it is equally good sense to say, when a man becomes a christian, he is churched. To be sure, we do sometimes say a man is housed, when he is merely in a house; but we never call the man the house, or the act of going into it, the house. It would be equally as good sense to affirm the act of entering a door into a house is the house, as to assert, the act of entering the *regeneration* or kingdom, is the kingdom itself.

An objector might say, "if the washing of regeneration is not the regeneration itself, the renewing of the Holy Spirit is not the holy spirit." Who pretends to say the renewal of, or by the spirit, is the spirit? The spirit is the instrument, but the work done is a different matter. The axe cuts the tree, till it falls, but the wound made by the axe is not the instrument itself. God enlightens the mind, by the Spirit, through the word, and the man is thus enabled to turn away from his sins and obey the Gospel, and so is made new, by the bath, that belongs to the new institution, and this enlightening and renewing of the Spirit. "Because he is a son then, God sends forth the Spirit of his Son into his heart, crying Abba Father." Who will gainsay these things? T. F.

CHRISTIAN REVIEW.

We rejoice to know the CHRISTIAN REVIEW has been well received by the brethren generally, wherever it has been taken. Not only so, but many of the world have been favourably disposed towards the truth by reading this journal. The circulation of the Review is quite extensive for the time it has been published, and if the brethren will exert themselves, it may be much more so.

The character of the essays so far, has not been such as to give offence, and indeed it has been the study of the Editors to give no just cause of complaint to Jew nor Greek, ner to the church of God.

We are now more than satisfied, where the Review circulates, a good influence will be exerted. Therefore, brethren, and friends, we ask you to extend its patronage. Let each subscriber determine to obtain *two* new subscribers, (a thing only requiring a little effort) and the Christian Review will be on so permanent a basis, as to place it out of danger.

Let every friend to free religious discussion exert himself, and our list will be more than quadrupled by the first of January '45. EDITORS.

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CAMPBELLISM IS IMPROVING IN NASHVILLE.

The above is the style adopted by Mr. R. B. C. Howell of Nashville, in his "Baptist" to sneer at the disciples of Christ in this city. I mention the course of Mr. H. not because I am anxious to engage in discussion with him, or any other individual; or because I am unkindly disposed towards him, or his church; but because I wish to say to him and his friends, such a course is unmanly, and unchristian. While we profess, not Campbellism, but the religion of the Bible, it is not treating us as he would be treated, to attempt to throw odium upon us by an approbrious and very offensive name.

Moreover, the cause which Mr. H. is pleased to call "Campbellism," cannot be put down by *sneers*. Stronger and sharper weapons must be used. But what is the cause of Mr. H.'s unkind course towards the Church of God? If I am permitted to state my conviction, it is Mr. H.'s greatest pleasure, to find something which seems wrong to him in reference to any single member of Christ's body, and then charge the whole church with the sin. Hence, because our beloved Bro. Wharton felt it his privilege to deliver a lecture or too against the corruptions of Society, and in favor of any association by which christians, in his estimation, can live more devoted to God, Mr. H. siezed upon the opportunity as capital by which to charge us with error. Mr. Howell knows, or ought to know, this subject has produced no more excitement in the church of God, indeed, not half so much in the United States, as in the Baptist denomination.

If Mr. Howell will examine closely, if I am not mistaken, he will find some of his own members favorable to Association. Why then should he charge the act of one man, even admitting it is a sin, as a crime upon the whole body. Bro. Wharton can, no doubt, defend himself; but Mr. H. should not attack the church of Christ by *sneers*, or by publishing the slanderous documents of others, unless he make good his charges. Whenever he shall feel himself prepared to expose our errors, not by sneers, but by manly argument, he will find his equal. But while he pursues the plan he has commenced, the intelligent and unprejudiced, can but hold his efforts against the truth, in merited contempt.

While we live in obedience to the laws of Christ, it will ever remain an evidence of the Scripturality of our course, to have the opposition of Clerical bigots, and men who attack by sneers suited alone to the vulgar, rather than come out in open day to assail us.

T. F.

PRAYER.

The Christian, though alone and separated from all earthly associations, in the most arduous and distressing situation, may have recourse to a friend and adviser, whose ear is open to the cry of the poorest and most distressed of his people. He may kneel and pray with fervent sincerity; and although he may not receive a special answer "bourne in upon his mind" to his earnest petition, yet laying open his doubts and his distresses in prayer, with proper feeling, will necessarily, in the act of doing so, purify the mind from worldly passions and interests, and bring it into that state where the resolutions adopted are likely to be selected rather from a sense of duty, than from any inferior motive. Ah! nothing can so fortify the heart to endure afflictions and face difficulties, as the state of the mind thus produced.

J. B. F.

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NAMES IN RELIGION.

THE following excellent and judicious remarks arrested my attention a few days since, in the "*Medical Recorder*," conducted by Dr. A. Curtis of Cincinnati. Having formed a pleasing acquaintance with this distinguished Reformer in medicine and advocate of the moral and intellectual freedom of man, I am much gratified to see that his independent method of thinking upon medicine, frequently directs his mind free from sectarian shackles to spend a thought or two upon Christianity as it is. And, although, if I am correctly informed, he has attached his *name* and influence to one of the last developed limbs of the Calvinian tree, I trust his own views of propriety will lead him to the same practical independence indicated theoretically below. His remarks are certainly founded in right reason and are worthy of the candid consideration of all those who are now teaching the faith and "fear of the Lord by the precept of men." Were the Dr. to carry out his views upon this subject, I apprehend he would have occasion for as much forbearance among his religious associates, as he has now amid the misrepresentation, ridicule and contempt of many of his redoubtable opposers among the Sons of Esculapias. Still, I yet hope to see all such men maintaining the truth upon every subject, "*invitis omnibus*" and for the truth's sake.

I am often times at a losso to account for the tenacity, with which men of penetration and reflection, hold on to the senseless and contradictory nomenclature of an age when popular religion was but little more than a singular and mysterious mixture of Heathenism, Judaism and a few of the great truths of Christianity. The confusion of tongues and ideas, created by the unmeaning Shiboleths of the schoolmen, has almost as effectually prevented a correct, consistent and scriptural knowledge of Christianity, as could have been effected by a non-intercourse with the Christian Oracles themselves, to which in a great measure they have indeed led; and as a consequence, our deferential respect for names and Sectarian designations, has destroyed much of the mental independence, peace and happiness of individuals and societies. To abandon forever the unmeaning names of Calvinism, Presbyterianism, etc. etc. as designations for Christianity, and to return to the Scriptures to learn what it was before these assumed their Babylonian authority in the church, while such a course would secure to all the Reformers the honor due to their names, it would at the same time pioneer the extirpation of the schismatical and persecuting character of Religion so called and greatly advance the spread of that true and primitive Christianity which breathes good-will and peace to our race. Human authority and superstition would loose their almost uncontrollable sway. The tenacity of which we speak, however, is so great with some, that no man can be recognised as a Christian, no matter what his pretensions to Scriptural knowledge, piety, and morality may be, who will renounce the venerated names of Luther, Calvin or Wesley, or the *isms* of Presbyters and Bishops whose authority in the church is equal to the *Juie Divino* of Despots over the inalienable privileges of free born men. If an independent thinker arises among them, they either tie up his tongue or throw him from their midst if he dare speak against the authority of the Elders. Camden, the celebrated antiquary, relates that certain Brittainnes (Britons) going over into America, and taking wives from among the people of Normandy, "*did cut out their tongues*," through fear that when they should become mothers they would teach their

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children some other than the *sacred* language of the old Welch. The proscription occasioned by adherence to our present Theological nomenclature is often times similar.

A brighter day, however, is dawning. Thousands of the most talented and worthy are throwing off the shackles and delusions of great names, as well as the decisions of those who have assumed the judgment seat over our consciences. The deep interest now exhibited in the examination of truth, irrespective of the authority of the misnomers of the systems of past ages, indicates a greater change from the crude and fantastic ideas and feelings created by the early associations and fostering habits of the straight-laced and tyrannical heirarchies in Religion. A more liberal spirit will necessarily ensue; and it will be found that goodness and worth are not limited to any single form of the religious observances of Sectariandom; and whatever truth may be discovered by those who are not denominationally associated with us, we can say to them without fear of consequences,

"If thou hast *something*, bring thy goods—a fair return be thine
If thou art *something*, bring thy soul and interchange with mine."

J. B. FERGUSON.

"What's a name? Ans.—Something that indicates something else. A sound or succession of sounds, or a combination of letters which represents some person, place or idea. In the adaptation of names to things, the world has ever been committing gross errors, particularly in their application to principles. These are very improperly designated by the addition of the termination *ism* to the name of the person who teaches the doctrines, whatever they may be; as Calvinism, Lutherism; or to the principle intended to be signified, as Methodism, Transcendentalism; and it always means the doctrine of the man, or of the method, or of the principle, and nothing else. Thus Calvinism, Lutherism, Wesleyism, mean the principles and practices of Calvin, Luther and Wesley, and no others.

Methodism means the doctrines and practices of method, but does not say what method, and is therefore just no name at all. It designates nothing. It does not say whether the principles and practices are those of the church or the world. It only designates some kind of a system, and transcendentalism means the doctrines and practices of the transcendentists, which we leave it to them to explain.

Now, if Calvin, Luther and Wesley, had been infallible men, and the first to discover and teach the principles and practices they recommend, and had taught every thing about those principles and practices, so as to leave no room for new developments or further illustrations; and if there were but one Methodism in the world, this system of nomenclature would be perfectly correct. But, were the principles of those men never known till they divulged them? Was there no method of doing business in the world till the days of Wesley, and have those principles and practices continued from their days to this, *as they were?* If not, then the terms are better calculated to mislead than to lead; to chain the enquiring and benevolent mind, than to direct it.

The fact is, that men calling themselves Calvinists, Lutherans, Wesleyans, &c., &c., believe and do, now a days, things not a few, which never entered the brain of those renowned worthies; and, at the same time, reject, in toto, many of the principles and practices for which those men were distinguished.

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Witness the opposing principles and conduct among the divisions of those who profess to follow each of these distinguished leaders. And now we see persons attempting to give to Mesmer the honor of discovering and developing principles and practices which never entered the brain of that mysterious operator. All this is as unjust as it is erroneous. Think you, reader, that these distinguished men would be willing, were they alive upon the earth, to father all that is now taught and practiced in their names? We think not.

Another method of nomenclature is still more objectionable than the one which adds the *ism* to the name of the person or idea. It consists in adding the *ism* to the name of the followers of the founder; as Lutheranism, Arminianism, Thomsonianism, Episcopalianism, &c., which mean not the *ism* of Luther, or Arminius, or Thomson or a bishop, but that of a or any follower of those men, or believer in that form of religious worship. Here the enquirer is led still farther from any definite impression, for it is possible for him to find out what one man taught and practiced, and to receive or condemn it; but to find out and decide on, the *ism* of all the followers of all the *isms* of the principal founders of *isms*, is a task that no man who fears a straight jacket, will attempt.

What is the remedy for all these evils? Ans. Simply to adapt the name to the principle, instead of the man who teaches it. For example: let religion be called Christianity, a name which signifies the doctrines and duties taught in the scriptures, with which every man can compare his own principles and life, and by which he can ascertain whether he is or is not a christian. What —and forget all the Fathers and great reformers of religion? No: honor them in exact proportion to the evidence they gave of their adherence to these principles and practices, and their efforts to persuade others to do it.

So of medicine. We have never been pleased with such terms as Cullenism, Brunonianism, Rushism, Thomsonism, &c., nor with Botanic or reformed medicine. The only true name for the *science* is *medicine* and for the *advocate* and *practitioner*, is *physician;* and the only way to find out who is best entitled to it, is to ascertain who develops best the laws of the human economy, and succeeds best in preserving its integrity and functions, and in rectifying its derangements."

OUR CAUSE.

BRETHREN:—Permit me, through the columns of the REVIEW, to offer a few suggestions for the purpose of arresting the attention of such of our brethren as have not taken the trouble to examine for themselves the extent of their responsibilities, and the important part they are called upon to act. We are engaged in a glorious, and, no doubt, finally triumphant reformation; but my honest convictions are, we do not pursue that course best calculated to ensure the most speedy consummation of every christian's desire.

Our labors in the heaven-born cause for which we plead, are directed to the making of proselytes rather than "building up in the most holy faith," those who have enlisted under the banner of King Emanuel. Too many of our preaching brethren seem rather desirous to excel in beautifully rounded periods of declamation and in numbers initiated. The consequence is, multitudes hear, believe and obey—churches are planted, but often left without the requisite and qualified officers; while the labors of the teachers are directed else-

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where. Not unfrequently, without Bishop or Deacon they meet probably once am onth, ignorant of many of the plainest and simplest duties of a christian. An apathy and cold indifference takes possession of the members.—They commemorate the broken body and shed blood of the Savior two or three times annually! Their efforts are paralized—their interest diminished in the Redeemer's cause. They pine away for want of spiritual food and languish, clogs and burdens upon the wheels of Zion.

Brethren, it should not be so. It is wrong, and retards our cause in its onward march. Evangelists should take more care in organizing churches upon Heaven's plan. They should not leave a congregation till they have fully unfolded to the members their relative and absolute duties, and set in order the things in the house of the Lord. The faithful discharge of duties on the part of the preachers, is not all that is necessary to the rapid advancement of our cause. The members of many congregations should be more prompt than they are. Let us all arouse from our lethargy—awaken our slumbering energies—equip ourselves with all the armour of heaven, and victory will be ours. Our Captain is unrivaled in skill, invincible in war. The proclamation has gone forth, calling for true and valiant Soldiers; and will you, my brethren, after enlisting under such a Captain, and in so glorious a war, act the part of cowards or traitors? The world is destined to be the trophy of our Redeemer's conquest; and there are but two principal weapons to achieve the victory; the gospel with its arguments and christian deportment. We have the first, keen, sharp and brightly gleaming, "mighty and powerful even to the dividing asunder of soul and spirit," but O the humiliating thought! where is the second? In many congregations it is dull, rusty and frequently thrown aside as useless or concealed in the scabbard of human tradition, manufactured in some clerical shop.

In many instances the line of distinction drawn broad and deep by the God of Heaven between the deportment of those in the world and Church of Christ, is scarcely discernible. The Bible with all its heavenly inspired lessons, is neglected, often too, for the sake of boisterous political revellings. Elections are necessary, we admit, but does the *rostrum* to which all parties often go, savor much of the truly christian character? Not only so, but practices dear to the brethren when of the world are retained by many, though contrary to the spirit of the religion they profess. Vulgarisms—foul language—vain and idle conversation—evil reports—slanders and all this sort of thing belong not to the christian. Brethren, let us reflect, we have engaged in the cause of Heaven. The religion of the meek and lowly Jesus we profess; then for its sake—for the sake of the eternal destiny of those who are bound to us by all the endearing ties of friendship and common kindred; let us "act worthy of the vocation wherewith we have been called."

Much more is, and ought to be expected from us than others, yet it is a lamentable fact, we are behind all the denominations of the day, as far as conformity to system is concerned. Others may conform to the requirements of *their* religion, but are we as faithful in the performance of every duty enjoined by the religion we profess? Do we assemble together on every Lord's day to break bread and partake of the cup in commemoration of the sufferings and death of our Redeemer, and to "teach and admonish one another in psalms and hymns and spiritual songs?—Do we pray for and with one another? Do we

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read in our families daily a portion of our Heavenly Fathers' will, and offer in humble prayer, our petitions before the throne of His all-bountiful grace?—Do we "love one another with a pure heart fervently" as children of the same Father and joint heirs to the same blessed inheritance of immortality?—Do we labor for each others good and deal justly, honestly and candidly with our brethren and strangers? Are we careful of our brother's reputation? Are we disposed to forgive a repenting brother who has often offended against us, as to conceal his offence from the world till we find in him no symptoms of repentance? Are we at all times disposed to reason with and persuade, in the mild and gentle spirit of a christian, a brother that we may reclaim him from errrors into which he may have fallen, rather than upbraid him for wilful disobedience? If we are lacking in these things, "we are blind and cannot see afar off, and have forgotten that we were purged from our old sins." Let us examine ourselves, and wherever we find error detect it. The religion of Jesus is not designed to give us long faces and sanctimonious deportments one day in the week, and license us to act any way the balance; but it is intended to regulate our conduct, chasten our manners, and purify our minds at all times and in all the pursuits of life. Let us then individually resolve that we will act up to the requirements of our confession of faith, the Bible, notwithstanding the sneers, scoffs and derisions of all the world beside. Such a course would be an argument in favor of the great truths of the religion for which we plead, that would soon overcome all opposition of the religious world, and disperse the gloomy doubts of sceptics. The unchristian like conduct of professors has made thousands of infidels. How often do we hear it said "I would become a christian if I thought it would benefit me, but I am much better now than many of your members." The theory is often judged by the practice. We know we have the best and only perfect theory;—One originating in the mind of Deity himself. If we would successfully recommend it to the world, let us prove its divine origin by our conduct. Peace, joy, comfort and the necessary things of this world, will be ours, during our pilgrimage below, and crowns of never fading glory, immortality and eternal life at the right hand of God.

Iving Institute, Warren Co., Tenn. S. W. OWEN.

SCEPTICISM.

The Sceptics of this day, or at least those of them with whom I am acquainted, oppose Christianity upon three counts:

1. The late period at which it was introduced into the world.
2. Its partial propagation.
3. Its inefficiency to secure the ends proposed, at least so far as numbers are concerned.

I propose a few thoughts upon each of these; and although I believe that the most successful method of addressing sceptics is to present the provisions of the Gospel, in their primitive simplicity, and with these make appeals to their moral susceptibilities; demonstrating what God has done and what in the nature of things man should do, I will nevertheless notice the above difficulties, confident that unless scepticism is a disease of the mental organization, they can be removed, to the satisfaction of all.

In answer to the first difficulty it should be observed, that the objection lies with equal force against the designs of God in the physical constitution of

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things as in the religious. Contemplating an eternity past, may we not with equal propriety ask why God delayed the creation of the heavens and the earth, as why he waited for four thousand years to develope the system of salvation for man? True, by the delay of creation no physical suffering was occasioned, though by the delay of Christianity much more suffering occurred. And the objector continues—If Christianity be a perfect scheme, and absolutely necessary to the salvation of man, why should man be allowed to live in all the sufferings of his probationary state thousands of years without, that which is absolutely necessary? To which it has long since been observed, that perfection and necessity are words which when applied to the divine government, must have a relative meaning. What God has done it was necessary should be done; and to think that only one purpose was gained or had exclusively in view in the moral government of man prior to the Christian era, is contrary to the general analogy of the physical as well as the spiritual world. The annual revolution of the earth secures, as a great and paramount object, the regular rotation of seasons; but how many thousand objects are secured by that revolution beside this one! In the vegetable kingdom, we have first the germ, then the blade, and then the ripe corn in the ear. In the animal, we have puling infancy, advancing childhood, and vigorous manhood in the full and ripe development of its powers. Each stage and period have their uses, their objects, as well as their preparatory adaptations to an ulterior end. So in the moral government of God, we have a patriarchal administration for an infant state of man; a national administration for an associated or childhood state; and a universal or Christian administration for a manhood state of our race. What was done in the patriarchal and Jewish ages, was necessary to be done, and what was omitted was not necessary; and all the schemes of each, although they looked forward to an ultimate end were nevertheless had perfectly fitted to gain other ends which Jehovah proposed. And whilst those other ends were gained, the great end proposed by Christianity, viz: the redemption of man by the blood of Christ, has a retrospective as well as a prospective influence. So we are taught by the Christian Scriptures. But we have a more summary way of settling this difficulty. Who is prepared to assert that in the divine mind, there is a past, a present and a future? The objection, therefore, like most others formed against our faith, is founded upon a presumptive knowledge of all the divine perfections, which is of course nothing short of the most presumptive ignorance.

Again. It is impossible to answer the question why moral evil exists; yet we can justify its existence, without invalidating the character of the moral Governor of the universe. If, then, the existence of sin does not invalidate the glorious character of God as revealed in his word, who is prepared to say that the gradual instead of the instantaneous extinction of sin, invalidates against it? For aught that the Bible reveals to the contrary, ages upon ages may continue to succeed each other, whilst the race of man may run on in the succession of generation after generation, so that the time which elapsed before the advent of Christ, may prove a very small part in comparison with that which shall have elapsed after it; and the knowledge, holiness, and bliss that may result from the introduction of Christianity at the time in which it was introduced, may dispose us to admire the ways of God as much as we now, in our ignorance, are disposed to complain of them. I reserve the two remaining objections to another paper.

J. B. F.

Graysville, Ky., Oct. 18, 1844.

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THE DELUSION OF THE AGE.

Perhaps every age, and every clime, has its peculiar superstition and delusion. In the nineteenth century, there is an all-prevailing delusion which, for grossness, far excels all others, and it is to be fondly hoped till the Lord comes, it shall have no equal. It is the notion THAT THERE IS SOME OTHER AGENCY TO COMMUNICATE TO MAN THE TRUTH OF GOD BESIDES THE BIBLE. All sects from Romanists to Shakers and Mormons, zealously contend for direct revelations by the Spirit of God; and most of the converts of the age, profess communications directly from above, teaching them that they are christians. All the ridiculous exercises of Shakers, and of other sects during camp meetings and other excitements, are said to be prompted by the Spirit of God. But a sober man can but be astonished that these great spiritual operations and out-pourings take place only with and by the influence of some preachers of great animal powers.

With the more intelligent, it is a question of sober thought to determine, whether a man can believe in direct revelations and the Bible at the same time. He who confides in the Bible, devotes himself to it for knowledge; but he that looks for light from direct influences, without the dull slow process of studying, resorts to the secret grove, or some other doleful place to converse with an unrevealed, mysterious and unknown God. T. F.

LIGHT ARISING IN DARKNESS.

It has been stated to me on good authority, that two of the leaders of a modern sect which rose in Tennessee, (and one of them, perhaps, is the strongest man of the party) have learned that the mystical religions and influences of the day, are nothing but *Mesmerism!* If these men are sincere they will learn much more, but it is said they are going or are gone to another sect of equal darkness, because she promises more money. Many men have their prices and obviously gold is the God not of a few of the mystical preachers of this degenerate age. Esau sold his birthright for a mess of pottage, and I fear Messrs. S. & O. will swear to support Calvinism, and mystical religion, neither of which can they believe, for a few more hams of bacon, and a little more sectarian honor, than they could have as Cumberlands. Honesty is a jewel.

T. F.

CORRESPONDENTS.

CHURCH AT BAGDAD, SMITH COUNTY.

Of this congregation Bro. James Young says, "We number something over one hundred members. We have regular preaching on every fourth Lord's day by Bro. Dowhit, and occasionally preaching by some others. We had a five days meeting in August, at which eleven additions were made to the church. We have agreed to meet every Lord's day, except some preaching interposes. (If I understand the brethren, they have really promised to obey the Lord unless there is preaching in striking distance.) Some of the Sectarians in these parts, particularly the Baptist and Methodist, are beginning to hold up the Bible and contend for the Bible in preference to anything else, and to recommend it to their hearers, to read and judge for themselves. Yet they hold us at a distance, not willing to break bread with us or suffer us to break bread with them." Most Baptists and Methodists have to be born again before they can act like christians.—ED.

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LETTER FROM JAMES A. BUTLER.

We the humble petitioners do, in behalf of a young man in our midst, ask a deck passage on your new but swift steamer, The "Review," believing that those who sail under her pennon are safe.

By granting this our petition, we will ever pray.

You will readily discover, from the youth's own petition, that sad penury lingers around him. Thus follows his wants: Rufus C. Burleson of Hickory Grove, thus writes to "The Baptist," mainly under the Editorial of R. B. C. Howell, D. D.:

"We (I) desire that you should give us in "The Baptist," as soon as your leisure will permit, an illustration and exposition of the doctrine of Depravity, Faith, Repentance, Remission of Sins, and Regeneration. In this part of Mi., *our* churches are filled *up* with young members, and *our* ministry, qualified to instruct, is not sufficiently numerous.

"☞The *Campbellites* are exerting themselves to sow the seeds of heresy and division, and unless promptly met with truth (baptist traditions), they will unsettle the faith of some, and perhaps *destroy* them. Instruct us in these great *doctrines* of the Bible, *and we will use them with the more efficiency*, not in the form of *controversy*, but by pouring them upon the minds of *our* people, as the clouds do replenishing showers upon the springing grass."

Now, to show that the Dr.'s mental sensibilities were touched, hear, O hear the response: "We (I) promise (Jas. i, 5) bro. B. to give an essay, under the head of "Minister's Department," in consecutive order, upon each of these topics named, which we (I) trust the brethren will employ to the best advantage."

1. "In this part of Mi., *our churches* are filled up with young members," &c. What think you is meant by the word, "churches"? Meeting houses, I suppose, unless the phrase *our* (baptist) churches, refers to the many divisions of the baptists, each of which claiming to be the "Old fashioned baptists."

The latter must be the meaning. It cannot refer to the meeting houses, for the young members and the old, and the poor gentiles included, do not often fill their synagogues. As to those minors alluded to—neither "many" nor few have been made in "this part of Mi., since my acquaintance here. I came in January, 1843. True, there have been great efforts made to proselyte, among all parties;' but Achan has not yet confessed his sin against the Lord God of Israel. He has brought into Israel's camps Babylonish garments, and two hundred shekels of silver, and a wedge of gold, &c. Joshua 7.

That is, the mourning bench—feelings for, or in place of, obedience, and *deliverance* before *birth*, and has transferred the *pangs* of the *mother* to the *child!* There is a voice of *noise* from the city, a voice from the temple, crying—behold! Before she travailed she brought forth, before her pain came she was delivered of a *male* child. Who ever heard such a thing. Who hath seen such a thing? None. But when Zion travaileth, then she bringeth forth her children. Isa. 66.

2. "The Campbellites are exerting themselves," &c. It is a fact, bro. B., that there are some christians here, who are doing vigilantly what their hands find to do. But if you have strewed the gospel seed upon good ground, I cannot see how the words of *hereticks* can root them out, unless their words be stronger than the gospel—Rom. 1: 16. And do you not recollect when you pour Gilead *juice* (Jer. 8: 22) into your predestinated, elected "young members,"

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you tell them, "that neither life nor death, nor principalities, powers, things present, nor things to come, shall ever separate them from the love of God," &c. Then, if none of the foregoing can separate your *elect* from the love of God, you need not fear Fanning, Elley, Curtis, Dean, Carrington, Hill, Butler, Usery, Estis, &c., &c.—all is safe, and their little skiff shall outride the storm, and safely anchor on the banks of everlasting deliverance!

Bro. B. forgot one *little* matter, viz: that the minds of many of his baptist brethren, of full age too, had been delivered from the shackles of baptist traditions, and are now active members of the Church of Christ.

3. "Instruct us in the great *doctrines* of the Bible," &c. Who? Why, bro. Howell. No. If any of you lacketh wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith nothing wavering. Jas. 1: 5, 6. And if bro. B. had asked Paul upon the word *doctrines*, he would have informed him, that when used in its *plural* form, it appertained to the *notions* of Demons, at least not to Christ, for that is always in the *singular*. Col. 2: 22; 1 Tim. 4: 1; Heb. 13: 9.

4. "Not in the form of controversy," &c. Poor soul!! J. A. B.

13th Oct., 1844.

N. B. Brother Howell hopes that his essays will be used to the best advantage. Amen. Acts 19: 19.

POLITICS.

Great anxiety and unhappiness are felt by many of the Disciples of Christ, at seeing their brothers and sisters take so active a part in the Politics of the day. Numbers are so engrossed by it that they seem almost to have forgotten their God. Their minds are so engrossed by the bustle and distraction inseparable from the spirit of Whiggery and Democracy, that the worship of the Lord is but a dry and lifeless business.

Society they formerly avoided as deleterious to their growth in grace and the knowledge of the truth, is now eagerly sought. Where blasphemy, drunkenness and all wicked conduct abound, there do we find the professed disciples of the pure and lowly Redeemer; and if not actually engaged in those vices, they at least encourage them by their presence, and participation in the soul-destroying systems of politics that so much encourage their growth and universal spread. Evil communications will corrupt good manners, and if we engage with pure hearts and hands, a very short service will be sufficient to defile and corrupt. Many know and *feel* the truth of this.

But to come to the point, I intend to talk a little to my sisters, if they will not think me presumptuous. I was led to think of this by visiting some who are so deeply interested in Politics, that Clay or Polk engaged all their thoughts, or at least all their conversation. Can we, my sisters, with all our hearts, serve two masters? Are we as much devoted to the Lord as before we commenced our exertions to elect these men? Are our thoughts as often raised to him, and is our conversation as much in Heaven, while we are carrying and making banners, dressing in uniform, and screaming hurrah, hurrah, as the Christian religion requires?

I have no doubt, when many try to pray, their thoughts are more filled with Coons and Poke stalks, than with the goodness of God. This may seem hard, but I judge from actions. I cannot see how a *really zealous* Whig or Democrat

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can at all engage in the things of Eternity. Ah!—Eternity, Eternity is a sober word. All political excitement will be allayed, so soon as we breathe its solemnizing atmosphere.

The names of Clay and Polk will have but little influence there, except to cause deep anguish in the hearts of many who are undone forever, undone by giving up the service of the Lord for the sake of these two poor mortals.

My sisters, while we are engaged in earthly politics, the footstep of time is gliding noiselessly away. Death and judgment are coming apace. The politics of a spiritual world will soon be forced upon our attention. In view of this, are we making ready? Do we find that our conduct has a proper influence on our families, or have we forgotten that some entrusted to our charge are not reconciled to God,—have not submitted to the Saviour! Are we going to Barbecues and political gatherings, forgetting, and teaching others to forget, we have a God to serve? Perhaps young men of our families are encouraged by our example to attend these places, and join in the excitement, to associate with those who scoff at virtue, and blaspheme God, and are thus by degrees led to taste and love the destroying wine cup, when a proper influence exerted by mothers and sisters might have save them from evil. We may say this excitement will soon be over, and then we will all get into sober habits again. Perhaps, some may come out of it unscathed, but no doubt the hearts of many parents will in future be made to bleed. They will have to mourn over the ultimate ruin of many promising sons, from having suffered them to associate this year with the idle and vicious. I would not be far wrong were I to say that its effects have been felt before this time. Many young wives have had this year to weep at the neglect of those who are as dear to them as their own life.

But to return to these gatherings. Have any of us learned to be better Christians by attending them? Have we felt our own hearts more warmed with the love of God? Has it increased our love of secret communion with our Heavenly Father? Have we exerted ourselves more to promote his cause; or rather did not every one we went to, have a tendency to wean our hearts from serious reflections? We do not so much wish to examine ourselves.—Prayer is more troublesome, and we scream hurrah! to drive away thought.

If we serve the Lord, we are commanded to lay aside all superfluity of naughtiness. And certainly as there is a great amount of wicked spirit displayed at these places, we should not only now, but forever forsake them.

We are told to put on the whole armour of God; to be sober and watch unto prayer; to let the word of Christ dwell in us richly in all wisdom; teaching and admonishing one another in psalms, hymns, and spiritual songs, singing and making melody in our hearts to the Lord.

Some of us are very fond of badges and uniforms to distinguish the party to which we belong. Would it not be better to wear the uniform appointed by our king? You know we cannot well wear both at once. They dont suit together. The Lord's uniform is not made up of plaiting of hair, wearing of gold, or putting on of apparrel; but it is the ornament of a meek and *quiet* spirit, (not a hurrahing one) and is of great value in his eyes.

Its banner is kindness, and the other parts of the dress are made of humbleness of mind, meekness, long suffering. After we put it on, Paul says we had better be keepers at home, good, and discreet. These injunctions carefully obeyed, would I think, prevent all undue interference in politics, and we would

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have more time for the proper discharge of our duties. These lines are submitted to the consideration of my sisters, with a more earnest desire that we may all be devoted to the Lord, who died for us, and may at last hear the delightful approval of "well done!"

With affectionate regard, LUCY.

FRANKLIN COLLEGE,
FIVE MILES EAST OF NASHVILLE, TENNESSEE.

THIS INSTITUTION, which is the first of the kind that has been attempted in America, will commence its first Session on Wednesday, the first day of January, eighteen hundred and forty-five.

FRANKLIN COLLEGE was chartered by the Legislature of Tennessee, January 30th, 1844. Since which time a Kitchen 24 by 20 feet, a Dining Room 60 by 30, and a College Edifice 120 by 40 feet, three stories high, containing a large hall, rooms for societies and recitations, and fifty rooms for students, have been erected, and will be in readiness by the time specified. The buildings are of brick, and the workmanship is of the most substantial character. The Trustees believing confidently this Institution will be a decided improvement on the present plans of training youth, and a permanent benefit to the country, avail themselves of this means of presenting to the public, a synopsis of the system which will be adopted, the names of the Faculty, costs of the establishment, &c. The charter contemplates a combination of PHYSICAL, INTELLECTUAL, and MORAL CULTURE, and the Trustees and Officers are of the opinion, this is the only plan upon which an energetic, intellectual and Moral race can be reared up.

1. PHYSICAL DEPARTMENT.

To secure health, vigorous constitutions, sound minds, and good morals, a sufficiency of Agriculture to teach the properties and improvement of soils, the proper cultivation of the different grains and grasses, and the management of farm stock, also Horticulture and Orcharding in all their branches, and the Mechanic Arts, will be introduced. Each student, as an indispensable part of his education, will devote from two to five hours per day, to some one or more branches of physical industry. The profits accruing from the labor, after paying for materials, and rents, will belong to the students. This is the system which has been adopted in the best colleges of Europe, and it is fondly believed no department will be more pleasant than the Physical in the United States, when properly understood and put into practice. Thus the rich will be taught the value of property, and indigent and aspiring young men, will acquire the means of paying for their education.

2. INTELLECTUAL DEPARTMENT.

As full a course of English and Classical literature, Mathematics and general science will be adopted as at any College of the United States.—A list of books will be given, with the laws of the Institution, so soon as the Faculty can convene.

3. MORAL DEPARTMENT.

Under this head will be introduced Sacred History, Music, Discipline and personal accomplishments. The Bible, Ancient Geography, History and Dictionaries, will be the only books employed in Sacred History. Music will be a daily exercise of the College. The discipline will be firm but parental. A plain and cheap uniform will be selected so soon as circumstances will justify, and the greatest pains will be taken, to improve the manners of students.

In addition to the regular College department of Freshman, Sophomore, Junior and Senior classes, there will be a Juvenile and Preparatory department. Boys after arriving at the age of five years will be taken into the Juvenile department, and a teacher or teachers will spend the whole time with them.

In the Juvenile department the first principles of English Education will be taught. In the Preparatory Department, students will be made ready for the regular classes of the College.

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The Collegiate year will consist of one Session of ten months or forty-two weeks, and no student will be taken for a less time, or from the time of entering to the close of session, and if the entry is made within two months of the opening of the Session full price will be charged. One day in each month will be set apart for visiting. Half the expenses will be required when students enter College, and the balance will be due the first of June in each year, and if the fees are not paid at the appointed time, interest will be charged.

CHARGES.

Plain, substantial and wholesome fare, comfortable rooms and fire wood will be furnished at SIXTY DOLLARS per annum.

Tuition fees in the Juvenile Department will be - - - -	$20 00
Tuition in the Preparatory class, - - - - - - - -	$30 00
Tuition in the College proper, - - - - - - - - -	$40 00

Five dollars will be required from each student as a matriculation fee, for the purpose of purchasing books, and apparatus.

Thus it will be observed the whole cost of boarding, room rent, fuel, and tuition will range from 80 to 100 dolllars per annum. Students will furnish their own rooms, and pay for their washing, also the Professor of Music will be entitled to a small extra fee.

FACULTY.

TOLBERT FANNING, *President and Professor of Intellectual and Moral Science, Natural History, Agriculture and Horticulture.*

I. N. LOOMIS, *Professor of Mathematics, Chemistry, Mechanic Arts, and Assistant Professor of Horticulture.*

JOHN EICHBAUM, *of Tenn., Professor of Ancient Languages, and Assistant Professor of Agriculture and Horticulture.*

E. S. CHANDLER, *of Ohio, Professor of Music.*

A. J. FANNING, *of Mississippi, Principal of Preparatory Department.*

P. R. RUNNELS, *of Tennessee, Principal of the Juvenile Department.*

B. EMBRY, *Steward, and Principal of the Boarding House, under the advice and direction of the Faculty.*

TRUSTEES.

T. FANNING.
JNO. W. RICHARDSON, *Stewartsborough, Tennessee*
GEO. W. MARTIN, *Nashville.*
JAMES H. FOSTER, *Nashville.*
EDWARD TRABUE, *Nashville.*
B. EMBRY, *Nashville.*
W. H. WHARTON, *Nashville.*
TURNER VAUGHAN, *Ladago, Tennessee.*
JNO. SIMPSON, *Sparta, Tennessee.*
JNO. A. GARDNER, *Gardnersville, Tennessee.*
THOMAS MARTIN, *Pulaski, Tennessee.*
D. G. LIGON, *Moulton, Alabama.*
DAVID KING, *Russellville, Kentucky.*
JNO. SHELBY, *Nashville.*
ANDREW EWING, *Nashville.*
BEVERLY NELSON, *Mt. View, Tennessee.*
JNO. R. WILSON, *Nashville.*
FRANK McGAVOCK, *Nashville.*

A limited number of Students will be taken, and applications may be made through the President or Secretary, B. EMBRY. Persons who have indulged their Sons in habits of idleness and extravagance, will please not apply for situations, and it is the request of the Trustees that none shall attend the Institution, who are not determined to be educated, and who cannot bear the strictest government.

Papers throughout the country favorable to this mode of educating youth, will please publish this Circular.

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NEWS FROM TEXAS.

JACKSON, MISSISSIPPI, SEPT. 30th, 1844.

To the Editors of the Christian Review:

DEAR BRETHREN:—Since my arrival in Texas about the first of last April, I have not had the opportunity of a regular reading of the Christain Review. I have learned that my letter is published, and also a desire is expressed to know where I am, and what I am doing. I regret that I have not been able to get the number containing my letter, which would enable me to give the information called for. However, I will do the best I can. On my arrival in Texas about the first of last April, I found the fields white already to harvest. Brethren Weaver, M. W. Mathews, E. D. Moore and others, had been labouring with success in the counties of Bua, Red River, and Lamar and different Churches were in a state of organization. After having laboured among them for some two months, and as I thought was upon the point of starting back to Illinois, I reflected upon the state of the Christian Churches in Texas, a number of them newly converted to the Gospel faith, and protracted meetings for some six weeks arranged to come on in succession at the different places, I determined to forego all other considerations, and continue until fall. We have just cause of thankfulness to God for his blessing in view of the success that crowned our efforts. Brethren Moore, McCluskey, Matthews and myself, were the principal labourers, but Bro. John McCluskey laboured more abundantly than we all. Our most successful meeting was held near Dangerfield, southern division of Red River county, during a protracted meeting of five days, we had the pleasure of witnessing sixty additions, some fifty-five of whom were immersed, and on the next Sunday at the same place seven more were added, and five of them were immersed; our five days meeting was the two last days of August and three first days of September. I never have in any country seen the Gospel wield an influence so universal as it does in this part of Texas.

The Churches in Texas need the Gospel government, and discipline exercised among them, in order to their permanecy and growth. I hope our preaching brethren will not forget Texas. I am now in Jackson, Mississippi, with James E. Matthows; but it seems to me that the people are nearly run wild on politics, professed Christians and all. I intend returning to Texas so soon as I can go to Illinois, and arrange my business. I have been unable to do anything for the Review in Texas. The great uncertainty in the conveyance by mail to that government is in the way, money is scarce in Texas, and your invariably in advance is in the way where the conveyance is so uncertain, and the brethren there, some of them, are taking the Christian Messenger when they can get it. But those who have subscribed and paid, cannot get the paper regularly as yet. I am going from here to Illinois by Railroad and Steamboats. When I have leisure, you may expect to hear from me again.

Affectionately yours in the bonds of Christian love,

ABNER HILL.

Bro. EUBANKS, of Glasgow, Ky., has sent us some very good remarks on the New Birth; but in as much as there other suggestions which we do not so well comprehend, for the present, we have declined thepublication of the essay-

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CANNON COUNTY, SEPTEMBER 2d, 1844.

To the Editors of the Christian Review:

For the encouragement of your readers I write to let you know, we have just closed a meeting at my house, the result of which was as follows:—Thirty-one persons were immersed, three of whom were from the Old Presbyterians, four from the Cumberlands, one from the Methodists, and four from the Baptists. One Methodist lady united who had been immersed. One of our brethren who had been out of the way, came back, made a noble confession, and was received. There were many persons in attendance. During the whole of our meeting, to their credit be it told, they honored the Author of the Bible and themselves by hearing what was spoken.

Brethren R. B. Hall, S. E. Jones, Y. W. M'Daniel, B. White and Wm. Dill, laboured with us. The Gospel is rapidly obtaining in my neighbourhood.—We have persons from all the sects to hear us, and much prejudice is put to rest.

On my last Circuit at Flat Creek, Bedford County, we immersed eight, and two on Been's Creek. In all we added 14.

Your brother in the Lord, C. CURLEE.

Cedar Grove, White County, Tenn., Aug., 1844.

DEAR BRETHREN OF THE CHRISTIAN REVIEW.—Seeing the interest taken in the news from the churches, I proceed, in compliance with your request, to make a statement of a few facts connected with my labors.

Since the first of June, I held a meeting at Antioch, White county, with Bro. R. Jones, at which place we had 16 additions; 6 from the Baptists and 10 from the world. I also held one meeting in Sparta, and two at Bethlehem, 5 miles below Sparta, at which meeting we had 13 noble additions—some from the Methodists, I know not how many; but amongst the additions at Bethlehem were our old friends, Col. Lowry and his excellent old lady, and Gen. John W. Simpson. We also held a meeting at Ivy Bluff, Warren county, where we had 20 additions, and the prospects were good for many more—but I was compelled to leave. May the Lord bless you, and prosper the truth, and your very excellent paper. Yours in hope, W. H. HOOKER.

A THOUGHT.

Are there not in the providential government of man, presentiments of misfortune? I have often been harrassed by oppressive and indistinct fears that all was not right, immediately preceding the greatest calamities of my life. I remember one wherein those fears created a sickly sensation of my whole frame. The effect of those fears and the succeeding calamity, have never forsaken me —have been the ruling events of my life. May not this state of the mind oftentimes be mistaken for religion? J. B. F.

GOOD NEWS FROM OXFORD.

Nine Theological Students have recently been expelled from Oxford, for denying special influences of the spirit without the word of God. Light is spreading. T. F.

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CHRISTIAN REVIEW.

VOL. I. NASHVILLE, DECEMBER, 1844. NO. XII.

NOTES ON A TOUR.—No. 4.

Tuesday, Oct. 29th, 1844, I left Nashville, in company with *Mrs. F., Bros. S. E. Jones, P. R. Runnels, and Jno. Eichbaum*, with a view of preaching the Gospel in the States of Alabama and Mississippi a few weeks, and the first day we reached *Franklin*, in Williamson county. In this place, there are some forty disciples, who meet weekly and keep the ordinances. Bro. Jones delivered a discourse at night. Our excellent Brother, Dr. Barbee, who is a man of good education and most amiable disposition, is residing in Franklin, and is conducting a school for young ladies. Brother B. richly deserves patronage.

Wednesday, 30th, we journeyed to Columbia, in Maury county, and at night we had meeting in the Masonic temple. While at Columbia, we gave ourselves the pleasure of visiting the Female Institute, under the superintendance of the Rev. Mr. Smith, of the Episcopalian religion. The building is the most spacious and superb edifice that has been erected in Tennessee, or the West, so far as we have been informed, for a Female school. Mr. S. is a polite and courteous gentleman, and we should think admirably calculated to preside over such an institution. There are some two hundred pupils in the Institute, and from all the facts presented, we conclude there is no school for young ladies in the West, of higher repute. The Rector has been at considerable pains and expense to collect books, Philosophical and Chemical apparatus, Minerals, and organic remains, for the use of the establishment.

There is a congregation of about thirty disciples of Christ in Columbia, who meet weekly, and most of the members are devoted christians. We were deeply afflicted, however, to learn, political excitement and other species of *dissipation*, have well nigh destroyed a few of the members. What a shame that christians, who should be the "salt of the earth and light of the world," do not keep themselves unspotted from the world! Brethren, "let your light so shine before men, that others may see your good works, and glorify your Father who is in heaven."

Tuesday, 31st, we travelled 30 miles, to Lawrenceburg, in Lawrence county, and held meeting at night in the Methodist meeting-house. It would require great patience, and considerable time, to introduce successfully the Christian religion in Lawrenceburg.

Friday, November 1, 1844, we journeyed to the neighborhood of Florence, in Lawrence county, Ala., and spent the night with our faithful friends in the family of Jno. Chisholm, Esq.

Saturday, Nov. 2d, we reached Florence, where we met our brethren, Ligon, McDonald, Dunn, Hackworth, Young, Houston, and many others of our brothers and old acquaintances. The Methodists were kind enough to open their house of worship, and we addressed the citizens for three days, on the first principles of Christianity. The men of the world listened attentively, though

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few partisans were inclined to know the truth. There was much prejudice against the church of God, mainly from the influence of the party preachers, and the unbecoming conduct of *false* friends. One manœuvre I can but mention: From various circumstances, it was obvious the members of the Presbyterian church were either forbidden by the pastor, or had mutually agreed not to attend. They were evidently fearful to trust themselves in hearing of the truth. But a Rev. gentleman, Mr. Slack, D. D., who was supposed to have great learning, and who felt himself well grounded in his traditions, attended and heard for all the rest, and reported to the timid lambs of Mr. Vancort's flock, as seemed to him best calculated to satisfy them with their sect. I heard one of the members say, "Dr. S. knows all about it"—meaning thereby, that he understood all we teach, and was better capable of judging of the truth than the common people, and his version of the matter was to satisfy all who were not to be trusted to hear for themselves.

A word or two in reference to this course. In the first place, it was not true the Doctor had investigated the subject of christianity, and understood our teaching, as was supposed; and in the second place, he acted as no independent man, who knows the truth, will act. We frequently and respectfully invited those who had objections, to make them known, and we pledged ourselves to answer them; but this he sternly refused to do, yet he insinuated to his brethren, and other gentlemen in private, that the "doctrine was very bad," even "worse than he had before thought." Thus it will be seen our opposers are covert, and such as will not show themselves in open day. May the Lord enable us to bear opposition as good soldiers of Jesus Christ!

While at Florence, we had the opportunity of presenting a great amount of truth, and we doubt not fruit will be seen in the good world. But one, however, had the nobility to confess the authority. Mr. and Mrs. Jno. Simpson were most kind in their attentions to Mrs. F. and myself.

Tuesday, the 5th, we travelled twenty-four miles, to Russellville, in Franklin county, and spent one day with the beloved disciples. At this point we left Bros. Jones and Dunn, to labour a few days. There are about 160 disciples at Russellville, and taking all the difficulties into consideration with which they have had to contend, we have confidence to believe they are doing well. A few, however, have joined the company of Bacchus, and are dead to all godly influences. Still there are many truly pious brothers and sisters in Russellville, whom we hope to meet in better climes, when the ills of life shall have ceased.

Thursday, the 7th, we set out in the stage for Columbus, in Lawrence county, Miss., a hundred miles distant, and arrived safely on the 8th, and remained till Monday, the 18th. In Columbus there are about 150 disciples, many of whom, in point of intelligence, are seldom equalled. Some difficulties were in existence amongst the members, when we arrived, and we labored most of the time in endeavoring to settle them; and we think our labor was not in vain. This church was planted in '41, and for about a year the disciples met and attended to *their own* worship; but unfortunately, they finally employed preachers to worship for them a good portion of the time; since which, they have not done so well. The best preacher in the world, preaching three times on every Lord's day, to keep the saints alive, will kill them spiritually; and without great care, eternally. Preachers should plant churches and set them in order, but permit the churches to attend to their own worship. If the disciples in

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Columbus will study the christian religion carefully, and particularly *study and cultivate the meek and lowly spirit of the Savior*, they will save themselves, and many of the good people of the South. *Brother Green Hill* has been at great expense to build up the cause in Columbus, and the Lord will reward him richly for it. The brethren have a first rate meeting-house in the progress of erection, and when finished their means of benefitting the public will be still greater. May the Lord preserve the church in Columbus in the Spirit.

Monday, the 18th, we left Columbus, and journeyed to Colbert, on the Tombigbee river, a distance of twelve miles, and delivered a discourse to some twenty persons, in a cold old house, on the outskirts of the town, after which we travelled to Aberdeen, in Monroe county, a distance of 16 miles, where we spent the night. This is a flourishing village, but like most of the Southern towns, it will, most probably, in a few years, have reached the zenith of its glory. It however has a good country on the West, and may flourish much longer than other Southern towns. The people were most kind and obliging in Aberdeen, and we would have been much pleased to have given a few discourses on the christian institution, but time would not permit.

We left Aberdeen Tuesday, the 19th, and journeyed across the country in a North-Western direction about a hundred miles, to Holly Springs, in Marshall county, at which place we arrived Friday, the 22d. We spent but one night, and delivered but one discourse in Holly Springs. There is a pleasant church at this place, and the brethren need help and encouragement. The disciples have contended with great difficulties, but not half so much injury has been done them from the world and partisans, as from false brethren. They have been cursed with several preachers who were bad men, and who have left a stain on the cause which will require much time to deface. We left on Saturday, the 23d, with regret that circumstances would not permit us to remain longer. Bro. Davenport, the Evangelist, is about leaving this country, but we hope the brethren will raise up preachers amongst themselves. We tarried the first night at Bro. Curlee's, and gave a discourse to some thirty persons, and reached Bro. Matthew W. Webber's, in Shelby county, Tenn., Lord's day, the 24th, and delivered a discourse at Bro. W.'s dwelling on the 25th. Bro. W. is an intelligent and energetic brother, from the old Virginia school of Baptists, who has thrown off the shackles of party and is contending boldly for the truth in the country round about him. There is a congregation of some forty disciples in the neighborhood, and from all we could learn to the contrary, they are generally excellent persons. Still there is something wrong amongst them; they only meet twice a month, and that to hear Brother Webber preach. Christians should be cautious that they lose not their reward, in listening to good sermons instead of studying the word and attending the worship for themselves. I do earnestly hope the time is not far distant when churches will be devoted to the christian practices, and when the preachers will spend all their time in converting the world and putting in order the converted.

Wednesday, the 27th, we left the residence of Bro. Leake, for Jackson, in Madison county, a distance of sixty miles, at which place we arrived on the evening of the 28th. There is no church of God in Jackson, though there are people of every other calling, perhaps, from Romanists down. If correctly informed, there is but one brother who is a professed disciple in the place, and he happened to be from home. But for this fact, I suppose, I should have re-

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mained several days. There is a church of Baptists, who have been taught many leading principles of the christian religion, by Jno. Finley; but I fear there are few who have the independence to acknowledge the whole truth.—Mr. Finley is decidedly the ablest Baptist preacher I have heard in the West, and yet he has no independence, but is a bond slave to his —— and his sect.

On reaching town, I learned Mr. G., of the "Star" of Universalism, Cincinnati, was to preach that night, at the Court House; so I and my company determined to attend. Mr. G.'s text was, Prov. 18: 13: "He that answereth a matter before he heareth it, it is folly and shame unto him." It was his object to show that all men would be happy in the next world, "*being children of the resurrection.*" He answered with much adroitness many of the party objections to his system, and concluded by exhorting the people to receive the truth; "for," said he, "I assure you your eternal weal or woe depends upon it." Although this was rather a strange sentiment from a Universalist, yet Mr. G. was much more noble than most partisans; for after concluding his sermon, he invited any one present who desired, to answer his arguments. His proposition was so fair, that I could not, as an honest man, feel myself at liberty to leave the house without entering my solemn protest against the doctrine of the heavenly enjoyments of the finally impenitent. In this matter I spent some twenty minutes, and concluded with the declaration of Paul, (2 Thes. 1: 6,) "That Christ shall come from heaven in flaming fire, taking vengeance on those that know not God, and obey not the Gospel." Mr. G. replied in a discourse of about an hour's length, and I gave a second reply of about ten minutes. Mr. G. spoke again, but as the hour was late, the people did not listen quite so kindly. In conclusion, he proposed debating the question at some future period. In reference to this matter, I would respectfully ask the teachers of the christian religion, if it would not be well enough to have a full discussion of Universalism some time during the next year, at Louisville or Cincinnati, and let the arguments go forth to the world?

The Universalists boast of their numbers being over a million of souls in the U. States, and it occurs to me the rewards and punishments of the Bible could be set forth in a very clear and forcible manner by a discussion of this kind.

I was not a little amused at my own position with Mr. G. Although I had had many discussions with religionists, this was the first time in my life, that I found myself "*orthodox*" with most parties. The denominations seemed well pleased at my arguments against Universalism, and I was emboldened to make an appointment for the next day, to introduce to the consideration of the citizens of Jackson the christian religion; but alas! there was more alarm at this than the rankest Universalism. However, a few attended and listened with much respect.

In the afternoon of the same day, we left for Huntingdon, in Carroll county, and found ourselves safely stored at the tavern of the Rev. Mr. Woods, in the destined village, on Saturday evening, the 30th. I preached at night, and twice on Lord's day, Dec. 1st, to small but very attentive congregations. From the respect paid the truth in Huntingdon, I am persuaded the seeds are already sown for a rich harvest in that region, at no very distant day. "Parson Woods" proved himself a most hospitable gentleman, and from my soul I can wish him no greater harm than to know the truth, and become the Lord's freeman by it.

Monday, the 2d, we set out for Franklin College, a distance of 110 miles,

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and arrived safely on Wednesday, the fourth, after an absence of near six weeks.

But one reflection more, and I close "Notes of Tours," for at least ten moons. Through all the parts of Alabama, Mississippi, and Tennessee we passed, there is great lack of Godly intelligence, and Godly piety. The people are generally intelligent on other matters, and friendly disposed; but the blessings of the pure and spiritual religion of the Bible, are but imperfectly enjoyed. A hundred able and humble preachers are needed where there is one to be found at present. Preachers of the cross should be diligent. T. F.

UNIVERSALISM & C. F. R. SHEHANE.

Notwithstanding I have been teaching the christian religion some fourteen years, during which time I have had many discussions, both oral and written; yet I do not recollect to have had the charge of misrepresentation of sentiment before alleged against me. My motto has ever been, "If I cannot meet an opponent in all his strength, I desire not to meet him at all." My object through life has been to learn the truth, and live according to its mandates.—I have not been particular who the teacher should be, so he knew and taught the truth; and living in what is called an "enlightened age," I have ever felt it my privilege, and a duty I owed myself and my contemporaries, when I heard or read any thing opposed to the pure and wholesome doctrine of the Apostles, to publicly tender my dissent. I have met men as they presented themselves, great and small, and I ever expect so to do. But to give the reader some idea of the charges made against me in the "Messenger of Glad Tidings," published at Wetumpka, Ala., edited by S. J. McMorris, and occasionally assisted by C. F. R. Shehane, who formerly professed to be a member of the church of Christ, and who was for a considerable time one of my old school fellows, I will give a few extracts. Mr. Shehane speaks of me as being "ungenerous," "censorious," "ignorant of universalism;" but the Editor says I "indulge in the common slang against Universalists, that they make no discrimination between virtue and vice, or the righteous and the wicked, regardless of their good or evil conduct." Again, this Editor of pretended universal benevolence, makes a serious charge for not sending him the Christian Review, in which I speak so "*harshly and unjustly;*" and again, he pronounces myself and my brethren "*a servile set* of Campbellites." More of this style, would be offensive to good men, and I will spend a few moments in noticing the charges.

These benevolent gentlemen assail me as an enemy to righteousness, for communicating the idea that Universalists send the abandoned, the filth and offscouring of the earth, rejoicing to heaven, to be seated with the Patriarchs, Prophets, the Apostles, and all the sufferers for Christ and martyrs for the truth. Is this misrepresentation, gentlemen? We will see. In the Messenger of Nov. 15, the Editor says the "*Universalists contend the whole human family shall be finally saved.*" To be brief, I take the liberty of stating the doctrine a little more fully, in my own words. Universalists contend that the wicked get all their punishment in this life, and that in the world to come all will be happy; that is, those who die in wickedness, as well as those who die saints. They quote many scriptures to prove all the resurrected will be saved in heaven.—Mark, they do not say men will be sinners in heaven, but they admit men die

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in their sins, and they suppose there will be a cleansing of sin somewhere on the road from death to the heavenly Jerusalem. They do not use the word purgatory, but I see no reason why they should not. I ask the candid Universalist, if this is unfair? I will offer but two objections to the doctrine. 1. IT IS UNREASONABLE. The idea of putting Paul, who suffered so much for the truth, and did so much to promote piety in the earth, with such men as Jno. A. Murrell, in the world to come, whose example was contaminating, and whose life was rebellious against God, to me, is most absurd.

2d. The Bible teaches the condemnation of the wicked in this, and the next world. Mark 16:16; 2 Thes. 1:6.

It is, however, my humble opinion, the horrific pictures drawn of hell-fire, brimstone, clanking of chains, deep groans of the damned, &c., by the preachers, has been the cause of driving many sincere persons into the doctrine of the final and perfect happiness of all men. To be sure, "knowing the terror of the Lord, we should persuade men; but we should not transcend the limits of the Bible in threats calculated to alarm the ungodly. It is quite enough to say God "will render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life," will be rewarded. "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile."

Of Mr. McMorris, I have but little to say. He may be a clever man, but it will be very difficult for him to convince good men that he is sincere in his assertions in reference to myself. Of C. F. R. Shehane I wish to speak a few words in kindness. I could once call Mr. S. *Brother;* but the day is passed.—My reasons, I wish particularly to give him, and I hope if the disciples do not treat him with the cordiality they formerly did, he will not call it persecution, but conclude we have just grounds for saying he is either desperately ignorant, crazy, or a traitor to his God. I insinuate not these things, solely because Mr. S. professes to believe God will save all men. It may be in the range of possibilities, a man may be mistaken with regard to the character of the punishment of the wicked, and still practice many of the wholesome precepts of the Gospel; but a man cannot, in fact, deny the cause of his God, and still serve him. This, I have little hesitation in saying, Mr. S. has done. Once he professed to believe, a man, to be a christian, was required in the Scriptures to believe with all his heart on the son of God, repent of all his sins, and be immersed into the name of Jesus Christ, for the remission of sins; that these persons constitute the church of God, and not a sect; that christians should be governed by the Bible alone, and honor the Master by wearing his name. But alas, without disproving one of these propositions, or denying the least of them, so far as I have been informed, he has united himself to a professed sect, (that is heresy,) and a sprinkled one at that, and gone through the solemn mockery of being ordained a preacher in it, and now glories in being a "Universalist," and takes great pleasure in sneering at the disciples of Christ, as constituting "*this sorry reformation.*" Such a man I look upon as being untrustworthy, and unsafe even as a friend.

To tell what drove this young man into such desperate extremes, would be useless, were one capable; still I esteem it not ungenerous to say to Mr. S.,

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I have seen others besides himself, who attempted to become distinguished, by poetical effusions, great effort to recite Scriptures, without connection or common sense, to be eloquent, and to excel others in writing, and because they failed in all, and were consequently less noticed by their friends than their self-importance imperiously demanded, yield themselves dupes and servants of causes most abandoned. All I have to add is, I am not disappointed at the course of my quondam friend, and I must be indulged in the opinion, if any man experiences hell in this life, (which is the doctrine of Universalists) C. F. R. Shehane must be the individual.

I know not that I shall ever speak of these friends again; but if I should ever see an opportunity of exposing the speculations of this modern sect, I shall certainly feel it my duty to do so. I have many personal friends who are Universalists, and most of them I blame not for their sentiments. A full expose of Universalism should be given to the world. If true, we should all adopt it; but if untrue, the consequences will be disastrous indeed. T. F.

ZEAL FOR GOD.

The Apostle recommends "zeal in a good thing;" but the Jews had "a zeal for God, but not according to knowledge; for they being ignorant of God's righteousness, were going about to establish their own righteousness," and could not, therefore, submit to the righteousness of Christ. Those at Corinth who were zealous for Paul, Apollus, and Cæphas, were pronounced "*carnal;*" but those who were in profession and fact, for Christ, were the true servants of God. There are many liberal minded men who look upon all professions as merely sectarian. Not long since, a highly respectable gentleman of the bench stated to me, that the disciples of Christ were a sect, for "see," said he, "how zealous they are of their teaching." To such, I wish to state, a sect is a heresy or faction; but those who plead for the Bible alone in religion, for the Church of Christ, the "one Lord, one faith, one baptism, one body and one spirit of Christ," cannot be merely fragments of the one church, and their ground is evidently much higher than all the sects, who say in fact, the Bible is not a sufficient government, and who love party names much more than the name of Christ.—But this was not exclusively my object. I wish to remind christians that their lives must be zealously devoted to God and his institutions, to be prepared for the heavenly rest. It must be acknowledged there is great indifference to reading, meditation, prayer, singing, and Godly conversation, with not a few professors.

Brethren, what are we doing to improve our own temper and manners, and advance the cause amongst others? The whole building is made up of "*living stones,*" and each member is a king and a priest to God." Are we preaching by example, in conversation, or publicly to the world? Do we consider the earth the Lord's, and the fulness thereof? Do we remember we "are not our own, but have been bought with a price, and should therefore glorify God in our bodies and spirits, which are the Lord's?"

Alas! too many have their hearts more upon bodily decorations, and pride to see their children excel in dress and lightness, than upon intelligence or christian meekness What can be more offensive to Heaven, than to see those devoted to politics, fashions and general levity through the week, attempt to mock God, by going through the forms of his service on the Lord's day. It is possi-

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ble for a church to become intelligent in the Christian Scriptures, and to become so pure in life, that the members can say to their friends, "See, here are people who, like Zachariah and Elizabeth, 'walk in all the commandments and ordinances of the Lord blameless.'" The yoke of Jesus is "easy, and his burden light," but the way of transgressors is hard. It is a great cross to serve the Lord one day, after serving the devil six. Let each brother and sister enquire of him or herself, "What is lacking to the character to make it perfect?" Few can lay their hand upon their heart and say, they have done all in their power to advance the cause of the Blessed God.

In the whole State of Tennessee, there are perhaps but two Evangelists who devote their time to teaching the word, and it is with difficulty they can be supported. The christians in Tennessee gave enough during the late Presidential canvass, to keep at least ten preachers in the field for a twelve month. Shall we, brethren, give our substance to sustain every other cause than the cause of Christ? The fields are ripe to the harvest, and laborers are few.—More faithful men should be SENT to the work. These we cannot have, unless we educate them, and rear them up in the instruction and admonition of the Lord. Unless, too, we support the teachers, they will continue to turn their attention to the professions of law, medicine, agriculture, &c. It is a great apostacy for a man to leave the Gospel for any worldly profession; nevertheless, all seem to quote stern and grim necessity as an apology. But why protract these remarks? Brethren, if we use not all the means within our power, "to perfect holiness in the fear of God," and save our fellow creatures as "brands from the burning," the Lord will require it of us in the day of judgment.

T. F.

MORMONISM.

Recently, I took time to look into the pretensions of Mormonism so far as to read the book of Mormon, and several numbers of their paper published at Nauvoo, and as a part of the news of the times, I give the following as some of my serious convictions.

1. The book of Mormon is the dryest and most uninteresting document, by a hundred per cent., I ever attempted to read. Mohamed contended there was a kind of sublimity and power in the Alcoran which proved its divine authenticity; but such cannot be affirmed of the book of the "*latter day saints.*"—Brazen impudence and unpardonable stupidity are deeply engraved on every page. The whole book is intended to be a kind of imitation of, and commentary on the Bible. There are many absurdities taught, such as "life and immortality of the Gospel, six hundred years before Christ, and long before Prophets or Angels could have a glimpse of such things. I do not know, however, but I have learned something useful in reading the "Book of Mormon." I had thought bad men would not write a book purporting to be a revelation from God, which would condemn themselves; but I think I have been mistaken. These authors condemn hypocrisy and lying, and still there is little doubt they have fabricated the whole matter, to suit the times. From their papers it seems, there is considerable difficulty amongst the leaders, since the death of their founder. Sidney Rigdon was sent to Pittsburg not long since, with directions to raise a church, and while there it seems he received many new revelations, and among the rest, some revealing the great secret that Je-

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seph Smith Jr. had really *hoaxed* his followers, at least in many respects. Upon Sidney's returning to Nauvoo, he was brought to trial for his rashness, and many witnesses testified that his "revelations were all of *the devil*;" and the chief, Mr. Young, on whom the mantle of Joseph is supposed to rest, in a flaming speech against poor Sidney, said he (Sidney) "had been SAF-SOAPING the people, to get himself a great name." A Mr. Amassa Lyman, that I saw a few years past in West Tennessee, a cunning fellow, has stepped in Sidney's shoes. Rigdon, however, has friends, and I hope their present commotions will be the means of divulging the truth to the community. It cannot be that Sidney Rigdon will live under the charges, without exposing the superstition. A man of intelligence who will read their writings, can but feel holy indignation at their ignorance, arrogance and vulgarity. T. F.

SCEPTICISM—CHRISTIANITY.—No. 3.

To the objections that Christianity has extended its influence over a comparatively small proportion of the human family, and has failed to irradicate the irreligion and profligacy of those nations among which it has been most successfully propagated, we base our reply,

FIRST—Upon analogical grounds, as we have our replies to the preceding objections. We may ask with triumphant propriety, what remedy for the physical diseases of man has proved of universal efficacy? What medical prescription has, in all the cases to which it has been applied, been found to be a successful catholicon? Does not every remedy for the ills of our shackled constitutions prove ineffectual even in the same disease when applied to different persons? The truth that we have no El Dorado—no panacea to apply for the relief of all the sufferings "to which flesh is heir," is considered no objection to the many remedies which Nature and Art afford for the alleviation of our various distempers. Why, then, should we object to the Gospel, because there are many who profess to receive it who are not benefitted by it; or because there are many whose moral diseases are of such a character that it can afford them no immediate or individual relief? There are some diseases which under some conditions of the human constitution even the proper remedy cannot cure. So there are certain stages of the moral world—the Paganised for example—which the Gospel as such cannot relieve. Christianity belongs to civilized man; and if men cannot by its reflex or indirect influence be to some extent civilized, they cannot receive it. It is like casting pearls before swine, or giving that which is holy to the dogs, to offer Christianity to many individuals and nations of mankind. But assuredly this argues nothing against either the truth or the value of the system itself. The sublime science of Astronomy is not proven a fable by the failure of a Hottentot to understand or appreciate it.—The demonstrations of Euclid, are not shown to be absurd because the infant, the idiot or the unenlightened Pagan cannot solve the problem. Nor are all the great and useful discoveries and improvements of Science, Literature and the Arts rendered visionary and vain by the truth that all the Hindoos and American Indians know nothing of their value. I will not tax the pages of the "Review" or the patience of its readers by the application of these analogies. Still I would suggest that every man who rejects Christianity upon the ground that universal man has not received it, must by parity of reasoning re-

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ject all the discoveries of all the good and great of our race for five thousand years; all that has served to ennoble and adorn human nature, or to relieve the ignorance or advance the happiness of mankind. Until, therefore, we shall adopt the chimera of the Sophistical Rosseau respecting the superiority of the savage over the civilized state—as long, in other words, as civilized man would not be a savage or a savage a brute, men informed upon these moral and intellectual capabilities will not reject Christianity because it is a progressively developing system.

Secondly.—But we may affirm with strict propriety, that Christianity is, when properly examined, an universal remedy. There is nothing narrow, local or necessarily exclusive in any one of its precepts. It makes no barriers by which to separate the interests of mankind. It is not the religion of a sect or a nation; and any who thus consider it, abuse and misrepresent its cardinal features; but it is emphatically the religion of universal man. Prior to its establishment upon the resurrection of its divine founder, some of its provisions may have been suited only to the peculiar state and circumstances of his first disciples; but these are, by no one thoroughly read in the system, made a part of it. From its proper commencement—the day of the last authorised Pentecost of Judaism, no regulation can be found in it that is not as comprehensive as the race and as immutable as the nature of man. I defy the Sceptic to produce one precept of a local, political or temporary nature—any one that is not suited to the ever-varying exigencies of human existence. The innovating and corrupting hand of man may domesticate it to suit the political complexion of Italy, England or St. Petersburg; but its true features will appear again, and its free-born spirit will break all such restraints, so that commensurate with the temper, disposition and character of man it will shed abroad its enlightening and enlivening influence. The laced jacket of Roman Catholicism, or the many-coloured coat of divided Protestant Christendom cannot confine it to any local centre, for it will dwell only in a temple as extensive as the wants of man, and it cultivates a field as wide as the exigencies of suffering humanity. It breaks all chains that can be put upon it—abrogates all sectional claims. Neither "in this mountain" nor in Jerusalem, nor yet in Rome or London, does it acknowledge an Imperial Residence. In a word, it esteems no individual, or association of men, as possessing any exclusive claims to the knowledge or blessings it imparts; and in this sense, it is essentially and emphatically universal.

Thirdly.—As it respects numbers, the Christian Scriptures have never assured us how many or how few will be saved. The question was once asked the Messiah—Are there few saved? But the separation of his religion from the gratification of all idle curiosity and the practicability of his teaching, gave it no other reply than "seek to enter in, for many shall seek to enter in who shall not be able." The aggregate amount of the saved or lost, has not been determined by any Prophet or Apostle of the government of God under either Old Testament or New. And just at this point, by the same authority that the Sceptic claims in making the objection, I claim the right of making a suggestion. We are taught prophetically by Daniel, and positively by the Savior, that in the coming age all nations shall be placed under the dominion of the Saints, who shall reign over them by the authority of the King of kings.—Now it is a question unsettled either by the captive prophet or the Lion of his

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tribe, for what purpose they shall be thus placed. Shall they reign over them for salvation or condemnation? Will the great King make his people the Saviors of those nations? Will the benefits of his death in that age be extended to them by the Saints, as they are to us by others in this? Is there any thing in the Christian Religion that would be forfeited, were we to say that God will at the coming of the Messiah, and the downfall of the present political and hierarchical governments of the earth, raise up all those nations who have never had an offer of life; and placing them under the dominion of his purified people, make the latter emphatically the Saviors of the world. There are many sayings in the prophetic word which seems to favor such an idea; and as it is more pleasing to consider celestial happiness more in connection with humanity at large, than with an infinitesimal minority of mortals; and as the universal reign of the royal family which our Heavenly Father by his Son has been gathering out of every nation, kindred, tribe and tongue certainly has some object; and as we cannot well conceive that their happiness would be much accelerated if that object be the damnation of those over whom they are to be placed, I have concluded that the reign of the saints is to extend the offer of Salvation to those who have never heard the joyful sound. Of course, however, the finally neglectful and impious—the cowards, the unbelieving, the abominable of every age, past, present or to come, who will not know, or knowing, despise the Gospel, must share an everlasting banishment from the presence of the Lord and the glory of his power, with the Devil and his angels. No truth is more clearly insisted on than this, and as no opinion should be made known that subverts a plainly revealed truth, I only make the suggestion that the dominion of the Saints is a reign of Salvation, for the reflection of the thinking, and not as in the least invalidating the final condemnation of the wilfully neglectful and disobedient.

In conclusion, may I not with confidence ask the Sceptic to examine Christianity as it is—as it appears in the doctrine and precepts of its authorised teachers—the Apostles? Let no imaginary objection divert you from a candid and careful examination of the messages of love, glory and Immortality.—They appeal to the common sense of mankind; and their worthiness of the Creator, Preserver and Benefactor of man—their consonance with the dictates of reason—their friendship to the dignity and improvement of intelligent beings—their measures of genuine comfort, delight and glory;—by which they enable man to weigh in the equal scales of truth, the frowns of fortune with the felicity of an eternal inheritance—the loss of friends with the more intimate, tender and lasting associations of the refined and purified of heaven—the fluctuations of all external things, with the endless and immutable felicity of the innumerable company of the blood-washed throng, who have gone up through much tribulation—the mortifications, disappointments and insults of the conflicting pursuits of man, with the Heaven-born honor of being a Son of God, emphatically so by the resurrection—in a word, by which they enable us to weigh time with eternity, earth with heaven, and death with the everlasting joys and exquisite happiness of the New Jerusalem,—are to be determined by their own weight of evidence, and not by the cavils and apparent difficulties, that man in his ignorance or presumption may suggest.

Graysville, Ky., Dec. 1st, 1844. J. B. F.

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DEFICIENCY IN JOY.

I hear Christians at times complaining of a deficiency in their enjoyments. To what is it to be attributed? Evidently to deficiency in obedience. Old Israel rejoiced even under the rigors of the bondage of the old Sinaiatic Covenant. Festivals of rejoicing before the Lord were held for days together, when they were diligent to keep the law and bring their offerings, their choice gifts and their vows to the place where the Lord had recorded his name. Hence says Deut. 12: 5, 7, 12, "You shall come to the place which the Lord your God shall choose out of all yours tribes, to put his name there and to dwell in it, and you shall offer in that place your burnt-offerings and your victims and your tithes, and your vows and your gifts, and the firstborn of your herds and your flocks, and there you shall eat before the Lord your God, and *rejoice* in all you put your hands into, you and your households wherein the Lord your God has blessed you. * * * And you shall rejoice before the Lord your God, ye and your sons and your daughters, and your men-servants and your maid-servants and the Levite that dwelleth in your cities." Obedience was the cause of their feasts of joy; for they brought their sacrifices and their gifts, and their chosen vows to the place where the Lord caused his name to dwell. v. 11. The name of the Lord now dwells in his holy institutions; and were we to bring our sons, daughters and servants with our gifts and vows every first day of the week before him, we, too, would rejoice with a fulness of joy. How many of us, my brethren, can, in the midst of earthly tribulations, say with old Habakuk, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and there shall be no fruit in the vines; the flock shall be cut off in the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my Salvation," Heb. 3: 17, 18, 19. Paul, on account of our citizenship in the Heavens, exhorts us to rejoice always; and surely with every justified man "tribulation will work patience, and patience approbation, and approbation hope, and hope makes not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us." Alas! many rejoice not, because they bring no gifts to the Lord, pay no vows in the assembly of his Saints; but make the world their God; its appetites their shame; who mind earthly things. "But our citizenship is in the Heavens, from whence we look for the Lord Jesus."

Joy has its fountain in the purified heart; it is a spark from the "throne of God where there are pleasures forever more;" it is the homage of holy sympathy; the link between human worms and choral angels; it is the mainspring of Nature's harmony; and it leads to a triumph over the cares of life and the surfeiting of pleasure, by waving its banner of glory, honor and Immortality over the shattered vaults of Death.

"Drink sweetly of Joy's holy spring,
While standing on time's falling rivers;—
Look to the Heavens and to their King,
Where Joy abides forever!
Bear this life brothers—bravely bear—
Bear this life for a better one!
See yon the Stars? A life is there,
Where the reward is won!"

J. B. F.

Graysville, Ky., Nov. 29th, 1844.

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SCEPTICISM—No. 2.

A second objection of the Sceptic is, the partial propagation of Christianity. At no time has it extended over the whole race of man; and at this present period, six-tenths of the whole family of man are in midnight darkness of a superstitious, cruel and absurd Paganism. Admit it, and what then? Christianity should be examined with reference to its natural and supernatural evidences; and if upon these it should be found to be true, receive it, for then all cavils are at an end. If the All-wise Disposer of the blessings of his Providence has entrusted us with an inestimable treasure, will we despise and contemn it because he has not entrusted it to others? As well might we say, because he has bestowed intellect and reason upon me, and not upon the "midnight Idiot," I will not use my gifted powers; I will neglect and scorn the priceless trust. Or because the indolent and filthy Hottentot starves for food, I will not eat of the abundance that industry and frugality have showered upon me. Reason would rather say, eat and send if possible, to the wants of the destitute. Again: If it were consistent and proper (as we have shown in a former article) in point of *time* to progressively develope the light and glory of the gospel to those who first received it, why may it not be so to the whole world of mankind? The state of the world was considered in its first propagation, why not in its continued advances? The spread of the gospel is committted to human agency; and all persons who raise such an objection as the above, should be careful lest they, instead of assisting in its onward triumphs, should be found hindrances in its progress, and thus justly deserve its condemnation. For if they are not so to others, they certainly are to themselves.

But if the objector is not satisfied, let him ere he reply against the God of the gospel, look abroad upon the distributions of Nature in its physical administration and see if his objection does not weigh with equal preponderancy against those very things that daily come under his observation. Let him compare the physical and mental organization and geographical situation of the frozen Esquimaux, with the situation and nobler specimens of the Anglo-Saxon race. Or if he dislike a national, let him make an individual distinction. Let him contrast the man of robust constitution and uninterrupted health and vigorous intellect, with the pale, sickly hypochondriack who drawls out a pitiable existence amidst all the lavish beauties and abundance of nature's wide-spread tables. In short we can find every variety in situation, condition and circumstances obtaining with reference to the physical as well as the moral man. Differences of climate and region produce differences in the species; and in this view apparently manifest partiality characterises all the arrangements of Providence. But perhaps were we to make ourselves fully acquainted with the world's situation, we would find everything directly under the disposal of Providence more equal than at a short sight we imagine. Still a difference exists —in appearance, in stature, in physical and mental ability, wherever we view our race—whether in the frozen regions of Iceland, or in the spicy Islands of eternal Summer, or in any of the intermediate belts of the earth. He had as well complain of this as of the variety and difference in the spread of the gospel. Besides, as already hinted, it is a part of our probationary trial whether or not we will send out the treasure committed to our hands; and as much of the physical suffering of men may be attributed to their fellows, so may much

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of the moral, and Christianity requires us to relieve both so far as we have means and opportunity. Perhaps the truth that many individuals and nations have not now the enlightening and happyfying influences of the gospel, may be laid to our charge; and if so, how will we meet the account? If Christianity be truth—and its truth depends upon evidence independent of the cavils we are examining, there can be no doubt that every man who has been made a recipient of its enlightening blessings, will be held accountable for the manner in which, as a Steward, he has held the sacred trust.

The objector must see that there is no point upon which to place his feet between Christianity and absolute Atheism. For every objection which he forms against the moral administration of an Infinitely Holy and Just God, can be formed against Nature with equal effect. And as with an Atheistical philosopher there is an end of reason, we will close our answer here, satisfied that any man who can deduce the present Heavens and Earth, from a casual rencounter of atoms, can deduce a conclusion from any premises. Atheism is absurdity, and when an objection runs into it, all reasonable men draw back.

J. B. FERGUSON.

CONFERENCES.—To remedy the effect of religious errors, to settle controversies, and allay the fervour of angry dispute, men sometimes assemble in Councils, Synods or Conferences. This expedient has been compared to that of a physician who placed in the region of some contagious pestilence, instead of using all the means in his power to allay the disease and stop the contagion, takes his patients into a populous assembly of physicians and others that they all may determine upon the nature and effects of the disease and adopt some method to destroy it. Any one can imagine the effect. Each person becomes inoculated and returns to his home only to spread a calamity which ostensibly he was seeking to prevent. It is only adding fire to the flame—patients to the disease, to assemble *divines* (?) to allay it. To correct errors, meet them where they originate.

J. B. F.

ERRATUM.

MESSRS. PUBLISHERS:—In my article in the last number of the "Review," on "Names in Religion," you present me to your readers as locating ancient Normandy in America, instead of Amorica. An *o* instead of an *e* in this case makes considerable difference in the Geography of the globe. There are several minor errors, but the reader will correct them. By the way, permit me to say to your readers that my chirography is more to blame than your compositors; and that it has been a question with me for some time, who is most to be blamed, he who never writes, or he who writes so as never to be read. But for my deficiency in this useful mechanical Art, I shield myself behind the names of Byron, Parr, Buonaparte (and if Madame Fame is correct) A. Campbell, whose illegible chirography more resembles Steganography, or Egyptian Hieroglyphics than intelligible characters. I will try, however, to do better, and should I fail, I hope your readers will substitute what I should have said, instead of what your compositor makes me say. I have been rebuked and jeered enough to have reformed long since.

Scrallingly yours, J. B. F.

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THE AMERICAN AND FOREIGN BIBLE SOCIETY.

The above is the name of a Society formed by our Baptist brethren in the year 1837, for the translating, printing, and distributing the Sacred Scriptures, at home and abroad.

We think it due to the Baptist brotherhood to state, that, in the estimation of many who stand decidedly opposed to a majority of the religious enterprises of the day,—believing that they are fitted to the fostering of existing party divisions and strifes—this Society is such an one as justly merits the joint co-operation of all who desire the spread of Scriptural holiness over this and all other lands. It is "founded upon the principle, that the originals in Hebrew and Greek are *the only authentic* standards of the Sacred Scriptures; and that aid for the translating, printing, or distributing of them in foreign languages, should be afforded to such versions only as are conformed as nearly as possible to the original text; it being understood that no words are to be *transferred*, which are susceptible of being literally *translated*."

Prior to the organization of the "American and Foreign Bible Society," the Baptist Church, in common with various other religious denominations, was a member of the "American Bible Society." Of this Society they would have remained a member, but for the odious, and we may add, *disreputable* conduct of their pedo-baptist allies. In order to securely guard the citadel of pedo-baptism,—*i. e. sprinkling*—its supporters virtually rejected the originals in the Hebrew and Greek, as the only *authentic* standards of the Sacred Scriptures, choosing to adopt the common English Version in their stead. Accordingly, in 1836, they adopted the following Resolution, viz:

"*Resolved*, That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English Version; at least so far that all religious denominations represented in this Society can consistently use and circulate said versions in their several Schools and communities."

The above resolution is but a servile imitation of the spirit and tone of the Papal hierarchy. The annals of Romanism is filled with such. Take a few examples:—"The Council of Trent, in 1563, declared that a Latin translation, called the Vulgate, was "authentic, and to be refused by none," which decree was confirmed by Pope Pious IV. in solemn consistory the following year; and the Rhemish Testament was translated from the Vulgate into English in 1582 —the translators declaring that the Vulgate "is not only better than all other translations, but than the Greek text itself in those places where they disagree." Again; at a theological discussion held at Ilantz, about the year 1524, between the Reformers and the supporters of the papacy, one of the latter party exclaimed "Ah!" cried the curate of Dintzen, as he glanced at the books the two Zurichers (Sebastian Hofmeister and Jas. Amman) held in their hands, "if the Hebrew and Greek languages had never obtained entrance into our country, there would be fewer heresies among us." Vide D'Aubigne, p. p. 324, '25. Protestant pedo-baptists will not exactly say that the originals of the Old and New Testaments are sources of heresy; but, in language less intelligible, though designed to express virtually the same thing, *they "feel at liberty to encourage only such versions as conform in the principle of their translation to the common English Version"!!*

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Who does not know our "Common English Version" is an incomplete translation? *Baptizo*, with all its cognates, are almost uniformly *transferred*, instead of being *translated*. And yet, this Version is to be made the *authentic* standard, to the principles of whose translation all other versions, foreign and domestic, are to be made to conform!

Languages are the scabbard in which the sword of the Spirit is securely kept; the casket that holds the precious jewels. When they are abandoned, as the repositories of Inspiration, and imperfect translations substituted in their stead, protestant christendom will soon find herself hurled back into the thick mists of papal darkness.

Sprinkling, pouring, &c., are so completely identified with the existence of the pedo-baptist fraternity, that we do not think it evinces a want of true charity in us to say we believe that, in order to the maintenance of these unauthorized usages, they would even dare to suppress, if not openly violate the sense of the original words, expressive of the proper action of christian baptism. In some of their foreign versions, they have rendered "*baptiso*" by the word "*moisten!*"

It is with feelings of more than ordinary solicitude that we commend the "American and Foreign Bible Society" to the liberal patronage of all such as desire that all nations may read and understand the Bible "in their own languages wherein they were born." This Society sends out the Bible without note or comment. It is gratifying to learn that many of our brethren in Kentucky have nobly begun a co-operation with the managers and supporters of the "American and Foreign Bible Society." Their contributions are said to be quite liberal. With them we may also mention the congregation at Bethany, Va.

J. H. JOHNSON.

Commerce, Ten., Nov. 15th, 1844.

ROMISH ANECDOTE.

The following singular circumstance is recorded by D'Aubigne, in his History of the Reformation of the 16th century, and will be read with interest.

J. H. J.

"A Saxon gentleman had heard Tetzel at Leipsic, and was much shocked by his impostures. He went to the monk, and inquired if he was authorised to pardon sins *in intention*, or such as the applicant *intended* to commit? "Assuredly," answered Tetzel; "I have full power from the Pope to do so." "Well," returned the gentleman, "I want to take some slight revenge on one of my enemies, without attempting his life. I will pay you ten crowns, if you will give me a letter that will bear me harmless." Tetzel made some scrupels; but they struck their bargain for thirty crowns. Shortly after, the monk set out for Leipsic. The gentleman, attended by his servants, laid wait for him in a wood between Interlock and Treblin,—fell upon him, gave him a beating, and carried off the rich chest of indulgence-money the inquisitor had with him.—Tetzel clamoured against this act of violence, and brought an action before the judges. But the gentleman showed the letter signed by Tetzel himself, which exempted him beforehand from all responsibility. Duke George, who had at first been much irritated at this action, upon seeing this writing, ordered that the accused should be acquitted." p. p. 223–4.

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LITTLE ROCK, OCTOBER 25TH, 1844.

To the Editors of the Christian Review:

BRO. FANNING: *Dear Sir:*—In my note of the 24th August, I promised to write monthly—this I have not done—the cause of failure, was long absence from home—left on the 2nd September and did not return until 21st inst. My tour was to the extreme North West corner of this State. I stopped on my way and spoke five times at a small town (Lewisburg) and immersed one person, a young lady, in the Arkansas river, near the Hull of the Steamer Cheokee, which blew up in 1841, with a terrible loss of life and property. Near Fayetteville, attended a Cumberland Presbyterian Camp-meeting, where I met the Rev. gentlemen who some ten years ago, in honor to the good cause Orthodoxy, expelled me from their body as a Schismatic and Heretic. I attended two days, to learn what improvement had been made in religion-getting in this age of improvement. The *sorrowing stools* seemed to be the chief reliance and most favourable place for the Lord to "come down and give faith."

I opened a course of Lectures in Town, where two of the Revd. gentlemen reside. Exposed the humanism of such appliances as had been used at the late meeting, with a hope to draw one or both of them out. One of them did take notes, but neither of them responded. Such was the will of the Heavenly Father, that I fell sick and could only deliver a few of the intended Lectures. The last one was on Regeneration—this was given out several days. In the mean time, a New School Presbyterian, a man of good sense and learning, came to town: him these gentlemen induced to expose the dangerous tendency of my teaching. He anticipated my Lecture; but the brethren are of opinion he will never be caught in a similar net. No one made the good confession, but much good was done by way of removing evil reports. Our very intelligent Brother Strickland resides a few miles from town. There are many Disciples who are slowly progressing; there is much need of the "*second teaching.*"—There is a defect in relation to "living for Christ"; indeed this defect is too general, and requires steady and efficient teaching to remedy it; this should be done by the Bishops. It is their duty to teach the Disciples.

With this you will receive several articles for the Review; they are not finely written, but sufficiently plain to be understood. The topics are important, and should be calmly and in the love of truth examined. As there is but "one body and spirit." The spirit is the active, efficient principle in the body, not only on a small, but a large scale. To secure a proper organization, congregations must be fully set in order and taught to live for him who died for them. This time serving conformity to a wicked world must give place to "*love, self-denial, and dying daily.*" Think you that the spirit of Christ will dwell in the fashionable Belles, Beaus, loud and merry lovers of the present day? Immersed they may have been, but not into Christ. Indeed, it is to be feared that but too many of the late Disciples are like the twelve whom Paul met near Ephesus.

Sincerely yours, W. W. STEVENSON.

CONGREGATIONAL ORGANIZATION.

LITTLE ROCK, OCT. 25TH, 1844.

To the Editors of the Christian Review:

Order and congregational organization has, for some time past, attracted much attention, and drawn forth many valuable essays from the brethren. But nothing satisfactory has as yet been presented; the question is yet open for discussion, and will be perhaps for years yet to come. Indeed, it is not easy to determine whose plan shall be adopted. Even should one State adopt any particular system of organization, there is no rule by which it can be made the order in other States. Those who desire a political organization, had better begin at the only practicable point, which is to first form a head upon some plan from which their rules *organic* may emanate, and become obligatory.—This head may be formed of one man, or ten, or any given number by way of delegation, who may after due organization with moderator, clerk, &c. &c., proceed to consider any and every plan of organization, and adopt that one that seems best to accord with their understanding of the whole matter. If it be objected that such convention would be unscriptural and dangerous, I answer that such conventions being an essential part of the system of or-

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ganization upon any other plan than that of mere ecclesiastical organization clearly defined in the word, then the whole must be unscriptural. It is better to fall short of the divine mode, than to go beyond it; men can be more easily induced to except of power than to part with it. The body of Christ is the entire family of believers, of which Christ is the head; the cement of the Temple is the Holy Spirit. But what is said of the whole congregation of the faithful is said of a particular (Ecclesia) congregation, "Jesus is the chief Shepherd or Bishop." The love of his Kingdom is one that is the general love of Ecclesiastical intercourse.

If we refer this matter to the divine record, we will not find any thing that will answer to a general organization, except upon the plan of mutual obligation, governed by the law of love. The objects of such plans seem to be but two, the first is to avoid imposition by feeble and unworthy Evangelists, and the second to secure a more efficient co-operation in support of the Gospel. If I am not wholly mistaken, the first can be secured and *only* secured by individual congregations; a church and not conventional tribunals, can make Evangelists. There is no question at all, that a congregation of believers with their Bishops and Deacons, is the highest eclesiastical power on earth. Such a body and such alone, can lawfully send out Evangelists, which are without doubt the most important offices in the Kingdom of Jesus, and should never be conferred on a man, who does not combine all the qualifications specified by Paul, which amount to nearly twenty. No congregation not fully set in order, can lawfully send out an Evangelist; and again, it is more than obvious to all, that none should be sent out except those who are fully qualified. To have the moral requirements is not sufficient; but *with* these, to be able to teach the word, and set things in order. Such men are strictly responsible to the congregation that sends them out, and from the apostolic example should report to the brethren at the expiration of each Evangelizing tour. No man is an Evangelist except he who has authority from a congregation. Men may go forth and preach, and preach in right of their character; but to do the work of an Evangelist they may not. To act in good faith, a congregation should have some oversight over their Evangelists, and should recall them if they should stray off beyond their appointed bounds, and revoke their letters if they do not the work of an Evangelist; this they owe to themselves, as well as the whole family of the faithful. And brethren who may have been imposed upon, whether through design or ignorance, and have been organized by one not lawfully set apart as an Evangelist, should seek such an official, and be properly set in order by a legally authorized Evangelist.

In my next, if the Lord will, I will notice the second object insisted on by those who seem to desire "*Organization*," and say a few words further illustrative of the work and office of an Evangelist.

W. W. STEVENSON.

WORK AND OFFICE OF AN EVANGELIST.

LITTLE ROCK, OCT. 25TH, 1844.

To the Editors of the Christian Review:—

In a former No., there was an attempt to point out the mode of making Evangelists. It was then intimated, that none but congregations fully set in order, can lawfully authorize men to set others in order, and that no man should be invested with so high an office, but one *fully qualified.* Men may teach the christian religion in right of their citizenship; they may also administer the ordinances, and any number of Disciples may, and of duty, ought to meet and keep the ordinances; but they can neither set themselves in order, nor send out men to set others in order.

A second object of organization is the support of Evangelists. That real Evangelists need support, is sufficient evidence, that while they may exercise that office, some one must feed and clothe them; and if such "*entangle themselves with this world*" (and such entanglement does not incapacitate for the office) then the wife and little ones must also be fed and clothed; no man is bound to labor unless the brethren feed him; of this there can be no doubt.—If he has a desire to preach on his own account, not *sent*, let him do so; but if the brethren send him, they are bound in sight of Heaven and Earth to sup-

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port him, unless he voluntarily chooses to wave his right. Indeed, it is difficult to imagine that a Disciple who owes every thing to the Lord, who is not his own, can feel content, not to lay up a small amount of treasures in heaven, by giving a small pittance of what we have to support the good cause of persuading men to be saved. If this support is to be from a joint contribution of several congregations, and this regulated by fixed laws, then these congregations have a right to vote who shall go, and where, and participate in setting him apart. This cannot be done except by a conventional power. Such mode of Evangelizing may be well defined in the Sacred Records, but I must say it has escaped my notice. The congregations of Corinth, Macedonia and Gallatia, made contributions for the poor saints; this was a voluntary thing; Paul gave orders as to the manner of doing it. But this is quite another matter. Here, there is no law commanding this duty as to how much or little each shall give, but that of love; and surely no man's soul can love the Lord if he love his goods more. Not only the church sending out the Evangelist, but even other brethren should "bring the servant of their master on his way. The rule of raising revenue in the Kingdom of Messiah, is neither by a capitation, nor advalorem tax; it is by free-will offerings, and that too weekly. How can the love of God dwell in the house of that mother or sister, who has never given a dollar to support the Kingdom of the Master.

I have seen more worthless books and toys on the mantel-pieces and center-tables of Disciples, than would fit out the servant of the Lord with a good suit of *Kentucky Jeans.* Alas for the christianity of the age! We have a *Christ, but he has no cross.* Sarah will never own for her Daughter, those slaves of fashion and vain show. But I have wandered from the topic. It is possible that much of the caution felt on this subject, is unbecoming, and should be abandoned. To organize congregations is right; to induce the whole family to walk in love and live for him who died for them, is also proper; but as to general organization, to say the best of it, if it is taught, perhaps the 15th chapter of Acts could be made to squeeze out such a thing as will suit our purpose; it has done wonders already, and may do more for aught I know.

If the Lord will, in my next something will be said respecting Evangelists and others, on the subject of doing, &c. &c. W. W. STEVENSON.

EVANGELISTS.

LITTLE ROCK, OCT. 25TH, 1844.

To the Editors of the Christian Review:

The Office of Evangelist, being the most important in the Kingdom of Jesus, requires the most important talents to fill it. Be an example to the believers in "words, in behaviour, in love, in faith, in chastity." 1 Tim iv, 12. Take heed to yourself and your doctrine—continue in them;—16 v. These, with many other similar passages, leave the conviction strong that the Evangelist is to be no common man in piety and knowledge. Indeed he should be the impersonation of godliness—pleasant, kind, affable, eating whatever is set before him. None but holy congregations can either educate or appreciate such men. Are all who go forth to christianize the would, of this sort? It is to be feared they are not. As my remarks are not mere theory, I will present a few facts. Evangelist —— arrived at —— and must preach—spoke a few minutes, reciting what he had memorised—"forgot the rest," and sat down. Bro. —— followed—told the people to watch the preachers—many of them were not to be trusted—with many similar sayings. So the people set a mark on him. Evangelist—— spends much time in adjusting his hair and cravat in presence of those to whom he is to speak. He affects French politeness—talks loud, laughs boisterously. Evangelist —— has a small blank book for notes; this he keeps in his hand while in the congregation, placing a fancy kerchief in the book at the place where his notes are—this done in sight of all. Bro. Evangelist —— introduces foreign words, French and Latin in his discourse, and at the same time violating every rule of Grammar. Bro.——speaks against text preaching, and plunges into a confused jargon of generalization, so as to have neither head nor point. Evangelist——is young, but very wise in his own estimation; treats senior—— as inferiors. Evangelist—— must dress fine, must "*appear* as *a Gentleman*"—visits the wealthy brethren only—requests the service of one

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or two servants. In the stand declaims loudly against Sectarianism—uses many quaint sayings. Bro.——is very different from these—he looks pleasant—is dressed very plain—evinces deep thoughtfulness—reads closely—converses pleasantly—is much in prayer—treats the old women as mothers—the young as sisters, with all chastity. He eats what is placed before him. In preaching, shows reading and study—argues much from inspired authority. These pictures are not mere fictions, but real. The congregations are responsible to God and the world for those they send out and permit to preach———!!

W. W. STEVENSON.

CHURCH OFFICERS.

With the exception of what has been published in Nashville, and a few essays by H. T. Anderson, in the C. Journal, I have seen nothing so forcible and scriptural on the subject of Church Officers, as an essay in the "Genius of Christianity, published by Bro. Comings, in Boston.

"There are now two official stations which I can discover in the Christian church; and these are, first, that of bishops, or overseers, and second, that of deacons. The first of these are executive officers, having charge of the *spiritual* health of the particular church of which they are members. Observe, they do not possess one particle of *judicial* or *legislative* authority. All committed to them is *executive*, either by express commitment or inferentially, from the nature of the Christian system, of their station, or their qualifications specified. The second, that of deacons, is more strictly *ministerial*, having charge of the *temporal* affairs of the church, and acting by its direction in the divinely appointed duties of the station. Both grades of officers are to be chosen out of the eldership of the church. There is no such thing as the elder's office in nature or Christianity. Elders are men of age and experience, of wisdom and prudence, on whom, collectively, devolves the care of the *infant* church, (see Paul's charge to the elders of the church at Ephesus, Acts 20,) and from among whom, *when proved*, officers are to be chosen for this very work. They are still, however, to exercise an eye of vigilance over all their affairs, and to correct any abuse which may intrude itself, either from want of vigilance, or by the consent, of the officers. *Elders*, not *minors*, are intrusted by the Saviour with the conservation of the peace, holiness, happiness, and prosperity of his church.

But I will now attend particularly to that portion of the subject embraced in the appointment of overseers or bishops, and the qualifications essential to the office as delineated by Paul, in his letters to Timothy and Titus.

The qualifications are of *three* kinds, which fact must be seen in order to understand the matter in all its force. They are as follows:—1. *Positive.* 2. *Active.* 3. *Negative.* A little attention to these distinctions will open the matter to our apprehension better than any other manner I know of. But in order to impress it upon the mind, I will endeavor to address the eye by the following arrangement:—

Positive Qualifications.

1. He must be the husband of one wife.
2. Must be blameless, as the steward of God.

Active Qualifications.

1. Must have faithful children.
2. Must be a lover of hospitality.
3. " " " good men.
4. " " prudent.
5. " " holy.
6. " " temperate.
7. " " just.
8. " " vigilant.
9. " " patient.
10. " " of good behaviour.
11. " " fit, or apt, to teach.
12. " " one that rules well his own house.
13. " " hold fast the faithful word, in teaching, as he has been taught.
14. " " have a good report from them without.

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Negative Qaualifictions.

1. Must not be riotous.
2. " " " unruly.
3. " " " self-willed.
4. " " " soon angry
5. " " " given to wine.
6. " " " a striker.
7. " " " a money lover.
8. " " " a brawler.
9. " " " covetous.
10. " " " a young convert.

The above list, of twenty-six specifications, plainly exhibit the three classes. Any person, to be suitable for the office of bishop, must possess the *positive* qualifications, perfectly; the *active*, to a degree; and the *negative*, must also be to perfection. There are no degrees in negatives. A man must *not* be "*self-willed*," another cannot be *more so*. But of the *active*, one man may be "patient," and yet another may be *more so*. So of all the active. One may possess, or entertain, them all, yet another may excel him in them. To be a bishop, a man *must* be "vigilant;" but he who is more so, would, in this particular, be better; and so with each item—so also with the whole collectively. There is no possibility of excelling, or improving in the negatives—all improvement is in the actions. No one can be properly appointed to the office of an overseer of a Christian church who does not answer to all and each of the above specifications—of the *active*, to a good degree; and the *positive* and *negative*, his answer must be complete—perfect. A failure in any one respect will forever disqualify one for the discharge of the duties of the office, although he should (if it were possible,) possess all the others. Should a man be "self-willed," or should he be *not* "vigilant," divine wisdom says he is not a suitable person. And let all the people say, amen.

We often hear it suggested, that if churches have not persons in them who answer to the apostolic requisitions, then those coming *nearest* should be appointed. I admire both the spirit and the practice of compromise, in all matters of human experiment and management, but must now and forever protest against any compromise affecting any of the divine appointments or arrangements. This plea of being satisfied with something *near* the truth, (that is, something else than the truth.) is like making a breach in the walls of the city, while the enemy is at hand and the guards are slumbering. Destruction is the *only* consequence that can follow, as the result of such conduct. "Pouring" is *nearer* immersion, than "sprinkling."

In the appointment of overseers, see to it, that they possess "all and singular" the qualifications enjoined by the spirit of inspiration. Make choice of those who have them in the highest degree, not of those who come nearest, but do not possess them.

It will, undoubtedly, be asked, what then must be done when there are no suitable persons to fill the station of bishops? My answer is, do not appoint *unsuitable* ones—make no appointment, but await the providence of God, trusting that in due time suitable persons will be provided.

Again, what must be done when there are more persons than are needed in the office of overseers, possessing the requisite qualifications, in one church? The answer is easy, select a sufficient number of those who are endowed in the *highest degree*.

There is a great fondness for office common to the American people, and I do not know but the world over. This has, in a great many instances, been brought along with individuals into the Christian church; and should the church be so indiscreet as to appoint any such person to office, he is soon seen to be puffed up. And if he has ingenuity enough, he may presently be found contriving some scheme of greatness. His little soul is seen swelling under some great project of consolidated councils; or he is heard to talk much (and hard if opposed,) upon the *powers* of his office. The term *power* is always a favorite one with him—seldom, or never, is he heard to say any thing about the *duties* of the station. This kind of character should especially be guarded against. Such persons, by care and watchfulness, may become good Christians, but nev-

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er good officers. This same fondness for office frequently urges people to premature appointments. Appointments are made before it is possible for any of the brotherhood to be proved. I have known some instances where all were but "babes in Christ"—where not a week of weeks had elapsed since any of them had put on Christ according to the gospel,—and notwithstanding the injunction "not a young convert," they have proceeded to the appointment of overseers—and I have known two instances in which the overseers constituted two-thirds of the brethren in the body. Premature appointments always indicate an unhealthy or weak state of the body. Some have insisted that the appointment of officers is "*the organization*" of the body—or, in other words, that without officers there can be no organization, and without such organization, no church! No comment is necessary. To avoid making injudicious appointments, let all take time to know one another, the scriptural character, and the *duties*, not *powers*, of the office. At some future time I may undertake to amplify the foregoing remarks, but cannot now promise when.

At the commencement of this article, I thought to say something of qualifications, calling, and duties of deacons, but have concluded to cast that matter for a future day.

Let me entreat the brethren in "the reformation" to look well to these things. Remember, brethren, our motto is, "the truth, the whole truth, and nothing but the truth" of the gospel; our aim is, the character, the whole character, and nothing but the character of Christians; and that our standard is, the bible, the whole bible, and nothing but the bible. A. P. JONES."

ADVICE TO YOUNG SISTERS.

Will the sisters read attentively the remarks appended, and determine to be governed by the sacred precepts introduced? EDITOR.

CLARKSVILLE, OCTOBER 3, 1844.

BROTHER FANNING:—If you think the remarks below worthy of a place in the Review, I shall be pleased to see them.

Dear young sisters in Christ, have we not reason to conclude, when we compare the multitude of young women who profess to be the disciples of Christ, with what the word of God requires, that there are but few christians among us? In love I would ask you, if we can with any propriety claim to be the disciples of Jesus, while we live in constant disobedience to his commands?—I fear we too much neglect to examine ourselves by the word of God. What avail will it be to us, that we have done as well as others, if others have failed to obey God? O! my dear sisters, we must stand as single creatures before the judgment seat of Christ, and a mere profession of christianity will not screen us then. Eternal life is promised to them who, by patient continuance in well doing, seek for glory, honor, and immortality. We are exhorted not to be conformed to this world; but are we not greedily following the customs of the world, even in opposition to our great lawgiver, to say nothing of our daily deportment in other respects? I fear that in following the fashions of the world as we do with reference to dress, we trample upon the precepts and examples of the New Testament more than we are aware. Let us attend to the language of inspiration: "In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becomes women professing godliness) with good works." 1 Tim. 2: 9, 10. Also 1 Pet. 3: 3. And now, sisters, are we not spending much money, and not only money, but time, to do what is here forbidden, and in this manner preventing ourselves, to a degree at least, from doing what is enjoined, that is, good works? If the money that is spent to adorn our persons in a manner God disapproves, were spent to support some

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faithful evangelist, or many, would they be compelled to retire from the field, or suffer their families to be deprived of the comforts of life? Were it given to the poor, how many would be relieved from the sufferings of cold and hunger? Were it spent for Bibles, how many might have the word of life in their hands, who have not the means of obtaining them? I think these are important interrogations. Let us look into the matter. Have we not both precept and example for feeding the hungry, clothing the naked, and enlightening our fellow men, as we have opportunity? And shall we deprive ourselves of the means of so doing, by spending what we possess for that which God disapproves? He who was rich, for our sakes became poor, that we through his poverty might be rich; shall we refuse to deny ourselves of those things which will do us no real good, in order to please him and benefit our fellow men? If we will do so little to please Him who gave himself up to suffering and death for us, while we were his enemies, have we any reason to think we love him? Let us listen to the words which fell from his lips, while on earth. "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me. Our Savior, while on earth, went about doing good, being despised and rejected of men, a man of sorrows and acquainted with grief; and shall we not better follow Christ, imitating his example, by spending more of our time visiting the sick and attempting to alleviate human sufferings, and less of it in preparing and placing ornaments upon our bodies? Can it be otherwise than that we wound the feelings of our brother, whom we call upon to teach ourselves and others the word of truth, when they see that we spend much in sinfully adorning our persons, while their families are in want? Is this loving our brother as ourselves? Certainly we can be under no less obligations to our brother than our neighbor. Do we consider that in thus injuring our brethren, we injure our Savior? "In as much as ye have done it to one of the least of these my brethren, ye have done it unto me." Perhaps, dear friends, I have already wearied your patience, but I wish to say a few words in reference to conversation. Do we suffer unkind words to fall from our lips, and thus reproach the cause of Christ? And oftener do we not indulge in vain conversation? O that we might each remember the exhortation of the Apostle, not to let foolish talking and jesting be named among us, as becometh saints; but rather giving of thanks. Also, let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. O that we might give head to all the admonitions of the word of the Lord, that it might indeed be a lamp to our feet and a light to our path, and guide our feet in the way of peace. Let us remember, my dear sister, that we are each exerting an influence on our fellow travellers to eternity, and O that the influence might be holy. Time is hurrying us on to eternity. Death is often admonishing us.—May its voice be regarded. We have but a little time at the longest. It may be we are spending our last hour; and may we live as we shall wish we had when we come to die. May we so live that with joy we may stand before our judge. Let us remember that he who soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. With a great desire that we may sow to the spirit, I bid you adieu.

A SISTER.

Brother JAMES COLLINSWORTH, of Athens, Ala., held a meeting at Green Hill, five miles from that place, in the month of Oct., at which fourteen were added to the faithful. Brother C.'s letter would have been given in full, had I been at home in November. T. F.

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A GOOD MAN HAS FALLEN.

On the covering of the Oct. No. of the Christian Messenger, published at Jacksonville, Ill., and edited by B. W. Stone and D. P. Henderson, the Junior Editor writes, "*Please say to Mr. Fanning, that B. W. Stone sleeps in Jesus. He died on the 9th inst.*, (*Oct.*) *Particulars hereafter.* *D. P. H.*"

The history of Brother Stone would be the history of the most important religious movements in the U. States, for nearly half a century. He was educated and ordained a Presbyterian preacher; but about the beginning of the present century, he became satisfied, obedience to the Westminster Confession of Faith was not obedience to God, and therefore he, as an honest man, was compelled to change his ground. In his new position, his motto was, "the Bible alone, is the only creed for Christians;" and although at the time, he was not extensively acquainted with untrammeled christianity, his motto freed him from speculation after speculation, till he became one of the ablest and most faithful defenders of the faith in America. To be sure his talent was not, perhaps, quite so brilliant as some others; but his acquaintance with the Scriptures was extensive and critical, and a more humble, conscientious and pious man cannot be found. If justice is ever done to his memory, he will be regarded as the first great American reformer,—the first man who, to much purpose, pleaded the ground that the Bible, without note, commentary, or creed, must destroy antichristian powers, and eventually conquer the world. Although I have heard Father Stone slandered, and his views grossly perverted, yet never did I hear mortal man utter a syllable derogatory to his moral worth. A man more devoted to Christianity, has not lived nor died, and many stars will adorn his crown in a coming day. ED.

DONATIONS TO FRANKLIN COLLEGE.

The amounts subscribed are made payable January 1st, '45 and January 1st, '46.

Dr. J. R. Wilson, Nashville, Ten.	$100	T. J. M'Daniel, Oakland, Ala.	40
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L. L. Shreve Esq., Louisville, Ky.	100	D. W. Bodenhammer, Louisville, Ky., a splendid Herbarium.	
Jno. M'Gavock Esq., Franklin, Ten.	50	Thomas Martin of Pulaski, Ten. and J. Moore and R. Preuitt of Moulton, Ala., gave their obligation for $1000, which will entitle each to the privilege of sending a student forever free of cost for boarding and tuition.	
Jacob Wright, Readyville, Ten.	50		
G. N. Newman, Millersburg, Ten.	20		
Caleb Toney Esq., Triana, Ala.	100		
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D. G. Ligon Esq., Moulton, Ala.	200		
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CHRISTIAN REVIEW.

VOL. II. NASHVILLE, JANUARY, 1845. NO. I.

THE NEW YEAR.

DEAR READER:—With this number, we begin the operations of another year, and it would be well for us to reflect, the deeds of this year, in the day of judgment, will determine the fate of myriads of human beings. What can we do, to make our own "calling and election sure," and to induce others to prepare for the next world? Not only are christians interested in self-examination, but all men are responsible to God, and have but a short span of time to prepare for eternity.

As no great and noble deeds are performed without a determined resolution, we should all resolve before God, that whatever our hand should find to do, we will perform it with all our might. In securing our own happiness, we are required to save others. The grand object of the Savior's mission was to give light to the world, and we can benefit our fellow creatures only by enlightening them. This may be accomplished in two ways. First, we should "let our light shine before men, that others seeing our good works, may glorify our Father in heaven." Secondly, all christians are bound by the highest and holiest obligations of earth, to teach others the truth, as contained in the Scriptures.—This may be done in divers ways. First, let each christian make himself acquainted with the word of God, and if capable of speaking plain English, let him declare it to his neighbors publicly and privately. 2d. If he be not capable of teaching the multitude, let every one instruct and admonish in private. A word, seasonably spoken, in private oftimes saves a soul from death. If a christian can do nothing more than commend earnestly the reading of the Bible, he performs a good work.

Christians may do much, by the dissemination of periodicals and other works devoted to the christian religion. Suppose each reader of the Review would influence one alien neighbor to subscribe for it, would it be unreasonable to hope each volume read would be the means of leading, at least, one person to search the truth, and become a christian? This is the least labor we could perform. Brethren, only ask your friends to read the Review, and become acquainted with the views of Christians, and they will rarely refuse.

Let us all so demean ourselves that at the beginning of another year we can say in truth, we spent the year of eighteen hundred and forty-five in the service of God.

T. F.

COURSE OF THE CHRISTIAN REVIEW.

Rejoiced and thankful are the Editors and Publishers of the Christian Review, that the work has, so far, been favorably received. Many, indeed, who are partisans, and consequently enemies to the christian institution, have read the work with deep interest. Political and other exciting causes have been most unfavorable to christian investigations; still many have taken time to look into the Review.

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Few subjects as yet have been discussed, but a thorough investigation of many momentous questions will be given in future. "First principles," church organization, order of worship, the character of saints, christian efforts, education, and the study of prophecy, have scarcely been touched yet. Circumstances have required the writer to form such a connection with Franklin College, as to prevent the requisite personal attention to the Editorial department. I know of no cause to remove me from my post in future.

Will the brethren who have the means, communicate all the religious intelligence in their possession? State the location of the churches, number of members, the organization, order of worship, and the efforts making to spread the conquests of the Redeemer's kingdom. T. F.

TO CORRESPONDENTS.

Brethren J. B. Ferguson, H. T. Anderson, J. Creath Jr., W. W. Stevenson, and many others, have the hearty thanks of the Editors for their aid during the past year. Continue, brethren, your good begun work. Investigate subjects of importance, and let the public have the means of improvent in your power. We wish to inspire the brethren with a writing spirit in 1845. To be sure, we cannot hope all that will be written can be true; but there are few men whose writings will not elicit something valuable. Writing is an excellent, and I had like to have said, an indispensable exercise to the Biblical student and successful minister of the word. The Editor, of course, is to exercise his discretion as to what is given the public, and few modest men will be offended, even if their productions do not find a place in the public journals. I have frequently regretted that I have been compelled to suppress the essays of my good brethren; but I trust they indulge not in unkindness towards any one on this account. Will the brethren pen all their thoughts and send them along? I would be glad to receive them myself, and I will promise to give most that is valuable, in some form, to the world. T. F.

"THE BIBLE ADVOCATE."

The first No. of the 3d Vol. of the "Bible Advocate," published at Paris, Tenn., by Bros. Dunn & Aden, and edited by Bro. J. R. Howard, has come to hand, much enlarged and improved in every respect. It consists of 24 pages, neatly inveloped, and is published monthly, at one dollar per annum. Brother Howard is a good writer, an intelligent and zealous servant of God. Heretofore the Advocate has not cleared expenses, but surely the friends of truth will not suffer it to linger for want of a little zeal on their part. Amongst the rest, I read with interest an article by the Editor, upon the "Two TABERNACLES."

ED.

Franklin College opened on the first instant, with forty-five students, and the institution has many prospects of success. More engagements have been made, and the Faculty flatter themselves, that the time is not far distant, when men will acknowledge that Physical, Intellectual and Moral culture can be combined in the education of the young. Poor young men, acquainted with business, are invited to avail themselves of the advantages of the establishment.—The rich have means to help themselves. T. F.

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ORGANIZATION OF SOCIETY.—No. 1.

This is an age of speculation and experiments. Few, indeed, if any, admit society is what it should be. Politicians and statesmen charge others with error, but will not the best of them, contend they are infallibly right. It is not a difficult matter for religionists to specify the errors of their neighbors, but I know no church, sect or community, without fault. The Savior said in reference to the woman, "he that is without sin let him cast the first stone;" and if the same principle be observed, no individual or church should dare assail others. When *Luther* charged corruption on the Catholics, Pope Adrian confessed the sins of his people, but neither did the charge nor admission prove Catholics or Reformers to be in the right. It is an easy task to show either real or imaginary objections to Philosophy, Government or Religion, but it is not so easy to present a better system. While, then, there is no organization of society admitted perfect, a discussion with regard to improvement, will ever continue an important theme; and if, by accident, a little speculation, or even experiment, be indulged, I see not how any one, in the absence of positive testimony to the contrary, should oppose.

There are many points of momentous consequence, connected with the improvement of society, which are being elaborated throughout the world. Jesus Christ came to our earth to *perfect society*, and either his religion is incapable of accomplishing this desirable end, or it is but little known by the present inhabitants of the earth. In saying this, I yield to no spirit of despondency; neither do I have a contemptible opinion of my fellow-creatures. That there are churches of God in the world, I hesitate not to affirm, but that there are any churches as perfect as they might be, I suppose no one will argue.

The cause of the present evils in society is not for lack of honesty, or desire to act always correctly; but the fault is in the disorganized state of religious society. I do not say, there is no organization, but my argument is, it is *imperfect*. In the present No. I will endeavor to point out a few of the evils of the best Christian Society, and in future, I will promise remedies, which if not satisfactory to others, are to the writer at least.

1st. At present, Christians do not consider themselves and all they possess earthly, the Lord's; but men act for *themselves alone*, as if they expected to stay here forever. Fortunes are collected, and instead of being appropriated to the cause of the fatherless and widow, and the distressed of every order, they are squandered by the wicked, in fleshly indulgences. The principle of regarding the welfare of others as well as our own, is measurably forgotten. Too many live for SELF and die unregretted.

2d. God originally had *governors* and the *governed* in his church; but every man in this day follows the even tenor of *his own way*, rejoicing that he is in "a free country and can do as he pleases." The religion of the mass is a wild, and reckless democracy. The idea of submission to rule, in the church of God, or to one another, is scarcely mentioned. It is said "there are no children of this age," but all are of full age from the cradle, and few indeed, if any, need the instruction of God or man.

3d. The Bible inculcates the separation of christians from the world; but now all the fashions of the world *must* be practised in the church. Gaiety, show, jesting, violence, tattling, backbiting, slandering, witchcraft, hatred, emulation, strife, railings, drunkenness, show parties, dancing parties, laziness

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and impudence, are favored by all orthodoxy, and every one who approaches orthodoxy.

4th. A knowledge of God's word, was once necessary to be a good christian; but "away with the word of God" now; religion is picked up in some mourning altar, or consists in joining the church. It is lamentably true that too few study the Bible as a daily exercise, and fewer love the words of the Spirit.

5th. The doctrine of the Bible is that Christians should "*do their own work*," and thus learn humility and dependence on God; but it is now a DISGRACE for fashionable christians to be seen toiling in obedience to God for bread.

6th. Finally, it is the doctrine of the Scriptures, that christians should, *in fact*, constitute churches, and take cognizance of each other in all things; but it is too frequently the case, that every one goes his own way.

These are faint hints of what may be expected.

THE LORD'S DAY.

The question has been often asked, are Christians plainly commanded to keep the Lord's day? There is no commandment to keep such a day in the Bible. Are we commanded to keep the sabbath day holy? Paul said, Col. 2: 16, "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the sabbath;" 17th, "which are a shadow of things to come, but the body is of Christ." The Gentiles were never under the law of Moses, and as the sabbath was a part of that institution, they were never under obligations to keep it. It is mockery to profess the observance of a day, and at the same time totally disregard the law of the same. Religionists talk much of the "holy sabbath," and enjoin it upon their children under the penalty of damnation, and yet contemn every requirement of the sabbath. While the children of Israel were journeying to the promised land, "a man was found who gathered sticks on the sabbath day, and all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." Nu. 15: 33–36; Ex. 31: 14–15. But strange to tell, religious people in this age say they "love the sabbath," and still tolerate "works of necessity," so called in their creeds—build fires, cook, feast, and are merry. I know no professed Christian who should not be stoned to death, if so be the day is binding. Am I told "the sabbath has been changed from the seventh to the first day of the week." Pray who did this? An enemy, no doubt. If it were true that the day has been changed, the difficulty is not removed. No one lives up to the law of a seventh day, or a first day *sabbath*. Ah! I am told, this is assumption —it is saying religionists are ignorant; they worship, they know not what. I would it were otherwise; but I cannot help confessing with shame, that I live in a dark age. I may be wholly ignorant of many important matters myself, but I am not of the Jewish sabbath and Christian Lord's day. Having shown the sabbath is neither enjoined, or kept by Christians, I return to the question. I have admitted there is no commandment to keep the Lord's day holy, or in any way; but the question may be varied. Is there no authority for keeping the Lord's day? There is. We have the examples of the Saviour after his resurrection, the Apostles, and all the saints, spending the first day of the week in acts of devotion to God. Jesus rose from the dead on the first day, met his servants on the same day, and the next first day, John 2: 1 and 19 & 26, and ascended to heaven, as it is admitted, on the first day of the week. The holy

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disciples met "on the first day of the week to break bread"—Acts. 20:7. Paul commanded the saints, "upon the first *day* of the week let every one of you lay by him in store, (or put into the treasury,) as God hath prospered him, (1 Cor. 16:2.) This the same Apostle calls "the *order* of the churches."

John says, "I was in the spirit on the Lord's day," Rev. 1:20. These Scriptures abundantly demonstrate the practice of the first Christians on the Lord's day, and example, with inspired men, is as high authority as positive commandments.

Next, I must be permitted to inquire as to the Scriptural mode of keeping the Lord's day. As is my custom, I will first present the subject negatively.—It is not kept by merely resting from labor. The keeping of the sabbath amongst the Jews was not by ceasing from labor alone. Cessation from the occupations of life was one of the preparations to keep the sabbath. Positive obedience in acts of worship, was the keeping of the sabbath. The whole nation spent the day in worshipping God. We may cease from the industrial avocations of life, and still waste our time, and thus disobey the Lord. Attending meetings for the purpose of hearing preaching, is not keeping the Lord's day as the ancients observed it. Christians met for certain purposes, without the accomplishment of which, they could not have honored the Lord's institutions. Churches which meet once in the month, admitting the members understand the objects of the day, to say most, keep but one Lord's day in four. That is, thirteen Lord's days are kept in the year, and thirty-nine are given to the devil. Brethren in Christ, are these things so? To conclude this part of the subject, it is only necessary to add, we have fifty-two Lord's days in every year, and if Christians will avail themselves of the means of grace God has given, they will devote every first day to their Divine Teacher. This can only be done by meeting for teaching, (not preaching to sinners,) exhortation, prayers, praise, and above all, remembering the Lord's death, by solemnly observing the supper. Those alone who have had confidence in the Scriptural order of Christ's Church, can fully realize the joys and weekly communings with the saints.—The idea of meeting our fathers and children for the purpose of praise and friendly greetings, and to encourage each other to look off from the world, to a better land, is certainly much more pleasant than the practice of going to hear the preacher forewarn sinners of the dangers before them, or what is too often the case, to hear sectarians abused.

All days, to be sure, should be the Lord's, but this first day of the week, all Christians should spend in improving themselves and their families. Where a few Christians live near each other, the observance of the Lord's day, like all other great gospel truths, should be a test question. T. F.

THE ORIGIN OF THE CHURCH OF CHRIST IS NOT MODERN.

There is no better plan in arriving at the authority of a church, than by a careful examination into its origin. Men often become wedded to a sect, before searching the Scriptures as to its authority in the Bible, and their prejudices strengthen so fast that they are soon incapable of fair investigation; and the consequence is, they generally live and die in ignorance of the true religion.

No modern system or church is of God, and he who professes to believe a system, formed since the Apostolic age, or to be a member of a church founded

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since the memorable Pentecost after the ascension of the Messiah, to say the least, must be in great error. I have been led to these reflections by reading a book published in the year 1844, in Philadelphia, "projected, compiled, and arranged" by Daniel Rupp, of Lancaster, Pa., styled "An Original History of the Religious Denominations of the United States, containing authentic accounts of their rise, progress, and doctrines, written expressly for the work, by eminent Theological Professors, Ministers and Lay members, of the respective denominations." My attention has been particularly called to this subject, from perusing an article from the pen of "The Rev. Robt. Richardson" of Bethany, Va., in which the author attempts to give the "ORIGIN OF A SOCIETY" which he says took its rise on "Brush Run in Washington County, Pa., September 7th, 1810, under the superintendance of Thomas Campbell of the Presbyterian Religion." This, he calls "The humble origin of a reformation now widely extended."

If Brother Robt. Richardson of Bethany College, be the author of these sentiments, all christians have just cause of grief. The disciples of Christ farther west, profess to be members of no new society. We claim to be members of the Church of Christ, which had its origin at Jerusalem, on the day of Pentecost, and not on Brush Run creek, in 1810. So long as we believe the Scriptures, which teach that on Christ as a rock, the church which was to stand forever, was built 1800 years since, and against which the gates of hell were not allowed to prevail, we cannot fellowship modern inventions. I hope the author intended not to convey such ideas as are found in his sketch. Do those who confess the name of Christ in the United States, trace their origin back to the hills of Pennsylvania, and to Thomas or Alexander Campbell? Do these brethren desire to be known as the founders of a new "Society," called "*This Reformation?*" If this be a fair representation of the disciples, why not confess ourselves a sect or heresy in fact, and recognize all our heretical neighbors, as fully authorized by the Bible as ourselves?

It may seem presumptuous in me to ask the brotherhood to look at this subject; but I wish to know if I am to be placed in a society that originated in 1810? Come, brethren, we had better investigate this matter, before the church of Christ is sectarianized. I am not disposed at present, to call in question many of the *doctrines* of the author, but in kindness I would propound to him a few plain questions.

1st. Is the church composed of those throughout the world, who bear the name of Christ,—christian, a society of recent origin?

2d. Is a peculiar view of baptism, as the writer asserts, p. 259, "One of the prominent features of this reformation?"

3d. Is it true, as the author says, "the disciples, with regard to the Divine Being, hold no sentiments incongruous with those of the parties who call themselves "*evangelical?*" "

So far as I am acquainted with the Christians east and west, they differ *toto cælo* from all the self-styled "evangelical sects" on this subject. They all worship a mysterious,—an unknown god, while christians contend, in the language of the Savior, "This is life eternal to know thee, the only true God; and Jesus Christ whom thou hast sent." It is with reluctance I have brought myself to the determination to call this subject up, and it is with deep mortification, I reflect, the glorious cause of Christ, for which so many thousands are contend-

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ing, has been set down in such a work as the one to which I have alluded, and that by a friend, as a modern "society," with peculiarities unknown in all the record of divine truth.

If Luther, Calvin and Wesley had persevered in their study of the Scriptures, and had honestly obeyed what they understood, they would have escaped from the smoke of the mother of denominations or "societies," and arrived in the precincts of Christ's fold; but, unfortunate men! when they had learned a few truths, they imagined themselves at the very bottom of the ocean, and their last and fatal work, was to lift up standards of their own for the people. The proud thought of originating respectable parties, was not only their ruin, but the complete destruction of the cause of which they had, in word, at least, been the zealous advocates.

The followers of these great men have made no advances, but from the days of their founders to the present, they have been on the constant retrograde. If the ancient christians had published to the world, any of their practices as "*prominent features*," there would have been danger of collecting these prominent features into form and system, and complete apostacy might have been the result. Shall we call any practice of the New Testament a "prominent feature?" If this practice be adopted, some of us may live to see the day, and may weep when tears will be unavailing, when a large collection of prominent features will constitute, in fact, a new system, and of a new society. This is the open road, in the language of Peter, to "*damnable heresy*." I speak this to forewarn my beloved brethren who are my seigniors, of the fatal rock on which so many have split. "What I say unto one, I say unto all, WATCH!"

T. F.

HERESY—BY DR. LIGHTFOOT.

"The father of heresies was an Ammonite, and the mother a Hittite; the whole breed a Canaanite, a cursed generation, bred very oft of clean contraries, bred moreover of what is contrary to right and good. Sometimes heresy is bred of ignorance, sometimes of too much knowledge, sometimes of too much carelessness about the word of God, sometimes of curiosity, sometimes of leaning too much to sense, and sometimes too much to carnal reason, most commonly of pride, of men's seeking themselves, of crossness, of coldness about divine things, and even of men's wilfulness to have their own minds." This was a terrible thrust, for one who presided in the formation of the creed of one of the most popular heresies of the world. ED.

THE CAUSE OF CHRIST IN ST. LOUIS, MO.

From various sources I have received information that the disciples of Christ in St Lous, Mo., should be assisted by the churches in other portions of the country. The number of the names is about one hundred; the brethren are generally poor in the goods of this world, but "rich in faith." They have no meeting house, and are compelled to hire rooms, often in obscure parts of the city, in which to worship God. In ancient times, those who were able, sent to the relief of the more indigent, and shall we not do likewise? If the church of God in Nashville (and she is generally liberal) would give of her abundance, the Lord would soon have a house for his people in St. Louis. Those who are disposed to give any thing, will address R. B. Fife, St. Louis, Mo. T. F.

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LOVE TO GOD.

To love the Lord our God with all the heart, soul, mind and strength, and our neighbor as ourselves, is the whole Christian religion. The subject naturally divides itself into two heads—love to God and love to men. Christian writers, and Christian preachers, too seldom present forcibly the love of God. This point may fitly be subdivided.

1. God's love to man is the foundation of man's ove to his Maker. "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." The Father of the creation beheld our loss, pitied our poverty, and in his great condescension gave the darling of the skies to die for his enemies. The birth, life, death, and resurrection of Christ, all strongly evince his love to the world. The life and immortality brought to light in the Gospel, and the rich grace in the kingdom, all loudly proclaim the Almighty's deep affection for our race.

2. Our love to God is no adequate payment for his kindness to us. In what consists our love to our Creator? It is not an impulse of the soul, nor a wild, ungovernable passion; but it is pure affection to God, arising from a knowledge of his matchless kindness to us. The Apostle asserted, "it is the love of God that we keep his commandments, and his commandments are not grievous."—Paul said, "The love of God is shed abroad in our hearts by the Holy Spirit." This is but another expression for the "*divine nature*," or the mind of Christ. The Christian spirit or temper, "is pure, peaceable, gentle, and easy to be entreated. Full of mercy and good fruits, without partiality and without hypocricy." The proof that we love God, consists in keeping his commandments; for "he that says he loves God, and keeps not his commandments, is a liar, and the truth is not in him."

The true Christian loves God on account of his exceeding mercy, and he delights to contemplate Him in all his marvellous works. With the Christian, truly God

> "Warms in the sun, refreshes in the breeze,
> Glows in the stars and blossoms in the trees."

He indeed fully realizes the declaration, that in God we live, move and have our being. It is sweet to Christians to sit together in heavenly places, to sing the Almighty's high praises, and bow in humble prayer. Piety is not a merely imaginary jewel, but its reward is sure and ample. Christians in this life have a reward of "a hundred fold, and in the world to come, eternal life" will be the reward. Great will be the reward of the saints in the kingdom of heaven, when the Son delivers it up to the Father, that God may be all in all.

3. What is the love of the brethren?

Perhaps, on no subject has the human heart been driven to greater extremes, than what is generally termed the love of the brethren. The boundaries of each faction, are usually the limits of the love of the respective denominations; while the deep and abiding hatred of most religionists is limited only by the universe. Romanists love their own; Calvinists love Calvinists; Arminians love not all Arminians; but each Arminian sect rejoices in itself alone. Deep rooted party prejudice is the "love of God," in party religions. Baptists *feel* in their souls that they love Baptists, and hence fancy that this prejudice is the love of the brethren, and indubitable evidence of a passage from death to life.

In thousands of instances, young people take their amors—lusts, for the love

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of the brethren. They feel, and they love, but not a few of the excited youths of the country, feel and love as the beasts that perish.

With my own eyes, I have seen scores of youths, (males and females of course,) smiling and caressing each other most affectionately, and praising God for their "feeling, and heart-felt religion." It is highly probable the ignorant are not hypocritical, in putting merely animal attachment for the love of the brethren. Observers can see very easily, that the healthful and handsome young love most, such as themselves, but of the opposite sex. In the religions of excitement, few are disposed to manifest very warm affection for the poor, the old and time-worn servants of the Most High.

All this is only negative truth. Some of the young—a small minority—are humble, God-loving Christians. But to the definition. The love of the brethren is a warm and constant affection for Christians, on account of their many good qualities. The mind truly makes the man, but virtuous qualities, in an eminent degree, constitute the Christian. Christians anciently manifested their love to each other by bestowing their goods to feed the hungry and clothe the naked; and it was no rare occurrence for saints to lay down their lives for each other. The earthly possessions of the saints were answered only the borrowed goods of the Lord, and he will require sure interest of all we have. Brethren, we should be tender hearted and affectionate to one another. Has Christianity lost its influence with us? The enemies of olden times, with astonishment said, "See how these Christians love one another!" If all professors of this age were really Christians of one soul and heart, the world would soon confess Jesus to be the Son of God.

Christians, moreover, manifest their love by their care one for another; by esteeming others better than themselves, and by an humble submission to the "authorities that be," in the congregations of the Lord. The united, humble, loving Christians are "the salt of the earth, and the light of the world." Dear brethren in the Lord, will you receive these well intended admonitions? Will we love as brethren? Will we be pitiful and kind? Will the saints cease to speak evil of each other? Oh! shall we not rather admonish one another of faults, and pray for the salvation of God's children? If those who hate their brethren are "murderers," broad is the road of murderers, and many there be who go in thereat; while narrow is the way of the saints, and few there be who walk therein.

In conclusion, suffer me, oh ye people of God, to remind you of your high calling, and of the great truth, that all the law and the prophets hang upon the two commandments—love to God, and love to the brethren. T. F.

TO YOUNG MECHANICS.

Young mechanics, who are willing to work for their living, can be educated in Franklin College by the fruits of their labor. Blacksmiths, Coach or Wagon makers, Saddlers, Shoemakers, Tailors, &c., who are ambitious to become educated, are invited to attend the institution. The cost of boarding and tuition will not exceed one hundred dollars per annum, and a mechanic who cannot make this amount by four or five hours in the day, and still devote the requisite time to study to become a scholar, could not be educated though he possessed a fortune. Will destitute youths give ear to this proposition?

Franklin College, Jan., 1845. T. FANNING.

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THE GREATEST SIN EXCEPT ONE.

In the New Testament, we learn the unpardonable sin of the Jews consisted in attributing the miracles which Jesus Christ did "by the finger of GOD," to the spirit of BEELZEBUB. This, perhaps, is the great sin for which christians are forbidden to pray; but what sin in magnitude and turpitude is next to it in the dark list of man's vices? Is it murder, drunkenness, lying, stealing, or cheating? Not at all. The builder of a house is greater than the house, and if we can ascertain what leads men to drunkenness, murder, &c., we shall lay bare the root of the tree of which these mal-practices are only the branches.—IDLENESS, or LAZINESS, is the monster which destroys more men than all other sins put together. It, indeed, is the root, stock, and parent of most sins.—Children are suffered to run idle in the street, or about the farm with the "little negroes," and "evil communications soon corrupt their good manners." They have nothing else to do; the consequence is, most of them engage in the filthy conversation of their associates. Vulgarity and profanity, are fully developed, before most children can talk plainly; next rebellion to the parental government is manifested. At an early age, for want of useful employment, most boys have learned how to smoke and chew tobacco, drink, and gamble a little for amusement. They can't now be induced to adopt any industrial pursuit, and when sent to school, not one in twenty can be educated. The labor is too hard. Habits of vice are growing apace, and ere parents are aware, their "*good sons*" are unmanageable, profligate, and given over to dissipation. Look amongst that large, and consequently respectable class of our fellow citizens called "*loafers*," and ask why are they thus? Idleness has done it? Look into our State prisons, and ask these good looking men, What brought you here? One says, I murdered; another, I committed theft; and another, I was a forger. But ask, Why did you murder? "Ah," says the man, "I was drunk." But what made you a drunkard? "Oh" he says, "I had nothing to do, and I whiled away my time at the tavern, or with my young companions, where we took a little to pass away the time pleasantly, till I became too fond of it." But ask the thief and swindler, Why are you thus? The problem is easy of solution. They were brought up in idleness, perhaps, without fortune, and if they had any it was soon spent. They were too lazy to work—indeed, they despised it, and the consequence was they were determined to have a living off of others. The road is not difficult, and soon barefaced roguery and swindling are practiced without remorse. It was once said by an eminent Judge in Tennessee, that he had "never known a truly industrious man, who was not honest," and that he had never known a "working man, tried for felony."

Bringing up children without industry, corrupts more of the human family than all other causes, in what is termed civilized society.

At a future day, it may not be amiss to point out the degradation and deep misery of a large portion of our females, produced from false notions of habits of industry.

This essay is specially dedicated to parents in the church of Christ. Brethren, are you training your children for God, or for the devil? T. F.

Subscriptions to Franklin College may be remitted by mail to T. Fanning, P. Master, (at the College.) The friends who have kindly purposed to lend their aid in this great work, will be so good as to act with promptness in this matter. T. FANNING.

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EDUCATION OF THE POOR.

I recollect, when a child, hearing an old man of more than ordinary attainments remark, that "A certain amount of education was necessary, to induce persons to love it, and strive to gain it." This, I have ever found true to the letter. Nine tenths of the population of even the civilized portions of the world, have not the least desire to gain knowledge. There is not one youth of wealth in twenty, who really cares for literature; but most of this class attend College, not to become educated, or to pursue science, but to get *diplomas*, as stepping stones to some popular profession.

Very few of the middling class of youths care to become educated. They consider not its pleasures and signal advantages in time and eternity. It is passing strange that many young men who are destined for mechanics or agriculture, put their hearts on a few dimes at a very early age, and toil all their life for a scanty subsistence, when they might with a greater degree of intelligence, accumulate faster, be more happy themselves, of much more service to the world, and above all, be the better able to qualify themselves and their families for pure society beyond this mode of existence. If a youth has but 20 years to live, and it would require ten years of hard toil to be an educated man, he would be as likely to become wealthy by the operations of the ten years, would be much more capable of benefitting his fellow men, and be happier in this and the next life. Ignorance is only favorable to sensual and fleshly gratifications; but intelligence contributes to all intellectual and spiritual enjoyment.

There are great complaints with the preachers in reference to the sloth and indifference of the members of churches. But do they know ignorance and its results are the cause? Let people see it is their decided interest to serve God physically, intellectually and morally, and religion or education will be a new theme in the land. Teachers of christianity are bound by every obligation to impress upon all classes the importance of genuine education. Christian congregations, indeed, must be better taught, before they can live or enjoy the christian immunities.

If the young men of Tennessee who profess the christian religion, were educated as christians should be, the State would yield to the Gospel in a short time. But alas! "marrying, and giving in marriage," speculation, idleness, sloth, and conformity to the world, have well nigh concealed the talents of the young, and the rising generation gives but little evidence of improvement.

Will the disciples strive to inspire the young with a love of all useful knowledge, and endeavor to adopt a self-perpetuating system of education. There are three great principles which must conquer the world, or it will be lost, viz: Physical, Intellectual and Spiritual education.

The present notion of sending the young to school to study and "say lessons" five or six hours per day, and the balance of the time permitted to be spent in idleness, mirth, folly and dissipation, is great mockery of common sense, and utterly subversive of correct training. Most parents send their children to school to get them out of the way, and no marvel that they should become almost totally depraved, before parents are willing to acknowledge there is a single root of bitterness within.

This whole subject demands the serious attention of all christians. Will the preachers take the matter in hand? Will parents co-operate? And if preach-

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ers and parents will do nothing, will the industrious, energetic youths of the country rouse up to their interest? Upon them will soon devolve the government and prosperity of the nation, and christianity with its ten thousand charms, is to be propagated and practiced by men. If they are ignorant, the cause must suffer; but if wise, the church of God will triumph. T. F.

WORTH OF DISCIPLINE.

Owing to false education, the corrupting tendencies of party religions, and other causes too tedious to mention, few who profess to be Christians live according to the holy requisitions of the New Testament. It is scarcely probable that one member of a church in three is a truly pious Christian. A large portion of the church members act upon the principle, that they have a right to speak evil of whom they please, become angry as often as they like, falsify their word oft, attend political party meetings, fancy balls, wine feasts, and any and every place of amusement and sin, with the greatest impunity. Hence, the Lord is wounded in the house of his friends. In these suggestions, my chief desire is to say to the churches, that unless the government of the Lord Jesus is put fully into execution, the cause of Christianity must languish. When a body is diseased in a few of its members, others will soon sympathise, and without speedy amputation death will be the inevitable result. Brethren, promptness is lacking with most of the disciples. We too oft forget our duties, and thereby lose the knowledge and love of God; and if we thus continue, the Lord will appoint us our portion with the vilest of his creation. What is the use, my brethren, of endeavoring to raise up large, wealthy and influential churches, when we are assured it is impossible for such churches to live according to the customs of the ancient saints? There is infinitely more satisfaction and genuine Christian enjoyment with a few humble, self-denying children of God, than with a multitude of hollow-hearted, worldly professors. Unless churches are willing to meet together and keep all the ordinances, the whole profession is mockery, and the members are stumbling blocks to the world. The fashionable, the gay, the "lovers of pleasure more than lovers of God," should not be members with the saints. While members are permitted to complain at each other, reproach each other, and act according to their own wills, the law of the Lord is trampled under foot. "A little leaven leavens the whole lump," and a single unruly member will, in a very short time, corrupt a whole congregation, if suffered to remain. Watchfulness, promptness, independence, affection and candor, are essential for governors in a church. Prune, brethren, prune, cut off, and continue to amputate, till the body is freed from all excrescences.

T. F.

A HARD CHARGE.

If the money, property, time and zeal which were expended by the christians, in 1844, in president-making, had been spent in rearing colleges and supporting the preachers, at least five colleges might have been erected, and all the preachers in the commonwealth kept in the field. As it is, the church members call themselves "poor," and have but a few shillings to spare to aid the needy, and send the Gospel to the indigent. Shame that the Lord's money should be wasted in raising idolatrous POLES!

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EDUCATED PREACHERS.

Perhaps, on no subject are men more mistaken than on that of ministerial education. Too many imagine, a smattering of languages, science, poetry, &c. &c., are the great essentials of a sound education. Vain and wicked men, resort to "big swelling words of vanity" to gain the admiration of the vulgar; but a good man needs no such auxiliaries. There are three indispensable qualifications of a Gospel preacher, viz: *deep piety, a knowledge of the truth*, and *capability* of *reading* the plain language, with which the hearers are acquainted. All bombast is abomination before God. It is the result of ignorance and vain glory. In style, solemnity is the order of heaven. Witicisms, provincialisms, and all lightness should be avoided.

Every thing a man knows he can tell so as to be understood by the ignorant and learned, particularly if he is satisfied with naked facts. It is not to be forgotten too, that the simplest statements are always most eloquent. "Knowledge is power," and teachers of Christianity should have greater confidence in "unvarnished statements," than in embellishments of inspiration. Though I must contend, men of good hearts are best satisfied with simple narrations, than with other styles. With regard to the last qualification, viz: *capability of reading English*, I have a word. It is supposed mere dunces can read, but it requires more talent to read than to make a popular oration. Any dunce can declaim vociferously; but it requires such a deep thinking scribe as Ezra to read so as to "give the sense," or utter plain mother English intelligibly and forcibly. Demosthenes eclipsed all his contemporaries,not by far-fetched imagery, bold conception, or animal pathos, but by letting every word, every syllable and every letter speak for itself.

The truly learned man modestly relies on facts, rightly connected together; but the quack resorts to many words, poetical effusions, levity and self-sufficiency, to make a discourse effectual.

FRANKLIN COLLEGE A SPECULATION.

It is not probable any one of benevolent intentions has lived, and always escaped the tongue of slander and detraction. The Savior of the world was denounced as a "wine bibber" and "a friend of publicans and sinners," because in his matchless benevolence, he visited the degraded for the purpose of saving them. Preachers of the Gospel in other ages besides the present, have been charged as "covetous and money lovers," because they modestly quoted, "They that preach the Gospel, should live of the Gospel;" and if they presumed to put on decent clothes to hide their nakedness, and asked help of "the brethren," they were charged as criminal beggars. I have known some of the best preachers of the west travel with *patched* pants, and *open elbows*, and preach the Gospel to the rich for months at a time. There are men in the community who own hundreds of slaves, and who roll in luxury as great as DIVES—yea, much greater, who do not spend one hundred dollars per annum for benevolent purposes; and still they profess to be christians, and are not backward to charge covetousness upon any one who will *give* all he has to benefit his fellow man. Can I be astonished then, that some of the little-souled of this almost soulless age, should charge "*speculation*" on me for spending all I have to establish a college to benefit the youth of my day? What honest, sensible man, ever heard before of a "*college speculation?*" I have heard of hundreds breaking

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by attempting to establish institutions of learning, but I have known no one grow rich, and few become comfortably situated by teaching. Look at the history of colleges. In Tennessee, we have two Universities which are State institutions. The State gave the land and erected the buildings, and yet the sum of three or four thousand dollars has to be furnished to each, to keep them alive. If the President and Professors were compelled to keep up these schools at their own expense, they would all be bankrupts before ten years. Again, Bacon College, in Ky., has collected more than fifty thousand dollars, and yet a large amount is called for to support the institution. Bethany College has had some $25,000 paid into the treasury, and yet the President asks $75,000 more as an endowment. Ask the founders and Presidents of these institutions, if they are favorable machines for speculation.

B. Embry & T. Fanning have expended at least $20,000 of their own hard earnings, in the purchase of lands and the erection of buildings, to give the poor as well as the rich the advantages of a liberal education, and still there are beings so ignorant and corrupt as to call it speculation. Some two thousand dollars have been subscribed to pay for the buildings, but we venture, in the whole history of Colleges, the like has not been known. The wealthy, christian, and philanthropic citizens of Tennessee, and the South, have been asked to lend their aid to build up the working man's school, and after a diligent trial of almost a year, by the aid of several agents, the trustees can report a subscription list of $2,000. Will the Christian citizens of the South-West permit us to suffer in this enterprise, and join the abandoned in the unkind charge of speculation? The result will be read and known of all men in a few years. T. F.

INTELLIGENCE.

Brother J. Martin, of Marshall county, Ky., writes that there is a church at Pleasant Hill, in that county, of "twenty-four members, one elder, one deacon, one deaconess, and one clerk; seven male members, and seventeen females." He further states, "We meet once a month, (is there but one Lord's day in the month in your part of Kentucky, Bro. M.?) and generally break bread." Bro. Gough has recently moved to that neighborhood, and will, no doubt, devote himself to the work. Bro. Martin is an aged servant, who is looking for the bridegroom, and who has the gratification of knowing he has long been engaged in the work of his Master. The Lord will be kind to him in the evening of life.

Bro. Green Hill, of Columbus, Miss., writes, that "two have been added and three excluded," recently.

CHRISTIAN EDUCATION.

It is not probable any subject has been so much neglected amongst christians as the training devised by Divine Wisdom for the present, and the life to come. Some content themselves, with "GETTING RELIGION," or "*getting into grace*," and others, judging from their deportment, suppose most, if not all is done, when they join the church. What is the difference? Paul says to the church members, "if ye live after the flesh ye shall die; but if ye live after the spirit ye shall live." Education must commence in churches and families. Christianity must become an every day business.

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We shall never see all the beauties of the Christian institution, till we find churches, schools, and families, devoted to the industrial pursuits of life, intellectual and moral culture at the same time. Man was not made for physical labor merely, for study alone, nor for ceaseless religious exercises. Indeed, the man who would give himself exclusively to Physical exertions, would be a savage; if he were to give all his energies to study, if he did not destroy his health, constitution, and intellect, he would more than likely become unfit for society, or great usefulness; and if he were to give all his moments to religious devotions, he would not likely prove a blessing to mankind. If the world is ever converted, and saved, it will be by a combination of Physical, Intellectual and Moral culture. Any system without this combination is defective, and will fail making such a race of beings, as would be produced by more favorable circumstances.

Chas. Fourier discovered that a combination of Physical, Intellectual and Moral labor, would reorganize society, and regenerate the world; but he knew not what christianity is. Had he understood the christian institution, and brought it to the aid of Physical and Intellectual effort, his system would have fully corresponded with God's will to man. I wonder not then that men are excited on this subject. I only wonder that all christian people, are not fleeing from the present idleness, ignorance, extravagance, show, and immorality of the world, as from sword and pestilence. Industry, Intelligence, and Godly piety should become the watch word of good men, and an exterminating war should be commenced upon the evils in the church, particularly. Brethren in Christ, it is high time we were alive to this subject. Are we training ourselves and the rising generation for usefulness, happiness and for God?

T. F.

G. W. ELLEY'S EXPOSE OF ELDER F. E. PITTS.

In the Dec. No. of the Mellennial Harbinger, I see some remarks with regard to certain communications of Bro. Elley in answer to Mr. Pitts, which I cannot, in justice to the Review, neglect noticing. When I shall have stated all the facts, I trust the matter will be at an end.

Early in the year '44, Bro. G. W. Elley, who was then at Columbus, Miss., sent several essays to the C. Review in answer to a certain little work of Mr. F. E Pitts, of the Methodist religion, written professedly to expose Campbellism; but the Editors and Publishers of the Review thought the *style* of Bro. E.'s productions not entirely suited to the objects of this work, and the Publishers suggested to him the propriety of publishing his strictures in Pamphlet form. To this Bro. E. did not consent, but directed the communications to be sent to the Harbinger. This was done by Bro. J. S. Fall, but Bro. Campbell says the essays did not reach him, and that the Review has not been seen at Bethany for several months. I do not understand this matter. The Harbinger is on the Review's exchange list, and the Publishers say they have sent it monthly, and *three* volumes at different times besides. The mail arrangements are at fault.

While on this subject, I wish to express my deep regret, that Bro. Elley or any other man has to deal with such materials as Mr. F. E. Pitts. Although he is a popular man with his party, no man can reply to all his attacks on the Christian institution, without losing a good degree of self-respect, and detracting

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considerably from the dignified station of a minister of the Gospel. True, Bro. Elley thinks Mr. Pitts has slandered him as well as Bro. Campbell. This may be so, but it must be borne in mind, Mr. Pitts' sphere of action is mainly in his own church, and the writings of the disciples are contraband in the precincts of Methodism. There are but two kinds of discussion with the Methodists which could materially benefit the world. Oral discussions with the Methodists, would be attended with good results, if prudently conducted. Written discussions, which could gain general circulation, would also be attended with good consequences.

But the Methodist leaders, although very zealous, I suppose, will not engage in any kind of discussion, when they have evidence to believe their community will be likely to hear both sides of the question. If Bro. Elley could induce Mr. Pitts, or the champion of Methodism, if he is not the man, to discuss fully the differences between the disciples of Christ and the Methodists, he might have strong evidence to believe, his efforts would be of great avail, in removing a dark veil of superstition and ignorance; but such a thing need not be anticipated. Mr. P.'s tongue and pen are his own—his people also; and I suppose, as his time is short, he should be permitted to have free and full exercise of his religious democracy. My own opinion has been, that Bro. Elley has given Mr. P. full as much attention as he deserves. For my own part, I am afraid of all such men, and only pray to be saved from rencounters with them.

T. F.

THE CALLED AND SENT OF LUTHER'S TIME.

There were dwelling at Zwickau a few men who looked for special and direct revelations from the Deity, instead of desiring in meekness and simplicity the sanctification of their affections. These persons asserted they were commissioned to complete the Reformation, which in their view Luther had feebly began. "What is the use," asked they, "of such close application to the Bible? Nothing is heard but the *Bible*. Can the Bible preach to us? Can it suffice for our instruction? If God had intended to instruct us by a book, would not he have given us a Bible direct from heaven? It is only the *Spirit* that can enlighten. God himself speaks to us, and shows us what to do and say. Nicholas Storch, a weaver, declared the angel Gabriel had appeared to him by night, and made revelations to him. A student of the Wittemburg University, according to his own account, received immediately from God power to interpret the Holy Scripture.

We must form a church, said they, that shall consist of saints alone. Following the force of their revelations, they pelted the priests with stones, broke into churches, and committed excesses too numerous to mention. About this time, Luther returned from the castle of Wartburg, where he had for nearly a year been confined. He had an interview with these prophets, and listened with great calmness to all they advanced. He at last replied, Nothing you say is based on Scripture. It is a tissue of fiction. One of them, at this, lost all command of himself. Raising his voice like one out of his mind, he trembled from head to foot, and striking the table with his fist in a violent passion, exclaimed against Luther's speech, as an insult offered to a man of God. Prove your power by your miracles, said Luther. We do, said the prophets. The God whom I serve will know to bridle your gods. You are beginning to see my doctrine is true,

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said one. Luther was silent for a few moments, and then answered, "The Lord rebuke thee, Satan." The prophets, losing all self-command, shouted aloud, the Spirit, the Spirit! "I slap your spirit on the snout," he answered. Hereupon their outcries were redoubled. One more furious than the rest stormed until he foamed at the mouth. The result of the conference was, that the prophets left Wittemburg that day. DAUBIGNE.

CHILDISH INDULGENCES.

The appended remarks, from Mrs. Allen's "Family Visitant," should be carefully read and treasured up by parents.

AFFECTION AND INSTINCT.

Parents generally imagine that their conduct towards their children is governed by affection. "I love my children too well to deprive them of such and such gratifications," say some. "I love my children, and I cannot deny them any indulgence that I have myself. They shall eat what I do, and have what they like," says another. "I never punish my children," another affirms,—"I love them too well—if they cannot do right without being punished they must do wrong."

Now there is nothing more than mere animal instinct in all this. Conduct like this is not in the least above that of brutes—it is indeed below theirs.—Brutes seek the welfare of their offspring, and often sacrifice themselves for them, in the only or best ways within their ability. Human parents often act blindly, without taking pains to inform themselves, and oftener act counter to their acknowledged convictions of what the real good of their children demands.

Too much of the treatment bestowed by parents upon their children, is the result of pride, indolence, selfishness, mere instinct, impulse and ignorance.—Were the latter cause the most prevalent one, we might hope for a speedy cure of evils in parental management: for true affection with no counteracting influences, would constrain parents to inform themselves of their duties,—and not only to seek the light, but to walk in it.

But these fathers and mothers who profess to love their children so well that they cannot restrict them, and supply their lack of discretion by the exercise of their own, do in reality love themselves too well to do their obvious duty—they love themselves better than they do their children.

For instance, it pains their own feelings to inflict any kind of chastisement upon their children; therefore they allow them to do wrong with impunity, and will hire or flatter a child to do what they wish, because such a mode is most agreeable to their own impulses.

The same natural impulses prompt them to feed a child with luxuries, and even to create an unnatural appetite in the child for any thing of which they themselves happen to be fond, when they know that such a course is destructive to the child's health and physical constitution. "O, but he enjoys it *so* well, I love to see him eat it!" say they.

Such parents teach a child to say smart things, and do cunning ones, because "it is so amusing"—when they know that these very things are placing the child in the road to ruin, unless he is subjected to the painful process of correction. And so to *amuse themselves*, they destroy the child, or make future reclaiming discipline necessary. But it may always be remarked that when such parents are really incommoded by the "smartness" of the child, if in favorite pursuits or property they suffer detriment, the poor child is made to feel the weight of their displeasure without restraint.

"*My* child is to have this or that," and "*my* child is not to be denied what he wants," say some parents in their pride; and so, because the child happens to belong to *me*, he must be ruined in health or character, that no infringement may be made upon what belongs to *me*, and that my dignity may be upheld through what is *mine*.

Many a child is suffered to riot in evil indulgences, because the parents are too indolent to maintain the watchfulness and effort requisite for controlling him. They pass over and around his faults and yield to his desires, or carry

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their own by means involving the least present exertion, and fancy that they do all this from love to the child, and that they are patterns of parental affection. It is very manifest, however, that this is not even a trouble-saving, labor-saving course. Immediate quiet and *self-indulgence* may at times be purchased by it: but the calm will be transient; and expedients for keeping the peace, must be renewed and devised with increasng frequency.

The great ignorance in relation to parental duty which certainly prevails, would soon be removed, if real affection for children had its proper rule in the conduct of parents, with no admixture of base motives, nor hindrance from countervailing principles. For in that case, all who have a consciousness of not being fully enlightened respecting their duty, would indefatigably seek information, and would never rest satisfied while any thing remained to be learned.

The truth is, children are *otherselves* of their parents; and the latter are quite as liable to act from selfishness, partiality, or mere animal instinct, towards them as towards themselves. And it will generally be seen that parents manage their children just about as wisely as they do themselves. If they rule themselves by high motives, and with discretion, they will do the same by their children.

Let none dignify their parental conduct by the name of affection, as distinguished from instinct or impulse, who cannot restrain as well as provide for their children, and deny and control themselves, with sincere regard in all to the highest good of their children,—or who willingly remain ignorant of what they are bound to do, and how to do it. Reason and conscience, and the power of inquiring and understanding, given to human parents, afford them the means of guiding natural instincts and propensities, and devolve on them an inevitable responsibility in the doing it. ED.

"THE MOTHER'S JOURNAL."

This little monthly of sixteen pages, published in the city of New York, and edited by Mrs. Eliza C. Allen, is one of the most useful family papers of the country. It is published at one dollar per annum, and it is my serious advice, to all Christian mothers particularly, to subscribe for the work. Send me your dollar, and you shall have the paper.

It appears from recent publications, that the administration of the Mormon government formerly devolved upon Joseph and Hiram Smith, and Sidney Rigdon; but since the death of the Smiths, Rigdon's authority is disregarded.—Rigdon's partisans say the church no longer exists, and they are endeavoring to form a new church, and of course a new religion will be adopted. "Man was made upright, but he has sought out many inventions."

THE EDUCATION OF PREACHERS AND PREACHERS' SONS.

There are many young men in the country who could be very useful, if better educated; but they are too poor, and are compelled to pass their lives without accomplishing much for their fellow creatures. Preachers also who have families, and who give themselves to the word and teaching, are generally unable to educate their children. Will the churches do any thing on this subject? Could not a fund be raised for educating the young preachers and the preachers' sons? A small annual contribution of, say, one dollar from each disciple of Christ in Tenn., would educate from 20 to 30 young men at Franklin College. The managers of the College will contribute $25 per annum, to any preacher of the Gospel, who becomes educated in the institution, and liberal donations will be made for the benefit of preachers' sons. Will the Evangelists of the State, call attention to this subject? The proposition might be discussed, and the disciples would doubtless give a ready response.

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ENGLISH GRAMMAR—By H. T. N. Benedict.

Well assured am I, that there are strong prejudices in the community against most, if not all itinerant lecturers. If Phrenology were the most valuable science known, so many quacks have traversed the country, and pretended to explain its mysteries, that many of our best citizens have received deep-rooted prejudices against the name, and whole subject. Impostors have professed the ability to give a perfect knowledge of Geography and English Grammar in a few hours. Others have declared they could teach mere children the derivation and meaning of most of the words in the English language in a few months. All these are empty professions. The human mind itself can only be developed by long exercise, and the cultivation of all the powers which God has given. Babes cannot be men in a day, neither can any one be made a critic in all the departments of the English, or any other language, without long and dilligent application.

Brother Benedict, whose name is placed above, recently visited Tennessee, for the purpose of teaching English Grammar, in from twenty to forty days.—The question is, Can he do it? This depends upon many contingencies. There are many general scholars who are not good English grammarians, and there are men who can construe and parse sentences, who, by the bye, are not critics in all departments of language. Some persons cannot be made grammarians in a whole life-time. Still, this is not answering the question. I hesitate not to say, a better practical knowlege of the English language can be attained in from four to eight weeks, studying properly, than is gained, usually, in so many years, memorising and reciting Murry and Kirkham. Proficiency in this science depends upon the capacity of the student, and the qualifications of the teacher.—A person of active mind, and constant application, with a teacher who is able to explain, connect and apply all the parts of speech, can in a few weeks become capable of writing the English language; and some, I have known in thirty or forty days, qualify themselves for instructing others. I have good evidence to conclude Bro. Benedict is eminently qualified to teach the English language, and I take much pleasure in recommending those who wish to become acquainted with this science to attend his lectures. Neither time nor money will be lost, when persons attend such schools with the intention of being profited.

While the truth exists, that more taste and real scholarship are manifested by a critical knowledge of English than any other kind of learning, the study of it will be a matter of great moment to American youths.

Bro. Benedict is energetic and enthusiastic, and no man is apt to fail with these admirable qualifications, connected with as critical knowledge as he possesses.

It is much to be regretted that more truly learned men, have not given the English language greater attention. The Greeks and Romans excelled other nations in oratory, in consequence of understanding well their own language; and nothing contributes so much to make an American orator, as a knowledge of his own language. Jno. Randolph, who never met his equal, gained most of his renown by studying the English language. He was a critic of the highest order, and his example will yet be followed. In all your studying, study the English language. T. F.

A. CAMPBELL'S EXTRA "ON LIFE AND DEATH."

Seldom, if ever, has it been my good fortune to examine a thesis so unexceptionable, as Bro. Campbell's extra in the Dec. No. of the Harbinger. I speak not of the style or expressions in reference to "Universalists" and "Destructionists," but the matter is certainly of great importance to all who wish to understand the truths of the Bible. Bro. C. has evinced a grasp of intellect, patience of investigation, and accuracy in criticism, perhaps not exhibited by two men of any age since the Apostles. True, I pretend not to endorse for every idea, but when his definitions of "life" and "death," "soul and spirit," "destruction," *hades*, *gehenna*, and "eternal life," are overturned, I may conclude there is little truth on the earth. A few months since, I particularly requested the brotherhood at large, to write essays on all the important points so ably discussed by Brother Campbell. Bro. H. T. Anderson, in response, gave an excellent article on *hades*, and there the matters still rest.

It is my intention to define all these points in the Review, in a series of numbers, during the current year. In the mean time, I trust the friends of truth will read Bro. Campbell's essay. T. F.

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For the Christian Review.

To Brother J. B. Ferguson:—

I call you brother, because I believe you to be one "who hath Christ's sayings and keepeth them." Having read your remarks in the Review, page 251, and perceived that you are not only laboring under mistakes in relation to my principles and character, but that you are about to bewilder others by the publication of your errors, I have thought that it would be no less agreeable to you than just to your readers, to send you a few "corrections and additions." The reader of this article will please turn to that which drew it forth, (p. 251,) to save repetition and space.

1st, Then, it was rather my "independent method of thinking in religion," that directed my mind to independent thinking on medicine, than the reverse; for I well remember, that, though I was easily induced, at the age of three and four years, to commit to memory, creeds and catechisms, "the works of men's hands," I could not, even then, be made to *believe* them. I could never understand *how* "all mankind sinned *in* Adam, and fell *with* him in his first transgression;" nor how the giving to me of a *name* by "my sponsors in baptism," should "make me a member of Christ, a child of God, and an inheritor of the kingdom of heaven." For there is nothing to my mind more certain, than that I was not "converted" for some eight years after this baptism was conferred upon me. Nor could I ever believe the oral creed, that a man has no promise of salvation or the influences of the Holy Spirit without immersion; for, if this be true, I am "yet in the gall of bitterness and bond of iniquity;" and yet there is nothing more certain to me, than that I do enjoy the liberty wherewith Christ makes his people free.

You are certainly right in supposing that I "frequently," and you might have said, "always," "direct my mind free from sectarian shackles," whenever I spend a thought upon Christianity as it *was*. There *is* but little of it *any where, now*. But you are wrong if you suppose that I ever attached either my name or influence to even a twig of either "a Calvinian" or an Arminian sectarism.* My practice corresponds entirely with my principles, else, for aught I know, I might have, ere now, united myself in the same bundle with brother J. B. F., whose independence, large as it is, is too much crippled by antichristian practices, for the free expansion of *my* mind and heart. I do, fully, carry out my views on this subject into practice. I preach and act, without even a license from the church, like one of those who were of old "scattered abroad," and I "exercise so much forbearance towards others, as to *take* no offence at what *they* do; and I give them *no* control over me; so that they *cannot* annoy me, if they *would*. I "give my *name*" to no sect, while I lend my money and my influence to the good principles and deeds of the good men of all sects, and particularly of the *most thrifty* and *least moss-rotted* or *worm-eaten* branch that I find among all the trees of this delightful garden. And you may rely upon it, I shall ever maintain what I believe to be the truth upon this, as upon every

*The church I first joined (in Richmond, Va.) required me to believe nothing but the Bible—and *that*, "as I understood it." When, by removal, I was brought into contact with others that interposed creeds and catechisms, and villified the Word of God through their traditions, I refused to join them, and here I am, left alone on the broad platform of Christianity, acting in concert with men of all sects, whenever I believe them to be working for the honor of God and the happiness of man.

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other subject, without the least regard to the fear or favor of man. Does Bro. J. B. F. say as much, gird up his loins, and walk with me into the front rank of this "great battle of God Almighty" in the cause of universal truth and righteousness? I fear not. Still, I will exercise towards *him*, the forbearance of which he speaks. My "religious *associates*" have been, of all men, the most bitter against me, on account of my medical opinions and practices; but, being *only* "associates," they never have had, and I think they never will have, power to execute upon me any serious "anathema."

With the sentiments of your second paragraph, I most fully concur, except that I protest against being counted among those who consider the authority of great men equal to the *Jure Divino*. For me, one well established and rightly construed "Thus saith the Lord," puts to flight in a moment, all the authority of all the "Fathers," mothers, brothers and sisters in christendom, from Polycarp and Julian, not only down to, but entirely by, Campbell and Rice, the last great settlers of Biblical questions. I have been burdened, at times, with many obstructions to free and useful action; but I thank God that I never saw the day when I could not have either carried or cast to the winds, all the names, *as such*, that ever undertook to settle *any* question, except the mere identity of the person, or the science or the art.

I cordially reciprocate the kind sentiment of the couplet with which you closed, bid you God speed in all your properly directed efforts to restore primitive christianity, and subscribe my name and sentiments in the following acrostic:

All that earth calls good or great—
Learning, riches, power, skill;
Vain are these, with pomp and state,
A soul immortal's grasp to fill.

Care not I what ills betide
Underneath the port of Heaven;
Riches, power, pomp and pride,
Take who will—let this be mine,
In life's bright morn, its noon and even,
Savior, number me with thine.

FRANKLIN COLLEGE, DEC. 20th, 1845.

To the Trustees of Franklin College:

GENTLEMEN:—Having been appointed by your honorable Board to solicit donations to Franklin College, I respectfully submit the following list as the result of this year's effort:

Mary Ann McGregor,	Elm Hill,	$3 00	John C. Ransom,	"	$5 00
Julia Tilkman,	" "	2 00	W. P. Booker,	Stewardsboro,	4 00
John G. Clements,	" "	20 00	D. M. Gouch,	"	15 00
Charity Clements,	" "	10 00	J. S. Smith,	"	25 00
Louis Litton,	Woodberry,	5 00	W. W. Nance,	"	5 00
John McCall,	Rome,	5 00	Alfred Blackman,	Murfreesboro,	10 00
Robert Martin,	Livingston,	5 00	B. S. White,	"	10 00
John Litten,	Murfreesborough,	10 00	James Morton, Jr.,	"	10 00
Jacob Wright,	Readyville,	10 00	G. M. Smith,	"	10 00
Thomas G. Woods,	Woodberry,	5 00			
John Q. Weatherford,	"	5 00			$174 00

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F. Adair's, four miles from New Town, and seven from Dublin, on the Castinawla river.

The brethren in these counties of East Tennessee and Georgia desire, and need very much the assistance of an Evangelist. Will some brother who wishes to do much good in setting churches in order, and planting new ones, visit this destitute region? I was requested by Brother Richard Price, of Hamilton county, to say that an Evangelist who would devote his time in that section, would be sustained. Will the churches in Middle Tennessee or Kentucky send aid? They are fully able, and if they refuse, the Lord will not be well pleased.

JAMES J. TROTT.

FRANKLIN COLLEGE.

January the 15th, 1845, the Trustees met in the College building—present: Doctor Jno. Shelby, Edward Trabue, Beverly Nelson, T. Fanning, and B. Embry.

Having ascertained that Mr. J. N. Loomis was not prepared to enter on his duties as Professor of Mathematics, the Trustees proceeded to fill his place, when Mr. J. Smith Fowler, of Ohio, was unanimously elected to the chair of Mathematics, Chemistry, Mechanic Arts, and assistant Professor of Horticulture.

It was ordered that the number of students in the College, their names and residence, be published in the Agriculturist, with the request that friendly Editors notice the proceedings of the meeting in their respective papers, in the manner they may think best calculated to promote the public weal.

It was also ordered, that a College Journal be kept, in which the names, age, residence, character and demeanor of each student, be faithfully recorded by the faculty, and that every student shall have the privilege of examining his own standing once in the month, the same to be at all times open to the Trustees, and that the whole be embodied in the regular annual report of the College.

Adjourned, to meet again April 16, 1845.

B. EMBRY, *Secretary.* T. FANNING, *President.*

STUDENTS.

Jno. M. Bestwick, Memphis, Tenn.
A. J. Fanning, Charleston, Miss.
Russel W. Wake, Kentucky.
Paschal L. Ligon, Moulton, Ala.
James H. McDonald, ditto.
Jno. B. Cox, ditto.
William Bowers, Sommerville, Tenn.
E. W. Carmach, Tishamingo Co., Miss.
James P. Brenan, Hinds Co., Miss.
Allen G. G. Gooch, Davidson Co., T.
G. A. Stovall, Columbia, Tenn.
J. R. Stovall, ditto.
V. Preuit, Moulton, Ala.
W. Preuit, ditto.
R. H. Preuit, ditto.
W. A. C. Jones, Missouri.
A. G. Trousdale, Nashville, Tenn.
James H. Embry, Franklin College.
Geo. T. Embry, ditto.
H. R. Gardner, ditto.
Geo. Kinnie, ditto.
Julius V. Cook, Clarksville, Tenn.
J. T. Maderis, Marshall Co., Tenn.
Garland C. McGan, Alexandria, Tenn.
James V. Hays, Davidson Co., Tenn.
Robert C. Williams, Davidson Co., T.
Jno. J. Dorris, Nashville, Tenn.
Edward A. Chandler, ditto.
George P. Chandler, ditto.
Thos. J. Smith, ditto.
A. S. Wharton, ditto.
Edward Trabue, Davidson Co., Tenn.
J. L. Work, Rutherford Co., Tenn.
James Huddleston, Columbus, Miss.
Charles Toney, Triana, Ala.
C. Pettit, ditto.
William Lockhart, ditto.
Jno. B. Lockhart, ditto.
Jno. T. Baber, Sumner Co., Tenn.
S. A. Ellis, Dickson Co., Tenn.
Jno. W. Birdwell, Holly Springs, Miss.
Joseph Nelson, Rutherford Co., Tenn.
H. Moss, Jackson, Miss.
Jno. W. Chisholm, Lauderdale Co. Ala.
W. D. Balthrop, Dickson Co., Tenn.
——— Wilkerson.
P. R. Runnels, Shelbyville, Tenn.
W. Carter, Davidson Co., Tenn.
D. R. Claiborne, Nashville, Tenn.
J. King, Russellville, Ky.

The Professors are all at their post, and the students are actively engaged in their studies.

Mechanics and young gentlemen acquainted with the nursery, many of them, will be able to pay their expenses by their industry. T. F.

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CHRISTIAN REVIEW.

VOL. II. NASHVILLE, FEBRUARY, 1845. NO. II.

TO THE READERS OF THE REVIEW.

By the earnest solicitation of the Senior Editor and Publishers of this paper, I have been induced to become a regular contributor for its pages. It is my duty, therefore, to say to you, that engaged as I am in the constant proclamation of the word in a large district of country, and where there are but few fellow-laborers, I have necessarily pressing upon me many onerous demands for my time and attention. But being willing to spend all my time in the service of the King, and having frequent opportunities, when seeking relief from long and tedious physical exertion, that could perhaps be usefully and profitably spent in writing, I shall, so far as I am able, give to you, from time to time, the result of my observations, with reference to the cause in which we are engaged. Situated as I am, at some distance from the place of publication, I shall have but little to do with the correspondence of the "Review," but shall ask you to hold me responsible only for those articles which bear my signature. This department, as well as the greater part of every other, will devolve upon a more experienced and older acquaintance, who will devote to the paper his personal and immediate attention.

I believe that the present is a *crisis* in the history of those who are now advocating primitive Christianity. A bias may now be made either in favor of the authority—the alone authority—of the Word of God, or of Sectarianism. Much depends upon what is now to be done. We have the best theatre in the world, in a political point of view, upon which to act; we have a commonwealth such as never existed before; and individual and social privilges such as were never given to man before; the religion of the Bible may be taught, free from sectarian shackles, to a larger number of people than it has ever been taught to before; but we must consecrate our time, our talents and our substance, as they have never been by us consecrated before, or the reward suspended upon our exertions will be taken from us and given to others more worthy. We cannot look indifferently upon the times on which we have fallen, and the circumstances by which we are surrounded. Many subjects already demand our attention, of a most important and interesting nature. The present organization of society in general, and of the churches in particular; the remedy—if remedy there is—for the evils existing in each, are not the least of the important matters that press upon us. The moral and religious training of our children, must receive more attention, or they will drawl out a pitiable existence, as many of them, alas! are now doing, without a knowledge of the purposes of living here, or the high destiny to which they are invited. Infidelity is rallying its forces, and preparing for a more vigorous and determined onset, through the mighty power of Association. Protestant Sectarianism is forming a union offensive and defensive professedly against Roman Catholicism. Catholicism itself, with all its antiquated forms and splendid materialism, is seeking a sure and permanent abiding

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place and empire in the smiling vallies of the great West. Sin in all its forms is combining the energies, the talent and the money of its ardent votaries, to retain its lawless and destructive influence every where; and shall the humble disciples of Jesus be apathetic? Shall we be idle? Shall our tongues, our pens and our combined means be buried in the corruption of mammon-worship, or selfish individualism, or sluggish and stupid supineness! Shall not our best and most vigorous efforts, our most arduous exertions, be called out in the greatest of all causes—the cause of Apostolic teaching, against sin? What say you, Christian Brotherhood? Shall we dream, or shall we act? So far as we have opportunity and means, we shall do all in our power, in the humble sphere in which we are placed, to awaken attention to these and kindred subjects. May the Lord give us strength, and courage, and zeal, suited to our day and opportunities.

I shall direct this number to be sent to several of my personal friends, desiring that they will do all in their power to extend the circulation of the C. Review.

Graysville, Ky, 1st Feb., 1845. J. B. FERGUSON.

LIBERALITY—A DISCOURSE BY J. B. FERGUSON.

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself. He that trusteth in his riches shall fall; but the righteous shall flourish as a branch.—PROV. xi. 24, 25, 28.

MY BELOVED BRETHREN:—I have been selected on this occasion by my brethren in the proclamation, to address you upon the subject of *Liberality;* and that I may do so to profit, I have selected a maxim or two from the Proverbs of Solomon, in the illustration of which I hope to present such facts and testimony as may be calculated to induce us to devote a proportional part of the avails of our industry and economy to the cause of piety and humanity. I have taken these maxims from a copious and splendid collection of short and significant sentences, which if they do not together form a continuous golden chain, are all intrinsically valuable, as so many gold rings, and alike calculated to inform our minds, improve our affections, and direct our conduct in relation to all the various conditions and circumstances of human life. The maxims I have selected, like many in that remarkable book, carry with them an air of surprising if not improbable paradox, to the covetous minded man, who naturally supposes that to withhold and to hoard up is to increase, whilst to scatter abroad is to produce poverty. But weighing the matter to-day in the balance of the true sanctuary, and appraising it according to the value stamped upon all earthly things, by Him who is heir and Lord of all, we shall find that the maxims before you are judicious and wise; and, consequently, that the sentiments opposed to them are carnal and delusory.

If we look upon them as alluding to the husbandman scattering abroad his seed, we will discover that they are as true in figure as they are in fact, and most beautifully will the figure strike our attention. The more plentifully he sows, if he sows upon the proper soil and in proper proportions, the more abundant his crop; and on the contrary, the more sparingly, the more scanty the harvest. This is true in the natural world, and we hope to show it true in relation to the spiritual world.

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There will be no dispute in relation to the persons alluded to in the Scripture I have read; persons of opposite character—the liberal and the covetous. David long since has drawn the character of the former in his 112th Psalm, where he says of the righteous man, among other excellent virtues; "*He hath dispersed, he hath given to the poor: his righteousness endures forever.*"

That a Christian should fill this character; or to speak more scripturally, that a man who professes Christianity should be of a liberal, generous spirit; that he should use all the means in his power to spread life, and peace, and joy around him; that in a word, he should be a blessing to his church and his neighborhood, ready to distribute of his temporal substance for the promotion of the interests of the souls and bodies of men, admits, I think, of no doubt. It always has seemed to me to be a work of supererogation, to prove that a professor of a religion which is an embodiment of all that is benevolent and philanthropic should, himself be liberal and philanthropic. But when we remember the disposition to neglect even the most indisputable truths, we are constrained to banish our lack of disposition to speak upon truisms, and endeavor to enforce the duty we owe to God and our fellow-men in relation to this matter. We are happily placed by a kind and gracious providence, in a land of delights. The goodness of God has filled us with all things necessary for our subsistence. Indeed, so plentiful and various are the products of our fertile soil, that we always possess a superabundance, whilst other nations labor under scarcity and want. God has not left "himself without a witness among us, in that he has done us good and given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Our mercies are eminent and abundant; our blessings are remarkable, peculiar, and distinguishing. And for all, what return are we making? Are we laying—or *have we laid by in store as the Lord has prospered us?* Have we something to give upon all proper occasions, to promote the cause and kingdom of our Lord, and for relieving his poor, who are his members and of whom he speaks with the utmost tenderness, as of the members of his body?

But that these questions may be answered properly, I will endeavor to give a rational and scriptural description of the character of a liberal man; satisfied that if I can succeed, every individual present having any respect for the word of God, or for the great recompense of reward, will seek to wear his characteristics.

First, then, he is a man of industry, and who guides all his affairs with discretion, so that he may be able at the proper time and place to give to the Lord. "A good man," says David, "showeth favor and lendeth. He will guide his affairs with discretion." This is spoken of the very individual who disperseth his riches for the good of mankind. The great and most unfortunate characteristic of man, in his fallen state, is the improper and unprofitable use of his time, his talents and his money—his all in the wages of this world, which everywhere distinguishes him. It is the design of Christianity to correct this crying evils and hence it gives to him a proper use for all that he is. It allows him no time for idleness, but according to the gifts bestowed upon him, whether physical or mental, it calls upon him to action. Many individuals who cannot claim exemption from the duty of liberality, on account of any providential misfortune, excuse themselves from it upon the ground of lack of means. Such should remember that idleness is the parent and promoter of vice; and that it

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is as senseless, idolatrous, and as highly abominable to God to possess the means of amassing wealth, in idleness, as to hold that wealth for purposes of fleshly gratification. Many individuals in moderate circumstances, value themselves over their rich neighbors, as being more likely, because of their poverty, to secure the favor of God, whose time and whose attention are squandered in the most unprofitable slothfulness. Let me say to such, if I address any today, that the Scriptures do not forbid men to be rich; they show the dangers attending the rich, and those seeking after riches; but they call upon them to "be rich in good works; to be ready to distribute, laying up a good foundation against the time to come, that they may lay hold on eternal life." Riches, as they afford us means of effecting a vast amount of good, lay us under additional responsibility, and if they be kept without regard to the uses which the great proprietor of all has appointed, they will stand against us as witnesses in the last day. But equally condemned will that man be, who possesses time, and devotes it to his ease and convenience, or to the gratification of his fleshly appetites; who possesses the power of being rich in good works, and spends his life in things that can be of no profit. Hence says Paul, "For also when we were with you, we declared this to you, that if any man will not work, neither let him eat.* For we have heard that there are some among you, who walk disorderly, *working not at all.* Now, we charge them that are such, and beseech them by the Lord Jesus Christ, that working with silence they should eat their own bread. And you, brethren, be not weary in well-doing." From this we learn not only that no one should be dependent upon the church who is able to procure his own bread, but also that no man can be esteemed as an orderly member, who neglects the use of those powers by which he can procure the means of doing good. Indeed the principle which runs through the whole Christian system is, that as the world is perishing, and will fade away; as it of itself can afford us no profitable use for our powers, we must all labor for those things that endure to eternal life, which can be done only in the devotion of all that we are to the Lord. "All things are yours," says Paul; the world—life—death,—things present and things to come. And how can they be called ours, unless it is because we use them to carry out the designs of our existence and redemption? To be used by them; to be the slaves of them; to spend our lives unprofitably by idling them away; or by laying up the treasures of this world to no useful purpose, is to "worship the creature more than the Creator;" and hence covetousness is called idolatry. The principles which influence men to sinful action are generally the same, however variously they may exhibit themselves in the conduct of men; hence, as selfishness is the principle that induces a man to hoard up wealth unprofitably, it is the same that causes the sluggard and the man of pleasure to spend their time as unprofitably. To neither is there a promise of everlasting life; and each, if it be true that life is given us as a proof state preparatory for eternity, will share a common condemnation; for they all have thrown it away.

From the whole we conclude, that the truly righteous man guides all his affairs with judgment, so that the utmost generosity that is consistent with prudence and a due consideration of our circumstances, and of the calls of provi-

*Quere.—How could a church prevent a man from eating, unless they possessed a different character of association from that afforded by the present organization of society?

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dence; and in the strictest honesty in paying our just debts to others and to our families—gives not a robbery for a burnt offering; thinks not to atone for an injustice by that which is not his own to give; but when by the favor of the Lord his hand is at liberty, his heart is also;—so that out of his superfluities he gives to others' conveniences; and out of his conveniences to others' necessities; out of what may be deemed his necessities to others' extremities. Such is the view I am compelled to take of the truly liberal man, without burdening you with the great amount of scriptural testimony from which it is drawn, and with which I know you are familiar. I will make, however, an additional observation, for the sake of arresting your attention. It is that, to give of the necessaries of life, is the only true benevolence. When we give what we do not need, we give what does not belong to us, and but perform a simple act of justice; to give what we actually need—i. e. to divide our necessaries, is the true, philanthropic, Christian charity. Besides, all our affairs should be managed in such a manner that we may give not for the sake of gratifying some friend, but because the Lord requires it; not to obtain the observation of others, or to do our alms before men to be seen of them, but to the Father who seeth in secret; not to gratify our personal vanity or pride, but as lending to the Lord; not as feeling superior to others who may not be as able to give as we, but as having required of us according to what we have; "so that whatsoever we do, we may do it heartily as unto the Lord, knowing that of the Lord we shall receive the reward of the inheritance; for we serve the Lord Christ."

But shall we digress and draw a contrast here? Shall we speak of him who withholds more than is meet; whose narrow, selfish spirit will not allow him to give in alms, or even to pay his honest debts to the Lord who created, redeemed and preserves him! One adjective is expressive of his character. He is a covetous man. He loves his money more than honesty; more than his duty to God and his fellow-man; and would rather keep what he has than to communicate for what is valuable and necessary; rather heap up thousands on earth than lay up *one* in heaven; he will take no pains to serve his generation by promoting the interests of Christ and religion according to the will of God; he will go into no measure for such purposes, that encroach upon his pocket; he will either part with nothing for the most laudable and important uses, in which he has no personal interest, or if by one means or another he is constrained to lend his assistance, it is either with such reluctance as gives him pain instead of pleasure; or with so straightened a hand as withholds more than becomes him, under the circumstances in which God has placed him; more than is meet to be withheld from the compassionate objects that should meet his regard, and more than the word of God or his own conscience, if he would be faithful to it, would allow him. Alas! there are many who are deaf to all arguments drawn from suffering humanity; from the love of God or his benevolent providence; from the necessary and useful enterprises of Christians; and who torture their imagination to find excuse for refusing the calls which religion and reason make upon their purses. The man who claims their charity is a hypocrite, or an impostor; or has been a spendthrift, or might do as I have done, and a thousand such excuses, which serve not only to prevent his doing good in the instances before him, but in all other cases.

"O sacred hunger of precious gold,
What bands of faith can impious lucre hold!"

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O why will man rack his brain to obtain excuses by which to practice fraud upon his conscience, to allow him to continue in his criminal hoardings, rather than obtain a glorious victory over his sordid, brutal passions? But a victory must be obtained, or his sinful disposition will become his master, and sink him beneath the frowns of him who says "*he shall have judgment without mercy, who showed no mercy.*" I fear that in this grasping and speculating age many are already thus sunk, and only wait to hear the awful words, *This night thy soul is required of thee*, to have executed upon them the just sentence of condemnation. But I advance,

II. To point out some of the happy consequences that will result to the individual who exercises the virtue of liberality, as the principles of humanity and Christianity require.

1. It will give ease, quietude and satisfaction to the otherwise troubled and disturbed feelings of man. Every virtuous and spiritual qualification of the mind, is increased by proper exercise; and so on the contrary, every faculty of the soul becomes deadened by disuse or neglect. Hence it holds true in this case as in every other, that "whosoever has, to him shall be given, and he shall have more abundance; but whosoever has not, from him shall be taken even that which he seemeth to have." Matt. 13: 12. This principle is established in the very nature of things. That soul is enriched in goodness, in holiness, in pleasure and in hope, that distributes of its "good things" in the manner and for the purposes which Christianity prescribes. It becomes full, free, open, generous—drinks of the milk of human kindness, and improves itself in the resemblance of our "Heavenly Father, who makes his sun to rise upon the just and upon the unjust, and sends his rain upon the evil and upon the good." A consciousness of having contributed to the happiness of others; of having used our treasures for the excellent and important purposes for which they were entrusted to us, will give, as many of you can testify, the noblest consolation to the heart of man. And it is thus that Solomon says that "*the good man is satisfied from himself; and the merciful man doeth good to his own soul.*" Prov. 14: 14; and 11: 17. A man that feels himself to be right from obedience to the plain and positive injunctions of heaven, has an inexpressible consciousness in his after reflections upon his conduct, that he would not exchange for all the treasures of Golconda—all the gold of Peru. Ah! 'Tis this consideration that supports us in the faithful proclamation of the word; and which while I would not for my right arm unnecessarily offend you, takes away from me all delicacy in declaring to you the whole truth upon this and upon all subjects; for I would rather have a good conscience than the smiles and plaudits of the whole world.

But 2. It is the way prescribed by which we "lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Matt. 6: 20. Every individual upon whom we bestow our goods, either for the purpose of relieving their temporal necessities, or to assist them in the use of their time and talents in the proclamation of the gospel to the destitute, may be looked upon as a vessel chartered by the king of heaven; bound to the shores of eternity, where they will be unladen to our eternal credit. Every individual living must appear before the judgment seat, and they will carry with them all the good or ill that we have been instrumental in bestowing upon them. Thus we see how we can lay up in heaven. Do we give to gratify earthly desires, we receive our reward; but do we give to the Lord, by giving

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to the most deserving of his disciples, who are always the most needy, we will not, we cannot lose our reward; but we "provide for ourselves bags that wax not old, a treasure eternal in the heavens." But upon the contrary, do we contract our spirits; do we deprive them of the inestimable graces already referred to—graces by which we become imitators of all that is good;—having deprived ourselves of the most refined and divine pleasure upon earth, our poverty and want will be felt throughout all eternity. "If we have been unfaithful with the earthly riches, how can God trust us with the true?"

3. But before this I should have stated that Liberality will secure to us the promise of the Providence of God for our temporal prosperity. David has said, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and he will not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing, and will make all his bed in sickness." Ps. 41: 1–4. I have often dwelt with delight upon declarations of this character, and upon none with more pleasure than upon one found in the 37th Psalm; because I have observed it in my own limited experience to be remarkably verified. "I have been young, and now I am old, yet have I never seen the righteous forsaken, nor his seed begging bread; he is ever merciful and lends, and is ever blessed." Job also declares: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet to the lame. I was a father to the poor." And again he says: "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (for from my youth he was brought up with me as with a father, and I have guided her from my mother's womb;) if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone. For destruction from God was a terror to me, and by reason of his highness I could not endure. If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much; if I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above." Here is a case which will fully corroborate my remark, with all those who reverence the sacred history. Job was cut off from all his possessions; he had all taken from him; he submitted, for the Lord had appointed. In due season, the Lord returned to him exactly double all that he had ever possessed; which you will discover, if you compare the account given of the inventory of his goods that were taken from him, and of those which were returned, as given in the first and last chapters of his remarkable book. I do not say that God will deal to every liberal man in this manner; for perhaps it would be neither profitable nor desirable; but I do most conscien-

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tiously affirm, that there is no truth in his word, if such will not receive all that infinite wisdom discovers their situation to demand, either for time or eternity.

And could we now obtain a faithful record of the history of the families of our own acquaintance, I have no doubt we could find almost a multitude of instances as remarkable in many particulars as that of Job. Whilst, upon the other hand, we could find hosts of those who prospered in this world in ill-gotten wealth for a time, and who fell in ruins during their own life-time or that of their children, who have sunk to greater disgrace than that from which they arose. We must deny the providence of God; (which it is admitted in our weak eyes, is often-times inscrutable; for "God seeth not as man seeth;") we must deny reason and the Bible, or admit the truth of my position. There is no other alternative. Look at the world. The houses of many of its unqualified worshippers, upon which they had expended untold wealth and care, after their death, and sometimes during their life-time, have been occupied by their enemies; their names detested where once all paid reverence before them; and their children, the idols of their heart, have become the by-word of the neighborhood, in which they once moved in gilded equipage. Alas! The miseries attendant upon wealth improperly obtained or illy employed, are not to be spoken of here; nor need they be; for they are exemplified upon all the pages of the unfortunate history of those who make the vanities of this life their idols.

There are many men indeed, whose character for piety and liberality are undoubted, whose outward estates seem to meet with no visible increase; but this truth does not invalidate my position. For if they are really what they appear to be, they have such a secret increase in the inward contentment of their minds, which has brought down their desires to their income and circumstances, and given them a sweeter relish for what they do possess, which makes them richer in themselves than if they had ever so great an abundance, with cravings which stretched beyond it. We cannot, we will not attempt an exposition of the ways of Providence, but I do not believe that a case can be brought in direct opposition to my position. I do not justify random profusion, or heedless extravagance; I speak only of that liberality which Christianity requires. Do you, then, remember persons of liberal disposition, who, nevertheless, are not prospered; perhaps it is owing to great defects in their economy, or in a lack of an otherwise upright and Christian character, or because some corrupt principle has tainted their charitable contributions. Remember, in all these things "God seeth not as man seeth."

But, alas! again I must say, how many are no richer with all their gold, than though it lay in the ore of the mine, or in the dark soil of their estates—poor in the midst of their greatest affluence! Avarice and extravagance, too, not unfrequently go together: and what has required years to accumulate, is spent in a few days, whilst those who have reaped and spent their treasure are compelled to say with Solomon: "Yea, I hated all my labor which I had taken under the sun, because I should leave it unto the man that shall be after me.—And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have shewed myself wise under the sun. This is also vanity;" or if they themselves be reduced to want, with Micah, upon another occasion, they may say, "I have lost all my goods, and what have I more." They of all others know least how to bear it; and they are least of all pitied by the sons of men.

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I cannot too often observe, that it is in accordance with the whole tenor of the divine promises, under all dispensations, to expect the benefit of the providence of God upon ourselves and upon our posterity, if we practice this noble virtue. Hence Solomon states it as a general truth, "that the liberal soul shall be made fat, and he that watereth, shall be watered also himself." It was a gracious promise of the God of Israel to his people, "that if they would draw out their soul to the hungry, and satisfy the afflicted, then should their light arise in obscurity, and their darkness be as noon-day—they should be like a spring of water, whose waters fail not; they should be like a watered garden." But it is argued, and consistently, that under the gospel dispensation, temporal blessings are not promised so much as spiritual and eternal ones. But this admitted, only adds to the argument. For if eternal blessings are made dependent upon our carrying out the principles of benevolence that belong to our dispensation, the reasons for that benevolence are infinitely increased; and the providence of God with reference to our preparation for eternal life, is evidently made to depend upon our actions in this particular. And hence Paul says, "he that soweth bountifully shall reap bountifully, and he that soweth sparingly shall reap sparingly." And again, "He that soweth to the flesh, shall of the flesh reap corruption; whilst he that soweth to the spirit, shall of the spirit reap life everlasting." And so we can say with David, with respect to eternal matters, as well as temporal, "that promotion comes neither from the East, nor from the West, nor from the North, nor from the South; but God is the Judge; he putteth down one and raises up another."

The Old Testament teaches us that when a man is prospered by the Lord, he enjoys that prosperity without guilt, and without that care and anxiety which attends the wealthy churl. "The blessing of the Lord maketh rich, and *he addeth no sorrow with it.*"

But does any one doubt that our Heavenly Father does now, as he did formerly, bestow a blessing of temporal prosperity upon those who labor assiduously to obtain means and use them for the good of his people and cause? Not to expostulate with such upon the irrational view they take upon this subject, let me turn their attention to the declarations we have in the Living Oracles of the new and gracious age in which we live. By the very first development we have of the principles which govern the Christian dispensation, we are taught to pray to God as to a Father, "*Give us this day our daily bread.*" We are warned against distrusting his goodness, by having solicitous care for food or raiment; being assured that he who feeds the raven, and clothes the lily, will add all such things to our earthly lot. "The very hairs of your head are numbered." If therefore we will labor to do good with things entrusted to us upon earth, he who has control not only of the great concerns of nations and worlds, but also of the most minute affairs of man, will so direct all things, that we, "having our behaviour without covetousness, and being content with such things as we have, will be prospered, and be enabled to live in justice, equity and benevolence towards all mankind. If, then, any of us, my brethren, have been prospered by the Lord, let us continually lay by us in store for the purposes he has commanded, and distribute with a liberal hand for the advancement of his kingdom. Then may we with confidence expect that the full, and numerous, and gracious promises he has given for our temporal prosperity, will be fulfilled in multiplying our store, and thus approving us faithful

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stewards in the good things of this life. But let us always, with ancient Israel, "Beware that we forget not the Lord our God, and say in our heart, "My power and the might of my hand has gotten me this wealth. But we will remember the Lord our God, for he it is that gives us power to get wealth." Deut. 3: 11. But I am admonished to bring these remarks to a close; which I will do with a few practical reflections.

1. The leading characteristic principle of Christianity is *love*. By it we fulfil the whole law. It abides with faith and hope, but is greater than either.—It cannot be exhibited so well as in relieving the wants of our fellow-men; and so far as our Heavenly Father demands it of us to himself, there is no way by which we can better show it than by spreading abroad the knowledge of his being, perfections and will, as presented in the gospel. By the exercise of this principle we become imitators of God—Eph. 5: 1. How often is it that we imitate not only the worst of men, but even Satan himself, in the feelings of pride, revenge and malignity. In this virtue we have the privilege of imitating the best of beings—our kind, benevolent, and merciful Benefactor. Great God! and is it in the power of worms of the dust to imitate thee in thy goodness and mercy to the human family, and will we not do it! O Lord, assist us to emulate the virtues to which our attention is now called! May the trifles that contract our hearts become useless and insignificant in our eyes, and may the infirmities that inflamed those trifles be relieved. May our hearts be purified from pride and avarice; so that the pomp and vanity of this perishing world may fade before the eyes of our enlightened understanding, and may goodness —true Christian goodness, be the only distinction at which we may aim. O form us into thine own similitude, so that when we shall see thee in all thy perfections unshadowed, we may be constrained to adore thee in thy glory, as we now seek to love thee in thy mercy, and condescension, and love.

2. "It is more blessed to give than to receive." So taught our blessed Redeemer, and in this sentiment the divine excellence of his character, and the gracious and merciful character of his Religion, are forcible and beautifully exemplified. His teaching—his life—his labors—his death—his whole incarnate and priestly history, down to this period, is but a commentary upon this, the most humane, philanthropic and lovely principle of his religion. He gave to do good—he gave without any probability of receiving again—he gave his all; yet his all was not exhausted. Having such an example before us, what a happy reflection it is, that with the means he has bestowed upon us, we have relieved the miserable; we have bestowed the blessings of a good education, and moral, Christian principles; and have rescued naked, helpless innocence, from the slavery of ignorance, sin, and want. That with them we may surprise the lonely habitation of the widow and orphan, and relieve their necessities. Let us remember, then, that as mankind follow the customs of the great among the princes of the earth, shall we not follow the example of the "Prince of the Kings of the Earth," in patterning after the excellencies of that glorious Being, "who though he was rich for our sakes became poor, that we through his poverty might be rich?"

3. It is in accordance with the organization of man, that there is more satisfaction in giving than in receiving. We take great interest in the welfare of those upon whom we have bestowed our attention or our goods; much more than they take in us. When a favor is received, an obligation is felt; not so in

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bestowing one; and how many instances of ingratitude do the annals of man afford! How did they originate, but in the corrupted nature of man, who in the vanity of his pride feels indignant at the thought of obligation for a charity? Let us endeavor, then, to be givers, rather than receivers of good; and what we do, let us not do it to obtain the observation of men, and we will be more apt to bestow it upon the proper objects; looking for no earthly recompense, and we will be rewarded at the resurrection of the just.

4. Every thing that some men do, they perform for an earthly reward. I ask, what reward can we receive for the loss of our time? Can all the treasures of earth bring back to us an hour—a moment? Not one. Where, then, shall we receive our reward for time spent in procuring means for the good of our fellow-men? Do we give our time, or our money, which has cost us our time, to relieve our miseries, nothing upon earth can compensate us. The reward of every good work is to be found in heaven, or else it is to be found nowhere; hence if we foolishly receive aught on earth as a reward for any good we may bestow, we sell our birthright, like the profane Esau, for a mere momentary gratification. "The brave man," says a late writer, "has to give his life away. Give it, I advise thee. Thou dost not expect to sell thy life in an adequate manner? What price, for example, would content thee? Let the price be nothing, and then thou hast in a certain manner got all for it." How true!

5. There is a benevolence in this age that dwells in the heads of visionaries, glows in the descriptions of furbid novelists, and is sung by all the sons and daughters of poetry. Poetry and romance picture to the life some imaginary beings in distress, whom they dress up in all the elegance of fictitious history, by which feelings of a useless sensibility and an evanescent benevolence of high-wrought sentiment, are awakened, which generally dissipates, however, all its favor in sighs and tears and idle dreams. Let us remember that the benevolence of the gospel is a reality, and that it takes the world as it is, and not as it is drawn by the fancy of the romance writers of this or any age. The liberality of Christianity is action; action of the most sincere and substantial character, having to do with human life as drawn by the rough hand of hard and stubborn experience.

6. Let me, in conclusion, ask—How many of us are ready to devote our substance and time to the glory of God, by giving it to the spread of the gospel of life and salvation among the destitute? Do you ask how this is to be done?—I answer, by liberally sustaining those who have proved themselves faithful in its proclamation, and by assisting others to become proclaimers. With reference to the latter, every church should be a nursery, wherein the trees planted by the Lord should be made fat and flourishing. We have many individuals among us upon whom the Lord has bestowed intellectual gifts sufficient for the duty, who are anxious and willing to engage in this useful service, if they were able to procure the necessary education. To bless such by your contributions, will at once be affording relief to the necessities of many of the present generation, and serve to prevent those which are to come. To this duty, then, we are excited by all the considerations of public benefit; all the motives of the gospel benevolence, and to it we are encouraged by the united force of all those promises to which we have called your attention. "Lay up thy treasure according to the commandment of the Most High, and it shall bring thee more profit than gold. Shut up alms in thy store-house, and it shall deliver thee from

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all affliction. It shall fight for thee against thy enemies, better than a mighty shield and a strong spear."

The Bible student will be prepared to make a proper application of all the facts and testimony upon this much neglected subject, by examining the following parts of the divine Record: Job 29: 12, 13;—Ps. 19: 11; 37: 25, 26; 75: 6, 7; 107: 40, 41; 127: 1, 2; 122: 5;—Prov. 11: 7; 14: 14;—Matt. 5: 25; Luke 12: 15; 6th passim; 17: 10;—Acts 10, 38;—Gal. 6: 10; Eph. 5: 1;—Col. 3: 17;—1 Tim. 6: 17–19;—1 Pet. 1: 24, 25;—James 5: 1–7—1 John 2: 15, 16, 17;—Rev. 3: 12.

ORGANIZATION OF SOCIETY.—NO. 2.

The Bible, and the Bible alone, furnishes all the valuable information of the world, upon the subject of the oganization of society. Before entering fully into the subject, I wish to discuss a matter which perplexes many honest minds. Not a few contend that the New Testament requires Christians to hold all property "IN COMMON." This discussion, then, is in reference to a fact. Does the word of God inculcate this doctrine? No one will deny that the disciples at Jerusalem "had every thing in common." They were of "one heart and one soul;" their determination was to devote themselves and all they had to the cause which they had recently espoused. It will be but fair to notice the peculiar circumstances with which this church was surrounded. It numbered, perhaps, twenty thousand. Indeed, we have evidence to conclude the number was greater; for Josephus informs us there were about forty thousand Christians at this city when the temple was destroyed by Titus. The great mass of these Christians were poor, and as the rich considered all they possessed the Lord's, and as the opposition was so great, their property was not secure, and for *convenience' sake*, they sold lands, and every thing, and brought the price together for the supply of their indigent brethren. No doubt, this was all right and well pleasing to heaven. Christians under like circumstances should not hesitate to do likewise at this day. We are sure, however, this was not a universal custom amongst the saints in the Apostles' days. At Samaria, Antioch, Corinth, and throughout Gallatia, "parents laid up for their children," and were commanded industriously "to lay by in the treasury on the first day of the week, as the Lord had prospered them." The conclusion of the whole matter then is, the peculiar circumstances at Jerusalem, required the disciples to make a common stock of their goods to feed the poor; but at other places, where Christians were differently circumstanced, they held individual property.

No doubt, in my mind, other churches would have acted precisely as did the church at Jerusalem, could they have better glorified God than by holding individual property. True christians, in all ages, have considered "the earth the Lord's and the fulness thereof."

Another subject of vast moment might be connected with this. Have Christians the divine right to speculate, and make large fortunes to bring up their children in idleness, and give them fortunes, while their poor neighbors are suffering for bread? Christian benevolence answers, nay. There are positive ordinances of God, in relation to which we are to exercise no choice; we indeed, must claim no mind of our own; there are other subjects in reference to which God permits his children to exercise their WORLDLY WISDOM. For instance, the saints are not required to reside on any particular continent. They

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are neither commanded to live in cities, villages, near rivers, on the mountain tops, or in the country. Still, they are required to use all their means, temporal and spiritual, to advance the cause of the Savior. In these matters, circumstances are to have their due influence. Though we are not to infer from this that a Christian man has a right to abstract himself from society, and thereby conceal his light. Suppose a Christian leave society and dwell in the wilderness, can he honor God? Not at all. He then puts it out of his power to live the Christian. A man also may so situate himself in business, that his influence, in a religious point of view, will be entirely lost. Circumstances must be favorable to do great good, and as God leaves the circumstances mainly under our own control, if we do not take the proper position to let our light shine, it will be required of us in a coming day. I have remarked, that God requires us to use all our means, temporal and spiritual, to glorify his name; but as to the mode of operations we are permitted, in some respects, to exercise our worldly wisdom. What might be right for one, would evidently be wrong for others. For instance, some good men should spend much of their time in the corruptest portions of our cities, to reform the inhabitants; yet it would be highly criminal for a man to take his innocent children into society which would soon deprave their hearts.

Having made these general remarks, I wish to present a few great principles which the Almighty has enjoined upon his people, and which are but lightly esteemed in this age.

If Christian society be wrong in its organization, principles must revolutionize it. But as I have hinted at some of the defects, I beg leave to offer a few thoughts with regard to the proper remedies for many of the existing evils.

PHYSICAL, INTELLECTUAL and SPIRITUAL education, are to regenerate the world, or it is lost. Are these mere opinions? or do the Scriptures teach the same? I presume no one will deny that Christians are required in the Scriptures to live by the sweat of the face, and are specially commanded to cultivate their intellects and hearts. With regard to these fundamental propositions, there can be no debate; but there are many questions which have immediate bearing upon the great matters which are yet undetermined. Is society so arranged as to enable Christians to comply with the requisitions of the Bible? I trow not. We are in a community where it is not reputable for a man to work for his living. Christians and their children look upon labor as degrading, and those who perform it, as disgraced. It is mockery for parents to attempt to train up their children in industrial pursuits. The evil tendencies of association are too strong, and hence, there is but little, if any thing, like "bringing up the young in the way they should go." I doubt whether it is possible to do so in most parts of our country. It is next to folly to preach against fashion, extravagance, and in favor of solid learning; the great mass are opposed, and Christians yield to the influences, and gently fall into the same current. It is no use to tell me, the few should stand up in opposition to the many, and reform society by their good example, while we do NOT SEE IT DONE ANYWHERE. Facts are strong against the possibility of a church or family living according to the Gospel, under the circumstances that surround us. One man standing alone cannot come up to the full measure of the Gospel. Nothing short of SOCIETY can do it. Not wishing, however, to protract these remarks, I will briefly state what I think worldly wisdom suggests in the present crisis.

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Christians, it occurs to me, should be united in fact, and not merely in name. Most men care alone for themselves, and as to caring for others, we have but little of it. I humbly ask, then, if Christians could not form a society that would enable them to live the religion they profess? The question is, how shall it be done? I leave the minutia for future discussion. A hint or two, however, will not be out of place. Have not Christians as much right to situate themselves so near each other, that they can form society for the purposes of obeying God, in the physical, intellectual and moral requirements of the Gospel?—Could they not form society in which not only to make labor as honorable as God made it, but also to make it contribute to the health and prosperity of families, and enable them to send the Gospel to the poor. Suppose a hundred families unite for the purpose of carrying out the purposes of the Christian religion, is it unreasonable to suppose they would do better in worldly matters than in society as now organized? Is it possible, they would not become more intellectual and spiritual than at present? I never expect to see society as it should be, till I behold every man, woman and child, daily and actually employed in Physical, Intellectual and Spiritual industry. I do not mean by this, that Christians should withdraw their light from the world, but rather, place themselves in a position to let the world see their light. These thoughts I offer for reflection, and if interest can be created, more will be said in future.—I have presented no system of operations in detail, but do earnestly solicit attention to the subject. Brethren, it is worthy of discussion. T. F.

PARSON TAXMINT AND THE YOUNG DISCIPLE.

It was upon a beautiful day in the most lovely of the vernal months, that I beheld a laughing multitude of boys and girls, pouring like a flood from the doors of one of our Western Seminaries, running, smirking and jumping down the green shaded lawn that led in the direction of their homes. The male part of the throng seemed like so many young steeds let loose from the cart, and bounding towards the fragrant pasture. Above them the heavens, in their deep azure, seemed resting upon a golden throne, radiating in the honored glories of a setting sun, and beholding with smiling complacency the scene below. The air that fanned their ripening curls was elastic, and seemed to give vigor and life to the whole landscape of leafy festoons, jewel-like flowers, and deep, dark-looking forests that spread out before them. Every thing, in short, seemed to invite the attention to a contemplation of the most lovely and instructive character; awakening in my recollection the "morning march" of my life,

> "When meadow, grove and stream,
> The earth, and every common sight,
> To me did seem
> Apparelled in celestial light,
> The glory and the freshness of a dream,"

and when not a phenomenon in Nature, calculated to awaken in the mind an emotion of beauty, sublimity or grandeur, but what disposed the heart to worship and adore, in child-like innocence.

While riding leisurely along, enjoying the rich and magnificent scene that was flitting before me, my ears were surprised by the deep-toned voice of some

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person in my rear, who called aloud to one of the jovial company before me, in the stern accents of a despotic monarch—

"James! come here! instantly, I say!"

The lad to whom this call was made, was quite a meek, modest, and unassuming boy, whose appearance indicated that some fifteen summers had sported among his auburn locks. He immediately obeyed, although he cast a reluctant look towards his numerous play-mates, as he left their happy throng. He contrasted advantageously with the tall, cadaverous looking individual who summoned his presence, and who now stood before me, with furrowed brow, cold, gloomy eyes, severe and compressed lips, wearing all the unpleasant features and repulsive aspect of an ancient and unapproachable Cameronian in the days of Charles II. My attention was directed to the two individuals, who soon engaged in conversation, which substantially we give below, to show the straight-laced charity of many who have not been improved by the enlightened liberality of the nineteenth century. Parson *Taxmint*—for such is the name and title I was compelled to give the commander before me, for want of a better, addressed his young pupil as follows:

Parson Taxmint. I have learned with extreme sorrow, James, through your God-fearing Aunt, that you have joined those detestable heretics of this century, the *Campbellites*, (raising himself in his shoes, as if to command power to utter the word with all long-faced dignity.) Her pious heart is almost broken at this calamity and disgrace, which you in your waywardness have brought upon your deceased parents and living friends. I thought you had attended church long enough to have learned from my sermons, that God hates Papists, Infidels and Heretics; and I had supposed that Mr. P., though he is a foolish shouting Methodist, had taught you that the Campbellites are masked Catholics, disguised Infidels, and acknowledged Heretics! What have you to say for yourself, and for your wanton and ungodly conduct?

James, (a little abashed, but hiding a smile under his turned-down cap,) replied: Why, sir; I had thought I was performing a duty early taught me by my much lamented mother, when, after reading attentively my New Testament, I was buried with my Lord and Savior Jesus Christ in his own appointed institution of baptism. She told me upon her death-bed—shall I ever forget that scene?—that whatever difficulties might occur in the religious world; that whatever contradictory teaching I might hear from great, and even good men; that obedience to that precious volume would teach me how to spend my life, and enjoy that immortality to which she has gone. That New Testament, after I heard Mr. W. preach—

Parson T. Stop! don't say any thing more. I see you are a confirmed Infidel; and I expect the next thing you will do, you will commence preaching, and attempt to teach your Aunt Juda and myself what the New Testament says.

James. I beg your pardon, sir. I am not an Infidel—never can be; nor did I intend to teach you what the Scriptures teach. I only wished to answer your questions. I am very sorry you think me an Infidel; for ever since I read Messrs. Owen & Campbell's—

Parson T. Hush! I say hush! Never mention the name of that arch apostate, Campbell, to me again. He is the worst man now living. He has divided more churches, led more wandering sheep astray, and caused more evil, than any Heretic of any age. I had hoped that Bro. M..... would have taught him

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a lesson; but I believe the people are fools enough to think that he gained a victory over him. Do you not believe that your parents were saved?

James. Yes, sir, I do; but had my mother lived to hear the discourses of Mr. W., I am confident she would have been immersed. She—

Parson T. You shall not slander your mother that way. Had she lived, her poor heart would have been broken at your silly conduct.

James. I do not think it is worth while for us to talk about it. You never will let me get through with a single sentence, before you interrupt me. Still, if you would hear me, I would gladly tell you all; for I hope if I am in error, you will teach me the good way. I assure you, if you will convince me that I am wrong, I will gladly renounce the views I now have.

Parson T. Go on, then!

James. I believe I was saying I heard Mr. W. preach. He took the 24th of Luke for a text. He spoke particularly upon the latter part of the chapter.—He showed that the reason why men differed so much in religion, was owing to the fact that they did not examine the Scriptures; or if they examined them, they did it with less consistency than they use in examining other books. He told us that if we wished to ascertain when the American people declared themselves free from British tyranny, we would turn to that part of the history of the United States in which this event was detailed. We would not in a large history, although we might be instructed, expect to find upon every page a narrative of the same event,—

Parson T. Well! what of that?

James. Why, sir, in examining the Bible upon the subject of salvation, we ought not to expect an answer to the question, *What shall I do to be saved?* upon every page of it, as our ministers sometimes teach us. That there was as much order and harmony in the arrangement of the Revelation of God as in nature; and that there was a particular part of the Bible appropriated to the answer of this question; and more, that in his text we could find for the first time in all that wondrous volume, an answer to the question, that embraced the people now living. Farther, he said that in the text our Saviour gave a system of salvation into the hands of his Apostles, to be published to "*every creature*"—to "*all nations;*" and that these Apostles preached first at Jerusalem, on the day of Pentecost—

Parson T. Stop, sir! I will let you know that if you will attempt to instruct me, I will turn you out of my school. Go home now; and I will pray the Lord to forgive you your ungodly, and devilish, and infidel conduct.

The Parson left. I rode up to the lad, as he went on with a heavy heart, and asked him what was the character of the man who had just left him? He replied: "He is a Presbyterian preacher in this region—came here from New England—married a wealthy aunt of mine; and ever since he came, he has seemed to have a great spite at the Campbellites, as he calls them."

Do you belong to the Campbellites? I enquired.

James. Yes, sir, I belong to a people nicknamed Campbellites; but, as I told my aunt the other day, they might as well call her a "Round-Head," a Cameronian," or a "Calvinist." We do not acknowledge the name; and we call ourselves "Disciples of Christ," "Christians," "Brethren," &c. I suppose you are acquainted with their sentiments?

Yes, said I, I am, and after making some inquiries in relation to his early pro-

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fession of Christianity, I informed him that I was his brother, and had heard his conversation with Parson T., and should insist upon his continuing the narrative of his conversion, from where the Parson had so indignantly interrupted him.

James. I was about to tell him that Bro. H. showed us that Jesus had declared that his system of salvation should first be preached at Jerusalem; that on the day of the last authorised Pentecost, under the inspiring and infallible direction of the Holy Spirit, Peter commanded three thousand believers to "repent and be baptized, in the name of Jesus Christ, for the remission of sins;" and that the same day they gladly received his word, were baptized, and were added to the church. He also stated, that from that day forth no individual had ever been recognised by the inspired writers as having remission of sins, who had not believed the testimony concerning Jesus; reformed his sinful habits, and had not been baptized. I went home—I studied my Bible—heard Mr. H. again and again, and went forward, and he immersed me. I have never regretted the step, for I have done only what my Lord and Master himself did. I was about to ask Parson T. whether Bro. W. did not tell the truth.

"But, what if he had told you that Paul told the jailor simply to believe on the Lord, and he should be saved?" said I.

James. I would have told him that I did believe before I was immersed; and as the jailor when he heard the "word of the Lord," (which Bro. W. says is to every creature, He that believeth and is baptised shall be saved,) he was baptized at midnight, I would have plead his haste to obey as an excuse for me. And this reminds me of another discourse of Bro. W., in which he proved that the Apostles always answered the question, What must I do to be saved? according to the circumstances of the individuals addressed. For example, did they address men who did not believe in Jesus Christ—as the Eunuch and the jailor—they commanded them to believe. Did they address believers, as the Pentecostians, they commanded them to repent. Did they address men who had believed and were willing to repent, such as Saul, Cornelius, &c., they simply recommended them to be baptized. And did they address persons who had been baptized, they recommended them to seek for glory, honor, and immortality, by a faithful continuance in well-doing. Thus he rightly divided the Scriptures to me; and I was enabled to understand that book my mother had praised so highly, and to commence the formation of a character for eternal life.

With a cordial grasp of his hand, I bid farewell to my young and ardent Brother James—for the shades of night were now overshadowing us. Six years of toil and care in the responsibility of evangelizing, have rolled away. Parson T. has gone to his long home; and yesterday I heard JAMES S. deliver one of the most clear and convincing discourses, upon the text of Bro. H., that I remember ever to have heard. The parson's prediction is fulfilled; and with habits, temper and capacity for the arduous calling, he is already a burning light in the temple of our God. May he, in the avocation which he has chosen, and where he may exert the largest amount of influence for the highest purposes, long, with his present energy, devote himself to the most lofty and practical objects of our existence, in calling men from error to truth, and from the tinsel of a sectarian popularity to the immeasurable rewards of those who, though princes persecute, stand in awe of that word which is established forever. J. B. F.

Graysville, Ky., Jan. 20, 1845.

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METHODISTIC CHARGES.

A highly respectable and intelligent member of the Methodist Episcopal Church, in the Western District of Tennessee, in a letter to me, reveals some quite serious charges against the disciples of Christ, made by the Methodist preacher on the Dresden circuit, and asks information as to their truth. I will first let the reader see a few out of the many charges which the preacher publicly pronounced.

1st, The preacher said the disciples "denied the atonement of Christ." 2dly, The "divinity of the Lord Jesus." 3d, That "he was a mere teacher." 4th, "That man obtained salvation alone by moral performances." 5th, "He repeated the old charge of baptized infidels, and in all his discourse, spoke of the Reformers as infidels of the basest kind, and declared they had assumed the garb of religion to accomplish their wicked ends." The preacher said, A. Campbell and a man in Nashville by the name of Fanning, taught these things. The good Methodist brother says, "I do not wish to aggravate you by the recital of such stuff." Well, my dear friend, I assure you I am beyond the reach of aggravation from such a source. It would be great weakness to take offence. But a few words to the charges. The disciples believe heartily all the Bible says of atonement. The word occurs but once in the New Testament, Rom. 5:11—"And not only so, but we joy in God through our Lord Jesus Christ, by whom we have received the atonement." No man of intelligence denies that the word atonement means reconciliation, and that reconciliation denotes a change. The question to be discussed is, does this change take place with God, or man. The Methodist discipline says, Christ "died to reconcile his father to us"—that is, change God to conform to the crooked ways of man. But Paul says, "God was in Christ reconciling the world unto himself." Paul or the discipline one must be wrong. I prefer Paul's testimony, and of course I must deny the Methodist atonement. I regret that thousands, like the poor circuit-rider, speak of atonement without being able to tell the meaning of the word. As the word atonement is used often times in connection with the death of the Lord Jesus, I will make a remark or two on this subject. We teach that man was lost; that God so loved the world, he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. Jesus shed his blood on the cross, for poor lost and ruined man, was buried, and rose the third day from the grave, "was seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory." In few words, the death, burial and resurrection of Christ, were the procuring cause of man's salvation. All was death, darkness and despair; but the Savior drew aside the curtain, and by his achievements, presented to the world a plan by which all who would confide in him might be saved. This is briefly stating what I consider the New Testament teaches.

2d. The preacher said we "denied the divinity of Jesus Christ." I do not know how, in the name of common sense, the Methodist people have learned this. The disciples have always taught that the Savior was a divine personage; that he had a "glory with the Father before the world was," (Jno. 17:5;) that he was "rich, yet for our sakes became poor, that we through his poverty might be made rich." The Lord said, "I came down from heaven not to do mine own will, but the will of him that sent me." Not to be tedious, we believe on the Savior as the Scriptures teach.

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3. The sects, as the circuit-rider did, accuse us of believing that Jesus Christ "was a mere teacher." I never heard of a disciple of Christ intimating such a thing. Jesus a mere man!!! Who ever heard of such a thing out of the precincts of sectarianism? A word in reference to Methodist speculation and teaching on this great question. They hold, that the eternal God was the divinity; that the divinity could not suffer; that the humanity suffered, and of course that Jesus Christ was a mere man, and they are compelled to trust in a human sacrifice. On the contrary, we teach with the Scriptures, that a divine personage came down from heaven, sent by the Father, and for whom the Father prepared a body, (Heb. 10: 5,) and this illustrious personage died for the sins of the world. We have nothing to do with the speculations of Unitarianism, Trinitarianism, Arianism, Socinianism, or any other ism.

With regard to the slanders, that we trust for salvation to "moral performances," and that we are "baptized infidels," I must confess I have but little inclination to notice. We trust in the God of the Bible for salvation, and endeavor to obey all his commandments. If the Methodist people, from Mr. Pitts down to the lowest circuit-rider of the swamps, are willing to charge us with infidelity, I must assure them, I have no inclination to answer them. I am sorry they so expose themselves. I am certain they do not believe what they say, and I am fully satisfied their more intelligent members know their preachers are defamers of the truth. It is, however, their policy to keep the ignorant in their blindness; for well they know, if their members are permitted to hear the truth, the manacles of frail Methodism will be broken much sooner than the "withes" with which Sampson was bound were severed. Will the good Lord have mercy on those who pervert the truth? T. F.

BAPTISM OF THE HOLY GHOST.

Dear Brethren:—In the July No. of the Review, I most conclusively proved (I think) that those miraculous gifts and baptisms of the Holy Ghost spoken of in the New Testament, were not in order to the remission of sins; and it now remains for me to show for what purposes they were conferred. This I intended to have attempted long since, but my situation has been such as to prevent my doing so; I now have an opportunity, and trust that, notwithstanding so much time has elapsed since I commenced the subject, a few lines may not be out of place, or unacceptable.

I am convinced from the results and connections, that the Holy Ghost, in all these instances, acted the part of a witness, and also qualified men to fill that important station. And not only so, but through the agency of the Holy Spirit, men were qualified and authorized to enact laws for the government of the saints, and by which the world is to be judged in the day of final retribution.

The Holy Spirit descended upon our Savior to point him out to John, and testify that he was the Son of God, in order that John might baptize him, and become himself a witness to the fact that He was the promised Messiah. This clearly appears from this declaration of John—"And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bear record, that this is the Son of God." When Jesus breathed on his disciples and said, "Receive ye the

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Holy Ghost," he here by this communication of the Holy Spirit, constituted them his law-givers, and it was to be through the medium of the laws they were to enact, that sins were to be remitted or retained. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

The Holy Ghost came upon them on the day of Pentecost, for the express purpose to qualify and make them suitable witnesses of Jesus, and teachers of his Gospel throughout the whole earth. As yet they had been only prepared to preach the "Kingdom is at hand" to the "lost sheep of the House of Israel;" but now they were to go forth to proclaim the Gospel of the Son of God to all nations and tribes, and Jesus had promised them that the Comforter should supply them with all the power and knowledge necessary to accomplish so great an undertaking, and accordingly on the day of Pentecost, the most suitable time for such a manifestation of divine favor and supernatural power, this promise was fulfilled. "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses of me, both in Jerusalem and in all Samaria, and unto the uttermost part of the earth." And what was this power, conferred upon them by the Holy Spirit? I answer, the power of preaching to every nation in its own language, without which they could not have fulfilled the divine injunction, "Go preach the Gospel to every creature." And not only so, but the Comforter was to bring to their recollection all that Jesus had taught them,—"But the Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And now the Apostles had become from illiterate fishermen, to be the most learned men the world ever saw. And here is a lesson for those preachers of the present time who claim to be sent and directly commissioned from Heaven by the Holy Spirit, to expound the word of life to the people, and who cannot even speak and write their own vernacular tongue correctly, much less speak and write other languages, and are continually pointing to the Apostles as precedents of ignorance to justify their own. Presumptious and ill-fated men, how shall ye escape? Peter on the same day, full of the Holy Ghost, boldly proclaimed and published the Gospel to a vast multitude. Three thousand believed, and "obeyed from the heart that form of doctrine delivered unto them," and in their turn received at the hands of the Apostles the gift of the Holy Ghost. And why this? To confirm and establish the things spoken by the Apostles. Enough had been done and said to convince three thousand; but still farther evidence was necessary to convince others, and to stop the mouths of those who were mocking and accusing them of being full of new wine, which was effectually accomplished by this second manifestation of the Spirit. Mark says, "And they (the Apostles) went forth, and preached every where, the Lord working with them, and confirming the word with signs following." The same may be said in regard to all other instances where the Apostles bestowed the Holy Ghost on others by the laying on of hands.

As to Saul's case, he did not receive the Holy Ghost when he saw the "Heavenly vision," which is obvious from the fact that nothing was said about the Holy Spirit at the time, nor did any of the signs follow that always accompanied the gift.

I come now to speak of the case of Cornelius. Here the Spirit performed

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an important work, but it was not the pardoning of sins. Notwithstanding the Savior had taught his disciples that the Gentiles were to be equal participants with the Jews, in the blessings of the Gospel, and had commissioned his Apostles to preach it to every creature, so strange were their prejudices that they still refused to go amongst them, and it became necessary to give this additional and most wonderful proof, which caused Peter to ask the question, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" But no man forbid water, because they of the circumcision "heard them speak with tongues, and magnify God," the most indubitable evidence that the Holy Spirit had fallen upon them. Not only this, had Peter baptised Cornelius and his household before this additional evidence was afforded, he would not have had a sufficient plea in the eyes of his brethren at Jerusalem, and the result might have been division in the church, and all its disastrous consequences; but when he rehearsed the whole matter to them, and had his six brethren, by whom he could establish what he said, "they held their peace." "And as I began to speak, (says Peter,) the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. For as much then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God! When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

Cadiz, Ky., January 24th, 1845. R. A. ARMISTEAD.

FRIENDSHIP OFFERING.

TO ELDER D. W. KERR, JUNTO, N. C.

DEAR SIR:—I have read with a good degree of interest the January No. of the "Christian Sun," edited by yourself, and I make free to address you this friendly epistle, with the hope an acquaintance will result beneficially to the cause of Christ. I observe with pleasure, that you plead for Christian union on the Bible, and you exhort your readers to urge this point on their friends.—This is all very well; yet I see some difficulties, which will prevent union with many. You say, on the 8th page, "We hold but five fundamental points of doctrine, and they are such as we find prominently set forth in the Bible. With us 'there is but one God, and one Mediator between God and men, the man Christ Jesus.' We hold the doctrine of atonement in its fullest sense, as set forth in the New Testament. With us, conversion and regeneration are not water baptism, in any of its modes, but we consider it, as to all intents and purposes, a *bona fide* work of the Holy Ghost, a work which can primarily be begun and completed in the soul of the believer, by the Holy Spirit alone."

Suffer me respectfully to make a few suggestions as to these matters. Observe, you contend for no human creed, and yet it appears to me you have written yours, and not all of it in the language of the Bible. The promise is to the man that believes the whole Bible. The sentiment of "a few fundamental doctrines," has made all the sects in Christendom. Luther made his sect on this principle; Calvin did likewise; and poor Wesley followed the same example. The Unitarians at this moment stand on a "fundamental negative, viz: opposition to the trinity. The Universalists have fallen into a similar ditch, viz: opposition to "hell fire." This error has been the means of producing the great-

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est disorders in society. The idea of "a few fundamental points," presupposes, the greater portion of the commandments of God are not fundamental, or important. Sects have ever taken such points as suit their fancy, and the balance of the Bible is to be treated as "non-essential." I am sorry, my friend, to see you fall into the same error. One of your main points, is opposition to the idea of baptism being conversion, or regeneration. Why not assume something positive as the basis of your church? A word, however, as to the notion of baptismal regeneration. The Romanists and Episcopalians, I believe, maintain this dogma, but I know no other church which does so. To be sure, it is contended by many eminent critics, that the word "convert," in Acts 3: 19, stands in reference to remission of sins, precisely in the place "baptize" occupies in Acts 2: 38. Still, convert and baptize are not literally synonymous. Metonymically speaking, the word *convert* may be used in the 3d chapter and 19th verse for baptize. Can you place a different meaning on the passages? Pray try, and do the word of God justice. Again, you say the "Holy Ghost alone begins and completes the work of regeneration in the soul." This you give as another fundamental doctrine. Will you tell me where the scriptures are recorded to establish this point? Mind, you say you take the Bible. That a man who believes with the heart unto righteousness, repents of his sins and submits to the Gospel, calling upon God, as Paul did, has the Spirit as a comforter, no intelligent Biblical student would dare deny. But the idea of the spirit converting without means, I cannot find in the Scriptures. My Brother, where *is* the passage?

You still plead for union on the Bible, and say the "mode of baptism" is no test. The Baptists are the only people who do this. The disciples of Christ, throughout the world, occupy different ground. We say, "take the Bible, *in fact*, the whole Bible, and nothing but the Bible—not 'a few fundamentals,' and there will be no difficulty in bringing about a union with all God's people."

Let us see if this will answer the purpose. We all profess to take the Bible, —do we not? Oh no, all sects take their "*doctrines*" from the Bible; but a few fundamentals constitute not the Bible.

What do the Scriptures teach on this subject? Jesus said, "Go into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Although this is the great commission to convert the nations, you do not place it amongst your "fundamental doctrines." Why not believe and practise the whole? Again, Paul says, "Buried with Christ by baptism;" but shall we declare we believe the Bible, and reject this?

With these pointed suggestions, I have a friendly offer to make you. The subject of Christian union is certainly a matter of great importance, and as we are both editors, I propose a brotherly discussion of the whole premises, in our respective journals. I will publish all your pieces in the Christian Review, if you will publish mine in the "Christian Sun." Will you let your readers hear both sides?

T. FANNING.

Franklin College, Jan. 25th, 1845.

THE CHURCH AT RUSSELLVILLE, ALA.

RUSSELLVILLE, ALA., JANUARY 17TH, 1845.

DEAR BRO. FANNING:—The cause of Messiah is progressing slowly in Alabama. The fundamental truths of Christianity are now undergoing investiga-

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tion, amongst the intelligent of the non-professing part of the community, which will result in the final overthrow of the theory of lights, voices and abstract operations. In the next generation, it will not be asked, what have you *seen*, *heard*, or *felt*; but, what says the word of God?—"how readest thou?" Then, the word of God will be paramount to all human speech or systems. Indeed, the Bible is the only legitimate instrument of religious instruction known to man; and until we return to it obediently, our hearts *cannot* be purified; and of course, our speech will be impure. How awful! to contemplate the purity of God, his law, his judgments; and the impurity of the Church, the want of individual devotedness to the Lord, without the *marks* which characterise every son and daughter of the LORD ALMIGHTY!

The congregation here is organised; having her Bishops, Deacons, and Evangelist. Thus, we are prepared to *practice* what we acknowledge in *theory*.—But how long it will be before we carry out practically, what we have theoretically received, I cannot say, but hope to see an amendment. A goodly number of us meet every Lord's day, and attend to the commemoration of the death of the Saviour, prayer, praise, preaching of the word, and contribution.

There have been five additions to the church, by confession and baptism, since you were here. In November, there was *one* addition to the congregation in Oakville, Ala., from the Cumberland Presbyterians. Political excitement being over, I trust we shall be able to effect more the present year. May the Lord bless, and help us all to be faithful.

Your Brother, in hope of eternal life, J. H. DUNN.

The disciples at Russellville, have claims on my affections which few on this earth have. They were congregated mainly by my humble exertions, some three years since, and I presume they have seldom failed assembling at least once on Lord's day, to honor their divine teacher. If I were not fearful I should be considered somewhat superstitious, I would hint, that the conversion of the disciples in Russellville seems, if not marvellous, at least providential. I will mention a little incident, which illustrates very clearly, that the salvation of precious souls often depends upon what, to us, seems to be a very small matter. The prejudices in Russellville were so great, that few of the citizens were disposed to hear the Christian religion discussed. In the winter of '42, I tarried a night in the village, and had the pleasure of addressing those who attended, on the "*importance of searching the Scriptures*." Next morning I left to go farther South, but before journeying a mile, my slender carriage gave way. My wife and I leisurely walked back to the town through the mud, to the astonishment of the people. I commenced preaching, and I was detained, waiting to have my buggy repaired, till some 40 acknowledged the Lord. I continued till 105 were added. What think you, reader, of this? Did the Lord interpose in this matter, or was it all accidental? I give all the honor to God. T. F.

INFLEXIBILITY OF THE WORD OF GOD.

"Old Humphrey" once said, "I was sadly annoyed by an old oak tree. A crowd of people were assembled, and I was among them, when a celebrated personage was passing by. Most of the throng saw him, and I should have seen him too, had it not been for that provoking tree. It was no use my standing on tiptoe, or stretching my neck out on one side, or pressing against the

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tree. There it stood, and there it would stand. My fuming **and fretting** was all in vain, not an inch would it stir.

"And thus it oftentimes is with a text of Scripture. Do **what we will** with it, there it stands. It may reprove us, it may annoy us, it may **grieve** us, but for all this, it will not alter its signification; it will not abate **aught of** its uncompromising character.

Let us take an instance. There is that text of Holy Writ **which says**, "If ye forgive men their trespasses, your heavenly Father will also **forgive** you: but if ye forgive not men their trespasses, neither will your Father **forgive** your trespasses." Matt. iv, 14, 15.

Now there are some things so very provoking! Some people **who at** times use us so very ill, that forgiving them seems to be a thing altogether **out of** the question. On common occasions we might make an effort and **pass** over a great deal, we might forgive those who have offended us; but **when they** have deeply injured us, and wrung our very heart-strings with bitterness **and** bad conduct, must we forgive them then? Nay, read the words: "If **ye** forgive not men their trespasses, neither will your heavenly Father forgive **your** trespasses." Think what you may, do what you will, the words will not **alter** their meaning. Forgive, or you will not be forgiven!

In such a case what is to be done? There is an old saying, "**If the** mountain would not come to Mohammed, Mohammed must go to the **mountain.**" But we have no need of this saying in this instance, seeing that we have a better one in the Holy Scriptures. "Let us not fight against God." Acts xxiii, 9.—"Who hath hardened himself against him and prospered?" Job ix, 4. It is in vain to expect God's word to bow down to us, and therefore we must bow down to the word of God.

DEATHS.

There is scarcely a month in which some beloved brother or sister of our acquaintance is not taken from us. It has not been my custom, to notice the death of the saints, still, I know nothing more appropriate in a religious journal. The bare report of Christ's death has made all the Christians on the wide earth. The hardest heart will be melted down on hearing that Jesus came from heaven to stoop to the most shameful death, that his enemies might have life.—It encourages Christians to perseverance too, to hear of the triumphant death of the holy Apostles, and martyrs of the cross. When we hear of the death of the righteous, we are encouraged to imitate their virtues, with the fond hope our "latter end will be like theirs."

Sister Black, consort of Bro. J. Black, of Nashville, fell asleep on the 18th of Jan., 1845, leaving a devoted husband, a large family of children, and many warm friends to mourn her loss.

A beloved brother of Moulton, Ala., writes,—"Our excellent Brother, Winder Cox, who embraced the Gospel of the Blessed Jesus in June, '43, was taken from us on the 30th of Nov. ult. During the short period of 18 months, but few, if any, were more devoted to the service of their Lord and Master, than was Brother Cox. And although the tongue of slander from sectarian influence, reported that Bro. Cox renounced that divine system which he venerated, nothing has less foundation in truth. I was with him in his last illness, and his own words to me were, 'that if it were possible, he felt his confidence in the Savior much strengthened since his sickness commenced.' Let skeptics ask his physician as to the death of this good man."

I was with Brother Cox in the incipient stages of his last illness, and a more humble, devoted Christian, I have rarely, if ever seen. May his afflicted wife and children be prepared to meet him in a better world. T. F.

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CHRISTIAN REVIEW.

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TEMPERANCE AND TEMPERANCE SOCIETIES.

Temperance, in all things, is solemnly enjoined in the word of God. Professors of religion often transgress the Almighty's temperance code, in conversation, public declamation, Political excitements, extravagant living, and especially in eating and drinking. Still men have to hold conversation, eat, drink, &c.; but under these heads, I do not include the daily use of *ardent spirits*. The use of intoxicating liquors, is neither good for soul nor body. Drinking has the "appearance of evil," and therefore is forbidden in the Scriptures; it injures mind and body, and consequently, should not be touched; it consumes capital, and the Lord is thereby robbed, and of course Christians are not to permit such indulgences.

There are not a few church members, who take a few "*drams*" every day, just to keep the spirits up. The question with me is, should not the Disciples of Christ take cognizance of such conduct? Habitual drinkers, ninty-nine times out of a hundred, become habitual drunkards; and yet members, and church officers, wink at such conduct. So far as I am personally concerned, I look upon no man who is a daily drinker, because he feels like it, as an obedient servant of Christ, and therefore I will not, knowingly, fellowship such as Christians. The church is in disorder, which permits the constant use of ardent spirits. It may be, (but of this I am not sure) spirits contribute to the health of invalids, yet I am persuaded other tonics are better. But I will let the Doctors have their own way in this matter, and still I cannot see how individuals in good health, can spend the Lord's money for drams, and thereby abuse soul and body, besides exhibit a very bad example, and obey the commandments of Jesus Christ at the same time.

These remarks remind me of a letter I recently received from a young brother, in Nashville, who has, to say the least, a good degree of zeal in the cause of temperance. This amiable youth, has presented the matter categorically, and very emphatically to me, and consequently, I have thought it not beyond my province to answer his enquiries through the Review.

The brother, if I am not mistaken, is a warm advocate of temperance societies; but whether he is or not, he politely presented me a paper, containing a list of the members of the Church of Christ in Nashville, who do not use ardent spirits, but, for medical purposes, of course, with the expectation that I would subscribe my name. I did not do so. He says, "My object, (in writing) is to express my regret at not finding YOUR name on the list with Brother Ferguson, and to ask the reason why you cannot join us."

I reply with much pleasure, I consider this subscribing of names, or "joining," as Bro. M. says, a kind of a pledge, which amounts to precisely the same thing

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as joining a Temperance Society, and therefore, I will first give my candid opinion in reference to all such societies.

It is probable there are many worldly institutions, as the Temperance Society, for instance, which have had a good influence in the world. Admitting, then, the happy effects of the Temperance reform, which I cheerfully do, I next enquire as to the cost of this beneficial influence. A vast amount of talent, time, and money, is employed to accomplish it. Suppose on the other hand, christians would appropriate their talents, time and money, to the advocation of temperance, by the authority of High Heaven, would they not be more successful? I hesitate not to say, that I have seen five men made temperate in all things, by the influence of the Gospel, where I have known one abandon the use of ardent spirits, by the influence of the worldly institution called Temperance Society. Still, I rejoice to see worldlings carry it on; still as a christian, with a much higher commission, I beg leave to be permitted to advocate temperance from my Divine commission. If I plead temperance from human authority, I own I have not confidence in God's plan to reform the world. Thus I would resort to a mere expedient of man's frail philosophy, and at the same time insult the authority of Heaven. When I became a christian, I covenanted to obey God in all things,—to live honestly, piously, and temperately, to love mercy and walk humbly, to govern my passions, and in a word, honor my Maker, in my body and spirit which are his.

If I were now to sign a pledge, or "join" any people, in or out of the church, thereby giving another pledge to continue an honest man, and a gentleman, I should slight the authority of Heaven. There is as much good sense in Christians raising societies on their own authority, and requiring a subscription from the saints, that they will pay their just debts, "do their own work," sing psalms, and offer supplications, as to require names that they will live temperately.—Why not get up Societies, to prevent Christians from killing themselves by gormandizing? for I firmly believe more men destroy themselves by gluttony in eating, than by the use of ardent spirits. Without being prolix, suffer me to say, that I find "all things that pertain to truth and Godliness in the Bible," and while I have the least confidence in God's plan to form pure society, I cannot in my conscience condescend to leave this for any other. I must assure my young brother who feels so much concern for me, and all others of the same views, I feel my christian dignity greatly insulted, when solicited to give my name in a new and unscriptural way, as pledge that I will live honestly, industriously, and temperately. When I transgress any rule of the New Testament, let my brethren call me to account, and until some one find out a better plan than God's, to form spiritual society, I do not wish to be annoyed with any schemes of worldly policy. My study has long been, to know all that my Heavenly Father requires of me, and I have never asked myself as to the policy of any course, when the plain truth of Heaven lay before me.

I wish barely to add, that all efforts to form societies in the church of God, to make members sober, is a painful and humiliating admission, that the Savior's authority is trampled under foot. Where there is government in a church, no frail auxiliaries of human device are necessary, and these can never be foisted into the congregations of the Lord, without throwing marked contempt upon God's authority.

TOLBERT FANNING.

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TO YOUNG PREACHERS.

DEAR BRETHREN:—Presuming you wish, above all things, to benefit your fellow citizens, I hope you will suffer a word of friendly advice from one who has had many difficulties to encounter, in qualifying himself to be, as he trusts, of some little service to his fellow-creatures. When I retrospect my own career, as a preacher of the word, I see much to condemn, and I have been driven to the conclusion, some of my labor has been lost. If I had my time to spend again, I think my *style* of preaching would be different, in some respects, from what it was when I began. That you, my brethren, may understand me fully, I will present a few of the most common errors into which young preachers occasionally fall. You have seen young "*circuit-riders*" and others, commence preaching, with a remarkably small stock of knowledge; often having not been accustomed to good society, and of course, were very uninteresting persons; still they *presumed* they were wise, and would put on more airs than a Newton, or a Milton ever imagined, and in their discourses would use the personal pronoun I in almost every sentence, would condemn all the world but themselves, and would not let a congregation think of any thing but their own extraordinary powers. Such preachers, in plain language, are ignorant, self-conceited, pert and coarse fops, who deal too often in low wit and scurrility, and do little else but disgust cultivated society. They are more ready to attack Catholics, Calvinists and Arminians, than men of riper years, and more knowledge, and much greater modesty, and indeed, in their efforts, they beget a vast amount of prejudice, and really do more evil than they will probably undo in half an age, even admitting they mend their manners. Such preachers are difficult to teach. They know so much, that they will seldom receive reproof kindly; and they generally take grievous offence at their superiors' attempts to improve them.—Of this class, I have had to deal with not a few, and I have seldom found one who could bear correction kindly. These young, impudent, self-important preachers, began their labors before storing their minds with useful information, and by their insolence and animal passions, they have gained the flattery of a few ignorant old women, or giddy girls, and they have concluded they are great men. Amongst all my acquaintances, I know of but few *intelligent*, *modest*, and *truly pious* young preachers. These are hard sayings, and I feel much humbled to make them, but the times demand it. Having shown some of the evils, it is certainly my duty to point out the better course.

In the first place, churches should educate the young men belonging to them, before permitting them to go forth to the world. This may, and indeed, *should* be done in the congregations. Let the young members study the Bible, history, languages, and every thing that will make them useful; let their "gifts" be exercised in the church, and when they have proved themselves worthy, it is time to commission them to bear the glad tidings to others. The practice of men commissioning themselves, and preaching "all sorts of doctrines," in "all sorts of styles," is a reproach on the good cause of our God.—The Evangelist's office is the *most important* in the world, and striplings, and self-conceited, ignorant and immodest old men, have no authority from the great Head of the church to exercise it. In the Epistles, and Acts of the Apostles, we have the qualifications of preachers clearly delineated, and by these Heaven-inspiring rules should preachers be made.

I pretend not to argue, men who preach the Gospel are bound to be as well

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qualified, when they commence, as they will be by many years' experience; still there are certain qualifications which every one should possess before taking upon himself the Evangelist's office. The holy Apostles were told to be "*as wise as serpents and harmless as doves.*" Should a man be allowed to preach without these qualifications? Yet it is not my opinion one preacher in ten fills out the picture. The cause of the Lord cannot prosper as it should, till special attention is paid to this subject.

It is certainly desirable that all men who are qualified should devote themselves to preaching the Gospel, and the churches should have an eye single to this matter. When young men give evidence of capacity to teach, they should be carefully educated in the school of Christ, and after proving themselves, they should be consecrated to the ministry.

Dear young brethren, will you give attention to the suggestions of your devoted brother, and determine to show yourselves approved to God and all good men? Get wisdom, and in all your getting, get a large fund of knowledge, be contented to tell the plain truth, without ostentation. Be humble, and act in the fear of Heaven, and "you will save yourselves and them that hear you."

T. F.

TROUBLES IN EPISCOPACY.

Although I have a high regard for many of the members of the English Church, I can but believe their profession is not authorized by the Bible. Still, if I had my own consent to join a *sect*, I would certainly apply to the Episcopals or Catholics. I look upon the Catholic Church as the mother of heresies, and assuredly the Episcopal denomination is the oldest daughter. But to the question. The Episcopalian clergy profess to be regular successors of the Apostles of Christ, and consequently, they openly affirm the ordinances of the Gospel—baptism and the supper, cannot be legally administered, out of this succession. The Romanists profess the same, and the great difficulty with the mother and daughter is, to determine which is really the mother. Let this be decided as it may, if either church be correct, it would be obvious we have a pure race of Apostolic successors. The Romish Church cannot boast of the undoubted purity of her popes, or vicars of Christ; for it is known to the whole world, some of these "vicegerants of heaven" have been very corrupt men.—On the other hand, notwithstanding the Episcopalians have long boasted of the divine authority of their bishops, it is now admitted two of her chief bishops in the United States are bad men. Bishops Onderdonk, (brothers, one the head of the church in Pennsylvania, and the other the spiritual head in New York,) have both been convicted of highly unbecoming conduct. One acknowledges himself a "drunkard," and the other has been convicted of rather too much freedom with some of his spiritual lambs of the feminine gender. Without uttering an unkind word in regard to these "divines" or "Rt. Rev. spiritual fathers," I humbly ask my Episcopal friends, if the immoral conduct of their Bishops does not effectually nullify the authority of their divine acts in the church? If their authority be good, does it not argue very conclusively, that drunkards and whoremongers may hold the reins of government in Christ's church? Will the Bishop of Tennessee, or some other "Rt. Rev. divine man of God" so far condescend to stoop from his divine authority, as to give a poor humble subject of the diocess of Tennessee information on this subject?

H.

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Dr. A. Curtis:—Dear Brother—I can hartily reciprocate your fraternizing with me, and call you Brother in Adam the First, if you will not allow me to do so in Adam the Second. I am most thankful to you for your corrections and additions, and have simply to say with reference to my misapprehensions of your religious "views and character," that they were unintentional, and had been formed from representations of those who I supposed were informed.—But their representations were suppositions. I am happy, however, in having been the instrument for calling out your sentiments thus far; for by so doing I have doubtless conferred a favor upon many of your warm and constant friends in this region, who were axious to know whether, in your great devotion to the relief of the physical ills of our race, you were an idle spectator in matters of religious interest.

I certainly rejoice to know that your mind is free from all sectarian shackles; that you have renounced creeds, catechisms, and all "works of men's hands" in religion; that you refuse to worship God or submit to the institutions of his Son by proxy, or through sponsors; that you hang not to a twig or limb of any tree in all the wilderness of Sectarianism; still I cannot but express my regret for some of the expressions in your expose. And as you say you will "not take offence," I will proceed in all charity to point them out.

I regret that one whom I so highly esteem should say that "I (you) never could believe the oral creed that a man has no promise of salvation or the influences of the Holy Spirit without immersion." I regret this because that same Jesus whose sayings you doubtless keep, has said with reference to "*every creature*"—Dr. C. among the number—that "He that believeth and is baptized shall be saved;" and Peter, under the broad sanction of this same provision, commands three thousand persons to "repent and be baptized in the name of Jesus Christ, for the remission of sins," promising upon these conditions, that they should "receive the gift of the Holy Ghost." Now unless Jesus Christ has made a regulation with respect to you, that he has not made for every creature; or unless he has contravened the one he has already made, I know not how you can avoid believing, if not the oral, at least the *written* creed, that we have not a promise of salvation without baptism. Mark you, the question is not what God may or will do with those who, ignorant of his law, have nevertheless had the disposition to obey him; but the question is—What has he "promised" to do with those who have heard his Apostles proclaim the conditions of his gospel. Again, it is a fact that after the system of salvation based upon the death and resurrection of Jesus Christ had been committed to the Apostles, no individual was ever recognized as being saved from his sins, or as possessing the comforting influences of the Holy Spirit, who had not been baptized. This fact speaks volumes to my mind. Hence believers are said to be baptized into the name of Christ; into his death; into him; for the remission, or to wash away sin; that baptism saves us, &c. &c. Perhaps the reason why we have so "little Christianity *as it was*," as you very appositely remark, is because the authority of the Lord has been "villified through the traditions" of those who "teach for doctrine the commandments of men;" for a man who can bring himself to the humility of mind necessary to submit acceptably to such an institution, will be ready to follow the Lord in all his holy, benevolent, and redeeming requirements. But men, alas! in the lawlessness of their minds, too frequently set up for themselves. It is not necessary for me to tell you, Doctor, that I do not attach

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any more importance to the mere element of baptism, than I do to the wood of the cross, or the water of the pool of Siloam to cure a blind man's eyes—the power is in God, who has so appointed. Nor do I feel it incumbent upon me to justify his appointments, though I contend this can be done upon all the established principles of sound reason; and that no man can test his fidelity to the invisible Author of his existence without a positive institution, such as Christian baptism. And as Jehovah is in the Heavens, and holds no direct communication with his creatures, I cannot see how you "enjoy the liberty wherewith Christ has made his people free," without humbly bowing to this institution. You have no new revelation, I suppose. You believe, also, that the one to which I refer is a genuine, an authentic and an inspired document. The question, then, returns with force to my mind—If Jesus has authorised with reference to every creature, that he that believeth and is baptized shall be saved, and has never revealed a different regulation; and if he and his Apostles have promised this salvation and the gift of the Holy Spirit only to those who obey him in this institution—How can Dr. Curtis say that a man has a *promise* of salvation and the gift of the Spirit without baptism? We cannot believe without testimony; no more than we can repent without a motive, or obey without a law. Where is the Doctor's testimony? Where is his contrary promise? I fear, like the theories of many of his opponents in the healing art, it exists only in his imagination. What say you, Doctor?

I am glad, also, that you are not one of those who consider the authority of great men equal to that of a *jure divino*. I cannot, therefore, refrain from hoping that you will pay attention to the law above referred to. It is expressed in plain, positive and unqualified language, and is sustained by the universal suffrage of all the churches planted by the Apostles. For my own part, I would rather be an humble, obedient follower of the Lord Jesus Christ, than to sit on the highest seat of literary or political greatness ever attained by man. Still I am not without ambition with reference to a limited amount of their power and opportunity for usefulness, sanctified by the authority and benevolence of the religion of my Master. My mental and religious independence, while it rejects their decisions and opinions when they come in contact with fact or the authority of the Prince and Savior of men, at the same time does not hinder me from paying all the respect due to their achievements, and take the advantage of all the means for intellectual and moral improvement they have placed within my reach. 'Tis thus I respect A. Campbell, to whom you refer—whilst at the same time I esteem and love him with all paternal affection, as one who has meekly bowed to the heaven-sanctioned command, "be baptized for the remission of sins," and is now, as I believe, seeking to spend his life in pursuit of "glory, honor and immortality" in the everlasting kingdom of Jesus Christ.

You are greatly mistaken if you suppose that I have attached myself to any "bundle" whereby the free expansion of *my* mind and heart is crippled. I acknowledge no authority in religion but the Bible, but in all humility I do acknowledge the Bible. And whilst my religion allows me to regard as trivial considerations, the earthly distinctions of rich and poor, learned and unlearned; whilst it is sufficient to entitle a man to my love that he wears the human form, that we are fellow travellers through this vale of tears; that together we must launch into the shoreless ocean of eternity, and perchance be inseparable companions throughout those regions over which clouds and darkness now hang,—

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at the same time, a charity that rejoices in the truth, will not allow me, for the sake of any man, to regard those practices as "*anti-christian*," which have been signed, sealed and delivered by Christ himself. It is a false charity, rest assured of it, Bro. C., that annuls or contemns any statute of the law of Heaven, to suit the prejudices, or gain the fellowship of mortal man. I may love a man as such; but I can love no man as a Christian, whom the Author of Christianity has not declared to be one. There is but one test of *Christian* character; viz: obedience to the government of Christ.

You will pardon and excuse the liberty I have taken with your name, and the very pleasing acquaintance we had formed. The kindred character of our reflections upon names in religion, and the interest I take in the sentiments of all honest and independent thinkers, is my apology. I have only a word in conclusion, which may or may not bear upon the matter before us. That word is in relation to mental independence. I glory in the independence of the human mind, but I have no doubt you will agree with me, that the limited character of that mind makes it dependent upon its Creator. It may reject human, but it cannot reject *divine* authority, with impunity. It must have a God to worship, and his authority to lean upon, and if it despise the God of the Bible, which it certainly does by rejecting the institutions of his Son, it is in a safe road to worship its own limited creations, either as theories of religion or as a graven image of man's device. We are placed here to be servants, *not* masters—infants in the hands of a father. And if we lack evidence to substantiate the fact, that no rule of life is safe and certain save that made known in the translucent precepts of God—no action, no course of conduct secure from mischief or danger, except those which have their origin in humble, affectionate and *strict* obedience to the will of heaven,—we certainly have it in the hollowness and hypocrisy, perversity and inconsistency; and the untold miseries which human authority has brought upon the world. A voice louder than the preacher's, louder than thunder—a voice of daily, hourly experience—a voice now issuing from the Neologism of sceptical Germany, and the ecclesiasticism of almost every land, proclaims the melancholy truth, that no amount of high-wrought feeling; no loftiness of speech nor intensity of expression, no spiritual prescriptions of human physicians, is a guaranty for pure, safe and heaven-directed conduct, when simple, child-like obedience to the Prince of the Kings of the earth has ceased to be the spring and motion of every aim and purpose of man. Our safety rests, therefore, in throwing away all systems of our own making—all dependence upon the out-bursts of a furbid imagination—all reliance upon unbiblical philosophies and speculations; whether they come from the *sanctum* of a metaphysician's recluse—the authority of a venerated antiquity, or the nervous or magnetised excitement of a Methodist camp-ground. God made the soul of man; he has supplied its wants in the authority of Him who has brought life and immortality to light. He, therefore, that rejects that authority, wars against his own soul; and if he persist in the rejection, he must sooner or later sink it down to an inferior authority. As extremes frequently lead to the same point, the infidel and the sectarian theoriser meet together and embrace; the one rejects the authority of the Bible, the other makes folly of its commands by encumbering it with the dead weight of his imaginings and his traditions: the one contemptuously rejects, the other substitutes in their stead, and renders them and the authority that appointed nugatory and void.—

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Meanwhile, the Redeemer declares, He that is ashamed of me and my *words*, of him will I be ashamed.

Again let me ask you to pardon this trespass upon your courtesy, and accept the assurances of my high personal esteem.

Sincerely and faithfully yours, J. B. FERGUSON.

Graysville, Ky., 1st February, 1845.

A NEW SOCIETY—DR. WHARTON.

That Bro. Wharton is proposing a New Society, or a new organization of society, is known to most of our readers. I do not design to develope or review the plan he proposes, but simply to express regret that some of our brethren, without knowing any thing with reference to it, should at the instance of those who are ever ready to denounce and misrepresent for sectarian purposes, speak of it contemptuously, and of its author as a visionary. 'Tis wrong—it is certainly in opposition to the law of love, to array the name of any brother before the readers of our papers, without his consent; and especially when the Editor can have no apparent object but that of gratifying a feverish disposition of complaint, although it may be at the expense of the reputation of those with whom he sustains neither a personal or Christian acquaintance. I will not state the occasion of these observations, as those for whom they are designed cannot mistake them; but I would most respectfully suggest, that as Bro. W. has not sought notoriety for his scheme, through any one of our publications, but in his circular has assumed all the responsibility connected with it, that it may show a querulous, if not a heresy-hunting disposition, to call it or the mind of its author in question, without a knowledge of either. With reference to the notices I have seen of this proposal, and other matters, I am ready to ask, Have our brethren discovered all truth upon all subjects? Are they afraid of investigation, who have called so loudly for it? Are not all reformations innovations, and are we ready to denounce all, simply because some erratic geniuses have in their rapid strides sought a resting place in the annihilation of infants, idiots, pagans, and their own souls? Shall we not remember that truth is eternal, and that nothing can permanently endure that is not based upon her principles? I think, with modest deference to others more wise, that unless we expect to curtail the freedom of thought and perpetuate ignorance, we will dare *sometimes* to allow others to think without stigmatizing them as visionaries and heretics.

With regard to the details of Bro. W.'s scheme, I am not prepared either to affirm or deny. I am fully satisfied that its principle is one of sound Christian philanthropy, and worthy of the respectful attention of all those who have really renounced the world, and determined to spend all that they are in the rational and scriptural objects for which our being, and our redemption, and our opportunities have been providentially bestowed upon us. That the present organization of society is neither Jewish or Christian, all are prepared to admit; that it is essentially Pagan in its nature, objects and pursuits, and tends necessarily to the worship of the triple Deity of Lust, Pride and Mammon, but few will deny who have studied it, either with reference to its delineations in the descriptions of prophets, or the more direct teaching of the Apostles. Any thing, therefore, that promises reformation or amelioration, should be received with calm and deliberate attention, and should never be opposed, unless some

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other reasons beside those that individualism and selfishness suggest, can be offered against it. That Dr. Wharton is one of the most devoted and highly-gifted teachers of Christianity in one of the most enlightened capitols of the West, should be a sufficient reason why his brethren, at least, should treat his proposal with respect. That he is one of the purest philanthropists of the day; a man who looks not with cold indifference upon the many and varied evils that afflict society, and cramp the efforts of the virtuous and benevolent, but who shows his disposition to aid in the remedy, is sufficient to command the respect (as it does) of the philanthropic who do *not* wear the Christian name. Men may call him visionary if they choose; but for one, there is not a feeling of Christian benevolence in my soul, but that responds heartily to his success. If it be a wise and prudent expedient—if it will save from the impending ruin threatened to all paganised, i. e. selfish pursuits; and thus call the people of God out from their slavery to Mammon and Pride, all that I am or possess shall be at its service.—At least, I shall never oppose it until I can command some other than individual or selfish objections. I know that the evils complained of are in man; that they only develope themselves in society. But Christians are, or should be, a "peculiar people," a "holy nation;" and should develope their peculiarity and holiness upon their social relations. Will any skilled in observation, point out the present great peculiarities of Christian society, and compare them with those that distinguished the men who loved not the world nor their lives unto death, of ancient renown?

I have often observed that men whose habits and pursuits are seldom interrupted by reflection, reject as wild and visionary every proposal which exceeds the measure of their capacity, or deviates from the forms and precedents of their adoption. Let Bro. W.'s plan be examined, and if impracticable, let it be shown; for whatever may be said of its details, its principle of doing the greatest amount of good unto all men, cannot be assailed. Meanwhile, a question worthy of the attention of every man who believes that "without holiness no man shall see the Lord" is, Are my pursuits and conduct actuated and governed by the principles, maxims and customs of the unrenewed world? Or, am I in the use of my time and substance, devoted to "the good, perfect and acceptable will of God?" J. B. F.

Graysville, Ky., February 10, 1845.

HOW TO TERMINATE WAR.

It has been suggested that a most excellent plan for saving the vast amount of treasure generally expended in, and the untold horrors incident to war, would be to invent a large Pipe, with two stems directly opposite—fill it with sulphur, and get the Belligerant Commanders to smoke until one or the other was entirely satisfied. Perhaps if some such plan were adopted for terminating war and duelling, the world might be taught the importance of fashioning the souls of its children by knowledge for the purposes of living here, and the high destiny that awaits them, and prize it above teaching them how to blow their bodies to pieces with *gunpowder*. J. B. F.

Brother J. M. Hackworth of Alabama, says, "Your Review strengthens and comforts the brotherhood." I would to God, we could afford still greater interest to the saints generally. T. F.

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PORTRAIT OF REVIVALS.

Rarely, if ever, have I seen a portrait drawn so near to life, as the following, from a correspondent in the January number of the Harbinger. It occurs to me, that any one who has witnessed a camp scene, will admit there is no exaggeration in the picture. The Methodist friends, certainly, cannot be offended at the statements of the writer. Presiding elders, and even Bishops, may see themselves, "as in a glass," by looking into the mirror. T. F.

METHODISTIC ENTHUSIASM—No. II.

Fair and beautiful opened the morning of the 2d September, and early and eager gathered the hosts of the Methodist Camp. From hill and from plain they poured along, like the rushing rivulets, to their spiritual tabernacles; and home and cares were left behind, alike forgotten in the rapturous visions of the altar and the tent. There waddled along the adipous old mother, dreaming of the rapture of a "fair shake" between the Devil* and her Reuben, her Levi, her Gad, or perhaps the tenth or eleventh of her young patriarchs, and almost ready to shout under anticipated victory to the spiritual wrestler. Here, not more eager, but more active in the march, was the solemn father, full of martial spirit, and ready to deal "apostolic blows and knocks" to any valiant veteran, fleshly or spiritual, in all the service of the adversary. Before and behind, in promiscuous file, pressing to the gathering, were the young and the hopeful, the "unconverted members of the church," and the soon-to-be mourners; all full of the spirit of the occasion, and ready for the agonies of the straw. Mingled with these were the thoughtless, the giddy, the gay—some, from fashion—some, out of mere curiosity to see—some, for levity, and sport, and ridicule—all intent upon the coming spectacle, and longing for the promised entertainment. An occasional sober moralist, melting with sympathy for the delusion of his race, or a stern and biting satirist, burning to avenge the cause of insulted and outraged Christianity, filled up the picture, and the hosts were complete. Company after company, and detachment after detachment, fall into the camp and file off, some to their tents and some to the arbor, all busy with their various greetings and salutations, or the more important but less sentimental business of a comfortable and convenient location. And here the discipline of the Camp begins; and the stout and crabbed managers, with as much of military swagger as they can put on, and as little of the rustic courtesy as they could not put off, are seen peering about, with their sceptres of righteousness, the swords of their spirit, true and veritable walking-canes—as consequential and as deed-daring as so many Fallstaffs—

And now the bustling crowd grows more and more dense and confused, and all the elements of a camp-meeting, mingled and conglomerated at the sound of the trumpet, range themselves according to their respective spiritual gravities, around that common centre of attraction and sole radiant of light, and heat, and happiness—the consecrated altar. How varied the group, and with what different and contrasted motives are they agitated—

"Here some are thinkin on their sins,
And some upo' their claes;
Ane curses feet that fyl'd his shins,
Anither sighs an' prays:
On this hand sits a chosen swatch,
Wi' screw'd up grace-proud faces;
On that, a set o' chaps at watch,
Thrang winkin on the lasses."

The Presiding Elder gives out his orders—a hymn is read, a prayer vociferated, —the hymn sung, and the brother from a particular circuit is in the stand reading his text—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believes, to the Jew first and also to the

*This rude and uncouth expression, as is well known to many who are in the habit of attending camp-meetings, is a standing and favorite phrase with the lower order of class leaders.

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Greek." After duly laying out that the gospel is destined to accomplish a great work, and fully expounding that it is to effect it by the Methodist Episcopal Church, the preacher proceeded with due emphasis to enforce that the Methodist Episcopal Church was to do this great work principally by her preachers, whom he went on to divide into two different species or genera—1st. the Local Preachers; 2d. the Circuit Riders. The local preachers were like meteors, moving round in their respective spheres, and with order and regularity discharging their respective duties; but the Circuit Riders were like fiery, swift-winged comets, erratic in their course, and, with the velocity of light, flying round and round the earth, setting it on fire here and there, and filling it with the blaze of the glory of the gospel—which was, in the language of the text, "the power of God unto salvation."

Having proceeded thus far, with a logical, methodical, and orderly exposition of the doctrine contained in the text, the preacher went on to enforce and illustrate it by the following anecdote:—"In a city not far off, there was a lady, who had a very strict Seceder husband; but one day being prevailed on by some Methodist friends to accompany them to a class-meeting, she got *under conviction*. She went home, but was afraid to tell her husband; but she could not rest. A violent palpitation of the heart seized her; her *dear* became alarmed for her health, and called in a Doctor. The Doctor felt her pulse, concluded she had the liver complaint, and blistered her neck, and blistered her side, and blistered her back; but all to no purpose. The palpitation of her heart grew worse and worse; and, brethren, she would have died had not a kind circuit rider, flying by with healing on his wings, heard she was under conviction, and called in to give peace to her troubled soul. The good man prayed with her and sung with her; and blessed be God, she got religion, and her heart got well, and *all* was well but the nasty blister-plasters." (Here an *emphatic* parenthesis of a dozen *A-mens* was thrown in.) "Why, my brethren, they thought to cure her soul by a *blister-plaster!* but *grace* done the work." Here the preacher paused to breathe, and a score or more of *A-mens* were thrown in, as interludes to fill up the rest. And is this, I involuntarily asked myself, is this the way Methodists preach the gospel! But the comet was now fairly on the wing. He had touched the earth in his flight, and lo! it was blazing beneath him. Onward he dashes like a stream of fire—impetuous and irresistible.

"Hear now he clears the points o' faith,
Wi' ratlin an' wi' thumpin!
Now meekly calm, now wild in wrath,
He's stampin an' he's jumpin!
His lengthen'd chin, his turn'd up snout,
His eldritch squeel and jestures,
Oh! how they *fire* the heart devout
Like cantharidean *plasters!*

Full three quarters of an hour did this comet thus dash along his erratic orbit, till, nearly consumed by his own fire, he paused to summon the mourners to the altar. The "fireworks of hell" were now opened up to the astonished vision of the alarmed and trembling sinners; the deep and unfathomable gulph of the bottomless pit, with its wailing tenantry of demons, and rolling billows of sulphurious flame, and smokes of torment, mingled with the shrieks and howlings of the damned, throughout the unwasting ages of an endless eternity, were thrown upon the canvass, with the wild and lurid coloring of a Rubens, and held up to the gaze of the weak and timid, till they began to rush to the altar, as for the safety of its horns, and prostrate themselves at the feet of the soul-subduing Captains of the Camp. The excitement once up, and the infection seemed general. A trumpet-lunged brother was called on for a prayer. He commenced with a tone soft and subdued, but his petitions were drowned in the loud and repeated choruses of A-mens. Gradually he warmed up more and more, and louder and louder, till the wild ravings of a maniac could scarcely have equalled the rapturous storm in which he poured forth his imprecations.—Long and rapidly he prayed, and suddenly he stopt. In a moment the operators were all upon their feet and singing. Thus they alternated between hymns and prayers and confused interjections of "A-men!" "God grant it!" "Yes, Lord!" &c. uttered with every imaginable emphasis and intonation, till the

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frenzy got beyond all control. It seemed as if very Bedlam had been let loose. Every violent distortion of the body, every frenzied expression of the countenance, and every cacophonous intonation of voice the human powers can compass, were seen and heard, blended in one indescribable scene of the most fantastical and harrowing excesses that we can suppose man capable of exhibiting. They literally, and without a figure, jumped, and yelled, and barked, groaned and grunted, howled and screamed, cried and laughed, and tumbled and rolled over one another, men, women, and children, as if reason had been entirely dethroned and the mind had become a chaos. Oh Religion! what follies are not perpetrated in thy name?

While these things were taking place in the altar, an old supervisor stood in the pulpit above, having his chin upon his hand, and, with a smile so like derision, that it could scarcely be taken for joy, looking upon the proceedings below. Except from his smile, however, he seemed to have no consciousness of any thing that was done. Still he was not insensible to the master note in the Methodist gamut; and whenever the anthem rolled round to the A-men, he was ready, like an organ pipe, to open his valve, and cry Amen too. It was like an old soldier talking of battles in his sleep. He was so used to the scene, that his part had grown natural, and without any apparent interest, there he stood, leaning on his elbow, with his chin buried in the hollow of his hand, a very granite statue of the genius of enthusiasm. A strange part was his, and strangely he acted it. Like all camps though, this camp must have its sentinel, its chief warden, to sing out, at proper intervals, the watchword, telling that all is well; and this seemed to be the official duty of the old man on his elbows.

During all the praying, whilst others were on their knees, with closed eyes and clenched hands, aiding the symphony with their inter-ejaculations, one Captain might be observed, a sort of commissioned officer, on his knees like the rest, but his eyes open wandering over the mourners, and occasionally resting upon the gate of the altar, as if to observe who might enter. Perhaps, among other duties, he was porter. But this was not his only business. Whenever a mourner gave extra-violent symptoms of a more active conviction, thither he moved himself, and, in the under-tone of persuasion, poured balm into the troubled bosom. While on this friendly work, he was still, like a vigilant soldier, on the look-out for other violent cases, which, as soon as discovered, he in like manner waited on.

When in this way, things had gone on to the acme, and the old experienced managers discovered that several were ready to get through, and that the time had come for the proceleusmatic, the signal was given, and instantly the whole camp resounded with "Shout! shout! we are gaining ground," &c. The effect was electrical. One or two females sprang to their feet and began to shout at the top of their voices, "Glory? Glory! I have got religion! Glory! Glory!" This they continued until they were exhausted, all the while leaping up into the air about the space of two feet, and clapping their hands with the most extravagant ecstacy. One seemed more gymnastically affected than the rest.—After a shout or two, she cleared the railing of the altar at a single bound, darted through the crowd like a deer, and filled the heavens with her cries of "Glory! Glory! I have got religion! Glory!" The A-mens which this called forth were past all counting. More than a hundred voices broke forth at once, with every variety of tone and prolongation of syllables. A-men, Ar-men, Am-men, and Ah-men, and every other prefix and accentuation of *men*, that the love of variety could suggest, or the art of echometry command, were poured forth with a vigor and energy, that common throats would have "swelled to bursting nigh."

It was now necessary to change the meeting. The general squeeze and roll and tumble, which had been so long and so energetically kept up, together with the hugging, in which their spiritual affection liked so well to indulge, had completely exhausted the operators. This the chief warden, the old gentleman in the pulpit, by a sort of habit, soon discovered, and immediately orders were issued to change into the order of a class-meeting. But here I am admonished, for the present, to conclude. The further proceedings of this meeting I may give on another occasion.

In reviewing what I have already written, and comparing it with notes taken

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on the occasion alluded to, I find, extravagant as are some of the representations, I have not been able, in that particular, to do them justice. Still I doubt not the description given will at once recall to those who were present, not only the scenes represented, but those also which are omitted. It is proper perhaps to state, that in one instance only, have we ventured to introduce a scene, which happened at a different camp-meeting. Should any other *observer*, therefore, find our statement not exactly accord with his recollections of the proceedings on the occasion alluded to, let this be the explanation of his follow-

OBSERVER.

"BAPTIZED INFIDELS"!

What an ugly name for any decent people! But ugly as it is, it not unfrequently falls from the lips of men who profess to be especially called of the Holy Spirit to preach the gospel of salvation. Can so uncouth an expression, per possibility, constitute any part of this *spiritual call?* If a man be especially called of God, as was Aaron, does he not *especially* depart from the duties of his call, when he makes a calf, whether that calf be of gold, paper, or noise? Is it not passing strange, that men who are the professed followers of John Wesley, and whose governing discipline teaches, or *formerly taught*, that no Methodist preacher should promulge any doctrine contrary to that contained in the three volumes of Wesley's Sermons, and that Wesley's Sermons, (instead of God's word) shall be read on the sabbath, in the absence of the preacher, should brand their neighbors with this ugly name, "*baptized infidels*," for teaching as Mr. Wesley himself taught, that God does not ordinarily forgive sins save in baptism. Lest this should be disputed by our Methodist friends, we make the following quotation from "Doctrinal Tracts," "published by order of the General Conference. J. Collard, Printer, 1836," page 251: "2. As to the grounds of it," (infant baptism) "If infants are guilty of original sin, then they are proper subjects of baptism; seeing, *in the ordinary way*, they cannot be saved, unless this be washed away by baptism." Who, then, are the "baptized infidels"? Infants, who are incapable of instruction or faith? or adults, who have heard the word of God,—have believed it with all their hearts,—have confessed the Lord Jesus Christ before men,—have turned away from all their iniquities,—and have obeyed from the heart that *form* of doctrine which was delivered unto them?" How illy does the term "*baptized infidels*" sound on the lips of men who are daily in the practice of baptizing INFIDELIS, persons who are utterly unconscious of the import or utility of the *humid drops* which besprinkle their tender foreheads.

The writer would not speak lightly of any practice which is performed by any man or set of men as a religious rite; nor would he imitate those whose practice stands condemned by the word of God, those who bring railing accusations against their fellows; but he will take the liberty, in the humble spirit of the Gospel, to exhort those who go forth, ostensibly to proclaim salvation to a perishing world, to make the word of God the man of their counsel, to read it by day, to meditate thereon by night, and, in the discharge of their responsible duties, to refrain from all terms and appellations which are contrary to the teachings of the sacred volume,—to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." To "speak the things which become sound doctrine." "But foolish and unlearned questions avoid, knowing that they do engender strifes;" "for in doing this," they shall "*save*" themselves

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and them that hear them. Now, I take it for granted, that the salvation of *self* and them that hear him, is the great object of every lover of the Lord, who goes forth in the proclamation of Gospel truth. That the Lord will forgive these railers, and bring them to a knowledge of the truth as it is in Christ, is the earnest petition of one, who will never own the term "*Campbellite*," nor the equally offensive and unchristian one of "BAPTIZED INFIDEL;" yet prays, "Father, forgive them," IF "they know not what they do."

For the Christian Review.

WHAT ARE THE *ESSENTIAL* QUALIFICATIONS FOR ELDERS OR BISHOPS OF A CHRISTIAN CONGREGATION?

This is an inquiry which has deservedly occupied the minds of the brethren in every part of the reformation for which we plead; and many have been the opinions and expositions found on the pages of the various periodicals. Yet the question seems not *fully* settled. In the December number of the Review, is a production quoted from the Genius of Christianity, from the pen of A. P. Jones, which seems to have gained much favor, though not free from serious objections. The qualifications are divided into "*Positive, active, and negative!*" The positive are, "1st, He must be the husband of one wife;" "2d, Must be blameless as the steward of God." And brother Jones says: "Any person to be suitable for the office of bishop, must possess the positive qualifications PERFECTLY?

The *first* qualification is quoted from 1st Tim. 3: 2: "A bishop must be blameless, the husband of one wife." The inquiry in my mind is, does the Apostle mean in this place, and in Titus 1st, 5th, that *positively*, a bishop *must have one wife;* or *negatively* that he *must have not more than one?* We know that polygamy was not done away among the Jews at the time these epistles were written; that is, that Jews divorced their wives, and married others, which, in the view of Christianity, would amount to polygamy. Was not the Apostle guarding his sons Timothy and Titus against suffering such to hold the highly responsible office of bishop or ruler of the congregations of the Lord? A congregation, according to Bro. Jones's theory, would be liable to lose their elders in various ways. 1st, by the death of the bishop—2d, by the death of his wife, for a widower is not "*the husband of one wife*"—or, 3d, by the loss of his children; for the command is as positive that "he must have his *children* in subjection," as that "he must be the husband of *one* wife." Yet this "*one wife*" seems to be a *sine qua non*, with our good brother. According to this mode of reasoning, the greatest qualifications for the bishopric are "*one wife*" and "*two or more children;*" and should a man of the most undoubted piety, the soundest judgment, the greatest biblical acquirements, the most unfeigned humility, not have "*one wife*," or having this appendage, should he not have *children*, the church must be deprived of his services as a bishop.

To me it seems that if a man have other necessary qualifications, though he may be a bachelor or a widower; or, if he have a wife but no children, still he may be a bishop, or a deacon of a christian congregation. Paul himself had neither wife nor child, yet I apprehend he was as well qualified as the most fastidious of the present day, to discharge any or all the offices of the Church of Christ.

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An idolator cannot be a fit person for a Christian bishop; but every *covetous man* is an idolator; ergo, a covetous man cannot be fit for a Christian bishop; and wherever the officers of a congregation are selected on account of their *wealth*, instead of their humility, their piety, their soundness in the faith, their benevolence, their solidity of judgment, their devotion to the cause of Christ, whether they have wives or not, the offices cannot be filled according to the spirit of the Apostle's teaching in his letters to Timothy and Titus, nor his advice to the elders of the church of Ephesus, as contained in the 20th chapter of Acts.

Aspirations after office are not confined to our political horizon. They are as ardently breathed among our religionists as among our politicians, and too frequently as tyrannically exercised in the one as in the other. Hence the necessity of deliberate circumspection in "laying hands" on men for the important and responsible offices in the Church of Christ.

Let the proud, the arrogant, the penurious, the covetous, the ignorant, the novitiate, the brawler, the worldly minded, the aspirant after office, be shut from those sacred trusts, whether they have *one wife* and two children, or not; but let the meek, the humble, the liberal minded, the peaceful, the well informed in the book of God, the one who is willing to sit in the seat of the lowly, be placed in the bishopric, whether he have "*one wife*" or no wife. Under men of this description, the work of the Lord will prosper.

I will close this communication by quoting the closing paragraph of Brother Jones's address—a paragraph which should be carefully treasured up in the recollection of every member of the church of Christ. "Let me entreat the brethren in the reformation to look well to these things. Remember, brethren, our motto is, 'the truth, the whole truth, and nothing but the truth' of the gospel; our aim is, the character, the whole character, and nothing but the character of Christians; and our standard is, the bible, the whole bible, and nothing but the bible."

H. T. N. BENEDICT.

A worthy brother, whose opinion I highly value, on looking over the foregoing piece, seems much inclined to doubt that the Apostle Paul ever performed the duties of a Bishop, Elder, or overseer of the Christian churches; and requests that this matter may be closely examined before it is laid before the public, lest some weak minds, averse to investigation, should be led astray.—I am aware that the Apostle Paul has not claimed for himself the title of Elder or Bishop, as has Peter; yet he incidentally lets us know, that he performed the duty of *care-taker* or overseer of the churches. 2 Cor. 11: 28: "Besides those things which are without, that which cometh upon me daily, THE CARE OF ALL THE CHURCHES." Compare this with Paul's charge to the Elders of the church at Ephesus, Acts 20: 29: "Take heed, therefore, unto yourselves, and to *all* the flock, over the which the Holy Ghost hath made you *overseers*, to feed the church of God, which he hath purchased with his own blood." The Ephesian elders were made "*overseers*" by the Holy Spirit; and I take it that an overseer is a care-taker, an elder, a bishop, one who feeds the flock of God.—Therefore, if the *care* of all the churches devolved on Paul daily, it seems to me that he was, in fact, a bishop, elder, overseer, or care-taker of the church of God: yet he had not "*one wife*" nor children.

H. T. N. B.

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SUPPORT OF THE MINISTRY.

BAGDAD, SMITH COUNTY, TENNESSEE, JANUARY 23, 1845.

DEAR BROTHER FANNING:—I have a mind to write a small piece for the Review, and if you think it worthy of a place in that periodical, you will please insert it. There is one subject which I think has been too much neglected by the teachers in the Christian Church, both in the pulpit and by the press. I mean the support of our brethren who labor in word and doctrine. In the most of the sectarian societies, their teachers impress this subject upon their hearers, both saints and sinners, and they have a systematic plan whereby a sufficient sum shall be raised for their preachers. In both the law and the Gospel, we have abundant evidence that it is the duty of the Church to support their preachers, and even to send at their expense Evangelists to other places. But our preachers, through feelings of delicacy, omit to teach the Church on this subject with that earnestness which I think they ought, lest it should be said by some that they were preaching for the fleece, and not for the flock. There are very few men who are not preachers, that are capable of speaking or writing fit for public use. Now I am no preacher, and it cannot be thought that I have any self-interest in urging this subject upon the minds of my brethren. I am cumbered about much, so that I cannot preach, but I can minister unto those who do preach, the things necessary for the support of the flesh. Our preachers are poor men, and it so turns out that few men of property do preach; therefore those who do spend their time in this occupation must be supported by the brethren, or they will soon be compelled to quit traveling, and turn to work or some other lucrative employment to maintain themselves. Many of our most useful preachers have families, and when they were first united to their wives, they promised solemnly to support them; and besides this, the Lord has made it the duty of every man who has a family, to provide for their wants honest in the sight of all men. We have some promising young men who would be useful in the Gospel Ministry, if the brethren would sustain and provide for them. Some of them do go and preach as long as they can get a good support, but then have to stop and turn their attention to something more profitable. Our brethren are so afraid of making their preachers rich, vain and proud, that they too much neglect them. There are two extremes in every thing.—We are so afraid of getting into sectarian systematic forcing collections, that we have gone to the other extreme. Now, we are directed in the Gospel, to lay by in store on every first day of the week. In our government real objects of charity are provided for by the laws of the land, so that the main portion of what contributions are collected in the church are applied to the support of our preaching brethren: and this circumstance cramps them, and prevents them from urging the brethren to do their duty in this respect. Paul on one occasion rejoiced greatly that the care of the brethren had flourished towards him. He says, "not that I desire a gift, but I desire fruit that may abound to your account." Then it is for our own good, as well as the comfort of our preachers, that we should be liberal. It seems to me that there must be some more general detailed plan or systematic arrangement for the support of our Evangelists, or we will continue on the back ground. Our foundation is good, but we lack the head, focus or leaders to carry out the plan. In the Apostles' time on the earth, it seems to me that the disciples dwelt mostly in cities; then they could easily assemble together on every first day of the week, to break bread and deposite

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their contributions; but in our day, the disciples are so scattered that we cannot collect many of them on every first day. There are at this time members attached to the church at this place, who live seven or eight miles from the meeting house. Some of us meet every first day of the week, but a larger portion of them never appear except when they expect to see and hear a preacher; others scarcely ever come except at a big meeting that lasts several days. In cities they can conveniently meet, but when they are much scattered they will not be punctual in their attendance. I solicit some of your editors for the periodicals to take this subject into consideration, and try to recommend some more efficient plan for making the necessary collections, particularly in the thinly settled churches. And I think that even in cities they need a little rousing up. I have been frequently at the first day meetings of the brethren in a city I shall not name, and there I have seen two small bags hang one on each side of the pulpit, to receive the contributions of the church, but these repositories seemed almost a useless form; for few, very few, went to the bags to put in their liberality. But to the praise of the black brethren, I saw some of them drop their mites into the treasury. No preacher or any other person reminded the brethren that it was their duty and privilege to come forward generally and put in their money. It seems to me that a preacher, if present, or for want of him, then one of the elders of the church should, in cities, (where the brethren generally collect,) call the particular attention of the brethren, at their first day meetings, to the contributions, telling them that they know their duty and privilege. And for the churches in the country, I would recommend the like proceedings, at every time when there is preaching on the first day at the meeting house. I would think it a good plan for every church to appoint a committee, which might consist of the elders and deacons, to have the care of the treasury, and to make all necessary appropriations, reporting the same to the first church meeting afterwards, of each amount and what for. Many of our brethren are never told that the church needs money, and some argue that the preacher can as well afford to come and preach as they can afford to come and hear. They do not consider that the preacher loses every day, while they lose but a few days. Others contend that there is no necessity to have a preacher or evangelist to attend to the churches, and that each church should do their own worshipping. But it appears to me to be necessary for us to have preachers to stir us up to our duty, and to teach us more than we know. The church members are on the working days engaged in their worldly employment, while the preacher is studying and preaching. He is therefore calculated to teach us, the common members, more perfectly the knowledge of the scriptures. It is an old saying, that what is every body's business is nobody's business, and this seems to be applicable to the support of the ministers. The Gospel directs every one, as the Lord has prospered them, to contribute, but the most of us are so constituted that we seem to want leaders to go before and give the orders, and enforce by argument the necessity of complying with them. I am of opinion that every other society contributes more liberally to the support of their preachers than we do. The expense of this department would be but a small matter, if every member of the church would assist, but many of them never contribute any thing. We complain that it is hard times and we have nothing to spare, but I notice that any small thing that we want, that we can and do invent means to procure it. And if the support of the Gospel was heaviest on

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our minds, it would sink in and make room enough; it might cause the lopping off some of our little notions of enjoyment. We spend much money for fashion, and to be seen of men in fashionable dress, equipage, furniture in our houses and fine houses themselves. Whatever is the most important on our minds, will make room for itself; like putting a stone on the top of a vessel of water, it makes the water come out. Some people solicit the preacher very strongly to come and preach for them, yet when he comes he looks to be in easy circumstances, is well dressed, and they do not enquire into his circumstances, whether he is needy or not. They do not take the thought that it is necessary for them to give him something in return. It should be kept before the minds of each member of the church, male and female, that each of them should do something, as well as the preacher. If they cannot preach, they can assist by their labor those who do preach. We are, however, forgetful beings, and need frequent admonitions, and for this purpose I here make a few quotations, to show those who have never examined into it, that it has been God's plan under both the law and the Gospel dispensations, that the church should contribute to the wants of those who serve them in the ministry; and also to remind those who do know it that they should be earnestly engaged in the work. For the sake of brevity, I will make each quotation as short as the nature of the design will admit. I wish the reader to turn to each passage referred to, and read the whole connection. Exodus, chapt. 28th, verses 2 & 5:—And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments, to consecrate him, that he may minister unto me in the priest's office. Numbers 18th chapt., 20th and 21st verses: And the Lord spake unto Aaron, thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part, and thine inheritance among the children of Israel. And behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Deut. 10th chapt. 8th and 9th verses: At that time the Lord separated the tribe of Levi, to bear the Ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day; wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him. Deut. 18th chapt. 3d and 4th verses: And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the mane. The first fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give him. Deut 25th chapt., 4th verse: Thou shalt not muzzle the ox when he treadeth out the corn. Romans 15th chapt., 27th verse: It hath pleased them verily, and their debtors they are; for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. 1 Corinthians, 9th chapt., verse 14th: Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. 2 Corinthians, chapt. 9, verses 5 and 6: Therefore I thought it necessary to exhort the brethren that they would go before unto you, and make up beforehand your bounty whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, he that soweth spar-

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ingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Galatians 6th chapt. 6th verse: Let him that is taught in the word communicate unto him that teacheth in all good things. Philippians 4th chapt., 14th and 15th verses: Notwithstanding ye have well done that ye did communicate with my affliction. Now ye Philippians, know also that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only. 1 Timothy, 5th chapt., 17th and 18th verses: Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine. For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward. Hebrews 13th chapt., 7th verse: Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.

It is only required that men shall give in proportion to what the Lord has blessed them with, as you will see by reference to Luke, 21st chapt, 2d and 3d verses: "And he looked up and saw the rich men casting their gifts into the treasury, and he saw also a certain poor widow casting in thither two mites, and he said, of a truth I say unto you, that this poor widow hath cast in more than them all." Paul gives the manner of contributing, 1 Corinthians, 16th chapt., 1st and 2d verses: "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye, upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." It is unreasonable to expect a preacher to spend all or nearly so of his time in proclaiming the Gospel, and get no support from the church. It is scarcely honest to solicit a preacher to come and preach for us, and after he comes and labors honestly, faithfully, and perhaps efficiently, to give him nothing to take in return to his family, to compensate them for his absence.

JAMES YOUNG.

LUTHER'S TRANSLATION OF THE SCRIPTURES.

Luther speaking of the Scriptures, "would that that book alone," he exclaimed, "were in all languages—before all eyes—in the ears and in the hearts of all!" Scripture, says he again, Scripture without comment, is the sun from which all teachers receive their light. Taking up the Greek originals of the inspired writers, Luther entered on the difficult task of rendering them into his native tongue. Important moment in the history of Reformation! thenceforth it was no longer of the Reformer. The Bible was brought forward, and Luther held a secondary place. *God* showed himself; and man was seen as nothing. The Reformers placed the *Book* in the hands of the people, and each could hear God speaking to himself. Melancthon gladly assisted him, and many were the hours the two friends spent together in studying and translating the inspired word. Often would they pause in their labors to give free expression to their wonder. The printing of the New Testament was begun and carried on with an activity beyond example. One might have thought the very printers felt the importance of the work in hand. Three presses were constantly employed, and ten thousand sheets were struck off every day. At last, on the 21st Sept., appeared the complete edition of three thousand copies, in two volumes, with the brief title, The New Testament in German—at Wittemburg. It bore no name of man. From that hour every German could obtain the Word of God at small pecuniary cost. The new translation, written in a language

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that was yet in its virgin simplicity, and now first opening its full beauty, interested and delighted all classes, from the highest to the lowest. It was a national book—nay, much more, it was the book of God. Even enemies could not withhold their commendation of this wonderful production, and there were some incautious partisans of the Reformation so carried away by the beauty of the new version, as to imagine they could recognise in it a second inspiration. It indeed served more than all Luther's writings to diffuse the spirit of vital piety. The great work of the sixteenth century was placed on a rock from whence nothing could dislodge it. The Bible restored to the people, recalled the mind of man, which had for ages wandered in the endless labyrinths of scholastic teaching, to the heavenly springs of salvation. Hence the success that attended this work was prodigious. All the copies were quickly disposed of. In December following, a second edition appeared; and by the year 1533, no less than seventeen editions had issued from the press of Wittemburg; thirteen from Augsburg; twelve from Bale; one from Erfurth; one from Grimma, one from Leipsic; thirteen from Strasburg.

Even while the first edition of the New Testament was passing through the press, Luther was at work on a translation of the Old Testament. This labor, commenced in 1522, was continued without intermission. He issued it in detached portions, as he finished them, in order to gratify the impatience of the public demand, and to make purchase easy to the poor. But if the Bible was thus joyfully welcomed by those who loved the Lord, it was scornfully rejected by such as preferred the traditions and ordinances of men. This publication of Luther was the signal of violent persecution. Rome trembled at the report brought thither. The monk in his cell, the prince on his throne, uttered a cry of anger. The ignorant priests were dismayed at the thought that burghers, and even rustics, would now be able to discuss freely the precepts of the Lord. The King of England had denounced the work to the Elector Frederic and Duke George of Saxony. But before this, and as early as November, the Duke had commanded all his subjects to deliver up every copy of Luther's work into the hands of the magistrate. Bavaria, Brandenburg, and all the States in the interest of Rome, passed similar decrees. In some parts, a sacrilegious bonfire composed of the sacred books, was lighted in the public squares. Thus did Rome, in the 16th century, renew the efforts by which heathenism had attempted to uproot the religion of Jesus, at the period when the reins were escaping from the hands of the priests of the idol worship. But what power can stay the triumphant progress of the Gospel? "Even after I had prohibited the sale," wrote Duke George, "thousands of copies were sold and read in my States." God even used for the purpose of making known his word, the very hands that were trying to destroy it. The Romish Divines, seeing they could not stop the circulation of the Reformer's work, themselves put forth a translation of the New Testament. It was no other than Luther's, here and there altered by the new editors. No hindrance was offered to the reading of it. Rome had not yet experienced that wherever the word of God took root, its own power began to totter.

The publication of the New Testament in the vernacular tongue, is among the memorable epochs of the Reformation. Thence ensued changed habits, improved morals, other conversations—in short, a new life. With this publication, it seemed as if the Reformation passed the threshhold of the college, and took its proper place at the hearths of the people. D'AUBIGNE.

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DISCIPLINE.

Brother H. Kirkpatrick, of Williamson county, propounds the following question: "When there are certain brothers or sisters, who upon a profession of their faith, have been introduced into the Messiah's kingdom, but from some cause, neglect assembling to keep the ordinances weekly, when there is a worshipping congregation in their immediate vicinity, but, occasionally, when feelings and circumstances seem favorable, join with the brothers and sisters in the worship of the first day of the week, and are nevertheless responsible no where, what would be the Christian course of conduct towards them?"

The scriptures require all the saints to submit to one another, and to continue to assemble to exhort, sing, pray, break bread, and indeed, keep all the ordinances. Where there are some in a neighborhood who keep the ordinances, and others who do not, it is positive evidence, *knowledge*, or a *love of christianity* one is lacking. Such delinquents should be taught the truth, and admonished earnestly, to live for the Lord; but if they, after having all the premises before them, persist in their negligence, those who keep the commandments should not acknowledge such as orderly persons, or as the children of God. I doubt not the scriptures plainly teach such a course.

Great cautiousness and patience, however, are necessary on the part of those who have determined to keep the ordinances. May the brethren learn the whole truth.

T. F.

A NEW HOUSE FOR CHRISTIAN WORSHIP IN MARION, ALA.

It can but be gratifying to the disciples, who are acquainted with our highly esteemed Brother A. Graham, of Marion, Ala., to learn he has mainly by his own exertions, succeeded in erecting a house of worship, for the disciples of Christ in his vicinity. Brother Graham's indefatigable exertions to promote the cause of truth in the South, entitle him to praise in all the churches of God. Brethren, effort is much needed, and constant effort will accomplish wonders. If the wealth which is wasted in finery and luxurious living, were given to the Lord, wonderful would be the result in a short time. That our readers may see the estimation in which Bro. G. is held in Ala., I will give place to a notice from the "River State Review," a political paper published at Marion, Ala.

THE CHURCH OF THE DISCIPLES.

This beautiful little temple of worship was opened last Sabbath, and divine service performed in it by Alexander Graham, Esq. The town of Marion, and the cause of religion and morality, are deeply indebted to Mr. G. and his "few but faithful" friends, for this handsome addition to our precious and already abundant stock of material, for the communication of useful knowledge and genuine piety. Without any pretention to style or show, the Disciples and their worthy friends have erected one of the neatest, most tasty and comfortable churches in the State, and the simplicity and sincerity of the mode of worship observed by the members, harmonizes well with the unpretended little temple which they have dedicated to the service of Almighty God. The address by Mr. Graham last Sabbath, would have done credit to the good sense, calm, dispassionate reasoning, and sound morality of the heads of the primitive church in her palmiest day. The eloquent speaker indulged in no rant, no clap-trap, no sniffling, no theatricals, but appealed to his audience as men and rational creatures, and dismissed them, not with the torch of hell waving over their heads, but with the invocation for them of the choicest blessings of a good and merciful Creator, with an affectionate admonition that "the wages of sin is death." That God may prosper that and all other Christian churches here and elsewhere, is the fervent prayer of no churchman, but a delighted

AUDITOR.

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FRANKLIN COLLEGE.

The prospects of this infant institution, are truly flattering. Seventy students, from seven States, have already matriculated, and a more promising class of young men, perhaps, cannot be found. Although other institutions are pressing their claims for patronage, the managers feel no hesitation in comparing advantages with the best. Our situation is five miles in the country, where students are free from the "light news" and the many other corruptions of towns. In point of health, no location is more favorable.

We have well qualified teachers in the "Juvenile and Preparatory departments," able and industrious Professors in the "Classical, Mathematical, and Scientific departments." The Professor of Music is conducting the students in a path of science, unexpected to them, and heretofore unknown in the Colleges of the West. Music must rise to great importance in American, as it has already done in European education. The subject of Physical exercises, on the plan God ordained, should no longer be a matter of debate. The secret is revealed. Where Professors engage with students in their industrial pursuits, and labor for health, for vigor of body and mind, for the sake of science, all will be pleasant. The hours that otherwise would be spent in idleness, and nine times out of ten in mischief, can be devoted to profitable employments.—The students here have all the profits of their industry, and when it is known young men can, by their labor, become educated, the best youths of the country will rejoice at the idea of having it in their power to acquire knowledge, "without money," and almost "without price." I do not intimate that all can defray expenses by their labor; for I know not yet, what the majority can do; but I am well assured, carpenters, cabinet makers, blacksmiths, tailors, saddlers, shoemakers, and coach makers, can defray expenses. Any young man acquainted with either of these branches of mechanism, and who has industry, will have no difficulty in gaining knowledge. The moral character of the institution can but be an enviable one. In addition to the regular reading of the Scriptures morning and evening, the Lord's day is spent wholly in studying sacred literature.

For the purpose of personal accomplishments, Military exercises have also been introduced. This department will be of decided service to most youths. For the present I must desist, but I will barely add, the friends of education will meet a cordial welcome, upon visiting the College. As yet, but little has been done to let the public know that an Agricultural College in Tennessee has an existence, but if the officers are true to their important trust, Franklin College will at no distant day, exert a most beneficial influence in the West.

T. F.

THE LORD'S DAY.

John Chrysostom, who died in A. D. 107, says of the early Christians, "that early on Saturday it was their practice to accomplish the duties of their households, and fulfil the necessary demands of their business, so that no secular care might disturb the enjoyment of that sacred day, or impede the current of their spiritual affections: and severe indeed was the illness, remote the situation, imperious the cause, that detained any from the scenes and occupations which the first day of the week brought along with it."

J. B. F.

Graysville, Ky., 21st Jan., 1845.

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TEMPERANCE IN PREACHING.

WAYNESBORO, TENN., FEBRUARY 14, 1845.

BRO. FANNING:—You requested us, in the first No. of this year's Review, to send in our thoughts to you. Well, I have thought that those preachers who recommend temperate habits and usages and at the same time complain of having to quit the field of their ministerial labors, because that in consequence of *hard* or *much* preaching their lungs and constitutions have failed them, are not altogether consistent with themselves. I have thought that they seemed (without being aware of it) to act from the principle, that he who teaches others not to steal, may steal himself. But the sin of inconsistency, I have thought, is not the only sin that attaches to this practice. I think it has a bad effect in two or three ways. First, it presumes too far upon the ignorance of the people, by supposing that they can be captivated by *noise*, or sound, and not by *sense*.—Second, a speaker cannot convey his ideas with sufficient plainness to be understood by the people, when there is so much blood in his face and head, and his voice some eight or ten degrees above a proper key. And last, but not the least of all, when a rational speaker chances to visit a congregation of professors, made up by a speaker of the above named character, he is apt to be compelled to say that its members are generally ignorant and unruly. And he must make another concession: and that is, that he cannot get them *out* of their ignorance; for unless he can throw himself forwards and backwards, and right, then left, raise his hand high, then bring it down with great violence on the desk, they will not believe that he has the spirit. And if they ever get to believe that a man has not received the spirit by the grain, ounce, pound, or some other kind of measure, they will not have any confidence in him. And you know that unless the people have confidence in the *speaker*, he can teach them nothing, good or bad. Thus, very frequently, by those wild and outlandish manners and customs, the teachings and efforts of good and sensible men are rendered worse than useless. Now, Bro. Fanning, I do think in my soul, that as we never read of an Apostle killing, or even injuring himself, in preaching to the people, and as we all profess to be followers of the Apostles, and that we cannot expect rational worshippers, without a rational course of teaching. Those persons above named, should reform in this one particular. What do you think? I remain yours, as ever,

JAMES M. HACKWORTH.

PATIENCE.

Copied by Bishop Horne from Tertullian's noble Treatise on the subject. Sermon 10., vol. 2.

Patience is the guardian of Faith, the preserver of Peace, the cherisher of Love, the teacher of Humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hands, tramples on temptations, endures persecutions, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex, and in every age. Behold

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her appearance and attire: her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead; her eyes are the eyes of doves for meekness, and on her eye-brows sit cheerfulness and joy: her mouth is lovely in silence; her complexion and colour, that of innocence and security; while like the virgin, the daughter of Sion, she shakes her head at the adversary, and laughs him to scorn.

She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rules, not in the whirlwind and stormy tempest of passion; but her throne is the humble and contrite heart, and her kingdom is the kingdom of Peace.

THE NAME CHRISTIAN

CHRISTIAN CHURCH AT SYCAMORE, FEBRUARY 1ST, 1845.

DEAR BROTHER FANNING:—In the "Review," 1st No., 2nd Vol., page 23d, I find a short treatise on the name "Christian." I feel very sensibly my inability to do justice to the subject, but being a babe in Christ—not yet two years since I first heard the ancient Gospel preached. Nevertheless, I will give you a few thoughts on the name "Christian," and request that you will let them go for just what they are worth. If worth any thing, publish; if not, throw aside.

First—the prophet Isaiah, 22d chap., 1st and 2d verses: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see the righteousness, and all kings the glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Again—65th chap., 15th verse, in speaking of the rejection of the Jews, and the calling of the Gentiles, Isaiah says: And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name. Paul, to the Ephesians—3d chap. and 14th and 15th verses—For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named. Acts, 11th chap. 26th verse—And it came to pass, that a whole year they (Paul and Barnabas,) assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Now, to my mind, this is conclusive. For we have seen the promise that after the Gentiles should come in, the servants of the Lord should be called by a new name, which the mouth of the Lord should name—And after the Gentiles had come in, that Paul says the whole family in Heaven and earth, were named by the Father of our Lord Jesus Christ. Jesus said to his disciples, it is not you that speaketh, but the Holy Spirit that dwelleth in you, and the Holy Spirit was the promise of the Father, and sent by the Father. Now, if Paul and Barnabas first called the disciples Christians, which seems evident to me, it was the Father, speaking by the Holy Spirit, through Paul and Barnabas.—Hence the name Christian was given by the mouth of the Lord.

Yours, in hope of eternal life, J. C. NOWLIN.

MEDITATION.—The more the mind can be removed from the bustle of outward life; the more it is separated from the activity of the senses, it is always the better prepared for religious meditation. "We walk by faith, and not by sight." How much more clear and certain are our thoughts, in this approach to its purer state! What important discoveries and resolutions have been made, when the outward doors of the soul have been closed, and we have turned our minds to view what is within! What spiritual life have we thus enjoyed, undisturbed by foreign intermixture, when we have sought in solitude and quiet to commune with the Author of the spirit and the spirit itself! Reader, do you often meditate upon the law of the Lord? J. B. F.

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CHRISTIAN REVIEW.

VOL. II. NASHVILLE, APRIL, 1845. NO. IV.

DISCIPLINE OF THE CHURCH.

DEAR BRO. FERGUSON:—We have understood that you are devoting the greater part of your public and private teaching, at present, to the edification of the churches in the region of your immediate labors. Having your mind, as we suppose, greatly engrossed in the examination of those subjects connected with the organization and discipline of the church, and knowing your readiness to impart all the things "new and old" which your untiring investigations bring forth from the divine record, we have concluded it would not be a trespass upon you to ask your attention to the following Queries:

1. Have we any authority for receiving an individual into a congregation of Jesus Christ, who has once been excluded from it for immoral conduct? If so, where is it to be found?

2. If you answer the above in the affirmative, please tell us whether we can receive an individual again and again, who has been guilty of the same offence for which he has been repeatedly excluded? Is there no limit, provided he profess penitence and promise reformation upon each application?

3. When members of the church refuse to abandon the worldly amusements of the age; and have become so passionately fond of many of the dissipations and gaieties of human life, that they frequent Theatres, Balls, and other fashionable entertainments, what is to be done with them? Suppose they plead that there is no infraction of any specific requirement of the New Testament in their conduct, to what law or precedent would you direct them?

Will you give attention to these questions through the pages of the "*Christian Review*," and oblige many who claim not only to be your brethren, but also your fellow-laborers in the great and indispensable work of personal and congregational Reformation? If we have not expressed ourselves as clearly upon the above questions as could be wished, we will take it as a favor if you will, nevertheless, in your answer, cover the whole ground of the difficulties referred to; and from your disposition to treat every subject for practical good, rather according to the rough experience of man than the sentimentalism of the speculative theorisers of the age, we have every confidence you will give the above that attention which will meet the actual necessity of the cases before us.

With sentiments of high personal esteem and Christian affection, we are

Yours truly, MANY BRETHREN.

BELOVED BRETHREN, S———, M———, E——, B—, AND OTHERS:—Your favor has been duly received, and I propose, so far as I am able, under the circumstances, to give it a practical and faithful examination. This I will do without taxing the pages of the "Review" or your patience with preliminary explanations, presuming that you and all interested have formed your opinions of the importance and usefulness, in the present crisis, of all enquiries of their character.

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First, then, There can be no doubt that we have authority for receiving again into our fellowship and communion those who have been excluded for immoral conduct, provided they give to us reasonable evidence of their reformation.—Paul, who is emphatically our Apostle, most plainly directs, Gal. 6:—"Brethren, if (or although, as it is in the margin of our Bibles) a man be overtaken in a fault, ye who are spiritual RESTORE such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Here we are not only taught to "restore" a certain individual, but the manner of restoration is pointed out—it must be done "in the spirit of meekness," with reference to our own infirmities. But it may be replied to this, that this is a case of an individual surprised into a fault, and not of one who deliberately and wilfully despises the Christian Institution, and throws himself from underneath its restraints. With regard to the latter individual we have also a regulation, which is stated in its most fearful character in the Epistle to the Hebrews, 10th chapter: "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." For wilful rejections of the Christian religion; for downright and positive Infidelity and contempt, from those who have tasted of the good word or provisions of God, have been made partakers of the Holy Ghost, and have tasted of the powers of the age which was to come, we have no remedy to offer, because there is no other foundation for reformation save that offered in Christ Jesus. So taught the Apostle, so must we teach, and the practical benefit of our teaching will be seen in preventing such apostacy, rather than in reclaiming it. No individual, however, who has gone thus far, ever sincerely returns, and hence we need no congregational provision with reference to such. They wait only for the vengeance of the Lord, and to realize how fearful a thing it is to fall into the hands of the living God. I cannot here refrain from saying, that a great many of the officers, and others in our churches, seem not to be aware that there is such a state of hopeless apostacy and despair as that described by the Apostle in the 10th of Hebrews. Hence they pay but little attention to those who are entrusted to their care, and who, from a deficiency in knowledge, or lack of daily exhortation, are continually endangered to the awful consequences of such an Apostacy. Let us all remember that Paul has taught, and the history and experience of men prove that the ignorant (the nessioi) in their pupilage are always easy to be enslaved to priestcraft, or led off by impostors or perverters of the truth, and under certain circumstances can never be reclaimed. See 2 Pet, 2: 1–8; 2 Tim. 4: 1–13; and all the scripture in relation to Apostates under all dispensations.

But as such individuals never sincerely desire reinstation in the church, it is unnecessary here to say any thing further in relation to them. However, that sincere penitents may be restored there can be no doubt, not only from the passage in Gallatians, but also from others. The man who was cut off from the church at Corinth, (1 Cor. 5: 5) Paul directs to be restored or pardoned, in his second epistle, 2: 6, 7, 8: "I beseech you that you would confirm your love towards him." James also declared, "Brethren, if any of you do err from the truth and one correct him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins. James 5: 19, 20.

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Indeed, it is contrary to the very design of the organization of the church, to teach otherwise. The object of her existence is the salvation of men; and to effect this, she is required to use all the means within her reach, that do not jeopardize the great principles of her constitution; and, consequently, that doctrine of the Novatians, that after an excommunicaiion there can be no restoration, is unreasonable, as well as unscriptural.

Secondly. If we have no right to refuse an individual who we have reason to suspect designs to impose upon us, then we have no right of choice; and then all men, of all kinds of character, may prey upon us—the drunkard, the railer, the adulterer, *all*, provided they can summon boldness or hypocricy enough to make a penitential profession. Thus the peace, harmony and piety of whole communities may be destroyed. In the very nature of a Christian origination, therefore, and indeed of every other organization founded upon right and reason, we have the privilege of refusing those who give no evidence of reformation, or who we have reason to believe design to impose upon us. The sound judgment and good sense of every community, should be exercised in all such cases, attempered by the influence of the forbearing and forgiving spirit of Christianity. We should certainly do all in our power to save men, however unfortunate their habits may be; but the character, honor and harmony of every congregation of Jesus Christ, require that all who have been subject to her discipline, should bring forth fruit meet for repentance, before they can be again admitted to her privileges and honors. But does any demand a specific requirement from the holy oracles? Let him read the 5th chapter of 1st Corinthians, and especially the 11th verse: "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one no not to eat." If you are satisfied, therefore, that an individual presenting himself for reception into the church, who has been excluded from it "again and again," and has not reformed, you must also be satisfied that he is not the character he professes to be, and consequently, the law which says "put such a person away from among you," will keep him away until you are assured he has reformed, or that he is not a drunkard, an extortioner, &c., as the case may be. Persons who demand authority for refusing the admission of any and every person who may present himself, should be asked for authority to receive them; and in the settlement of this question, they could not fail to discover that all the examples of the New Testament are opposed to the reception or retention of any other persons than those who are "zealous of good works." The church is called the "body of the Lord;" his "temple," his "house," and is intended to be a holy, separated and peculiar association; consequently, every impure, unholy and ungodly man is excluded from it now and forever, if he retain the denounced character. It is not the church of Jesus Christ—and let us never forget it—but Mystery Babylon the great, the mother of all abominations, that has become the habitation of demons, the hold of every foul spirit, and a cage of every unclean and hateful bird. Rev. 18:2. We are not only commanded to purge out the old leaven, that we may be a new lump; but also to keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. How our brethren can thus keep the feast, or expect to retain the character of a church of Jesus Christ, and receive into their midst those whose habits, from frequent exhibitions, they know to be those of

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the children of Satan, neither Apostle or Prophet have afforded us premises from which to conclude.

It would be well, perhaps, here to remind the brethren, that we are allowed to forgive all private trespasses, when a brother professes penitence; but we are not so allowed with reference to repeated public scandalizations of the character and standing of a church; and it is a manifest violation of the spirit and regulations of that religion that requires "all things to be done decently and in order," to receive hypocritical persons, whom we know to be such, into its communion. "*Cujus mentio est refutatio.*" It would not be amiss to say also, that where there are doubts in the case, if we err, we should endeavor to err on the side of benevolence and virtue; and that if from a sense of obligation to the cause of the Lord, we are compelled to refuse admission, we should use all our exertions to save the unfortunate individual. A good maxim is, Save all if you can; but save the cause at all hazards.

By the way, unless our brethren can learn to be governed by the stern dictates of necessity and prudence, in the exercise of their ecclesiastical discipline, neither the soundness of their teaching, nor the wisdom and permanency of the moral precepts they publicly inculcate, can save their congregations from a rapidly hastening decay and dissolution; for without regard to the moral influence of the members of the church, they can never be susceptible of any solid or consistent reformation or good to society. My observation goes to show, that where the officers of a congregation are men of decision of character; whose habits are those of chastity and temperance; who unite the moral power of humility with dignity in all their official deportment; and who are themselves conspicuous for their devotion to the sacredness of the cause, having, as they should always have, an honorable reputation for humanity, benevolence and sincerity in all their actions, in matters relating to the execution of the laws of the Lord, the difficulties contemplated in your enquiry scarcely ever occur, and when they occur, are so managed as to save the cause from scandal, and the unfortunate individual from any just cause of complaint.

Your third enquiry presents in the individuals referred to such a lack of respect and love for the spirit of Christianity; such a congeniality for the spirit and amusements of the children of this world; such an antipodal character to that of those who know they have passed from death unto life, because they love the brethren; such unsubdued worldly-mindedness, that proves that there is but little godliness in their desires or spiritual ambition, that I am disposed, for lack of room, to lay over its examination for another month. Meanwhile, let us all remember that there is no fellowship between the idol-temples of human amusement and dissipation and the tabernacle which the Lord has pitched, and not man. Faithfully and affectionately, J. B. F.

ROMAN CATHOLICISM.

There is at this time a general rising up amongst the pious Protestants of our happy country, against Roman Catholics. Presbyterians and Methodists and Baptists, and indeed, many of our brethren, seem to have forgotten their own antagonistic differences, to swell the power of the voice now crying mightily throughout the length and breadth of the land, against the increasing forces of Gregory XVI. We are told that our blood-bought liberties are endangered—that the floodgates of immorality are opening more and more widely—and

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that unless something can be done, and that speedily, we may see again the fires of the Inquisition lighted up and our well-favored people be called to witness an entertainment after the order of St. Bartholomew's Eve! Well it may all be so; but for the life of me I never had a sufficiency of forethought to perceive it. True, this may be owing to impenetrable dulness; and if so, that my duplicity may be made apparent, I have concluded to give a reason or two, why I do not believe that the antiquated superstitions of that moth-eaten system can ever prevail in republican America.

I say that I never could perceive why the politician or religionist should entertain such awful forebodings, with reference to the increasing number of Catholics. It argues, at least in the latter, a lack of confidence in the reality of his own religion, or in his power to state and defend it. Protestants tell us that the fundamental and generous principles of their profession can be sustained both by reason and Revelation. That all they desire is freedom of thought and investigation. The right of private judgment, say they, will prove resistless against every form of persecution; and if once secured to a people capable of appreciating its advantages, it will never be given up until that people become ready for naught else but slavery. They will think, reflect and act for themselves; and that a people who do this can never bow down to the barefaced impostures of a system suited only for old wives, children and doturas. Again; they tell us—and the truth no one can deny—that the spirit of Christianity is a missionary spirit: that its essential part, its executive department, is the enterprise of carrying forward its great and its enfranchising principles. Then why object to the increase of Catholics in our country? Their coming but adds to the number upon whom to operate; and surely there cannot exist anywhere such felicitous circumstances, for the full proof of the power of your principles as in this country. Instead of subjecting the Protestant to the expense and difficulty of sending the gospel abroad, he has a field of enterprise opening at home, and where under the most favorable auspices to facilitate success, he can go into the work. Under the most favorable circumstances abroad he cannot promise himself any great achievement. His religion is opposed to the nature and genius of the governments in which he proposes to operate—he has almost an unlimited amount of priestly influence to encounter—he has the most threatening waves of prejudice and religious education to roll back; in a word, every thing in the government and the habits of the people is in unapproachable antagonism to all his efforts. It is not so here. We have political institutions of the most liberal character, embodying the cardinal principle of Protestantism itself; we have no king to frown upon, nor priest to circumvent by the arm of the law any effort to enlighten the people; and in by far the larger and fairer part of our immense country, the habits social and religious of the people are yet to be formed. Then why cry out against Catholic immigration? Why always foreboding evil from their increasing numbers? Does it not argue a lack of sincerity somewhere? Do Protestants believe their principles to be founded upon eternal truth? And do they believe that they are easily sustained by appeals to Reason and the Bible? Can the persons whom they are designed to benefit, be made to see their value? Are they in earnest in their great efforts for missionary enterprise? Verily I cannot believe it with reference to those who are now dreading so wofully the masses that are pouring into the great field of our home labor from Catholic governments. *I* would

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rather conclude that all who are really Protestants—who believe truly that the Bible and *nothing but the Bible*, contains the religion suited to universal man,—that all such would rejoice, that Providence had not only opened for us a boundless country; rich in all the bounties of nature, and favored above all other lands with generous political privileges, for the down-trodden and oppressed of all nations; but that he had put it into the heart of kings and governors to send either by oppression or granted choice their benighted subjects here. I must think that there is something rotten in our *Protestant* Denmark, which we would love to cover over, or we would not be thus alarmed.

But again. Suppose Catholicism prevail. In our own land, and where we have all in our favor, suppose it prevail! What then? Will it not show that we were unworthy of the high trust committed to our care? That our right of private judgment became with us a right to do as we please? That our liberty became licentiousness? That we have expended our time, our means and our opportunities in idleness, or in contention with each other, or in building up religious establishments differing only in name from Roman Catholicism? Have you no confidence in God? Does he not do his will in the armies of Heaven and among the inhabitants of the earth? If so, let it never be forgotten that if any apostacy prevail, and overcome us, where we have every providential favor to aid our exertions for safety, we show plainly that we are unworthy of protection. Then let the Catholic come. Let him come in the misery of his most miserable situation. In the name of your religion, bid him welcome.—Commence your missionary labor in his behalf. Teach him to contrast our civil institutions with those of his fatherland. Let him learn the difference between liberty of thought and despotism. If he will not learn, teach his children. Concentrate your efforts; combine your means; open your mouths, and your purses, and your press; go to the work in the spirit of the religious liberty of which you proudly boast; go to the work at home,—and their ignorance and wretchedness will be removed, their paganised darkness and superstition will flee before the light of truth, and sooner will the earth be removed from her place, than the promises of Jehovah to such a people fail.

But there is still another view I wish to take in this fugitive communication. The most deadly wounds that have ever been inflicted upon Roman Catholicism, have been inflicted by Catholics themselves! Who were Wickliffe, and Luther, and Zwingle? Who were Melancthon, and Calvin, and Knox? Who were Frederick, and Buonaparte, and Voltaire? They were Catholics. They operated differently, with different means and for different ends;—but they aimed their blows at the church, and she fell under them. They exposed her idolatry and superstition, and most of them became Protestants. And thus it will still be; and the effect may be more wonderful and destructive, if those calling themselves Protestants will go to the work, and cease their idle prating about the falling institutions of our government. The Romish Priest of Treves may exhibit the holy Tunic to the superstitious thousands who may visit him; but Johannes Ronge, his brother, will expose the fraud, and show millions that while the executioners of Jesus are still contending for his coat, his true followers are seeking only for his spirit. And other Voltaires will arise and laugh at their foolish mumery, and other Buonapartes will eat the flesh of the Harlot Mother, and other Luthers will cause the Tiarra to tremble until the fires shall be prepared, and Mystery Babylon the great and all her daughters shall sink to rise no more.

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But I am told that Catholicism is not here what it is in Spain, and Austria, and Italy. Admit it—and what then? Has it reformed? Is it becoming Protestant? Or are both extremes meeting? I hope it is not against Catholics as men, this war is waging. If so, then Protestants are the Catholics I oppose.—And if not, it appears to me that we should rejoice that Catholics are not so Catholic or so *Roman* Catholic as we supposed. Has Protestantism or the spirit of the age changed them? Then we have the less dread; and if the efforts of that spirit can be increased, Catholicism will indeed be no longer Roman. I repeat it, Catholics are men; let us never forget it. Protestants also aremen, subject to like infirmities with other men, and were they placed where Catholics have been, we have every reason to believe, and a little experience to assure us that they will do as Catholics have done. Then let us rail no longer against Catholics; but in the spirit of enlightened investigation, direct our efforts against a system, and not against the men. And when we shall do this, we will find in many instances as much Roman Catholicism in Protestant sects as in the old Roman church herself.

For one, I am prepared to say that Protestantism is a principle, or I am not a Protestant. And when I hear men expressing such dark forebodings with reference to the increase of Catholics here, I shall either suspect their self-conceit, which leads them to suppose they are not as other men, or their confidence in their own religion, and their sincerity in its profession. What say you, reader?

Mississippi River, Steamboat Clarksville, Feb. 26, 1845. J. B. F.

PROTESTANTISM AND CATHOLICISM CONTRASTED.

Will some of those who are now raising a hue and cry against the superstitions of the church of Rome, tell me the difference in principle, between doing penance before a priest and at his instance, and "getting religion" at a mourner's bench, through the instrumentality of Protestant prayers? The difference between confiding in the infallibility of the church and the Pope, and the reliance on human names and human creeds of Protestant preachers? The difference between worshipping saints and images, and receiving the dictum of a preacher or divine as infallible? The difference between transubstantiation and infant regeneration? The difference between "pious frauds" and the dreams, fables and downright fashoods palmed upon Protestant communities as revelations of the Spirit? The difference between Jesuitism and that system of human Expediency, that induces many of the preachers of our community to refuse to teach the whole truth upon some topics, because "the people are not prepared for it," and who soothe their consciences by the reflection, "I teach many false notions indeed, but I did not introduce them, and it would unsettle men's minds too much, were I to attempt to undeceive them"? Reader, with the most perfect good will towards all men, and with the most earnest desire that the truth upon all subjects may be established, I ask you to reflect upon the above, and ere you seriously censure the faults and imperfections of others, look well to your own situation, and to the errors which throng our common pathway, and you will be better able to bear just testimony in favor of that truth, which alone can save. J. B. F.

Graysville, 18*th Feb.*, 1845.

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'AMERICAN CHRISTIAN BIBLE SOCIETY."

Long have I waited with deep anxiety, to see some move made by Christians to furnish the Bible to the destitute. I have never had my consent to say Amen, to any sectarian Bible society, and therefore, I have held my peace on the subject. Indeed, I have doubted, and still doubt the propriety of putting the precious word of God into the hands of heathens or others, with sectarian glosses over it. Sectarianism paralyzes the Gospel in all countries, and I am disposed to think men had as well not have the Bible, as to be compelled to look at it through a vail that no mortal eye can penetrate.

The proposition, however, for Christians to unite their efforts to furnish the pure word of life untrammeled to the needy, should meet a hearty response from every disciple of Christ. What do the brethren of Tennessee and the South-West say? Shall we not, brethren, heartily engage in this good work? Speak, brethren, all. T. F.

AMERICAN CHRISTIAN BIBLE SOCIETY.

After mature deliberation, the four Churches of God in Cincinnati, known commonly as Disciples of Christ, or Christians, on the evening of January 27th, 1845, organized the Society, designated at the head of this article, with the subjoined Constitution. At a subsequent meeting, the Board of Managers was instituted, by the election of the persons named after the Constitution.

PREAMBLE.

WHEREAS, the Sacred Scriptures, the Hebrew of the Old Testament, and the Greek of the New, are the only authoritative divine standard, containing the only revelations of God to the human race extant; and,

WHEREAS, it is the duty of Christians, who are called the "light of the world," to acquaint the human family with those revelations, by faithfully and thoroughly translating and circulating them. We, whose names are undersigned, resolve to unite our labors under the following

CONSTITUTION.

ARTICLE I. The name of this Association shall be the AMERICAN CHRISTIAN BIBLE SOCIETY.

ARTICLE II. It shall be the object of this Society to aid in the distribution of the Sacred Scriptures, without note or comment, among all nations.

ARTICLE III. Each contributor of one dollar annually, shall be a member.

ARTICLE IV. Each contributor of twenty-five dollars, at one time, shall be a life-member.

ARTICLE V. Each contributor of one hundred dollars shall be a life director.

ARTICLE VI. All Bible Co-operations, or Societies, agreeing to place their surplus funds in the Treasury of this Society, shall be auxiliaries, and shall have the right to appoint one director; and, for every fifty members, they shall be entitled to another director. The Parent Society, located in Cincinnati, shall be entitled to one director, and another director for every twenty-five members; all which directors shall assemble at the time and place of the annual meeting.

ARTICLE VII. A Board, consisting of a President, nine Vice-Presidents, Corresponding and Recording Secretaries, and Treasurer, together with twenty-five Managers, shall be appointed annually to conduct the business of the Society. The President, two Vice-Presidents, Secretaries, Treasurer, and sixteen of the Managers, shall reside in Cincinnati, or its vicinity. The members of the Board shall continue in office until superseded by a new election, and shall have power to fill such vacancies as may occur in their number.

ARTICLE VIII. The Board of Managers, and their officers, shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to; seven of whom shall be a quorum.

ARTICLE IX. The Board of Managers shall have power to appoint such persons as may have rendered essential services to the Society, members for life, or life directors.

ARTICLE X. At the meetings of the Society, and of the Boards of Managers and Directors, the President, or in his absence the Vice-President first upon the

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list then present, and in the absence of all the Vice-Presidents, the Treasurer, and in his absence such member as shall be chosen for that purpose, shall preside.

ARTICLE XI. The annual meetings of the Society, and Directors, shall be held in Cincinnati, on the day before the last Wednesday in April, in each year, or at any other time, at the option of the Society; when the accounts of the Treasurer shall be presented, and a President, Vice-Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, together with a Board of Managers, shall be chosen for the ensuing year, by the Directors entitled to vote on the Treasurer's books, at the beginning of the said month.

ARTICLE XII. The President shall, at the written request of six members of the Board, call a special meeting of the Board of Managers, causing at least three days' notice of such meeting to be given.

ARTICLE XIII. The whole of the minutes of every meeting, shall be signed be the Chairman and Secretary.

ARTICLE XIV. No alteration shall be made in this Constitution, except by the vote of two-thirds of the members of the Society and Directors present at an annual meeting.

PRESIDENT, ... D. S. BURNET, *of Cincinnati.*

VICE-PRESIDENTS.

J. J. MOSS, *Cincinnati.*	EPHRAIM A. SMITH, *Georgia.*
WALTER SCOTT, *Pittsburgh.*	ALEX. CAMPBELL, *Pres. Bethany College.*
H. P. GATCHELL, *Iowa.*	
B. S. LAWSON, M, D., *Cincinnati.*	JOHN O'KANE, *Indiana.*
JOHN T. JOHNSON, *Kentucky.*	E. PARMLY, M. D., *N. Y. City.*

CORRESPONDING SECRETARY, JAMES CHALLEN, *Cincinnati.*
RECORDING SECRETARY, GEORGE R. HAND, "
TREASURER, THURSTON CRANE, "

MANAGERS.

JOS. RAY, M. D., *Cin.*	JAMES HOPPLE, *Cin.*	TH. TAYLOR, *Philadelphia.*
OWEN OWENS, "	THOMAS EMERY, "	T. FANNING, *Tennessee.*
S. S. CLARK, "	N. S. HUBBELL, "	THOS. M. ALLEN, *Missouri.*
WM. P. STRATTON, "	J. GETZERDINER, "	JOHN T. JONES, *Illinois.*
GEORGE TAIT, "	JAMES LESLIE, "	A. CRIHFIELD. *Kentucky.*
GEORGE W. RICE, "	WM. LOCKWOOD, "	S. CHURCH, *Pennsylvania.*
A. TROWBRIDGE, "	GEO. S. JENKINS, "	W. HAYDEN, *Western Reserve, O.*
G. VANAUSDAL, "	JOSEPH FOBES, "	WM. CLARK, *Jackson, Miss.*

FRANCIS D. DUNCAN, *Baltimore.*

The organization of Auxiliary Societies is earnestly requested, wherever there are found or are to be found a few persons, who wish the universal dissemination of the Holy volume. Such Societies are to be represented in the annual meeting in April, 1846, by one or more Directors, and the Board of Managers commend for their adoption the following

CONSTITUTION OF AN AUXILIARY BIBLE SOCIETY.

ARTICLE I. This Society shall be called the Bible Society of auxiliary to the American Christian Bible Society.

ARTICLE II. The object of the Society shall be to promote the circulation of the Holy Scriptures, without note or comment, among all nations.

ARTICLE III. All persons contributing the sum of one dollar each shall be members for one year: and those contributing twenty-five dollars at one time, shall be life-members.

ARTICLE IV. All funds not wanted for circulating the Scriptures within the Society's own limits, shall be paid over annually to the Parent Society, to aid distributions in other parts of the country, and in foreign lands.

ARTICLE V. The officers of the Society shall consist of a President, Vice-President, Secretary, Treasurer, Solicitor, and an Executive Committee of Five.

ARTICLE VI. The duties of these officers shall be the same as of like officers in similar Societies, except the Solicitor, who, in addition to the usual duties of a Solicitor, shall be requested to select sub-Solicitors in each School district in their fields, which sub-Solicitors may be Local Distributors; to receive what they collect, and pay to the Treasurer of the Society; and also, through them,

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to collect information of the extent to which the population around are destitute of the Word of God, and report to the Secretary of this Society.

ARTICLE VII. It shall be the duty of this committee to meet frequently on adjournment or on call of the chairman; to keep a good supply of books on hand; to appoint local distributors; to see that collections in some way are made annually in every congregation; and that all funds are forwarded early to the Parent Society, with a statement as to the portion designed for the payment of books; and that as a free donation.

ARTICLE VIII. The management of the Society shall be entrusted to the Executive Committee and Officers, five of whom shall constitute a quorum; they shall appoint their own chairman, and make their own by-laws.

ARTICLE IX. There shall be a general meeting of the Society on of March, of each year, when a full report of their doings shall be presented by the committee, (a copy of which shall be furnished to the Parent Society,) and when a new election of officers and committee shall take place. Should the Society fail of an annual meeting. the same officers and committee shall be continued until an election does occur.

☞For the present, applications, accompanied with the cash, for Bibles and Testaments, and transmissions of donations, should be made to the President or Corresponding Secretary.

Infidelity and Ecclesiastical Traditions.—It is said of Frederick William, the father of Frederick the Great, that he despised literature—hated Infidels, Papists, and metaphysicians, and did not very well understand in what they differed from each other! Had he lived to this day, it would not have required a hatred of literature to arrive at such a conclusion. Infidels boldly deny the authority and inspiration of the authors of the Bible; Catholics, and many Protestants, make many of their facts and commands void by their traditions; and metaphysicians, especially those of Germany, bring it down to a transcendental idea! Or, the first attempts to show the absurdity of all religion—the second makes religion absurd by the doctrines and names of a venerated antiquity—and the third makes the narratives of Matthew, Mark, Luke and John, a record of myths, allegories and oriental imagery. Where is the difference? J. B. F.

Graysville, Ky., Feb. 18, 1845.

Cæderon in one of his Comedies says, 'that a man who has never seen the sun, cannot be blamed for thinking that no glory can excel that of the moon.—A man who has seen neither moon nor sun, cannot be blamed for talking of the unrivalled brightness of the morning star.' So a man who has never seen a Bible, I would think, may be pardoned for worshipping dumb Nature. And a man who has never seen the Bible or Nature, but who, beast-like, has had his eyes always between his feet, may not be blamed for worshipping a crocodile. But how a man who has had his intellect strengthened by the great truths of the Christian Lawgiver, and whose eyes have been opened to behold the beauties and harmony of the universe, with all its traces of wisdom, power and divinity, can be the slave of dreams and visions; can submit to the contracting systems of metaphysical schoolmen, who in the pride of their folly have sought to bind chains upon the human understanding, I cannot discover. Superstitious they may claim to be, but religious they certainly are not. "He that hath a dream, let him tell a dream; but he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." J. B. F.

Graysville, Ky, Feb. 18, 1845.

ERRATA.—On page 54, 13th line from bottom, for *paternal*, read *fraternal.*

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QUESTIONS.

Bro. C. G. asks, 1st, Had the impotent man faith? If so, what faith was it that healed him?

ANSWER. Peter said to the impotent man, "In the name of Jesus of Nazareth, rise up and walk." Acts 3: 6. Again he says, verse 16, "And his name, through faith in his name, hath made this man strong, whom ye see and know; yea the faith which is by him, hath given him this perfect soundness in the presence of you all."

If the afflicted man had not a knowledge of Jesus of Nazareth before, Peter communicated to him the information by the declaration, "Rise and walk, in the name of Jesus," and therefore, he must have had confidence in the name of Christ, and by this faith he was healed. This is also confirmed by verse 16.

2. "And of the rest durst no man join himself to them." (Acts 5: 13.) What them?" "Or to whom does them refer?"

ANSWER. The general supposition is, that the "them" referred to the disciples who "had all things common;" but this is contrary to the express declaration of believers being added to the Lord; for when added to the Lord, they all joined the disciples. To comprehend the passage, we must examine the structure of the language. Luke says in the 12th verse: "And by the hands of the Apostles, were many signs and wonders wrought among the people, (and they were all with one accord in Solomon's porch.) 13. And of the rest durst no man join himself to them, but the people magnified them." The plain idea is, the Apostles wrought signs amongst the people, the Apostles were in Solomon's porch, and of the rest (that is, of the disciples) durst no man join himself to them, (the Apostles, that is, as wonder workers;) but the people magnified them, (the Apostles.) Thus we see there were three distinct classes,—1st, the Apostles, who worked the miracles; 2dly, the rest of the disciples, who presumed not to engage with the Apostles in the performance of wonders; and 3dly, the people amongst whom the miracles were wrought, and by whom the Apostles were glorified, by thus making believers for the Lord. This is my understanding of the whole passage.

Brother J. M. Hackworth, of Alabama, propounds the following queries:

1. Has any man since the completion of the Gospel, *received* the Holy Spirit?

2d. If so, for what purpose did he receive it?

3d. Did not the spirit accomplish the very and only work for which God sent it?

4th. Then, are we to expect to receive the spirit into OUR spirits? or shall we just expect to have our spirits changed, by God's spirit reduced to sensible words.

ANSWER. If by the "reception of the Holy Spirit" Bro. H. intends to convey the idea that *revelations* were always given to those who had the Spirit, I could not conclude, with the light before me, that any man since the Apostles' time, has received the Spirit. But if it be true, that the Spirit's mission was not intended merely as a revealer of secrets, but also as a comforter to the heart, the conclusion, that all Christians now receive the Spirit, is evident.—To be sure, it is through the promises the Spirit comforts; yet the promises are not the Spirit. Through my words I communicate my spirit to my associates, and God kindly imparts his Spirit to his servants, through his precious word.

I think Bro. H. understands me, and if so, I shall be satisfied, as I wish not argumentation, but barely to present what I consider the teaching of the New Covenant, on a very important point. T. F.

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For the Christian Review.

METHODISTIC SKETCHES.

SYCAMORE, DAVIDSON COUNTY, TENN., FEBRUARY 15TH, 1845.

DEAR BROTHER FANNING:—When we look abroad upon the condition of man, may we not with propriety, take up the language of the weeping Jeremiah, and exclaim—Oh that my head were waters, and my eyes a fountan of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongue like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord.

These reflections have been caused by a scene that I witnessed on Sunday last. In the forenoon, I had heard a very excellent practical discourse on Christian duties, from the 4th chapter of Thessalonians, by our very excellent brother, J. D. Darrow, and after commemorating the death of our divine Lord and Master, and rejoicing with the disciples, I concluded to go to a Methodist meeting at 3 o'clock P. M., about one mile distant. Mr. F...., the preacher, was an entire stranger to me, and I confess, at first sight, I was prepossessed in his favor—he was a young man of pleasing and intelligent countenance, and if there be truth in Phrenology, he certainly is very benevolent. His demeanor was altogether that of a gentleman. After the song,

Wash me, Oh Lord! and make me clean," &c.,

he proceeded to pray. In his prayer, he was as consistent as Methodists generally are—he prayed the Lord to give him burning words, and that they might fall upon the hearers with a prophet's fire—that all might feel the burning—blazing influence of the Holy Spirit, ere the meeting closed.

Then came the text. 1st Samuel, 12th chapter, 23th and 24th verses—Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.

He proceeded to describe Samuel's dedication to the Lord—the sin of Eli's sons—the death of Eli—the anointing of Saul king, his battle with Nahash, and the renewing of the kingdom at Gilgal. Then he attempted to teach the people the good and the right way—he first premised, that they all knew the meaning of the word way—but illustrated by the many different ways leading across the country—then described all about the six cities of refuge that was appointed for those who had committed murder to flee to—and the ways that led to those cities were called highways—the bad places were bridged over, and at every crossing large signboards were set up, pointing to the city, with large characters inscribed on them, Refuge! Refuge!! Refuge!!! He said that Isaiah had spoken of this way as being so plain that the wayfaring, though fools, should not err therein—that it was a way of holiness—no Lion should be there, and the unclean should not pass over it—but the redeemed of the Lord should walk there.

Now, only think, that the way for murderers to escape from justice, was the way of holiness—that the unclean should not pass over it. He then abruptly left the text, and commenced preaching to mothers about their babes in Heav-

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en—and finally, described the scene of friends meeting in Heaven—that they would link hands—lock wings and fly around the throne of God. He then called on Mr. S., an old veteran of the Methodist army, of nearly forty years service, to pray. He began by thanking God that he had felt the burning influence of the Holy Spirit in his heart, while sitting under the sound of the gospel of Jesus Christ—when not a word of gospel truth had been preached. After sundry vehement petitions for the revival of religion in that particular place, he called on the Lord to answer his prayer by fire before they arose from their knees—but like the prophets of Baal, his God refused to answer—peradventure he was on a journey, or asleep, as no fire came. Now, brother Fanning, can people believe the scriptures, and yet pursue such a coarse? (No, sir. Ed.)

This kind of preaching may do the votaries of sectarianism, but the people of the world here, that is the nonprofessors, are too well informed in the gospel to believe one word of it. I hope, if Mr. F. or Mr. S. should see this, they may profit by it, and when next they preach in this neighborhood, that they will confine themselves to the Gospel.

Yours in the one hope, J. C. NOWLIN.

For the Christian Review.

LAW OF FORGIVENESS.

One of the capital errors of this age, in my judgment, is, that the Lord has given no definite rule or positive law for the pardon of sins in the New Testament. On this supposition, all parties take the liberty to establish a rule of pardon of their own, to which they appeal as evidence that their sins are forgiven; and in order that the whole ground may be covered in this indefinite assumption, they resolve it all into the sovereignty or power of God—alleging that he "works when, where and how he pleases;" and then in religious excitements, every feeling, impulse or ecstacy is said to be the working of the Lord, and is of course, the evidence of pardon of sins.

Now, I affirm, that if the Lord has given no definite or positive law for the pardon of sins, no man living can prove his sins are pardoned; for if there be no fixed rule, no positive law, to what kind of evidence can he appeal, but to human testimony, which in this case is no evidence at all.

If there be no definite rule or law in the case, then any way is right and every way is right, and there is no such thing as a right way, or a wrong way.—The Hindoo can prove his pardon as easily as the Mexican, and the Mexican as easily as any Protestant sect, and one sect of Protestants as easily as another. Now, a rule so indefinite and universal as to prove every thing and every way right, proves nothing; so we are left without any evidence.

But if the Lord has given a positive law for the pardon of sins, can any man living *prove he is pardoned*, that has not complied literally with the law of pardon? I ask this question, because I fear there are many who are laying claim to pardon that have no lawful or equitable right thereto. They never have obeyed the law of pardon, and cannot appeal to it as evidence of forgiveness.

In my next, I will examine some of the most plausible reasons I have heard from those who have not obeyed the law (but think they have,) for their neglect, and if I have room, state the law, or prove there is a law of pardon, and the assurance of those who obey it. J. C. ANDERSON.

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ORIGIN OF THE CHURCH OF CHRIST, &c.

Bro. Fanning:—I am glad to see, in your January No., that you have noticed Mr. R. Richardson's account of the *Christian* Church, and very properly spurned the idea of it commencing its existence on *Brush Run*, in the year of Grace 1810, under the fostering care of Bro. *Thomas Campbell*. I had always thought, that the *Locus inquo* was *Jerusalem*, and the true date 10 days after the ascension of Christ! But perhaps Bro. Richardson did not mean as he wrote, or did not intend it should have that bearing. His eye was (it may be) fixed on another object—to place a *feather* in the cap of Bro. T. Campbell, and make him the first "*ripe fruit*"—the first who burst the chains of sectarian bondage, threw away creeds and confessions, and laid hold of the Testament in its place: and so "wist not what he said."

But if such was his aim, history will hardly permit him to effect it. Brother *Stone*, and his associates in Kentucky, were the first who denounced *man*-made *creeds*, and planted themselves on the *word alone;* shaking to the centre, at the same time, some of those *Calvinistic* Dogmas from which the Reformers of the *Bethany School* have never yet got free! But this is a light matter, who quit *Babylon first*, if Babylon *has* been *quit*, and we *have* returned to Jerusalem.—But is that the fact? In a doctrinal point of view, I think not. Those who can say we ("the Disciples,") with regard to the Divine Being, hold no sentiments incongruous with those of the parties who call themselves Evangelical, can hardly have got far from *Babylon*, if by that term we mean the *Sectarian World;* nor much nearer *Jerusalem*, than they were in 1809—they are still at Brush Run!

I agree with you, where you say they (the Evangelical so self-styled) worship a "mysterious and unknown God." But do I understand you, where you say, you have determined to call this subject up? Are you determined to show that the *views* of the Christian Church, as it regards the *Divine* Being, are far from being "congruous" with those of the sects who call themselves Evangelical? Will you *dare* to do this? If so, how? Will you say with *Paul*, while "with *us*, there is but *one* God and father of all, and one Lord Jesus Christ;" they have "gods many"—in effect, as many as three,—and prove it by showing that their views of the Father, Son and Holy Spirit, are quite distinct, as it relates to those names or persons? That they view the *Father* as stern and exacting, and therefore dread him; the Son, as loving and kind, and therefore they love him as a Savior, that shields them from the wrath of the former; and the Holy Spirit as an agent of the *Father* and the *Son*, and therefore they have no feeling for him, only a desire for his aid—not praying *to* him, but *for* him?—Thus showing that, in effect, those three *persons* are three *Gods* to them! seeing that their affections and feelings (which are the only true worship) are as different towards each, as they would be were they in fact distinct Divinities! Should you do this, you would show, I think, some lack of congruity.

Again: We who claim to be of the *Christian* Church, in this part of the country, hold as the Scriptures teach: that in the *last day*, all men will be judged according to their works; that God will then, by Jesus Christ, render unto every man as his works "shall be:" and not as the *parties* who call themselves Evangelical hold, according to the works or righteousness of another.—In this there is little congruity.

Furthermore, in *regard* to our views of the *Divine Being:* we believe, that the Gospel "is the power of God unto salvation," and the only power he *uses* in the conversion of sinners; and that he does not, since the cessation of miracles, superadd any power by direct action of his Holy Spirit. But the said sects do. They affirm, that every true conversion, is by the direct action of the Holy Spirit, superadded to the *word?* These are very different views!

Many more instances might be adduced, to show that "our *views* with regard to the Divine Being," both with respect to his character and his dealings with the children of men, are very different from those of the sects. Indeed, in your own language, almost *toto celo*. But I only state these as hints, should you take up the subject, which I hope you will, and that soon.

You say, you feel mortified that it should be said, and that by a brother, you are a member of a sect, not known before 1810! Well, I don't like it. But history will give a date to that great event, when the *Disciples* or *Christians* of

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the present day left the sects, and took, or tried to take, their stand on *Apostolic* ground. Nothing can prevent that; and whether that date be 1810 or 1808, or whether it was begun by *Campbell*, at *Brush Run*, or *Stone*, at *Cane Ridge*, or by some one else, at some other place, is a small matter to *them*, and less to us. But that it should be stated, that in all the most important points we agree with the sects, is mortifying indeed! That we should have borne so much slander and abuse from those with whom, according to the brother, we differ so little, seems strange—yes, passing strange! It makes all the noise of the present reformation appear a real *wind-mill* matter. A more jumping off from the self-styled *Orthodox* sects; while we are (substantially) as *Orthodox* as they!

However, Brother Fanning, if this is so, we cannot help it! And in truth, I begin to fear, that many of the leading Brethren are, in doctrine, closely approximating to the sects; while many of our members, nay, oven whole congregations, in practice, resemble the *old side* Baptists very much. Where are some of our greatest leaders, as it relates to the doctrine of imputed righteousness? Close by the Evangelicals, I fear. And where are they, as to the influence of the Spirit? Do you know, brother? Do they hold that the Gospel is the words of the Spirit, and the mind of the Spirit; and that further than this power and suasion of the word, in the conversion of the sinner, or the walk of the Christian, the Spirit acteth not? Or do they hold, the Spirit works with the word; and by superadded action, makes it available to convert the sinner, and enable the Christian to live a holy life? If the last idea is theirs, then truly there is little difference between them and the sects! None worth a moments contention! For the sects hold, that the Spirit makes use of the *word*, in the conversion of every sinner who has the opportunity to read and hear it. True, they go further, and maintain that the Spirit converts many infants and heathens, without the word. But what is that to any of us who preach the Gospel, or to whom it is preached? Is it not perfectly *ultra*, when the debate is about the power of the Gospel, and how it should be preached, to inquire into God's dealings with those who never heard it, or understood it? Surely it is: out of the case altogether! None denies, but that God could by his divine *energy*, or action, by the *word* or without the *word*, convert or change all souls instanter; for "all souls are his." But will he do it?—that is the question. Will he—does he superadd a miracle—that is, the direct *action* of the Spirit, to the motives contained in the Gospel, in the conversion of the sinner? The *Evangelicals* say he does; and those who do not deny it, are certainly very *congruous* with them on the work of the Spirit, in every useful point of view.

In conclusion I must say, if I believed the *action* of the Spirit was given to immersed *believers*, to enable them to live holy livos, I would (and far before) believe that that *action* of the Spirit was superadded to the word, to enable the sinner to believe it; and still further before, that said direct action of the Spirit was given to the heathen and infant! Because, the unbeliever has more need of that superadded action than the believer; and the heathen or infant more than the *sinner*, who has the word and might obey it. But I must stop, for I fear you will not give the above a place in the *C. Review*, which I wish you to do. Yours in Christian bonds, M. R.

In the above, are many good suggestions, and also some things which look a little speculative. The author, however, is much devoted to the Christian religion, is seeking no honor from man, as I have good evidence to believe, and therefore he must intend his views to have a practical bearing. Although I have conducted the Review more than a year, I have rarely ventured on disputed territory; still prospects seem to indicate, that I shall live to write many years yet, and it is my determination, if spared, to sift many subjects which have not been fully set forth. Though I wish not to promise too much, lest I might not reach expectations. T. F.

W. H. MUSE.

"The Baptist" of December 21st, speaks of Brother Wm. H. Muse of Columbus, Miss., in the following language, "A letter from a friend in Mississippi,

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dated December 6th, speaks of this gentleman as follows:—Mr. Muse, Sunday before last, publicly joined the Campbellites in Columbus, on which occasion he said in a speech, that *no man that believed that Christ was God could be saved.*" Who the writer is, the editor saith not, nor is it necessary to know, in as much as, by giving it editorially he has *underwritten* for its validity. If Bro. Muse has been so imprudent as to make use of such expression, he has much need to rid himself of sectarian dogmatism, for which we have no use in the Christian churches. If he did say as above stated, the ruling elders should have rebuked him on the spot; for teachers in the Church of Christ have no authority to travel out of the teachings found in the word of God; and that word has no where said "*that* no man *that* believed *that* Christ was God could be saved."

But is it not possible that the letter writer may have been mistaken? These baptist letter writers are sorely prejudiced against some kind of fantastic imagination of their own forming, which they have named "*Campbellism*," and it is a fact well attested, that we are frequently led astray by imagination, prejudice, and sometimes through dread and other affections of the mind. But even if the "Rev. W. H. Muse," after having been solemnly set apart to the ministry of the baptist doctrine, and taught by the Baptist "ordaining Presbytery," has been guilty of a departure from the pure doctrines once delivered to the saints, who is in fault for his wrong instruction, Baptistism or what the letter writer calls "Campbellism?" It appears that the offensive remarks were made on the same day that he joined the "Campbellites." Well, he would naturally teach the doctrine learned in the school from which he last came, and it will behoove the brethren in Columbus to teach "him the way of the Lord more perfectly;" for he seems to have been instructed after "John's Baptism."

But, poor Mr. Muse, what will become of him now? The ordaining presbytery have, in the most solemn manner, withdrawn their names from the document given him on his ordination. Will this seclude him from the kingdom? O, how cruel! how hard-hearted is man! When the Son of the living God condescended to come to earth, to save erring man; man, *erring man*, will condemn, and, so far as in his power, blast the fair fame of his fellow-man, because he cannot, in every thing, see with his neighbors' glasses. O, when will men imbibe the spirit of Him who prayed, even for his murderers, "FATHER FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO." A CHRISTIAN.

WHY HAVE WE SO MUCH PREACHING, OR *PRO*-CLAIMING, OR *DE*-CLAIMING AND SO LITTLE OBEDIENCE TO THE TRUTH?

Is it because the truth has not as much efficacy as it had in early days? Is it because the mental powers of the present generation are more opake, less susceptible of the light of divine truth? Or is it because the preachers, *pro*-claimers, or *de*-claimers have departed from the piety and simplicity of the gospel standard? That there is, at this time a complaint, a general, a well grounded complaint of coldness and formality among all professing Christians, is but too true; and many perhaps, while they mourn over this state of things, are ready to draw some consolation from the supposition that Christianity, to some extent, resembles the seasons of the year;—that it has its spring or planting season,—its summer, or foliating season,—its autumn, or fruitful season;—and its winter, or refrigerating season. Thus they comfort themselves in their *apathy*, by reflecting or *hoping* that the winter will soon be past, and that the buds of

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Godliness will begin to unfold with the unfolding of the buds of nature. These notions are all fallacious. The evil lies not in one, nor in all of them. Our Gospel frigidity is produced by our distrust in God, and a want of conformity to the divine law. Religionists have imbibed too much of the spirit of the world. Our church going community can, many of them, sit under the sound of the proclaimer's voice and calculate the profit and loss of their weekly business,—compute their cent per cent., the income of their rents,—their prospects for the ensuing week,—the net returns of the last shipment, &c., while they imagine themselves discharging their duty to God, simply from their having attended the house of worship. Another great cause of the present barrenness in religion, is a want of family devotion, a neglect of family prayer. Many there are who entirely neglect this important duty, unless some pious neighbor or acquaintance, or some preacher or proclaimer happen to visit them. On these occasions, indeed, the good book is brought forth, but the awkwardness with which the duties are performed betrays, to a close observer, an habitual neglect. Our barrenness of zeal, our coldness and formality, are not to be charged to God's account, nor to the *season*, but to our own want of conformity to the requirements of the law of God. The slightest cold or other indisposition, or the call of a neighbor or acquaintance, is, with too many, a sufficient apology for neglecting their attendance on the divine ordinances, and an excuse for the desecretion of the day which should be devoted to the acquisition of Heavenly knowledge, and to the duties of the house of God. That we have many noble exceptions we are glad to admit; yea, would to God that every professor of religion were an exception! But, while we breathe this aspiration to heaven, we are but too conscious that there must be a great amendment ere it shall be fully answered. Reader, how is it with thee? Put in thy plea. Art thou guilty, or not guilty? Must we say to thee as Nathan said to David: "Thou art the man"? Art thou innocent? Thank God for it. Art thou guilty? Oh! amend thy ways, and "do thy first works," so shall sin not prove thy ruin.

H. T. N. BENEDICT.

For the Christian Review.

Is there *precept* or *precedent* in the word of God to warrant the use of LEAVENED BREAD, in the Lord's supper?

This query may, to some professors, seem of little importance; and so does the query, "whether pouring, sprinkling, or immersion, is baptism?" but to one who is inquiring after *all* "the truth as it is in Christ," the Bible contains no "NON-ESSENTIALS." Proceed we then to examine the word on this subject. In 1st Cornith., 11th chap. 23 ver., Paul says: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread."

Again by reference to Matthew, 27 ch. 17—29 verses inclusive;—also to Mark 14 chap. 12-25 verses inclusive;—also to Luke 22 chap. 7 20 verses, we find that the supper was instituted at the "passover" or feast of "unleavened bread."

Again, by reference to Exodus 12; 15, 18, 19, 20, we have the positive command of Jehovah as given by Moses to the Israelites, reading as follows, "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

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"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." "Seven days shall there no leaven be found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land." "Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread."

From the preceding questions it must appear evident, that the loaf broken *must have been* an "UNLEAVENED LOAF," and the phraseology, "For as often as ye eat *this bread*," seems clearly to indicate that the bread should be of the same character. Hence the writer is led to the conclusion that persons breaking a *leavened loaf* do no more celebrate the Lord's supper according to its original constitution, than do those perform baptism according to its original constitution, who pour upon or sprinkle the subject. Should any think the "*leavened loaf*" a "NON-ESSENTIAL" I would ask him if he would consider the *vinegar* of wine a proper substitute for the wine itself. To this, every one would respond in the negative; yet it would be nearer the original institution of the cup, than is the leavened loaf to that for which it is substituted. Brethren, let us banish the leavened loaf from the table of our Lord and Master. "Know ye not that a little leaven leaveneth the whole lump?" "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrified for us. Therefore let us keep the feast, not with old LEAVEN, neither with the leaven of malice and wickedness, but with the UNLEAVENED bread of sincerity and truth."

HORACE T. N. BENEDICT.

IS THE USE OF TOBACCO IN ANY WAY CONSISTENT WITH A PROFESSION OF CHRISTIANITY?

Christianity, in all its maxims, in all its precepts, and in most of its inculcated practices, stands in direct opposition to the maxims, precepts and practices of a corrupt world. Its teachings are: "Be not *conformed* to this world, but *be* ye *transformed*, by the renewing of your minds;" and such was the strenuous conformity of the Apostle Paul to its dictates, that we hear him say: "If meat make my brother to offend, I will eat no flesh while the world standeth, *lest I* make my brother to offend." Here we find one who understood the genius and design of the Gospel, ready to sacrifice even his favorite food, that which was necessary to the sustenance and well being of his body, to the *weakness* of *his* brother; how much more, then, would he have sacrificed to the health and enjoyment of one who was a sincere lover of the Redeemer! Were there *any advantage* to be derived from the use of tobacco;—did it strengthen the body or the mind;—were it advantageous either to mental or to muscular exertion; there might be some excuse for the tenacity, the constancy with which professors cling to this nauseous practice. But no intelligent physician will hazard his reputation on the assertion, that a constant use of Tobacco ever has benefitted or ever can benefit the constitution of any man. On the other hand, he is bound to admit, that it drains off a large portion of the secretions of the salival glands, which were designed by the Creator to be forced into action by mastication, and, commingling with the aliment, to assist in deglutition and digestion. Or, if the tobacco monger be one of the description who swallows the rich juices of his quid, or the odoriferous inhalations of his pipe or cigar, he escapes none of the before named evils; for he commingles an irritating poison with the salival secretions, which produces an irritation of the esophagus, that can only be allayed by large libations of water, tea, coffee, or some other diluent.

Tobacco, therefore, as a beverage, is of no benefit to any person. But to some it is a great evil. A young man in Nashville, on the 10th instant, was seized with severe epilepsy, produced by smoking tobacco. A lady and Christian, residing

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near Palestine, Ill., faints immediately on inhaling tobacco smoke. Many persons, among whom is the writer of this article, suffer severe paroxysms of coughing, and sometimes a discharge of blood from the lungs, from inhaling tobacco smoke. So great has the evil become among us, that the citizens of Boston have petitioned the common council of that city to pass an ordinance to prohibit smoking in all streets, alleys, public walks, and public places of resort. In view all of these facts, and many more which might be adduced, we ask again, in all affection, Is the use of tobacco as a beverage, a practice in accordance with the spirit of Christianity? Many there are who are ready to cry out against fine clothing, fine equipage, and other conformities to the world, who hold on with a living tenacity to this most loathsome practice. This ought they to *quit*, and not leave the other *undone*.

Were the money which is expended by Christians for tobacco, applied to the spread of the Gospel, it would greatly assist in evangelizing the world.—How, then, as stewards of our Master's goods, shall we be able to account for this enormous waste? HORACE T. N. BENEDICT.

APOLOGY.

MESSRS. CAMERON & FALL:—To you, as publishers of the Christian Review, and to the Editors of your useful paper, permit me to apologize for the *seeming* forwardness manifested by the *number* and *brevity* of my fugitive communications.

Having been solicited, by the senior Editor, our beloved brother T. Fanning, to contribute to the columns of the Review, as opportunity might serve, and desirous to do good as the Lord may give ability, I have done as you *see*.

Being greatly hindered from the proclamation of the gospel by a necessity to labor in my avocation for a daily support, never having received, to exceed five dollars per annum, to aid me in this most desirable object, I the more cheerfully accept the offer to contribute my *mite* through the press.

For the brevity of my contributions, my apology is, I am desirous that they should do good;—to do good, they must be read; but experience has long since taught me, that *lengthy communications, however important, are perused only by the few*. May you be abundantly blessed in your labor of love.

HORACE T. N. BENEDICT.

BRO. FANNING—DEAR SIR:—There are several typographical errors in the Nos. published over my name in the December No. of the C. Review. Page 281, 4th line from bottom, "*Land and money, &c.*" should have been instead of *loud and merry*. Page 282. 4th line from top, *accept* should be instead of "except." Same page, 8th line, *the law* instead of "the love," &c. Page 283, next to the last line in the first paragraph *Brother* should be instead of "*Mother*" These mistakes change what was really intended to be conveyed. My manuscript is not easily read, or even made out, so that I have no right, or even inclination to complain. But the Nos. in question had been copied by a young man who writes a good hand. Yours in hope, W. W. STEVENSON.

BROTHER FANNING.—The thirst for religious knowledge seems to be increasing in our vicinity, and I think it probable your subscription list will be increased several from this neighborhood during the year.

After several fruitless attempts to get the brethren to meet on every Lord's day, we have at last succeeded. The prospects of much good, from such a course, are, I think, flattering. May our heavenly Father bless our efforts.

Yours in hope, S. W. OWEN.

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MISREPRESENTATIONS.

RUSSELLVILLE, KY., March 6th, 1845.

BRO. FANNING—*Dear Sir:* On last Lord's day, I embraced an opportunity of atttending at the Methodist Church in this place, and had the happiness of hearing a gentleman deliver a discourse upon the subject of Christianity, (who I was informed was the Rev. Mr. McFerrin of Nashville, Tennessee.) I was at the trouble of writing a few notes on the discourse, and I took notice of one assertion that rather surprised me. It was, that he had seen a periodical which was published in Nashville, in which it was said that the people about Russellville were *all heathens*—owing to their being so much under the influence of certain Teachers. The speaker then expressed much joy in finding that they were not such people as they had been represented to be, &c. Having noticed much of the manœuvering of Politicians the last year, I could but be reminded of them. I have said, that I was surprised at this assertion, and the reason was, that I thought it must be clear to the audience, as to who the speaker intended should be understood to be the enemy, and against whom he was that day firing his mustard seed, and being a reader of your paper and not having seen it, I felt much astonished. Fortunately, however, I met with the Rev. Mr. Stephenson, the presiding Elder in this region of country, the next day, and being addressed by him upon the subject of my notes taken the day before, I had an opportunity of asking him who Edited the paper that was referred to the day before by Mr. McFerrin; he informed me that it was Mr. Fanning, and drew from his hat a copy of your Notes on a Tour No. 1, in which you made some remarks about the people of this place. Not finding it there said, however, (as I understand it) that the people of Russellville are all Heathens, and being unwilling to come to the conclusion that the *Preacher* willingly misrepresented you, I have thought you were perhaps, publishing some other periodical besides the one that you send to Mrs. E. A. Ritter, viz: the Christian Review; if so, please be so good as to send it to me, or at least the back numbers, if in it you have said that the people of Russellville were all Heathens—or the number that contains that assertion; as there is some dispute about that matter, I wish to be able to present the whole truth. I am happy to be able to state to you that I think that the little Congregation in this place, are determined to be found trying to discharge their various duties as Disciples of the meek and lowly Jesus. Please excuse me for the length of my epistle, as I did not design to say half so much, and remember me yours in hope of eternal life. B. C. RITTER.

BROTHER RITTER, is informed that I am connected with no paper but the "Christian Review." As to the Editor's charge, that I should have said "the people of Russellville, Ky. are all heathens," I feel but little concern. Those who will take the trouble to examine for themselves, will see the accusation is false, and those who are disposed to take his word, could not be convinced of their error though one should arise from the dead. I do not know that I blame Mr. Mc. a great deal; for I doubt whether it is in his power to say a good thing of a Disciple of Christ, or fairly represent one, were he to do his best.

But I am rather astonished that Bro. R. should think any thing of this.—The charge is not to be compared with one made by a Baptist preacher (Mr. W****) in Moulton, Ala., a short time since. He reported, as I am informed, that T. F. was a notoriously bad man, and that he had been publicly disgraced by an Agricultural Society, for disreputable conduct. When a man is deter-

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mined to lie and slander, he had just as well tell a big story as a little one; and although I award to my friend Mr. Mc. merit in the science of misrepresentation, still, he is not to be compared to Mr. W. in boldness of design, and power of conception in originating mischief, and I hate to charge *lies* on a fellow-creature; and therefore, I must say Mr. W. is mistaken. So is Mr. Mc.

I would suggest, once for all, to my beloved brethren, that I have rarely been disposed to notice the misrepresentations of enemies, and in this instance I have done so, from the advice of two excellent brethren. We can most successfully stop the mouths of gainsayers by holy living. Party zeal blinds the eyes, depraves the heart, blunts moral sensibility, and ruins the soul. T. F.

For the Christian Review.

PROSPECTS IN ALABAMA.

Dear Brother Fanning:—My heart is made to leap with joy, at the energetic movements of the philanthropic, intelligent, persevering T. L. Bissell, of Dallas county, Ala. He has just forwarded to me, for aid, a subscription for the building of a house for primitive worship.

It is to be built on my old battle ground, where the smoke of sectarianism is yet seen, in its feeble curls, wending to oblivious haunts. It is where the *spirit* impressed Elder J. Hartwell to labour for the perpetuity of Baptist traditions, until the spirit changed, and changed his location to the presidential chair of the Theological squadron, in the Howard College, Marion, Perry county, Ala.

There is, at this point, the finest society in the South, and only requires the *concentrating* influence of the old Jerusalem gospel, to make it a fair Eden.

There are a few of the noblest spirits that earth can boast—among whom is the amiable and untiring sister Bissell, consort of T. L. Bissell, and sisters Rieves, Lad, McKinnie, &c. These have battled amid the taunts and howlings of declining human systems, and are yet fighting the good fight of faith, and will, I have no doubt, be crowned with the brightest diadems of the celestial land.

I am informed that Bro. Spears is to be their teacher. Go, go, dear brother, to that land of brightest prospects—there lift high the Gospel banner, and tell them if Charles the First did have his Cromwell, and Cæsar his Brutus, that Jesus Christ has his "Spears," and thousands more, who are not ashamed of the gospel of Christ, for the cogent reason, that it is the power of God unto salvation. You will find there, liberality, and zeal, and refinement. O, who can tell, but that old cotton-growing, political Alabama may yet be saved, and that her ten thousand nominal Christians may become Christ's, and Abraham's seed, and heirs according to the promise! God grant it. Amen and Amen!

February 20th, 1845. In hope, J. A. BUTLER.

The beautiful little town of Marion, in Perry county, Ala., is literally studded with commodious buildings for mental, moral, and religious improvements. It is the Eden of the South. It is the cradle of science, and home of scholars. Among the numerous, rich and magnificent arrangements for public instruction, there is a neat building 30 by 40 feet, built mainly by our energetic, talented, devoted and accomplished brother, A. Graham. Cost of the building, $2,500.

I am informed that General King, though a Baptist, opened his heart and

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purse to the amount of $100 in aid. Well, this only confirms the opinion which I entertained of that gentleman, whilst we both, some twelve years gone, fraternized together in the ecclesiastical courts of Baptist traditions, night and confusion. May we yet worship together in the courts of the Lord God of Israel, being guided by the statute books of Heaven, and not the Baptist formulary. At the completion of the building, I was summoned by brother Graham to aid in a prolonged meeting. But a witness, from heaven, came and notified me that it was inexpedient to leave home at that time. Acts 14: 17. Yes, in black, mountainous bulks, the clouds embodied, and in rushings, roarings, rattlings came the rain. The meeting closed, and Bro. G. thus writes:—"Bro. Butler, our meeting came on, and you came not, but made default. It is therefore adjudged and deemed proper, that a forfeiture be entered against you, and notice issued to you, to come as soon as possible, and show cause why," &c. To which I thus answered:—Bro. Graham, the rains prevented me from again co-operating with one with whom I have so long and ardently labored in the good cause of Messiah's kingdom. For eight years, amid the peltings of a ruthless, remorseless sectarianism, have we struggled together for the furtherance of Christ's cause on earth. And O, nothing afflicts me more, than our wide separations in *time* and *space?* But *Deo. Volente*, I will ere long see you at Marion, and again speak to the many there whom I dearly love, and whom I have often addressed. I pray that no further proceedings be had in the case, "The Disciples' Meeting vs. J. A. B.," until I have time to consult Bro. D. G. Ligon, and arrange my defence.

May I now say to the brotherhood, that the liberal and worthy citizens of my own neighborhood, have recently completed a building 20 feet by 30, for a school and preaching house. Last Lord's day, from the 16th of Matt., I addressed an attentive and orderly audience in it, for the first time. May the mantle of God's benediction be thrown around the just.

In hope of a blissful immortality, J. A. BUTLER.

Columbus, Mi., February 10, 1845.

Bro. Fanning:—Tell the brethren, through the "Review," that the brethren, Graham, Butler, Terry, Lea, Collins and others have agreed to put the talented, devoted, pious, learned young Bro. William Kirkpatrick, of Butler county, Ala., in the field for 1845. He is now on his mission as Evangelist. You would do well to make him your agent. He is worthy and competent, and labors monthly between Columbus, Mi., and Marion, Perry county, Ala.—a distance of 100 miles, and a delightful section of country.

Yours in hope, J. A. B.

THE EVIL EFFECTS OF LAMENTING OVER THE FAULTS OF OUR BRETHREN.

The disposition of lamenting over and complaining of the faults of others, is an evil that may be traced, perhaps, to the common origin of all evils that afflict society. It exhibits itself not unfrequently in the teacher of Christianity, as well as in the taught. Nothing, methinks, is better calculated to destroy the spirit of Christianity, than an indulgence in this disposition. The individual who indulges it, generally draws a contrast between the character of the brother complained of and his own, and if he has not already, he soon will have such a conceited opinion of his own perfections and attainments, that he will

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fall into the snare of misanthropy, in which all despisers of men have fallen.—"He that despises, despises not man, but God, who has given to us his Holy Spirit." We should not offer complaints against brethren, unless we have first offered them to the individuals complained against; for if we do, the imprudence of those to whom we complain may, following our example, give greater currency to it, and it will ultimately reach the ears of those upon whose conduct we have animadverted, and lay a foundation for permanent ill-will and open rupture. Thus the cause of Christ and fraternal affection is greatly scandalized. A man who finds self-complacency in such lamentations, lays his own conduct liable to be narrowly scrutinized, and the slightest departure from the standard of right that he has prescribed for others, is readily marked, which, although he may not discover it, undermines all the influence that he might have held and exerted. A good rule upon this subject is—Before we indulge in complaints or animadversions upon the conduct of others, let us ask the questions—Have I in the spirit of meekness spoken to my brother of his fault? Have I no imperfection equally palpable with his? What is the disposition I am seeking to gratify in thus exposing him? Will it lead either to his reformation or the edification in Christian forbearance of those who hear it? Is it true in every sense of the word, and are there no palliating circumstances? Is there any good that I can effect in advertising the failing of my brother? If such questions were asked, in a large majority of instances, all the tattling condolings which we so often hear, and which produce so much strife and ill-will, would at once be dropped, and the good, and not the evil of society would be secured.

The only instance of complaining of the faults of others which I can imagine is, when we do it to some person who we have reason to suppose will be more likely to succeed in correcting it than we can be. But even then, we should be careful of the spirit in which we relate it, lest we make a wrong impression, and defeat the good object we have in view. By all means, we should not do it with a spirit of self-preference—priding ourselves over the character we speak of; but with the sole object of doing good. It is a good question to ask—Is the fault of which I am about to complain one that I wish corrected for the sake of the character of our religion, for the salvation of the erring brother, and can I ask God to bless my effort? By this course we may be sons of the Most High, for he is kind to the unthankful and to the evil. J. B. F.

DIVINE INTERPOSITION.

Bro. W. B. Randolph, has written a long essay in reference to my "superstitious notions" about the conversion of some of the good people of Alabama, which I would like to publish, if I could conclude the subject debated could be of the least practical utility to the reader. I would simply remark to Bro. R., that I did not say, the angel of God broke my buggy, and turned me back to preach to the citizens of R., but I merely asked the question, if there were not some things in the affair which very much favor the idea of divine interposition. I am aware the scriptures do not inculcate the idea, that God "ordains every thing that comes to pass," as the confession says; but they plainly teach, that the hairs of our head are all numbered;" and from the world's history, it is not unreasonable to conclude, the Almighty sends his special messengers round about his servants. If Bro. R. will tell me the meaning of one verse of scrip-

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ture, I will take it as a favor, and will promise to publish his views, if he do not protract them to too great length. Jesus says, "Their (children's) angels do always behold the face of my Father, who is in heaven." Is the idea here, that children in the days of the Savior, had heavenly messengers, as protectors?—Are we to conclude neither God nor angels has the least *special* regard for any of the human family at this day? I do not wish to inculcate superstition, but I cannot yield the sentiment, that the "eyes of the Lord are over the righteous, and his ears are open to their prayers." T. F.

THE BIBLE MAKES MEN ONE.

Bro. James W., editor of the Christian Messenger, published in London, and Bro. R. H., of Gravelly Spring, in the barrens of Alabama, speak so nearly the same words on the subject of church officers, that all men must admit they have the same teacher. Bro. H. says, "*We have no church officers, owing to the fact that we have none qualified.*" Bro. W., of the "old world," says, with reference to an investigation of the subject with two brethren, "The fact is, we only want men who possess the qualifications, and the authority of the Holy Spirit has decided the office belongs to them, and all the disciples are called upon to submit thereto, with gratitude and joy in the Holy Spirit. Will the brethren endeavor to make themselves *holy*, *intelligent* and *obedient* in all things commanded by the Lord, that they may be qualified for office in the most dignified society on earth, the church of the living God?" These brethren both have the correct view of the subject, and the glorious sentiment must prevail with christians throughout the world. All men governed by the Bible, arrive at the same conclusions. T. F.

THE CHURCH AT SYCAMORE.

Dear Brother Fanning:—In February of last year, you was informed of the order of the Church at Sycamore, number of members, &c. We then numbered 28—had two Elders and one Deacon. We have the same officers now, and 42 members. One excluded and one reclaimed, during the year. We come together on every first day, for prayer, praise, preaching the word, exhortation and breaking the loaf. The members generally are very punctual; they seem to be alive to their duty to God, to each other and to the world—we move on in order, peace and love—opposition to the Gospel has nearly ceased—we generally have large and attentive congregations, mainly young persons, in the vigor and prime of life. O! that Christians would every where do their duty, then would the kingdom of our blessed Jesus soon triumph over every opposition. Yours in hope of eternal life, J. C. NOWLIN.

N. B. Our P. O. Lowe's, Robertson County.

Church at Sycamore, Davidson County, Tenn., Feb. 7th, 1845.

GOOD NEWS.

Bro. S. E. Jones, has been laboring several weeks in Western Kentucky, and W. Tennessee, with very good success. Many of the people are attentive to the preaching of the word, and a good number submitted to the authority of the Savior. In due time, particulars will be given.

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CHRISTIAN REVIEW.

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NOTES OF AN UNPUBLISHED DISCOURSE.

DESIGN OF GOD IN THE RELIGION OF THE BIBLE.

[READ CHAP. III. 1 CORINTHIANS.]

I have always considered it unfortunate that the Epistolary communications of the New Testament should have been divided into chapters and verses. Like all letters addressed to individuals under peculiar circumstances, they can be better understood by their general drift than it is possible for them to be by a consideration of their separated parts. The difficulties growing out of the remoteness of situation of the persons addressed; of the distinction of manners and customs, domestic, political and religious; and of the amount of information obtained through the oral communications of the writers previous to the writing, are greatly augmented by breaking the connection, and separating their sentences from the light of their context. The force and beauty of the composition are greatly destroyed. And as the human body, when separated into parts by the dissecting knife, is made to present a most horrid and disgusting appearance, compared with its organised and symmetrical form, so do these Epistles, when viewed in their detached parts, lose much of their order of arrangement, logical power in design, and ornament and beauty in the adaptation and harmony of all their relative proportions. Although, therefore, I have read the third chapter of this Epistle, I do not wish to view it separated from its connection, but shall presume upon your knowledge of the whole, in presenting a few thoughts drawn from its immediate teaching. The first truth to which we call your attention, may be stated in the form of a proposition. It is plainly taught in the chapter before us, and may also be deduced from the general character of the revelations of the New Testament. I state it more for the sake of illustration than to attempt its proof.

First. The primary design of our Heavenly Father in all the revelations of his will during the various dispensations of his mercy, has been the union of man to his fellow and of men to himself. In other words, he has but one great and primary design, and this is the union of the separated sons of men to each other, and the whole family to himself. They have been separated by sin, and are exposed to an eternal antagonism, and have thus been cut off from all true knowledge, all life and all happiness. The design to unite them to God as the only source of perfection, has gradually developed itself in the previous ages of the world, as the powers of man have been ripened and matured to receive it.

In the patriarchal age, the religion revealed was a family religion. It consisted in the union of all the members of one family in faith and worship, under their natural head, as Teacher, Priest and King over the household.

In the Jewish age, the religion revealed was essentially national. It consisted in the union of individual families in one great national family, with religious services suited only to it. Thus this design was developed: first, by the estab-

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lishment of family government over individuals, who would otherwise have grown up as the brutes, to know their parents only so long as without them they could not sustain their animal life; and when the effect of this government was realised, these families were called together into one family, with a common home, having common interests and common pursuits.

In the Christian age, the design of God is fully developed. It proposes not the union of the descendants of any particular family; nor the union of particular families into a nation, but the union of men out of every family, kindred, tribe and tongue into one great nation of the saved. Go, says its divine founder, into all the world; go teach all nations. To learn the first lesson, it imparts, is to be brought into a new relation to God and man. "He that believeth and is baptized shall be saved"—"Teach them to observe all things whatsoever I have commanded you." To learn the second lesson, is to learn how to continue in that relation whilst we abide in the flesh. The first part of the New Testament, therefore, is devoted to making men Christians. The second part—the whole of the Epistolary communications, are devoted to Christian union; the union of all men brought into this new relation to God, as heirs of his perfections. Not an Epistle in the whole volume, but is devoted to this object. The Epistle to the Romans was written to unite the Jewish and Gentile converts, independent of all national distinctions, in one new body; and to this end every fact and argument in it are devoted. It closes with a most solemn charge to "mark them who cause divisions contrary to the doctrine which you have received from us, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly." The Epistles to the Gallatians and Ephesians have a similar object; and indeed so have all the Epistles. Let any who may doubt set down and read any one of them with this design before his mind, and he will need no proof of our position. He will see a harmony of design and an appositeness in the facts, commands and exhortations, not to be found in any other writings. Is it stated that there is but one God, and one Lord, and one Spirit?—it is that Christians may be united in the worship of that God, in obedience to that Savior, and may all partake of that one spirit. Are the churches commanded to withdraw from a disorderly member? it is that the seed of disaffection may be nipped in the bud. Are they admonished to reject a heretic, schismatic or separatist?—it is because he is perverted, and may pervert others and destroy their unanimity. Are they referred to their former alienation, enmity, jealousy, hatred and malice? (the characteristics of sinful men)—it is that they may appreciate their present fellow-citizenship, friendship, confidence and harmony:—so that not a fact is stated; not a command enforced; not an exhortation, admonition, or advice given, but what have for their object the peace and union, and consequent prosperity and salvation of the body in view. Take these considerations in connection with the prayer of Jesus for the union of all that believe on him through the word of his Apostles, the design of his death and future advent, and you will see at once the object of the Christian institution.

The church at Corinth had fallen into division. They had created individual feelings and interests, and declared themselves for Paul, Apollos and Cephas.—They had thus erred from the truth; and had defeated the very design of Christianity in their own behalf. How forcible, then, is the declaration of my text. "And I, brethren, could not speak unto you as unto spiritual, but as un-

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to carnal, even as unto babes in Christ—you are yet *carnal.* For whereas there is among you envying and contention, are you not *carnal and walk as men?*" As much as to say, you have lost the very object of your profession; you have destroyed the spiritual character of your religion; you cannot be recognised as Disciples of Christ, whilst you are separated as other men, according to your fleshly or carnal dispositions. Instead of our being leaders, we are your servants —ministers through whom you believed. I have planted, Apollos watered, but God made to grow. You are God's husbandry or field, you are God's building. All these allusions carry the force of demonstrations to the proposition stated above, and it would be a trespass upon you to point out their relevancy. May the good Lord assist us to study carefully this design, with reference to our present situation. But

Secondly—How are we to come into this union? Which is equivalent to the enquiry—How do we become Christians? Having so frequently presented a solution of this question, I will not dwell upon its examination to-day. Briefly, by way of illustration and confirmation of what you have heard, let me present the matter as suggested by the Apostolic figure in the text—"you are God's building." Frequently do the Apostles allude to the congregations of the faithful under the figure of a *temple.* 16th verse: "Know you not that you are the temple of God?" "The temple of God is holy, which temple you are." "What agreement hath the temple of God with idols?" "You are a holy temple of the Lord," &c., &c. These allusions would at once carry the mind of a Jew back to a remembrance of the temple of their religious service: and as he had esteemed it the residence of God, through the Holy Schekina, and as a place separated from all uncleanness and worldly profanity, so he would at once be admonished that the church was the residence of the Spirit, and that it should be religiously separated to his service in all holiness and purity, both of flesh and spirit.

It is a remarkable fact in relation to the history of the first temple, that such was the wisdom displayed in its design, by its great Architect, that notwithstanding the immense number and variety of materials of which it was composed, the distance at which its artizans were engaged, and the diversity of talent called into requisition, that when all was ready, it was erected without the noise of hammer or axe, or any iron tool heard in the house. "And the house when it was building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." 1 Kings 6: 7. There is a remarkable similarity in the building up of the Christian church. The materials of the spiritual temple were all previously hewn and polished according to the rule of the great Architect of Heaven and earth, and on the day of Pentecost were brought together into a holy temple in the Lord. The tall cedars of Lebanon, the rough oaks of Tyre, and the unhewn stones of the quarries of Palestine, were all prepared and polished according to the rule given to the artizans by King Solomon. So the sinful men brought together at Jerusalem, were polished and prepared by the wise master-builders of the Christian Age—their excrescenses, their sins were removed according to a rule given to the Apostles with reference to "every creature," (Mark 16: 16.) and by faith in the tried corner-stone laid in Zion, repentance for their former alienation and crimes, and baptism into the authority of the Father, Son and Holy Spirit, they were so

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prepared, and noiselessly they were placed upon the great foundation laid in Zion, as a spiritual temple in which God himself should dwell. "They that gladly received his word were baptized, and the same day were added to them about three thousand souls." Acts 2: 41.

Long before the coming of Christ, it had been said by the Prophet of Israel, that He should be laid in Zion as a chief corner-stone in the Christian temple. Isa. 28: 16. The Messiah came, and having finished his system of teaching preparatory to the establishment of his religion, He was tried in the fiery furnace of suffering and death, was raised up chosen and precious, and placed before the world by those whom our text calls co-workers for God, as the Being in whom whosoever shall believe shall not be confounded. From the day of Pentecost, unto them who believe, he is indeed precious; but to them who be disobedient, the stone which the builders rejected has become the head of the corner, a stone of stumbling and a rock of offence to those who stumble at the word." 1 Pet. 2: 1–10. The following allusions are in point. Matt. 16: 18, 19; Eph. 2: 19–22; 2 Tim. 2: 19–22. From these and parallel passages, we learn that Zion was the place where the building of God was to be raised; that Jesus as a risen Messiah was its foundation; that the Apostles were the wise master-builders; that the rule for preparation was, "He that believeth and is baptized shall be saved;" that the process for preparation, faith in the foundation, reformation of life, (lives of enmity, malevolence and jealousy, became lives of peace, benevolence and unity,) and baptism into Christ for the remission of sins; and that according to the character afterwards maintained, these materials were regarded as living or dead materials; as gold, silver and precious stones, or hay, wood and stubble. We might devote a discourse to these things to profit; but for the present we advance.

Paul, as a wise architect, had laid Jesus Christ as a foundation at Corinth; that church had heard his teaching, and "hearing, believed and were baptized." Acts 18: 6. Others had built upon that foundation: and the materials, instead of being cemented together in the same mind and in the same judgment, were walking in carnality and crime. He would guard against building improper materials upon so firm and enduring a foundation; and if the materials built should prove hay, wood and stubble, they would be burned up in the day of fire, whilst the builder, though himself saved as through a fire, would suffer the loss of his work. This same fire, also, which would consume the ungodly, would tend to purify the purer materials, even as gold, silver and precious stones are separated from their dross by the refining process.

Some have supposed that the loss referred to will be the loss of the false doctrines which may have been ignorantly imbibed. This cannot be, because the loss of all false doctrines would be gain in such a case. A false doctrine is as though it did not exist, when the falsehood is exposed. It no longer retains even an imaginary existence, with those who witness the exposure. In this case, a real loss is spoken of—it is sustained by the *builder;* and all the expressions of the chapter go to show that criminal men—men who have forgotten that they were placed upon the foundation as stones in the temple of our God; who have been carnalized by enmity, jealousy and strife, and will not be cemented by the great Christian principle of love;—that all such are to be burned up. How careful, then, should we be that we come within the grand design of God; that we should loose our individualism and selfishness in the unity

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of purpose and interest of our holy religion; how indispensable that we should keep the unity of the spirit in the bond of peace, being assured that unless cemented to the foundation of God, we perish and shall be ground to powder by that stone which shall fall upon and destroy all governments of human device. Let me consider

Thirdly—The reason and object of the design of God, and the necessity of our being comprehended in it. To the Patriarch of the human race it was said, "In the day that thou eatest thereof thou shalt surely die." Adam disobeyed, and was separated from God. *Death*, as used in the Scriptures frequently, generally signifies separation. Indeed, Death in its common acceptation is a separation of soul and body. We are separated from this life when we die. Man by *sin* has been separated from God and united to the world. The world and all that it contains is doomed to destruction; and hence man in his sins awaits a destruction consequent upon his separatian from God. All men are sinners—all are, therefore, necessarily doomed. The Christian Religion proposes salvation by a union to God, through Jesus Christ our Lord. As He is the source of all correct knowledge; by being united to him we shall know even as we are known. As he is the fountain of all wisdom, in his wisdom we shall be wise. As he is the source of all power, no power in Heaven, Earth or Hell can injure us if united to him. As He is every where present, we should never mourn his absence. And as He lives forever, in His Everlasting Life we shall live.—Thus by our union to Him we are permitted to call him *our God*, and appropriate to our limited and necessitous organization all the perfections of his divinity. [My soul falls prostrate and adores this vast design of God whilst I pen the thought.] This privilege has been granted us through Jesus, who has been constituted Emanuel—God with us—"God manifested in the flesh." Through Him we become *heirs* of God; are made to inherit his power, knowledge, presence and life. By sin we are separated from the source of all life and enjoyment, and by continuing in it, through our union to this world we must die, and die forever. If united to God through Jesus, we live—"we have eternal life abiding in us, and shall not come into condemnation, but have passed from death unto life." Here is wisdom—let him that readeth understand; and he may have a theme for encouraging reflection that may last for life. The kingdom of Christ is not of this world—faith in him gives us a victory over it. The Foundation of the *Living God* is elevated above this world by His resurrection from the dead—cemented to Him, we shall be elevated. Blessed be God!—"Christ has arisen from the dead, and become the first fruits of them that slept."

With these suggestions before you, look again at our text. Let us ask the question—why, Paul, shall we be united to each other and to God? Why discard the human authority of which you speak? Why shall we not glory in man? Hear his answer, and consider it well. It contains a key to all I have said. Properly appreciated, it presents the philosophy, the whole philosophy of Christianity. "All things are yours," says he, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

Do you ask how are they ours? The answer is obvious. Paul and the other Apostles become the servants of every man who will come unto Christ. They allow him to use all their teaching as they would a possession, viz: to minister to his knowledge, his perfection, his happiness. But to every man who rejects

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Christ, they become as so many Lords, and denounce by divine authority all the judgments of Heaven against him. They are slaves to the Christian—lordly masters to the sinner. "For I think that God has set forth us the Apostles last, as it were appointed unto death; for we are made a spectacle to men, to the world and to angels. We are fools for Christ's sake, that you may be wise; weak that you may be strong." Chap. 4: 9, 10.

The world also belongs to the Christian. Do you ask how? In the same manner in which the Apostles belong to him. But you say the disobedient own as much of this world as the redeemed in Christ. 'Tis a mistake—a sad, a melancholy, though an almost universal mistake. The reverse is true. The world owns them. It uses them to heap up its fame, its wealth and its pleasures, and when tired of their service it throws them off, mingles their bodies with its dust, and regards them no more forever. Not so with the Christian. I speak not of the hypocrite or the deceived man. The Christian uses this world as a slave is used to minister to the necessities of his owner and with it to purchase bags that wax not old—a treasure eternal in the heavens. His religion consists not in accumulating wealth or honor for selfish purposes; but for the purpose of using however much of it is entrusted to him

To dry the widow's tear and hush the orphan's wail;

in a word, to prepare for another world—a world that passes not away. *And Life, also, is his.* The sinner lives it is true; but alas! he is dead while he liveth. He is separated from peace and joy and soon by death will be separated from all which he deceives himself to believe is happiness. He is the slave of life and is used for its lusts, its enmity, its pride. Life is the servant of the Christian, and is used by him with reference to that which is Eternal life in Jesus Christ, our Lord. *But Death, also, is his.* Ah! yes; the good man dies; but not as a criminal beneath the stroke of an unrelenting executioner. Death comes to him as a servant and opens the palace of his Father and his God.—But as the sinful man is a slave to the world and life, so is he also of death. He is clasped unwillingly in his withering embrace. Gladly would he release the cold and dreadful grasp; but he cannot. He has expended his power in the service of the world and of a separated or sinful life; and now he struggles, he rages; but he vents his rage in ruin. These, reader, are simple truths and I have sought to state them in great simplicity, knowing that they express so much that is known and felt by all men. The reason then, and the necessity of the design of God is found in the wants, the unrequited wants of man; and the motive to come within that design is that all things may be ours, we Christ's as Christ is God's.

Look off, then O ye worldlings from the weaknesses which have caused you to identify your gratification and happiness, in the costly equipage and mansion, the banquets and the fame of the vanities of this life. A day is rapidly advancing in which you will grow indifferent to the signs of pomp and the baubles of taste,—when the bland winds of praise and adulation will pass listlessly by your ear, and when all the gay pleasures which your foibles have created, shall delight you no more forever. Why, then, resist that design which promises to you life and immortality? Can you believe the dark doctrine which teaches that man is dust, and that all things are covered over by the grave? That man was created and placed in this beautiful world to give the most wearisome labor to

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trifles and to expend his wonderful existence in the gay pageantry of nothing? You cannot, you would not believe it. Surrender yourselves, then to a nobler philanthropy. Look to the proofs of man's immortality. Look once more at the word of our Father and God: Seek no longer to baffle but acknowledge the truth: Bow down before the loveliness of virtue, of Christianity, and adopt the most rational and comforting of all creeds, and you may pass through scenes of wrath and passion; you may witness the legalised folly of men and nations; see their madness and their laughter, but your faith will give you a weapon wherewith to triumph over all these in the prospect of a world where the errors, the weakness, the pride, and the vanity of this are unknown.

April 7th, 1845. J. B. F.

TEMPERANCE SOCIETIES.

SCOTTVILLE, KY., MARCH 17TH, 1845.

BRO. FANNING:—In reading the "Review" of the present month, I find on the first part, an article written by yourself, upon "Temperance and Temperance Societies," at which I was a little surprised, and as I know you to be a man fond of free inquiry, and believe you have no other object but the truth in view, its understanding and propagation, I have deemed it no intrusion to call your attention to a few positions, assumed by you in the piece alluded to. I candidly think, Brother Fanning, you are in one error about Temperance Societies. Now, I will first lay down what I conceive your positions to be, as I wish not to misrepresent any man.

You are opposed to all persons using spirituous liquors, and especially members of the church. You think no man who is a "*daily drinker*," an obedient disciple; that you will not knowingly fellowship such a one. You are pleased to see worldlings carrying Temperance Societies on. You admit that the Temperance Society has done much *good in the world.*

But you object to Christians joining it, believing their covenant to God and the Church, when they become members thereof, to be sufficiently binding.

To admit the existence of a rule, does not always imply its observance.—Where is the church that excludes "*daily drinkers*," provided they do not get drunk? How many members of Churches are known by their Brethren to be frequently found intoxicated, and yet retained in the church? Nay, how many are actually engaged in making and vending the accursed poison, who are members of Churches? Do you think, Bro. F., it ought to insult the Christian dignity of these gentlemen, (I cannot say Brethren,) to ask them to join a Temperance Society? No, you would say exclude them; so I would say most cordially. But is this done? It is not; nor do I pretend to say it is because of any defect in the word of God, but it is because the law of the Lord is not enforced. Then I ask you, my dear Brother, while such things are permitted, if the world can ever be *soberised*, let alone *christianized.*

But I admit this is not coming to the point. Your position is, no Christian ought to join the society, and when you say Christian, you mean a good man, one who "shuns the appearance of all evil"—of course he never drinks a dram. Now, let us see whether you are right in this matter; if so, I am wrong, and which ever of us are found to be in error, he should abandon it. Now, let us see what the church has done in the United States to check intemperance as respects spirituous liquors. If you will examine the census books of 1840, you

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will see there was in full operation in our country in that year, 10,306 distilleries, producing that year 41,402,627 gallons; the number of persons engaged in those distilleries was 12,223; the capital invested was 9,147,368. In your own state there was 1,426 of those satanic manufacturies, and in my own 889—two states which I believe boast a good deal of their intelligence and religion. At the same time there was 549,905 white persons over the age of twenty, who could neither read or write, could not even read the word of God. From statistics from the custom houses and other reliable sources, it is estimated that $3,000,000 worth of foreign liquors was imported into the United States in the year 1840; this added to the amount manufactured at home, averaging that amount at fifty cents per gallon, would be $23,201,313 50 cents. Considering the great train of evils flowing from this enormous use of spirits, wise and philanthropic men became alarmed; something must be done, the evil must be arrested. The church had failed to stop it. The State or laws of our land had proved ineffectual. What must be done? For once in our history, taking the world as it is, not as we might desire it, the great panacea was discovered; *public sentiment* can put it down, if it can be brought to bear. Under this impression good men went to work; a success almost unparalleled in the history of moral revolutions has so far attended their efforts. All admit good has been done.

As we must enlist public sentiment and concentrate it against intemperance, we must have good and influential men to aid us in the glorious enterprise; hence men of all religious and political denominations are appealed to. No man unchurches himself by joining the society; no man is asked to surrender his creed. If he be a Baptist before he joins, he is still a Baptist afterwards; so with all denominations. And if he be a *Christian*, rest assured it makes him none the worse. If a Whig or Democrat, they still retain their politics.

But you say it is a human society or institution. Well, I grant we have no direct injunction for it in the Bible; but we are commanded to do all the good we can, to "cease to do evil and learn to do good." Think you not whilst our blessed Savior was here upon earth, had he seen a poor inebriate rolling in the mud, he would not have taken him by the *hand* and raised him from his degradation, and gave him salutary advice? Why then should we refuse to give our names to a society which has for its sole object the reclamation of the poor and deluded drunkard? We do not ask the Christian to join it in order to keep him from drinking liquor, but we want his influence. We want his name, to point others to, in order to satisfy them there is no harm, but good in the institution. We want his prayers; we want his example. We want not to unchristianize him, but to get him to help us to soberize the drunkard; and the next thing he may be able to do, will be to christianize the man through the power of the gospel; for until the drunkard is made sober, but little chance is left, to make him a christian. Upon your hypothesis, no christian can be a member of a Masonic Lodge; it is a human institution. Indeed, your charter for Franklin College is a human institution; its object is good and to do good: you desire to make men wise, consequently as christians they can do more good. Now I would ask you, if you can find any express grant in the Bible, authorizing you and your associates to establish such an institution as your college? You there covenant to do certain things, the whole end of which, I grant, is to produce good, yet you can find no command for it in the Bible; yet

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acting under the general and universal principles of love and benevolence taught in the word of God, you are acting, and that, I think, nobly in your undertaking. You think it will do good; so we think with the temperance society. We believe it will do good, we know it has done good; and if you were in this country a while, I could show you some of its good effects. I could show you the reformed drunkard, who but a short time ago was wallowing in the mud and the mire, lost to every thing noble, to every thing moral—worse than a blank in creation—his wife degraded and broken hearted, his children unclothed and unfed, uneducated and ignorant. Now I could show you the same man, if a mechanic, busy in his shop, a sober man and a moral man, taking again an honorable station amongst men. I could show you his children well clothed and well fed, going to school, ranking and sizing with the more fortunate man's children. Ah, and I could show you that once degraded and sorrow-stricken wife, restored again to peace and plenty, with a buoyant smile upon her countenance. I could show you, upon the Lord's day, this husband and wife attending the house of the Lord, from which drunkenness had kept him, and shame his wife, for many years. Is this wrong? Will God condemn it? I humbly hope not. Come, Bro. Fanning, give us your name, give us your influence, and give us a portion of your talents. Do not conceive I wish to alienate your time and your noble efforts from the cause of winning souls to Christ, nor do not think that I for one moment attempt to place the temperance society in advance of the Church. I only regard it as a good and noble institution, not to christianize men, but to get men sober, make them better men, better husbands, better fathers, better masters, and men better calculated to adorn and beautify christianity, whenever they embrace it.

Your Friend and Brother, W. F. EVANS.

Remarks. The foregoing I take to be an able argument in favor of Temperance Societies amongst christians. I have given all the remarks of the writer which relate to the subject; and my object is to let my readers hear both sides of every question. Brother E. has given the subject considerable attention, and debates it with all the knowledge of his party, and with a zeal worthy of the best cause in the universe; still, he begs the question from the start, and does not debate it on its own merits. As proof, I must direct attention to his declaration, that if the Savior were on earth, and "were to see a poor inebriate rolling in the mud, would he not take him by the hand," &c. Again, he speaks in most feeling terms of the distress of women and children, produced by drunkards.

Of course, Bro. E. assumes if the Savior were on earth, he would have to join a temperance society, before he could take an inebriate out of the mud, and that christians must do likewise, before they can reform drunkards and pour the oil of consolation into the heart of their afflicted wives. The question is not whether we should be temperate ourselves, or endeavor to make others temperate, but, is the temperance society the best institution in the world to reform the intemperate habits of men. So far as reforming christians with regard to the use of ardent spirits is concerned, he gives up the influence of christianity, in the argument that members of churches drink and make spirits, and are still retained in the church, and therefore, temperance societies must be erected to soberize these drunken church members. That is, christianity has failed, and let us all join the temperance society, to make christians and the world sober

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men. Bro. E. certainly does not comprehend the objects of the christian institution, or my views of Temperance Societies. I have admitted, for instance, that temperance societies have done good, but does the admission force me to join a temperance society. I doubt not the Crusades did much good, and that most or all the sectarian religions have done good; but this does not argue that I should join all these associations. I doubt not Methodism has made ten stout hearts quake, where temperance societies have reclaimed one moderate drinker; but still I do not feel myself at liberty to join the Methodists. But Bro. E. supposes, on my hypothesis, a christian should not be a Free Mason, and has no right to build colleges. This shows me, that I am not understood. I will endeavor again to give my position. *God has given positive instructions on all subjects which he owns as his worship.* He has never told one of his creatures to perform a duty, without instructing him in the only proper mode. For instance, he has said, "believe," "repent," "confess," "be baptized," &c. These subjects are settled, and we dare not, as dutiful subjects of the Lord, enact any laws of our own on these matters; for then we should obey our own wills, and not the Lord's. He has told us to support the widow, and clothe the orphan. If we make laws of our own, by which to bring ourselves under obligations to do this service, or even join a Free Masonic society for this purpose, we are self-willed, and obviously slight and contemn the authority of God. The Almighty also, has kindly given us temperance laws, a temperance society, and presented to us a temperance pledge, (which is to confess that Jesus Christ is The Lord, and promise to follow his example,) and consequently, we cannot adopt another plan of temperance, lawfully, while we have confidence in the Lord's system. God directs us to be temperate in all things, but when we conclude it is better for us to make new temperance laws, and join new societies, we confess, the old fashioned temperance society does not suit our taste very well.

There are other matters, such as our location,—whether in the country, in cities, or other associations, whether we shall be mechanics, farmers, lawyers, &c., about which the Lord has said nothing; and therefore with regard to all such, the children of God are permitted to exercise their worldly wisdom. He has given no instruction as to the teaching of science, and consequently, men are left free to make laws on this subject, and live in obedience to them. We may erect colleges in cities or in the country, which will be the means of materially benefitting our fellow-men.

In reference, however, to Temperance, and the support of the needy, God has given us positive laws, and society in which to act; consequently Temperance Societies, Free Mason societies, Odd Fellow associations, and scores of other societies, are utterly useless, and worse than useless to christians. No man can serve two masters, and no man on God's earth, can honor *His* institutions and give his time, talents and money, to these modern worldly Temperance, Masonic and religious sects, which occupy the place of the kingdom of Christ. The world may use them to some advantage, but christians have a transcendently higher calling, and with this they should be content.

T. FANNING.

UTILITARIANISM.

Messrs. Editors:—As I stepped into a circle of friends the other day, one of them made this observation, "In all our actions and words we ought to be

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governed by Utility, alone." I deny it said another, "In all our actions, *Right* should govern us; and *Truth* in all we say. There is no case, that will justify a man in telling a lie." Suppose a man was caught by a band of robbers, said the other, while loitering behind a company, in which was his own family, then journeying through a wild forest, and they were to ask him if there was not a company of travellers before, ought he to say yes; and thus deliver his family and friends into the bandit's hands? He ought to say nothing replied the other. But suppose they gave him the alternative to answer or die? Well, then let him die! many a man has been killed by robbers! He ought not to lie to save his life. If he might innocently, he might to save his money; or even to gain money. But still insisted the Utilitarian, his refusal to say *no* would be equal to saying *yes!* He ought not only to say there was no company before, but that they were behind; or on another road, if necessary to deceive them! And to this, the whole of the bystanders seemed to agree. I was struck, and went home.

The case the man put, though trite, is strong I said to myself (to prove lying right of some cases,) as I sat down musing on the subject; and if right in some, what shall bound its exercise but utility? In Morals and Religion, the whole world theoretically goes for Justice and Truth; but practically for utility! *Utilitarianism*, is the fruitful mother, of every *ism* that now distracts the world; besides ten thousand more, that have died unproclaimed, in the bosom of the holders! Leaving Heathenism, and Mahometism, let us come to Christendom. What makes the supremacy of the *Pope*, so just and true in the view of fifty millions of papists? Why it is so useful, could it be universally established. The entire Priesthood, from the greatest Bishop, to the lowest Friar, could be kept to their duty, by a correcting and directing power, just as all a man's members are by his head! Nay more; that supremacy could stop the streams of blood, that have so long deluged Christendom! As a Father quells the fighting of his Children, the Pope could say to the fierce waves of conflicting nations "be still;" and all would be calm! How useful? And therefore right. Again, why withhold the Scriptures from the people? Because if they read them, they will understand them differently, and split into a thousand sects; till from their number, and contention, all Religion will become doubtful, and half the world turn infidels! Whereas keep the Bible from them, and let them receive their religion from the Church; it will then be uniform, and all safe. So also of Absolution! How cheering to the dying sinner, to have his sins forgiven, and the gales of Heaven opened to his departing soul, by an infallible Church; instead of dying in dispair, as myriads of Protestants do! Even Purgatory is consoling, as it shows that torment may not be eternal; and that final salvation is possible. Popery therefore, is founded on Utilitarianism! Not one of those Dogmas are believed more than their trick miracles, or pious frauds; because they are proved to be right and true; but they are believed—yes believed—because of their utility! Pious frauds are right, because they confirm the faith of millions. And *auto da fees*, are mercies in disguise, because it binds the destroying angel of Heresy, which would otherwise destroy the Church, and thus send millions down to fire that is not quenched. And how was it with *Luther*, and his associates? Why they could not believe the Gospel, on the popish plan; so they had to live without Religion or construe it in a way they could believe it! Though many of us at this time, cannot believe in some of their *dogmas*, more than those of Rome. *Protestantism*, therefore, being a

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revolt from error, is based, more on the utility of having a counter system, than on ascertained truths. For instance, the doctrine of absolution gave all the Catholic world peace, and comfort in dying! The present salvation was theirs! for the Priest set open the gates of Heaven before them. When Luther then, tore down the altar of absolution, he could not have spread his doctrines over one country, nor would it have lasted one generation, if he had not set up the altar of substitution in its stead; at which the sinner, by an act of faith, appropriating the righteousness of Christ to his own ease, could absolve himself without a Priest; or in other words become his own Priest—and die as comfortably as if *shrewed* by the pope himself. Now the Utility of this doctrine is apparent. But is its Truth? It rests on even a weaker foundation than absolution does; for it is more rational that the church by her Priest should remit him; than that a sinner should forgive himself. Thus we see that *Protestantism* as well as *popery*, are the real issue of *Utilitarianism*. The useful being regarded more by the founders, than abstract truth; though in many cases they may well agree.

We might go on and show that in every *ism* the useful has in many instances, been regarded more than truth, or has been thought true, because useful. But time would fail; suffice it to say at this time, that every error, almost in every *ism* has been adopted, because of its utility. What made Christians baptise their infants in the third century? because of its utility! They had got a notion, that infants were born sinners; and as baptism was for the remission of sins, they must be baptised, lest they should die minors and be lost. Utility begat Pedo-baptism. Again, in the 13th century, how came sprinkling in the place of immersion? why because of its use. It was so easy, so safe, so decent; *Calvin* would make it right. But the utility the Paido-Raintests most prized, was its tendency to fill their Churches. One Presbyterian Father could bring half a dozen members into his church, where if they did not turn out reprobates, they would remain for life. Glad by this artifice to get round the *watery* cross! And so of the Methodists, and other sects. We must look therefore to the uses, the utility of *faithless* sprinkling, to account for the tenacity with which the sects hold to it—without one sentence in the Gospel to sustain it!

Once more, the influence or *direct* action of the *Spirit*, in conversion. That *vexed* question is maintained principally for its utility. As the Pope, and well informed of the Romish Church, hold that they have the power to work miracles by holy Relics, &c. and yet know that the miracles pretended to be wraught, are all tricks; so I imagine, but few of the enlightened preachers, among the sects believe God works a miracle, every time a sinner is converted. Which is the fact, if the direct action of the spirit is superadded to the word. But they see its great usefulness in making converts, and so hold it as their last, their decisive stroke in preaching. When vast crowds, brought to a certain state of mind by protracted meetings, are by their eloquent exhibitions of the Gospel, and dreadful depictions of Heaven and Hell, shaken to their inmost souls, and almost overcome, they know then when they see them in this situation, to be able to tell them, that what they feel is the spirit of God striving with their hearts, and that if they resist it they are lost forever, it is an appalling and conquering idea. Like the charge of Napoleon's Guards, on the vibrating columns of his enemy, it is in general successful! Hence the doctrine must be sustained on account of its utility, whether their reason can agree to it or not.

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But why, it may be asked, thus descant on *Utilitarianism?* Why show that the moral and religious world is governed more by utility than abstract truth? Because it will enable us to approach a subject, that seems about to make but two parties, of the Christian world. Namely, the *Benevolents*, in their various shades; and the endless *Miserians*. If we find that utility is the true cause of their zeal for their respective opinions, we will be enabled to weigh their arguments better, and account for the sophisms we may find as we go along.—*Campbell's* essay on *life* and *death*, may be considered as the latest and strongest embodiment, of the doctrine of *endless* misery. While *Skinner*, *Stoors*, and *Thomas*, may be considered as the leaders of the *Benevolents*, in their various gradations of *Universalists*, *Distructionists* and *Materialists*, against whom the essay is directed. Now if both sides are real Utilitarians, and are of three several *isms*, because they are of *use* to restrain infidelity, and make men professors, we should set light by their arguments, or at least examine them carefully, to see if they, or either of them, are true. In my next I mean to show the Utilitarianism of the two parties in detail! M. R.

For the Christian Review.

CHRISTIAN RESPONSIBILITY.

BRETHREN:—Permit me, through the columns of your valuable paper, to offer a few suggestions upon a topic to which the attention of those professing the religion of Jesus, has been too seldom directed; but which, nevertheless, involves the temporal and eternal interest of every one; I mean the responsibility of the members of Messiah's kingdom.

Every observer, though but superficial, can see there is wrong among us. We are not acting our parts as well as we should do. The cry comes up from every quarter, reform, reform, and we will believe your doctrines true. All christendom join in the cry—the world has felt the influence of it, and the living Oracles of God positively declare, we are wanting in many of those things which have given rise to the cry of reform, not only from our own, but from the lips of our enemies. Why then are we slumbering apparently unconscious of our danger? Let us betake ourselves to diligence;—put on the *whole* armor of God; and meet in open combat, the enemy that threatens our ruin. Christian responsibility! Brethren, did you ever reflect upon its extent? Do you not know, there is not one of God's created intelligences too insignificant to sustain many and honorable relations? The vilest of human beings sustain certain relations to God and man, and out of these relations spring their duties, for the faithful discharge of which they are justly held responsible. Hence, it is evident that man's duties and consequent responsibility, are commensurate with his known relations. We could not be justly held responsible for the performance of duties arising out of relations unknown to us, or which we had not the means to know. Our heavenly Father, in His infinite benevolence, has revealed to the human family these relations, which, in times past, were unknown; and the omission of duties that would have grown out of a knowledge of these, God overlooked; but now, as they are or can be known, all men are held responsible for the discharge of every duty arising respectively therefrom.

The man of the world sustains, as such, relations fixed and unalterable, as long as he continues a subject of Satan's kingdom; but as soon as he is trans-

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lated into the kingdom of God's dear Son, he sustains many new and *desirable* relations, before unknown to him, out of which spring many duties that should be no less *delightful* to the christian.

He is now a member of God's family, a subject of Messiah's kingdon; and therefore sustains the relations of *child*, *heir*, *king*, *priest*, *servant* and *disciple* of Jesus. What honorable, what exalted relations! and how correspondingly great the responsibility. I fear hundreds and thousands of us who are adjudged devoted christians by the world, are now living subject to the penalty of violated responsibility.

1. As children, we have a Father, brothers and sisters. These relations impose upon us the duty of veneration, love for, and obedience to the commands of our Father, brotherly affection, tender regard and an agreeableness of manners and disposition towards the balance of the family.

2. As heirs of the rich inheritance of immortality and eternal life promised the faithful, we are bound to fill the measure of the character delineated in the will of the Testator.

3. As kings, our relations are highly important and responsible. We have members and passions which, if not ruled and kept in subjection, will gain the mastery, and ruin us in time and eternity. We are particularly commanded to bridle the tongue, that most unruly of all members. If we suffer this member to speak evil of our neighbor; to deal in backbitings, tale-bearing, slander and all this sort of thing, we are not exercising the control that we as rulers should. Let us betake ourselves to close and scrutinizing self-examination, and if we are disposed to view the faults and follies of others more than our own, rest assured we are not governing as our duty requires us.

All the christian world is more or less wrong in this respect. We are rather disposed to throw our own faults over our shoulders, while we keep those of our neighbors before our faces. The beam is never too large in our own to examine with microscopic acumen, the mote in the eyes of others. "Know thyself," was an aphorism much admired by the ancients for its universal application, and may, with great propriety, be recommended to many of the self-approving and other-condemning christians of the present day. If it is right for judgment to commence at the house of God, why should it not commence in the heart of each member? Since we are constituted kings, we are answerable for the government of all our members, passions and appetites.

4. As priests, we are called upon to offer up our sacrifices, not that of animals, but the sacrifice of our hearts and lips; yea our whole bodies, as "sacrifices holy and acceptable unto God, which is our reasonable service." Brethren, reflect; will you not reflect? If you neglect the duties of priests, such as making offerings of thanksgiving, praise, prayer, &c., you sin in the sight of Heaven and must give an account.

5. As servants and subjects, our relations are no less important. We are not privileged to reason and speculate upon the propriety of obedience; it is enough for us to know what is commanded, and as faithful servants, we are required to obey. In many instances God has not seen fit to reveal to us the reasons of His commands; in such cases it is not our province to measure the reasons of Deity's commands by our selfish and contracted philosophy; for if we should thus act and conform to our own convictions, it would amount to this, that we must either reject as non-essential all God's commands, whose philosophy we

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cannot see, or must not be accountable for obedience to some commands and accountable for obedience to others.

No one can have the presumption to contend for the latter. It follows then, that we must reject as non-essential those commands, the philosophy of which is unknown to us. This irresistably brings us to a conclusion at which every reflecting mind must shudder; that is, that man can do as well without revelation as he can with it, or that his own unaided reason is his only guide, his only sure way-bill from these mundane shores of time to the haven of eternal rest prepared for all the faithful.

If we have power to diminish or destroy the obligation of any one command, this power extends to all. They must all stand or fall together, by the same authority; and are we prepared to say this is our narrow, limited, frail, philosophy? Every command of God is then binding upon those to whom it is addressed, not because the reason of it accords with the philosophy of man, but because it comes from God.

The servant is bound to obey. Reflect brethren, if you wilfully disobey one command either by omission or commission, you manifest towards its Author a disposition which, if not curbed, would, in your estimation, disrobe the God of Heaven of His authority, and enthrone as a deified sovereign, your reason, feelings, or blind impulses. Ponder well every step you make; let it be in obedience, and all is well.

You are commanded to pray; and the same is repeatedly enjoined by Christ and the Apostles. Brethren, do you obey this express command? How often do you approach your Heavenly Father, and in the name of Jesus, ask for such things as you *need?* Do you ease your conscience upon this subject by an "Amen" to your preacher's prayer? if so, where are your prayers in secret?

You, again, are commanded not to forsake the assembling of yourselves.—This language implies the existence of an established custom among the early christians, of meeting often and at stated times. If the regular and definite time of assembling can be shown to be *every* Lord's day, it follows that, if we neglect *every* first day we violate the command. All will admit that christians are bound to meet sometimes; but if the obligation does not embrace *every* first day of the week, it cannot be shown to embrace *any* one. Those who are not convinced of this truth, will, no doubt, become satisfied by examining the language commanding observance of the Jewish Sabbath and the laws concerning it, in connection with the following Scriptures: Math. 28: 1, 9. 1 Cor. 16: 2. Jno. 20: 19, 26. Acts 20: 7.

The object for which the early christians assembled, was to break bread, and since the command (for, in effect, it is such) is to meet *every* Lord's day, that church which does not commemorate the Death of the Saviour *every* first day, is guilty of a violation in the sight of Heaven. Brethren, examine the scriptures and learn whether these things are so.

Lastly, as disciples your relations impose many responsibilities. Says the Apostle "forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." Be followers, disciples of Christ indeed and not in name alone. Whatever duties grow out of any or all of the above relations, are sanctioned by the will of "Him who spoke as never man spoke," and a refusal or neglect on our part, to discharge them, merits the frowns of an All-wise and just God, no less than it is a violation of responsibility most benevolent in its design and salutary in its influence. S. W. OWEN.

Irving Institute, March, 1845.

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CYPRUS SPRINGS, ALA., MARCH 24TH, 1845.

PROVIDENCE OF GOD.

MY DEAR BRO. FANNING:—I do not wish to be looked upon as one trying to offer puzzles, nor as one who wished to work himself into some sort of notice. This is far from being the case. My whole desire is to know and do the truth. I am too well acquainted with the rewards of wits, and funny persons, to desire their wages. And it is greatly to be lamented, that so many public speakers spend so much of their precious time, in manufacturing addresses for the risibles of men, that they rarely produce anything better than laughter. Such speakers or writers, you know, are of but little use to any society of men. I do devoutly wish that not only this, but every other class of writers or speakers, would, whenever they attempt to write or speak, ask themselves the important question, Am I writing or speaking to benefit others? or myself? If the former, ability and firmness should mark and characterize every step he makes. If the latter, humbleness and humility. Now my dear Bro. Fanning, be assured that it is for this last mentioned purpose that your humble Bro. writes.

How properly to look at what is called the doctrine of God's especial providence over his poor creature man, is a subject that has cost me no little study and vexation. And now when I see the smallest traces of that part of the doctrine, which anciently attached to the doctrine of fatality, in any of the writings of my dear Brethren, I at once become anxious for him to explain himself. So that none may be improperly taught.

While ever I am allowed to look at the material universe, as one vast machinery of the great architect, which he not only holds together, but keeps in motion, by laws admirably suited to that purpose; while ever we are allowed to look at the moral world as being wholly subject to the control of certain laws, which laws God has wisely suited to that great and good purpose; and while we are to look at all the miserable or happy conditions of man, here and hereafter, as being nothing more nor less than the results of these holy laws obeyed or disobeyed; we are made, while thus contemplating the whole affair, to look delightfully on man as a rational, and an intelligent, responsible, and accountable agent. If we look upon man rejoicing in his Creator God, and he at the same time knowing that joy or happiness was, and ever will be commensurate with his knowledge of, and obedience to those holy laws of God; O yes, taking this view of the matter, we can say of, and believe in the providence of God, just like the holy Apostle anciently did, namely: God *has* given us all things richly to possess, that belongs to life and Godliness. And that having done this for the completion of man's salvation, there remains nothing now for our Heavenly Master to do, to save man, seeing he *has* done all things well.—I think that God has no Moses to hide in the rushes for the especial benefit of this generation, or any part of it. No Red Sea to open for their safe retreat from their enemy. No extraordinary Joshua to lead them over the Jordan of their difficulties. No Peter to raise a Dorcas, or kill an Ananias or Sapphira, to give us faith. And it seems to me, that as good a reason as can be given why this is not the case, is the important fact that the Bible, the New Testament especially, supplies the place and use of all these extra acts.

Indeed we might descend to smaller things, it appears to me, and say with perfect safety, that if God has done all that is needful to be done, there remains not a single solitary thing for him now to do. Hence, the great impro-

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priety of supposing, that God would send malady, or disease, to bring repentance. Or that he would destroy any of the beautiful and useful works of man now to give a people faith, or produce reformation. It does appear to me (though in this I may be wrong) that he would not unship the wheel of a Steam Boat—misplace a nail in the shoe of a stage-horse's foot; or even break the spring of any brother's buggy, to have the gospel preached to any people.—(2 No. of V. 2, R. Church at Russellville.)

My greatest reason for thus concluding is, that God loves all his creatures alike. If, therefore, he would add any thing, or work to the Bible to save one people, he would also to save another, seeing he desires the salvation of *all men*.

Now Bro. Fanning, I have seen so many valuable ideas come dripping off of the nib of your fruitful pen, that I do for my benefit, desire you to give this little scrap a place in some corner of your excellent Review, in company with a few of your words on the same subject. It is likely that others will be glad to see it. I am of the opinion that your pen rather slipped when you said the gathering of the church at Russellville, was a providential thing.

Yours scrawlingly. JAMES M. HACKWORTH.

The spirit and most of the matter of this letter, I do most heartily commend to the readers of the Review. T. F.

For the Christian Review.

METHODIST DISCIPLINE *vs.* THE BIBLE.

I have now lying before me the last edition, that I have seen, of the "Doctrine and Discipline of the Methodist Episcopal Church." New York, 1843. In the thirty-five "Articles of Religion," there are at least two most positive, pointed *contradictions* to the word of God. We will contrast them, that the reader may see and judge for himself:

DISCIPLINE.	BIBLE.
"Wherefore that we are *justified* that by *faith* ALONE, is a most wholesome doctrine and very full of comfort."—*Article* 9, *page* 12.	"Ye see then how that by works a man is *justified*, and NOT by *faith* ONLY."—*James* ii, 24.
—"One Christ, very God and very man, who truly suffered, was crucified, dead and buried, to *reconcile* his Father *to* US."—*Art.* 2, *p.* 9.	—"That he [Christ] might *reconcile* both [Jews and Gentiles] *to* GOD, in one body by the cross."—*Eph.* ii, 16.
	"And having made peace through the blood of the cross, by him to *reconcile* all things *to* HIMSELF."—*Col.* i, 20.
	—"When we were enemies we were *reconciled to* GOD, by the death of his Son.—*Rom.* v. 10.
	"All things are of God, who hath *reconciled* us *to* HIMSELF by Jesus Christ." 2 Cor. v, 18.

Were there ever more point blank contradictions? The Discipline says that "we *are* justified by faith *alone*," and the Bible, that "we are justified *not* by faith *only*." The Discipline says that Christ died "to reconcile his Father to *us*;" and the Bible, to "reconcile *us* to *God!*" What positive, downwright contradictions to God's word! Reader, you can't believe both. You must believe one, and disbelieve the other. Take your choice—either to believe the Discipline, and disbelieve God, or *vice versa*.

And these "Articles of Religion" can never be altered, so long as the—not the world but—Methodist Episcopal Church shall stand! "The General Con-

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ference shall NOT *revoke*, *alter* OR CHANGE OUR ARTICLES *of religion.*" Dis. p. 21. Now we ask, can God prosper, or does He prosper, a church that holds, maintains, and publishes to the world such palpable *contradictions* to His WORD? If their prosperity is from God, can He be a God of *truth*? Methodism, therefore, is of *men*—not of God!

It is this false, unscriptural notion of God's having to be reconciled to us, that has been such a prolific source of the multitude of wild vagaries of modern religious enthusiasm, connected with mourning benches, anxious seats and altars, with the agonizing, mourning, beseeching God to be reconciled, &c.

Now, every Methodist preacher is bound to receive and teach the above contradictions, even if he *knows* them to be *false*—if he lives up to the Discipline! It says—"Do *not mend* our *rules*, but *keep* them"—"A Methodist preacher is to *mind* EVERY *point*, *great* and *small*, in the Methodist Discipline."—p. 38.

The Discipline further says, speaking of the Methodist preachers—"Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the Devil."—p. 56. They can contradict *God* with impunity, but they "*blush* to contradict the *Devil!!*" No wonder they say—"We have a *base*, *man-pleasing* temper, so that we let them perish rather than lose their love: we let them go guilty to hell, lest we should offend them!" Dis. p. 56.

But yet more. Should a Methodist preacher become convinced that the above mentioned two "articles of religion" contradict the Bible, and preach the opposite, or according to the word of God, what becomes of him? Just notice: "What shall be done with those ministers or preachers who *hold* and *disseminate*, *publicly* or *privately*, doctrines which are *contrary* to *our articles of religion?*" Ans. Let the *same process* be observed as in the case of GROSS *immorality!* p. 66. That is, they are to be treated as the most wicked and abandoned men—as murderers, swearers, gamblers, liars, drunkards, vagabonds, rogues, &c.!!

Reader, are you a member of the Methodist Episcopal Church? Then are you bound to receive the above contradictions, even if you are convinced of their falsity, or not be a good Methodist! And if you dare speak against the Discipline, you "shall be expelled from the church!" see p. 93. Do you really love the Lord and his holy word, and are you willing to obey all His commandments as far as you can? Then we say to you:—"Come out of her, *my people*, that ye be not partakers of her sins, and receive not of her plagues." H.

La Fayette, Ky, March 17th.

"FOR REMISSION."

BRO. FANNING:—As the *grammarizing* of Acts 2: 38, has become a kind of pulpit business, I wish to present your readers with the following analysis:—"Peter said unto them"—but *what* did he say? He said all the balance of the sentence, which is in the objective case, governed by the verb "*said.*" "Repent and be baptized," is an imperative member of the objective part of this sentence, and means that they should both repent *and* be baptized. "Every one of you," means the persons addressed, each one of them, all taken separately, and is put by apposition with the pronoun *you* understood, as nominative to the verb "*repent.*" "In the name of Jesus Christ," is the member showing by whose authority they were commanded to repent and be baptized. "For the remission of sins," is the member showing the *object*, for, in order to, or *in hope of*, which they had both to repent *and*—be baptized. "And you shall receive

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the gift of the Holy Ghost," is the last member, and shows *what* they were to receive, as the adopted sons of God, after their having repented and been baptized. But, that it may be more easily understood, I will omit the whole adjunctive phrase—"Every one of you in the name of Jesus Christ," and read the sentence without it—"Peter said unto them, Repent and be baptized, for the remission of sins, and you shall receive the gift of the Holy Ghost." Now an immediate relation between the verbs "*repent* and *be baptized*," and the noun "*remission*," can easily be seen. It can also be seen that this relation is shown by the preposition "*for*;" and that the verb "*be baptised*" is connected to the verb "*repent*," by the conjunction "*and*." Then it is clear, that if the preposition "*for*" connects one of these verbs with the noun "*remission*," it connects them both with it. For they are connected by the conjunction "*and*," and must both be understood as forming but one connection. Hence it is clear, from the language of the text, that they were commanded to do *two* things for remission—Repent and be baptized. But to contend for the *vulgar* interpretation of this passage, that *for* means "*because of*," and only connects the verb "*be baptized*," and the noun "*remission*," excludes repentance entirely! If the preposition "*for*" in this passage, means "*because of*," and connects these two verbs with the noun "*remission*," they were commanded, both to *repent* and be baptized, because their sins had been remitted! Or, to take the other horn of the dilemma, that "*for* only connects the verb "*be baptized*," and the noun "*remission*," and means "*because of*," would show that the verb "*repent*" is a detached, isolated, and unmeaning word, having neither use, connection, nor import in the sentence; and therefore excluded from it. What does this lack of denying repentance? It is denying repentance—it is worse. Because it teaches that Peter commanded the people to be baptized because they had repented, that their sins had been remitted; and for this repentance, they should receive the gift of the Holy Ghost!! If this kind of grammatical criticism does not outgrammar Grammar itself, I am no judge of Grammar. However, I will ask these pseudo critics a few common sense questions. Were not the people commanded by Peter, both to repent and *be baptized*, *before* remission? Did he promise them the gift of the Holy Spirit before baptism, or *after* it? And was not his word that they gladly received, this; that they could then obtain the remission of their sins, and the gift of the Holy Ghost, by repenting and being baptized? Friends, you should not despise the day of small things.

ISAAC T. RENEAU.

TO CORRESPONDENTS.

I am much pleased that so many of the excellent brethren have commenced writing for the Review. There is scarcely a disciple in the community who could not communicate something of importance were he to bring his mind to bear on the subject. One suggestion, however, I wish to make to correspondents. Our paper is small, and short essays are generally preferred. I hope the time will come, when the brethren will sustain a monthly Review of at least SIXTY-FOUR PAGES, and then we shall not be so much trammeled as at present. Brethren, study the subject well, and keep to the point, and let me entreat you not to embrace too many subjects in one communication. A single thought is enough for an essay.

T. F.

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JAMESTOWN, OHIO, FEB. 14TH, 1845.

NAME CHRISTIAN.

DEAR BRO. FANNING:—Is not the dispute about the divine name *Christian* a mere dispute about nothing? If the name Messiah in Hebrew, is Christ in Greek, and Anointed in English, ought not his Hebrew disciples be called Messians, his Greek disciples Christians, and his English disciples Anointedans, and so of every other language? Or do you contend that the names Christ and Christian are not to be translated—that they are fixed names, and have the same meaning in all languages?

You see the difficulty, and may remove it, or let it alone as best suits you.

In haste, M. WINANS.

REPLY.—While I have a Bible that teaches, Christ gave a *name* to his people, I cannot conclude, to plead earnestly for it, is contending for "NOTHING." The Greek word CHRISTOS, is translated Christ, in English, and the Greek, *Christianos*, is Anglicised, Christian, which implies a follower of Christ. No other single term implies so much, or is indeed expressive of character at all. If I were to adopt the French, German or Italian tongue, I would assuredly translate *Christianos*, by the term in each language, which implies a disciple of Jesus Christ. My position then is, that the term *Christian*, is the only word in the English language, which has by divine authority been named upon the followers of the Lord Jesus Christ, and it is emphatically, "*the name of Christ*," and "the name" for which Peter says, we can be "*reproached.*"

If this position be not true, I would be thankful to Bro. W. or any other student of the Scriptures to show me wherein I am mistaken. T. F.

AUTHORITY OF RELATIVES IN RELIGION.

Shall I submit to the institutions of the Lord contrary to the wishes and expressed will of my relatives and friends? I answer unequivocally, yes. What—if Parents forbid? Yes if parents peremptorily forbid. We should unquestionably obey our parents in all those matters over which they have authority; but in those wherein their assumed authority takes the place of the great Father of the families of Heaven and Earth, we should not hesitate with regard to whose authority shall be over us. But the voice of nature, and the civilities of society rise up against us? Then the voice of Nature and the civilities of society must be suppressed where the honor and voice of God are concerned. All secondary obligations and considerations must be swallowed up in the obligation which we owe to the Creator, Preserver and Redeemer of our lives.—Jesus the great Exemplar, was subject to his parents in all things save those which concerned his Father's house or business; and at the age of twelve, without the knowledge or consent of his earthly relatives, he is found among the supreme judges of his nation. He says also, "that whosoever loveth father or mother, wife or child, houses or lands more than me cannot be my disciple." My advice, therefore, to all persons called upon to violate the otherwise sacred authority of parents is,—Be over scrupulous in obeying them in every thing else, but disobey them rather than disobey the Lord; for, then, your disobedience is not disobedience, they having required your submission in a matter over which they can have no authority. Submission to Jesus Christ is a chosen course of conduct; and hence all persons who have arrived at the years of accountability, have the undoubted right to make their choice between this world

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and its authority, and the world to come and the authority of Him who is King over it. The fact that relatives interpose their influence to alter or hinder your obedience, affords you an opportunity of severely testing your fidelity to the supreme Lawgiver; and he who refuses to embrace the test shows plainly that he is not worthy of the favors of his government. Feelings of delicacy may rise up; but what character is more lovely and admirable than that which unites firmness with delicacy; strict unbending moral principle with civility? And if you fear for your future peace and joy, remember that our God has said—"I, I, myself, will comfort you: who art thou that thou shouldest be afraid of a mortal man, and of the Son of man, who shall wither away like grass."

Graysville, Ky., April 7th, 1845. J. B. F.

THOU SHALT LOVE THY NEIGHBOR AS THYSELF.—Brother, dost thou still ask the question of the long-silenced Lawyer—Who is my neighbor? Look around thee. Is there no careworn or despised object before thine eyes whose blighted mind and blasted prospects are crying out upon thee, telling thee of what they were once, and what they are now, and demanding in the name of the houseless pilgrim of Judea, the wine and the oil of the good Samaritan? Are there none who from some misstep in life, are now receiving naught, but the jeers and nods and contempt of those whose circumstances are more favorable in the world's eye, to whom thou couldst impart a word of comfort—a lesson of affectionate instruction? Are there none who are pointed at amid the gay trappings of the church called after Him who preached by the shores of lakes and rivers, and wheresoever he found suffering humanity in its most despised and neglocted situations; or shunned like lepers in the walk and coldly looked upon and hated, or if too low to hate, passed by unnoticed by the gay, the fashionable and the busy of earth's bewildered sons? Look—dost thou not see one—two—numbers before thee? Look not to thy parlor, thy garden or thy smiling farm. Look to the street! the lane!—the ditch! Go on an errand of mercy—pay no regard to the observation or contempt of those who look on; for strip them of all that custom and adventitious circumstances have thrown around them, and they are as naked and perhaps as contemptible as the despised one before thee. Look higher if thou desirest approbation—look to the galleries of heaven as they are crowded with those who rejoice over one sinner that repenteth, and to Him who shall say—*thou didst it unto me.* Perchance he is striving now for relief—now thinks he of reformation—now stretches out his hand for help; now reaches towards the good, the holy, the eternal. Go—go now—delay not—lest the miseries of his situation come upon him with tenfold fury and his fate be sealed and he and you abide by it forever.

Sister are there no off-casts in thy acquaintance who are the victims of some unfortunate step—perchance in the heedlessness of early life, they were made the victims of folly thou didst barely escape—are there none who clasp their hands together whilst tears of deep and unmitigated sorrow flow down their cheeks at their inexorable fate? Go to them; carry what they need—this only is true Religion—and if thou hast it not, get it—get of those who have. Calm that troubled breast—soothe those bitter tears and make them purifying—control those vehement sobs. Perhaps there is an ill-requited affection; teach her to love God: perhaps there is betrayed confidence; teach her to confide in the Friend of the polluted Mary: perhaps there is disappointed hope; teach her to

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hope for a blissful immortality in the companionship of the purified and the holy of Heaven. Go,—go in the spirit of thy Master—go again—and again;—and the blessing of the Father of the fatherless go with thee. J. B. F.

PROSPECTS IN MISSISSIPPI.

Bro. "Review":—We have just scanned our ecclesiastical log book, and wish to report progress, in this our favoured eden—in this our sweet *floral* land. At Columbus, Sand Creek, and Colbert, are going up buildings for the promotion of the Lord's cause; and the accommodation of the Disciples of Christ. The aggregation cost about $6.500.

The Citizens, in my own "elect" neighborhood, have just completed a building for literature and religion—situate on the Hambleton road, 6 miles of Columbus, and 5 of Colbert.

There is an onward steadfastness in the brethren here, which shows strength. And if the spirit of the world could be cooled down, and the spirit of Christ increased, I think our vessels cargoed with the waves of eternal life, would sooner outride the storm of Sectarianism, and safely anchor on the shores of everlasting deliverance. The energy is here, but we lack concentrated effort. But, we make fair promises, if we *fail* of *compliance*, we will do better in the future. Mark this.

Our religious neighbors are doing but little. It may be, that they are waiting for the fall season. Then the reapers gather the workers together,—and then the sheaves of the new crop are housed, because of an effort work.

At the different sermonizing points of the sects, where I go, the fire of interest has gone out! And the Meeting houses stand clad in the "habiliment" of sorrow—and much resemble orphans leaning upon the cold hand of charity. And the houses too often reflect the precise feature of those who worship in their inner temple.

The "elect" hereabouts constitute the *anterior* and posterior of the *picture* of stern opposition, to intelligence, good works, and piety. Their only solace is, that if they die scouted from the dark city of Antinomianism, by the force of Bible arguments, they will at all hazards seek refuge amid the wail of Universalism. That is, if you prove to them that God did not decree a part from all Eternity, to the everlasting bliss of the righteous; then, O then, in despite argument, they WILL believe that He decreed the whole of Adam's race to that bliss. So you see they hang their religion upon the hook of decree, and thereby dodge good works. But the *funny* is this. In "grace"-getting, they are Predestinarians, but in *money*-getting, they are rank Armenians. For some of them work on Lord's days. In hope,

Columbus, March 5th, 1845. J. A. BUTLER.

NEWS FROM THE CHURCHES.

Little Rock, 10th March, 1845.

Brother Fanning—Dear Sir:—In a former epistle, I gave you some information respecting the labours of our brethren, J. T. Johnson and R. C. Ricketts, of Ky. The effort terminated on last Lord's day, after a protraction of more than five weeks. During this period, 97 were gathered into the fold—83 on immersion, and 14 upon a previous immersion; of this number there were 6 Episcopalians, five Presbyterians, and three Methodists. Among the converts

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are some of the most respectable citizens of the place. Hon. Benj. Johnson (Bro. J. T. J.) and his wife were immersed. In a word, there were "chief men and honorable women not a few."

The history of this congregation may not be uninteresting to the Disciples.

In the year 1824, Silas T. Toucray constituted a Baptist church at this place, with a creed as Calvinistic as John Gill. This continued until the 4th day of July, 1832, when by the direction of Bro. B. F. Hall, the church renounced their creed, and took the Bible alone; at which time I was a Cumberland Presbyterian minister. On the 22nd day of July, 1832, I was immersed, and solemnly set apart as Bishop (or Elder) of the congregation. The Presbytery of which I was a member, proceeded against me as a Heretic. Under complicated opposition, we persevered in keeping the ordinances, without any visiting aid, until Feb. 1844, Bro. R. C. Ricketts visited on business our city—preached many days; but three persons, however, confessed. From combined opposition, and the carnal spirit prevalent during the year 1844, the cause sunk very low.—When the brethren came among us, every thing was at Zero. But thanks be to God, we now rejoice, our cords are tightened, and our stakes are made strong.

Sectarianism has received a terrible shock here, it totters, (and God grant that it may fall.) Your Brother, W. W. STEVENSON.

CHURCH AT BLUFF CREEK, ALA.

Brother R. Houston says: "The Christians move in harmony, on Bluff Creek. We number 27. We have no deacons or Bishops yet, owing to the fact, that we have none qualified for the Bishop's office. You know, to attempt to make Bishops of unqualified members, would be placing ourselves in a condition never to be able to come to a perfect and full organization. All the ordinances and laying on hands, would never make a christian Bishop, of one not possessing the qualifications found in the Holy records. The Apostles have put it in our power to *know* when we are right, and why then conjecture or speculate.—I would as soon see a good old sister set apart to the Bishop's office, as to see a Brother set apart to it, who did not possess every qualification found in our book of *discipline*."

Bro. Fanning:—I hope your labors of love may continue, and to see the pages of the Review filled with admonitions to the brethren. If we could see Christians live as such, then might we expect to see the cause of our Lord prosper; but alas! when we look for self-denial, what do we see? Self-indulgence, a love of the world, a desire to live in all the fashions of the day, going in debt to keep in the fashions. Indeed, it seems that the hearts of most of our sisters are entirely set on dress, and those of the brethren on making money to pamper their pride. It seems impossible to get our brethren and sisters to read God's word. I have thought it was in the power of the Bishop to get the flock to read and obey the word; but if it is, the Bishops have not learned their duty. Could we only see them attend to the word, read and obey it, soon we would see quite a different state of things. I desire to do my entire duty, but I am one of the unfortunate, have but little education, and now 38 years old, and cannot expect to be educated; yet I know there are to be no idlers in God's vineyard, I wish to improve the few days allotted to me.

In hope of an eternal life, I am your brother, J. G. DAVIS.

Glasgow, Feb. 2, 1845.

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OBITUARY.

TOMPKINSVILLE, KY., MARCH 5TH, 1845.

JOHN MULKEY was descended from a pious family. His grandfather, Philip Mulkey, was a Baptist preacher, of respectable talent, in the Meherrin Association, so early as the year 1756. Semple's H. Va. B. p. 222.

Philip Mulkey's son Jonathan became a preacher, *perhaps* in South Carolina; but finally located in E. Tennessee, and soon dintinguished himself as one of the most eloquent, pious and virtuous Baptist preachers in the State. Three of his sons became preachers! and he was blessed with the singular happiness of being associated, in his old age, in preaching, with his *Father* and his own *son John*, in the same pulpit, and on the same day!

John Mulkey was born in S. Carolina, Jan. 14, 1773; commenced preaching in East Tennessee, in the 20th year of his age; and by close application to his Bible, soon became a very popular Baptist preacher. He and his brother Philip, who was one of the most zealous and pious preachers of the age, removed to Kentucky early in the present century. These two brothers in the flesh, in the Lord, and in the proclamation of the Gospel, soon "obtained a good report."—But in the year 1809, John "expressed a change in his sentiments on *unconditional election*, and some other subjects." This was the beginning of *sorrows* in the Baptist church! "At the Aug. meeting, 1809, they agreed to call on *five* sister churches to assist them. The following Oct. meeting was the time set. The churches sent their delegates; the subjects were investigated; and the question put—'For all who justify Bro. John Mulkey to hold up their right hands;' but the majority being in his favor, no more could be done *then*. But the 2nd Saturday in November, he proposed to drop all disputes, and bear with each other—they replied, 'Never till you come back to the very ground from which you started.' He then proposed a dissolution of the church, to which there was not a dissenting voice. Those that were determined to stand on their *old ground*, were called to have their names enrolled as the *church*. But John Mulkey called on all who were determined to withdraw from all human *creeds*, and stand on the *Bible*, to give place for the others to act in their own way.—They met on the next Saturday, and, after solemn prayer to Almighty God, organized themselves into a church on the Bible alone." After this start for *Reform*, John and Philip Mulkey bore all opposition with Christian fortitude, persevered in well doing, and sowed the seeds of reform with a liberal hand. And though small was their beginning, they soon gathered a mighty host. And when Bro. A. Campbell appeared upon the *arena*, they took courage, and zealously and successfully contended for a consummate "Restoration of the ancient order of things in the church."

John Mulkey spent the most of his time in preaching till about three years ago, when his health became so precarious that he was compelled to desist.—The last year he was confined to his home, and the delightful company of his intelligent, pious and virtuous *wife*. He frequently and freely conversed with her on the subject of his "Departure for the land of rest," as he called it. Told her he had not dreaded *death* since he became a christian; but that he was more than *ordinarily* willing to change worlds at this time. And to one of the Elders he said—"You cannot *think* how willing I am *to die*"! Some days previous to his "departure," he requested his beloved to have two of his most favorite pieces sung while he should be dying; the one beginning—"Jesus, thou art the sinner's friend"—the other, "The angels that watch'd round the tomb." But when his final dissolution came on, the friends were so immersed in grief for the dying *father*, saint, Evangelist, that they could not sing. So in the midst of children, grand-children, brethren, and weeping friends, he calmly fell asleep in Jesus—Dec. 13, 1844—15 m. before 1 o'clock, A. M. Father Mulkey delivered, in 51 years, upwards of 10,000 discourses himself, and left two sons eminent preachers, and a *grandson* just commencing. Will they imitate his noble example? That they, and many more, may imitate it, is the prayer of the writer,

ISAAC T. RENEAU.

Will the Christian Journal please copy this?

A gentleman in Massachusetts proposes establishing an Agricultural School on the plan of Franklin College. Success attend the enterprize.

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CHRISTIAN REVIEW.

VOL. II. NASHVILLE, JUNE, 1845. NO. VI.

C. F. R. SHEHANE AND UNIVERSALISM.

In the *Review*, a few months since, I took some notice of my *quondam* brother C. F. R. Shehane, which has given him and some of his Universalist coadjuters serious offence. In the Universalist paper, published at *Wetumpka*, Ala., I have noticed, on various occasions, disrespectful and uncourteous remarks in reference to myself, and in the "*Star in the West*," published in Cincinnati, by Mr. J. A. Gurley, I see my friend Shehane has labored most earnestly to say some hard things of me. Well, all this gives me no trouble. I simply stated as the result of my reflections, that "*Mr. Shehane* had renounced the Christian religion, and was, therefore, unsafe as a friend, and untrustworthy." My reasons for the conclusion have been given; but I will repeat them. Mr. S., in Columbia, Tenn., some years since, confessed that he "believed Jesus was the Christ, the Son of the living God," and on that confession, he was immersed for the remission of sins. He united with the disciples of Christ on the N. Testament, declared himself no sectarian, preached for several years, that men, to to be servants of God, should believe the Gospel, repent of their sins, and be baptized for remission of sins; that it was a denial of christianity to unite with a party, and that christians must hold out faithful till death, to be entitled to eternal life. Not long since he united with the sect of the Universalists, who do not teach or practice faith, repentance and baptism in order to remission of sins, and they publicly declare that men need not hold out faithful till death to enjoy eternal life. On the contrary, Mr. S. associates with a people, who contend the characters formed in this life, have no influence with regard to man's future destiny, and they say, the cut throat, drunkard, murderer, &c., have promises of as perfect holiness and happiness in the world to come, as the purest saints. This course has convinced me Mr. S. has renounced his God, and therefore, I am sorry to say, my confidence in him has been shaken. He may say he has not renounced faith, repentance, baptism, &c. This is empty profession, for what signifies his pretension or all his certificates, when it is known he has united with people, that so far from believing these things, openly oppose some of them. Do the Universalists teach that men must believe and be immersed, as the scriptures say, to be saved? Professing to believe one thing and practising another, to me, has the appearance of very gross hypocrisy. Not only so, but Mr. S. went through the mockery of an ordination to the ministry in his sect. If he believe now what he formerly believed in reference to the faith and obedience of the Gospel, he must be a hypocrite for uniting with a people who believe and practise no such things.

Mr. S. has made some heavy charges against me, which only confirm my former convictions. I would not be astonished at any injury he would attempt. Will the reader bear with me, for quoting a few of his sayings. Mr. S. accuses me of "*slanderous charges*," "*gall in pen, and hell in heart*," "*foul aspersions*," "*taking* (stealing) his book," (worth 37½ cts.,) "falsehoods," &c. These quota-

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tions will answer as specimens of his composition. I care not to debate these questions with Mr. S. I am perfectly willing for him to try to prove them. It is a little amusing, however, to hear Mr. S. speak of my STEALING some little book of his, for I do not have it, never sold it or gave it away, and I do not recollect any thing about it. From his account, I stole his book some twelve or fourteen years since, and it is well known he fellowshipped me as a "*brother*" ten years after the theft should have been committed, and consequently, for ten years of his ministerial career, according to his report, he fellowshipped a thief and a robber, without the least complaint; so by his own version, he has been a very strange man, as is evinced from his association with as bad a man as he represents me to be. Mr. S. has published many names to a certificate, in the "Star of the West," to prove he has not renounced his God, that he is a clever fellow, and that I am exceedingly wicked, and says he has many more at his "*office*" against me. I hope he will not destroy me at once with his many certificates. When a man renounces christianity for the dogma of the universal salvation of the wicked, he of course has license to say and do many queer things. I must say to my old friend, I have never needed any certificates to prove myself an honest man yet, and I have engaged in no law suits to get a good character. As to his certificate makers, I wish to say, I am not unapprised of the fact, that I have many low and wicked sectarian enemies, just like Mr. S.; but I defy the world to get a certificate from an honorable man, of a disreputable act in my life. I will publish all such certificates, that men can send, and if the devil himself will send a few, he shall have a hearing.

By the by, Mr. S. intimates that many of my brethren are Universalists in sentiment, but Christians in profession, and he asks to be "put to the proof."—I will not say Mr. S. has uttered a falsehood, for there may be hypocrites amongst professed disciples, but till I get the proof, I can have no confidence in the assertion; and now as he boasts of being a "LAWYER," of course he knows the *onus probandi* is with him, and I challenge him to give his papers. I will publish statements of all his cases, that can be furnished in decent language, and a moderately respectful style.

Again, believing as I do, that a large portion of the people in the U. States, in consequence of not being willing to "deny themselves, take up their cross and follow Christ," in order to be owned by him, are disposed to be Universalists, I propose a written discussion of the doctrine, with any respectable writer of the Universalist order, under the following regulations. I will publish from two to four pages in the C. Review, every month, from the Universalist writer, if the Editor of the "Star in the West" will publish as much from me in reply. I can have no controversy with Mr. Shehane, and I hope circumstances will never make it my duty to speak of him again, while he stands arrayed against christianity. Indeed, I fear he is a bad man, for I have positive assurances from Russellville, Ala., and other quarters, that he has even condescended to secret operations to raise prejudice against me, and it is his greatest desire, that I should notice him in terms which portray his apostacy, that he may get a little sympathy from the public. Depraved indeed must be the man who renounces his Maker. But I am not particular who else is selected, or volunteers in this matter, if he have the confidence of his party. I make this proposition with a sincere desire to benefit some of my erring fellow creatures. Is friend Gurley willing to discuss his doctrine?

T. FANNING.

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ZEAL AND EARNESTNESS IN PREACHING.

That this is an age of comparative zeal and energy will be admitted by all who are thrown in contact with society. We have earnest and zealous devotees to all the useless extravagances that pride or passion can suggest; we have ardent seekers in all the paths of human emulation that fame and honor and wealth open to the illusive view; the high-ways of delusion and destruction are crowded with the most busy and anxious travellers, who willingly yield their necks to the oppressive yokes, that custom, worldly interest, or sinful indulgence, places upon them; and whilst we know that all the pleasure, treasure, honor and splendor after which they seek shall soon vanish and be lost forever in the changeless darkness of the grave; and that these devotees to the "lust of the eye, lust of the flesh and pride of life," if unchecked they pursue their course, shall be eternally disappointed and mistaken;—yet if we lift against them the voice of warning somewhat louder and continue it somewhat longer than suits the cold dull ear of some lover of pleasure more that lover of God; if we with zeal and earnestness point out the infatuation and insanity in which they are held captive at the will of Satan, there are not wanting those who rise up and exclaim against "intemperance in preaching," and speak of us as did the world-loving spirits at Corinth of the great Apostle of the Gentiles, "He is beside himself!" Strange and most inconsistent reasoning.—To suppose that man can have affections too lively for and earnestness in the concerns of an eternal world, or in the salvation of his dying fellow-men, to my mind seems absurd in the very statement.

I will not here speak of the cool and temperate reasoning that every man should use in the examination of his duties. This should never be referred to when we wish to argue the necessity of zeal in a cause examined, or service admitted to be sanctioned by right reason and the word of God. In such a cause, and in such service, if men revile me for zeal in the manner of my preaching, it may indeed have one effect: it may induce me to pause again and re-examine whether my conduct is warranted by the word of God, and whether it springs from a regard for his honor and glory, and the salvation of my fellow-men, and if I can settle these questions satisfactorily I advance. Indeed, I can have no respect for the profession of any man, or confidence in his sincerity who claims to be a preacher of righteousness, and yet looks with cold indifference upon the misfortunes of man in his sins. It is true, that all men are not sufficient for the zeal and earnestness of the Apostle Paul; all cannot sustain themselves amidst the dangers, sufferings, and excessive, and unrecompensed labors of our callings, as did he; nor can all so readily forego their own inclinations, their ease, their reputation, their interest and their advancement, and devote themselves body, soul and spirit, with all their faculties, their passions and affections to the will of their Redeemer, and the promotion of his glory. But the reason is obvious: they have not loved as he loved; they have not felt as he felt; the glory of His name and the interest of His cause have not yet possessed them entirely; have not yet so "constrained them as to enable them to do all things through him who strengthens them." Still I do most religiously contend that such should not mumur at what they conceitedly call "the irrational and enthusiastical impulses" of others; or rather that they should not complain of, but seek to assist those whose hearts are excited by such reciprocal affection and gratitude to their Redeemer, that they are com-

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pelled to carry on with invincible and unquailing energy, every service which time and opportunity presents, whereby they may "persuade men and be made manifest to God." Is it not an evidence of unsanctified and ungodly egotism, to be disposed to condemn in others every virtue that we do not possess ourselves; and should not such be admonished "not to think more highly of themselves than they ought to think, but to think soberly," rejoicing that all the different gifts of the common body may be exercised as God has graciously given to every man?

And may I not ask, who can consider attentively the immense obligations under which we are placed; who can be influenced by the strong motives of the gospel, in all their encouraging and animating hopes, who would not be powerfully impelled to disregard all opposition in showing their love to the Redeemer of men? But do you tell me that you are not so well assured as to what is the will of your Redeemer; that you have some dubiety, and that you fear your zeal would run beyond your knowledge, if you were to allow it to come entirely under the influence of those exciting principles, and that you would injure rather than advance the cause of God. I answer it is time your state of doubt had passed; it is time you were awaking from a sleep in which such dreams of uncertainty distract your thought, ere your feet be made to slip in the dark and mysterious journey you are marking out before you in life. But do your doubts arise from any uncertainty in the light of heaven? Is there any difficulty in discovering the way that Messiah points? Perhaps it is endeavoring to do the work which God alone performs, which gives you uncertainty. You are striving to solve the mysteries of Nature, of Redemption and Glory. You are seeking to "vindicate the ways of God to man," by human philosophy; and you are waiting till all the mighty mazes of this world, and the worlds above and beyond us are cleared away, and all the enigmas of human life are solved. Let me say to you, it is a vain and profitless pursuit. It will envelope you amidst fogs, and never lead you to any certain point until death, the greatest of all mysteries, shall enshroud you, and cut you off from happiness forever. The gold you seek will prove but dust—then seek more abiding riches. The Deserts in which you wander have pits, and though covered by a veil as thin and as shadowy as human applause, yet sufficient like it to hide the glory of eternity, into which you may fall and be buried forever. But if you are in doubt, do not hinder those who are not. If you stop to dream in a night already far spent, do not stop those who are awake as the children of light. If you will not be taught by the foolishness of God which is wiser than men, do not hinder those who are learning.

But you tell me, the case of the Apostle Paul is not in point; that he was an Apostle, and as such had more required at his hands. 'Tis not true. For he declares upon this very subject, that "if ANY MAN be in Christ Jesus he is a new creature; old things have passed away and behold all things have become new." This he makes the standard of genuine Christianity. A desire and love for new objects, new companions, new employment. Alas! I fear that many who are proclaiming the gospel, are not in the "new creation." They still retain their hearts of *stone* and callous sensibilities. They are under the same worldly motives, engaged in the same worldly pursuits, and vainly supposing that they are in the regeneration. But I will judge no man before the time; yet this will I judge, that *I* cannot be Christ's new man unless with *me* "old

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things have passed away and all have become new." Alas! for the blind watchmen, careless guides, mercenary teachers, and lazy idlers and triflers, who are now covered with the garb of our holy profession! How few have the spirit, devotion and energy of those who once gave themselves wholly to the work! And what may such expect but to go foremost in the rank of those whom they have deluded into the pit of everlasting destruction! May the Lord assist us to "take heed to ourselves," that we may be so engrossed in the faithful proclamation of his word, so that the apostacies of the faithless and the good examples of the zealous few who remain constantly at the work, may inspire us to make full proof of our ministry, that we may with zeal and earnestness, without seeking the applause of worldly advantage or the gratification of personal designs, have a single aim for the glory of God, and thus save ourselves and them that hear us.

"I charge thee," (says Paul to Timothy) "before God and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and kingdom; preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." This he does in view of the apostacies of those engaged in the proclamation. I know not how it is with others, but I cannot write these things without feeling my own deficiency. I cannot dwell upon such solemn charges, without reproaching my own indifference, rather than indulge a disposition to complain of the zeal of others. It reads, "in season and out of season." Who can be too earnest? Who too unwearied? In favorable opportunities and unfavorable, to large and small audiences, the ancient sons of God were unremitting in their endeavors. Truly these are dangerous times, when apathy and lukewarmness have the countenance of those who stand in high places. O! for the searching conduct of the ancient warm, arduous and untiring sons of faith! Show me such an one and I will be reproved rather than reproving; I'll pardon his indiscretions for the inspiring effect of his conduct; and if his devotedness condemn my indifference I will seek to reform by his example, ere I be condemned by his Lord. Father sanctify us wholly. Give us assiduity for the time when men will not endure sound doctrine; when their lusts for sinful ease and pleasure lead them to be disgusted or exasperated with it and those who proclaim it; when those who profess to be thine are disturbed and offended at the zeal of the few whose conduct refuses the indulgence of our evil inclinations. Save us from being teachers to gratify their itching ears and countenance their delusions. May the humbling, heart-searching, distinguishing practical truths of thy religion open our eyes lest we walk in the way of the wicked. Detect and mortify our lusts lest we go with an evil generation who seek comfort to their conscience by ingenious and eloquent harangues, or speculative disquisitions, or virulent invective against some partizan opponents to gratify and humor the captious, the world-loving and the profane. But may we all remember that as thy faithful ones are falling on the right hand and on the left; and as soon the period of our usefulness will terminate, that we must be zealous to redeem the time and finish our course with joy. O give us courage to endure steadfastly to the end, though poverty and contempt, and sickness, and early death may stare us in the face, that we may rejoice with those who have lost their lives for thy sake for a time, that they might find them forever.

Proclaiming Brethren: I may be mistaken in my observations, and if I

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could I would trust that I am. But I fear there are those amongst us, who instead of aiding their brethren, who by the natural gifts of God sanctified to his service are extending a wide and a happy influence, are jealous of their influence and envious of their success. There are those, too, who bring their characters into doubt by their cowardice in times of danger. There are those who have run well for a season, but have been hindered. There are those who are so obstinate in their opinions of Expediency, that they will do nothing unless their plans are adopted. There are others who labor for hire and who will not labor without it. There are those who seek their reward in this life in the smiles and applause, and honor or gain of their profession, and who, if they loose these, desert the cause. And there are some who have turned entirely away, and have become apostates from, and virulent opposers of the faith they once proclaimed. To their homes, their lands, their merchandize, how many have gone;—and O where are the flocks they gathered together, and who were want to give interest and attention to their teaching. Scattered, and preyed upon; forgetting God and forgotten by him. I love not the picture and leave you to draw it. But, my Brethren, is not this a day of trial, of fiery trial with many professors. The faint are falling; the weak are stumbling; and many slothful have fallen asleep. Are you discouraged? Will you forsake the battle as the forces of sin and Satan wax more numerous and powerful. Remember the fate of waverers—of cowards. They are not only useless, but an encumbrance and were better out of the ranks of the army ere the contest begins.—Weep over the folly of the deserters; of those who have gone back to the spirit of a perishing world and to its gay and frivolous amusements; but warn as thou weepest: for this is a day in which the false shall be exposed, and the approved made manifest. "Blessed is he that sustains this trial;" for the day comes, hurriedly, speedily it comes, in which we meet the judge. And shall we learn nothing from the precariousness of human professions; and from the precariousness of human life, until both are lost? Then for a moment perhaps

"Our hopes and fears
Start up alarmed, and o'er life's narrow verge
Look down on what?—a fathomless abyss,
A dark eternity—how surely ours."

Graysville, April 29th, 1845. J. B. F.

A CHALLENGE.

Long have partizans of fearful apprehensions contended that it was anti-pious, to discuss religious subjects; but I rejoice to know this fearful and hypocritical style, with the more intelligent, is fast departing. Prof. G. Bush of N. Y., recently published a book styled "Anastasis," in which he pleads the non-resurrection of the "*literal body from the grave*," for which offence some of his spiritual brethren have attacked him most furiously as a heretic. In reply the Prof. says in a letter published in the New York Tribune, "*I stand ready and prepared to defend on any forum, and with any opponent, the main positions of my book.*" This savors strongly of Christain dignity, and an independence of mind which few possess. As to the doctrine of the book, I have nothing to say at present. The subject is scarcely practical in its bearings, and therefore of no great consequence to the religious world. T. F.

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GYMNASTIC EXERCISES IN COLLEGE.

Soon after the opening of Franklin College, it was suggested, that in order to give the students the best advantages to gain "personal accomplishments," "Military exercises" would be introduced. I regret that fuller explanations were not then given, for I have assurances from various quarters that a wrong impression has been made. Not a few of the friends of the institution, have inferred, from the expression, "military exercises," that the intention was to train young men for war. This was far from my view, for I have long been satisfied war, in every shape, is unsuited to civilized governments, and opposed, in all its bearings, to the christian religion. The grand distinguishing characteristic of christianity is, men shall not return "evil for evil." The prophets when announcing the reign of the Messiah, declared that men "should beat their swords into plow shares, and their spears into pruning hooks," and that they should "study war no more." The Angels rejoicing at the birth of the Lord, taught that he would establish "*peace on earth*" and "*good will*" amongst men.

Having thus stated the views of the Faculty in reference to war, it becomes my duty to define fully the objects of the College exercises, which have been denominated "*military*." As it is the duty of all men, when in error, to make confession, on conviction of the wrong, I do confess, the phrase "*Military exercises*," does not convey the proper idea of a duty in a College where youths are educated morally, as well as intellectually and physically. Indeed, I never harbored the thought of making men soldiers, and my expression was, that such exercises would be introduced for purposes of personal accomplishments. The only fault, however, for which I blame myself, is the use of an improper term. For illustration of my view, I will be permitted to state, while soldiers are inspired with a war-like spirit, at the sound of martial music,—music of itself, does not incline men under favorable circumstances to a warlike temper. Music, of every kind, is heavenly, divine, glorious and useful to God's creation. The heavenly Father has placed a musical susceptibility, feeling and taste in man for the wisest purposes, and although men may pervert its objects, the power cannot be changed. The sound of the drum and fife wakes up the soul of man, and it is as easy to associate it with good morals and holy emotions, as with the subject of blood and carnage.

But to the point—our object is to teach young men, to walk, stand, sit, leap, climb, and perform all bodily exercises in, not only a becoming manner, but in such a manner as to afford them the greatest amount of happiness and personal accomplishments. It is much to be regretted that college students frequently get the character of being slovenly and coarse in their manners. We may not be able to do much better than other institutions, but it is our determination to use every means in our power to improve the youth committed to our charge, Physically, Intellectually and Morally. The phrase, "*Military exercises*," we will not use again. In this department we care nothing for technicalities; but some of our best friends, (as Solon Robinson, of Indiana, for instance,) has recommended the phrase "*gymnastic exercises*," and, at present, we feel no hesitation in adopting it. While I maintain the doctrine that the *whole* man should be educated, I am constrained to plead for daily exercises which tend to strengthen and invigorate both body and mind. An objector may urge that students can get sufficient exercise in the farm, garden, workshops and in play.

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It is true, this kind of exercise is of vast importance; but it is equally true, that all of them together, may not develope the whole physical frame. In the management of children, and young men particularly, it is of vast moment to bring into play every muscle of the body and faculty of the mind. It is a sad misfortune that modern education has overlooked this very important matter. We have a great amount to learn yet in the management of the rising generation. Mankind act philosophically in the improvement of the lower animals, whilst man—God's noblest work, is neglected. The consequence is, degeneration has progressed for ages, and in most, even civilized nations, the race of man is becoming more and more feeble in body and mind, and life is growing shorter, and our days on earth are becoming more and more engrossed with trouble. Still I hope for a better day. T. F.

W. H. MUSE'S DEFENCE.

Messrs. Editors:—I see in the last No. of your paper, some notice of an article that appeared in the 1st vol. and 18th No. of the Baptist, published in your city. In this article, I am charged with saying, "*That no man that believed that Christ was God could be saved.*" Now, if Paul can, in truth, be charged with denying the resurrection of the dead, the resurrection of Christ, and the utility of the gospel (1 Cor: 15 c.)then may this charge stand against me. I think it sufficient to say, that the production referred to is a fourth-handed report, and what is most unfortunate for its credibility is, that it passed through the medium of the Rev. William Cary Crane, Junior Editor of "The Baptist," &c. Mr. Crane and myself are so perfectly antipodal, that I had concluded to let him pass, as I could say nothing good of him. In order to present Mr. Crane properly before all upright men, I will give the following correspondence, which is placed in my possession by his permission, the information obtained from which, was intended for the public, by Mr. Crane, when he wrote.

Columbus, Miss., October 10th, 1844.

Bro. Lake—I am unacquainted with you, except by reputation, but knowing you to be a good Baptist, I have taken the liberty to frame the following interrogatories. 1. Is W. H. Muse a regular member of a regular Baptist church? 2. Is that church in fellowship with an association of our faith and order? 3. Is it not generally believed that said Muse is a Campbellite? 4. Has he not in his "Baptist Evangelist," denied the Trinity? Having answered these questions, be pleased also to state, what is said of *Muse's* standing, as a Christian, a minister and a scholar? Also whether fifty Baptists in Huntsville, intend following him, when "certain questions" are determined? My reasons for these questions, are as follows: 1. He never comes nigh us, and yet claims to be a Baptist. 2. He obtains, this week, from Probate Court, license to marry, (i. e. license to solemnize the rites of matrimony, I suppose, he means. M.) upon the credentials given, by the Nashville Presbytery, which ordained him in Nashville. Answer these questions immediately. I would not *condescend* to a controversy with such a man as *Muse*. But I intend he shall come out on his own hook and in his true colors. Yours in Christ,

W. CARY CRANE.

Huntsville, Oct. 21st, 1844.

Bro. Crane:—*Dear Sir:*—Your questions came safe to hand, to answer which, I improve the first leisure. 1. I am not sure, that an image of a regular

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Baptist church, is the same to my mind, as to yours. Bro. Muse was a member of a Baptist church, in full fellowship with an association. His letter of dismission has been forwarded to him, which I suppose he has. The above answers your second query also. 3. I am of opinion, that there is no settled or general belief about his views. Some call him a Campbellite, others deny, even some Campbellites, say his views are not their views, on certain points. 4. He does not deny the Trinity, but repudiates the manner adopted by many of so explaining it, as to constitute three Gods, or making three persons separate, each being God. 5. As regards his Christian character, none (who are acquainted with him) doubt its soundness. As a minister, by men of mind, he is considered more than ordinary. As a scholar, in Biblical and Classical attainments, he is surpassed but by few. You say as a reason for your questions, "He never comes nigh us, and yet claims to be a Baptist." Do you cultivate the spirit of friendship and love towards him? Have you visited him, and with brotherly kindness conversed? This done, you are clear, and he is guilty, otherwise you may both be culpable. About the fifty Baptists, &c., I can only say, we do not intend to follow any man, the *word* being our guide. I should be pleased to hear from brother C. as often as he has leisure to write.

I am, dear sir, your brother in Christ,

Rev. W. Cary Crane. PRESTON L. LAKE.

COLUMBUS, OCT. 28TH, 1844.

BRO. LAKE:—Yours of the 21st inst., is just at hand. Had I waited a few days longer, I should have spared myself the trouble of writing to you on the subject referred to. I have since learned what are your relations to Mr. M, and that you coincide with him. Your letters to Murfreesboro' and Nashville had previously induced in me a different opinion. *Perhaps* R. B. C. Howell, Joseph H. Eaton, Jesse Hartwell, and Milo P. Jewett, are as good judges of Theology as the men of mind in Huntsville; with them, I have formed my opinion from perusing "The Evangelist." Having other sources of information from Nashville, Marion, Ala., and members of the Liberty Association, I might have waited writing you. Permit me to say, that it will be a very long time, before I shall follow any man among the Campbellites, to cultivate his acquaintance, when he voluntarily and constantly lives among them. Your advice upon that point, would have been better omitted. If Mr. Muse had sought our society, he would now hold a higher position in this community, than he holds. As it is, he troubles nobody and so far as I can learn, is not likely so to do. I should not have written to you, had not the "Probate Court" instituted an enquiry.

Very Respectfully, W. CARY CRANE.

P. S. Your letter bears internal evidence of communication with Mr. Muse. You are at liberty to show or send him my former letter, and this one too, if you choose. I expect to hear from Howell, Burleson, and others in a few days, and shall also write to the Moderator of the Liberty Association.

HUNTSVILLE, NOV. 4TH, 1844.

BRO. CRANE:—I have your epistle before me, and am at a loss how to interpret its contents. Most certainly you do not rightly view my answers to your questions. You observe that you have learned what were my relations with Mr. Muse, and that I coincide with him. I am surprised at Bro. C. for thus speaking, for no person under the sun, (myself excepted) can say how far I agree or

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disagree with him, and more you do not ask my opinion concerning the doctrines taught by Mr. Muse, neither did I in any sentence give you one word of my opinion. Will Bro. C. do me the justice to read my letter again with attention, he will find no advice. I do not presume to advise one older, without first being requested so to do. I asked a few questions and answered them. No advice intended. You further say my letter bears internal evidence of communication with Bro. Muse. Now pray tell me whether you mean, I corresponded with him, after I received yours, previous to answering it, or that, I have imbibed his sentiments. *Neither I hope.* I agree with you, that Drs. H. and C. are as good judges &c. as those of mind here. My remark was in connection with his Biblical and Classical attainments, and the views of the reflecting part of our citizens. I may find time in future to give Bro. C. my views of Theology, either by letter or through "The Baptist," but for the present, must defer them. I am respectfully, your brother,

P. L. LAKE.

Before I make any remarks upon the above, I wish to state distinctly that the whole affair is personal, between Mr. Crane and myself. I do not recogaize him the representative of the Baptist denomination in this country, nor do I believe he acted conformably to the will of his own church in this place, in his course towards me. So what I may say shall have reference to no one here, but Mr. Crane. I will further state, for the sake of the feelings of the members of the church, of which Mr. C. is pastor, it has been out of a regard for them, in a great degree, that I have been silent respecting him so long, notwithstanding the suggestions of friends, that it was important to put a stop to these reports. I should continue silent, if his communications were not used to paralyze my influence in the religious and moral world. I will now briefly review the above letters. I wish it particularly understood by the reader, however, that I came to this place, not as a candidate for church preferment or stipend, but seeking a situation as school-teacher. With these humble pretensions, there was reason to hope that I would be allowed to pass on in quietude. But it was my lot with many more *worthy*, to be persecuted even to strange cities.

"Denied the Trinity," &c. What if I had denied the Trinity. Is it necessary to believe in a Trinity of Gods, in order to obtain valid license to pronounce the marriage ceremony? Or is it necessary to hold this item of orthodoxy, in order to be a Baptist? It was not when *I* left Nashville in 1840. For the day before I left that city, Mr. Howell baptized a young gentleman of learning and influence, who had been associated in teaching with the late, much honored Mr. M. Stevens. This young gentleman, at one time declined joining the Baptist church, from his objections to the Trinity, as held by Baptists, and was inclined to unite with the Christian church, until I gave him my explanation of the Divinity of Christ—telling him at the same time, that Baptists allow every one to think for himself, which was *then* my impression. This young gentleman's views were known to Mr. Howell, yet he received him.—"Fifty Baptists," &c. I suppose Mr. Crane has found by this time, that the Baptists in H. are not so prompt to "follow," as he had expected. During two years, the church in that place had been taught, that man was not the meanest of *God's creation*, that he has both mind and reason, and should use them both to his *own* and Creator's honor. And therefore were not fit subjects for the manœuvres of Mr. C——. "He never comes nigh us," &c. Now this is either a

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truth or a falsehood. I affirm it to a *falsehood.* I paid particular attention to every Baptist, with whom I became acquainted; I visited the Baptist church; I had previously expressed a wish to a member of the Baptist church, to cultivate constant Christian love with Baptists, and in order to be understood by them in this place, I further expressed a wish to preach to them a series of sermons, if not more than three. All this was made known to Mr. C. in the church, on the day that I was introduced to him in the vestibule. Mr. C. gave me no attention as a Baptist or as a minister, affording little inducement for me habitually to "Come nigh us." "He obtained," &c. Here we have the secret of the whole matter. His object was to make me obnoxious to the Probate Court, and then present me to the world as an impostor upon the civil authorities. This may do for a *designing* priest, but in any other order of men, it would be considered the lowest knavery. "On his own hook," &c. *Chaste diction*, indeed, for one conversant with the wisdom of "Baptists in eighteen States." "Condescend," &c. When I learned from a friend in another State something of Mr. C.'s plotting against me, I invited him to an interview in the presence of some gentlemen, and when he was asked by Judge F——, wherein his elevation consisted that made it a condescension for him to meet me in discussion? He seemed unable to give an answer. But all great men are modest in speaking of those qualities which raise them above the multitude of their species. So in the present instance—take it for granted. "Such a man as *Muse*," &c. When asked by one of the company what he intended by the phrase, "*such a man*," &c., he disclaimed having intended any thing disrespectful, but simply alluded to my position in the religious world.—Catch a true clergyman if you can. "Permit me to say," &c. Here he speaks opprobriously of a class of worthy citizens, into whose society he intimates, it is disreputable to go.—This is either a truth or a falsehood. To them he is accountable, and not to me. "Voluntarily," &c. The statements here made are either true or false. I affirm them to be false, and he knew them to be so, when he wrote the words. I lived in the family of a prominent Methodist gentleman, I taught school with an Episcopal gentleman, and out of about fifty students, not more than five were the children of the members of the Christian church, and only preached to the Christian congregation by invitation (as they had no preacher). Notwithstanding all these facts, when Mr. C. wishes to arouse the Baptists abroad against me, he informs them that I live and move, and have my being among the Campbellites—Mirabile dictu. "He troubles no one," &c. Has Mr. C. spoken the truth or falsehood here? Why all the "sources of information from Nashville, Marion, Ala., and members of the Liberty Association?" Why all this traveling from State to State? Why "this Presbytery of bishops without gown, surplice or mitre, met in solmn compact?" Why all these communications in the Baptist and private correspondences? if there is no trouble nor likely to be any. Infandum dictu. "Had not the Probate Court instituted an Enquiry."—Let the reader examine the note *given below*, from the clerk of *said court*, in reply to one I addressed him on the subject.

MR. W. H. MUSE.—*Sir:* I received your note of enquiry, and can say there is no record to show that the Probate Court, has ever Instituted any enquiry into the validity of your license to solemnize the rites of matrimony in this State.

Respectfully yours, W. P. PULLER.

Clerk of Probates.

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Mr. Crane, then, has not only told a palpable falsehood to injure me, but has also deceived his correspondents.

I may at some future time, review in a series of letters to the Baptist Church in Nashville, the articles recently published in "The Baptist." For I consider that church has been imposed upon by false accusers, or it never could have been induced to repudiate me for teaching the Divinity of Christ, the unity of the Christian faith, the efficiency of the gospel to restore fallen humanity, the authority of the New Testament. But for the present, I dismiss the subject.—But in conclusion, I wish emphatically to state that for the future, Mr. C. has permission to say of me, what he may please. After this communication comes to the public, his tongue I suppose will be no calumny. A man who will wilfully lie at one time, will at another, in like circumstances. So it is just as well to give him a loose rein. That Mr. Crane's defamatory communications were used to annoy my friends and prejudice the public against me, is my apology for thus appearing in public. But with the Baptists, I have no war to wage. I say now, the Christian Baptists and Baptist Christians have too much common ground to contend for, to be antagonistic to each other, which I have often said. This union, however, should be in Christian love, and not by ecclesiastical legislation. W. H. MUSE.

REMARKS—The language in the above may be considered *severe*, and it is well known the Review has but little character for severity; but in this matter, I deem it an act of justice to Bro. Muse and the cause of Christ, to permit him to expose the *slanders* which have been uttered against him. His style is manly and Christian. Will the reader please remember, that Mr. Howell denounces Christians for denying his peculiar views of God, yet he would gladly take an ANTI-TRINITARIAN into his church. These clergy are strange men, and as we watch all men, we had better watch them closely. T. F.

TEMPERANCE.

What is the duty of Christians on this subject? Is it to oppose the world in their exertions in behalf of Morals and Philanthropy? Is it to withdraw themselves and be idle spectators in the conflict? Is it by the use of Wine, Beer, Cider, &c., to give the influence of their example against the cause? Who cannot answer at the first glance. Should it not rather be the pleasure of every christian to say to those engaged in such works of benevolence—you have our hearty concurrence in your exertions to do good, and by doing all that *they* do for the good of society and much more, invite them to an eminence as far above Temperance as Heaven is above the earth. Christians!—will you not come to the rescue, and if you cannot *conscientiously* join a Temperance society, do not let it be said that you have any other reason.

Davidson County, June 1845. T.

DR. JOHNSON'S WILL.

The great and learned Doctor Johnson spent most of his life in the service of the wicked one, but just before his death being requested by his friends to make a will, snatched his pen and wrote, "*I offer my soul to the great and merciful God; I offer it full of pollution, but in full assurance it will be purified in a Redeemer's blood.*"

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A CHRISTAIN EXAMPLE.

BRO. FANNING:—There was made a Contribution to the Lord's Treasury at Rock Spring on Lord's day, the 20th of April, that was unusual and has caused me to reflect seriously what disposition the Church ought to make of the donation. I will state the facts as they occurred. There was a small portion of the members of the Church, who met to worship on the Lord's day according to his requirement; and it being our custom to contribute and my duty to receive contribution, I found a roll of money containing $35,80. I did not know who made the deposite; I made inquiry and found it had been made by a Colored Brother who had left for home.

This Contribution being extraordinary in amount and coming from a Colored Brother, I visited him in the evening of the same day, to know what was his wish in relation to the distribution of this amount of money. He informed me, in company with Brother David R. Gooch, and Brother William G. Rouhlac, that the money was his, and from reading the fourth chapter of the Acts of the Apostles 34–35 verses, he was convinced that it was his duty as a christian to make the deposite. We told him there was no necessity for so liberal a donation from him at this time. He replied that he deliberately made the deposite and did not wish to revoke it. This money was honestly made by his own labor, and honest savings of many years toil. The question now is this, whether a church, not living strictly in obedience to the mother church at Jerusalem, ought to receive and use such a contribution. I individually doubt the right.—I propose that this communication be published in the Christian Review for examination; I wish every reader to examine this in the Gospel teaching, and say what he understands to be the Bible requirement.

Respectfully your Brother,

May 5th, 1845. BEVERLY NELSON.

The donor of this liberal sum is a slave, who has the character of being a *pious* man. The *character* is as unusual as the amount given. Doubtless this colored brother of his penury, has given all he had to advance the Lord's cause, and although I think it probable he does not fully comprehend the scripture quoted, I am inclined to believe the Lord requires christians to use all their earthly goods to promote his cause. As this brother preferred bestowing all at once, I certainly think the church should use it in the way that will conduce most to the Messiah's honor. I take the liberty of making a suggestion as to the appropriation. Suppose it be given to some teacher of the christian religion, who shall in consideration thereof, devote a certain amount of time to preaching the Gospel to the poor. Let some poor preacher be selected, if there be such, who has to work for his living. I would suggest the man,—Bro. W. G. Roulhac, who is confined to support his family. Let him be sent by this colored brother's funds, and let him devote as much time as is possible for the amount, and let him be instructed by the church, to teach the poor, and particularly the sons and daughters of degraded Africa, and let him be directed to inform them by whose hard earnings he has been sent to preach the Gospel. It is evident to me by this course souls might be saved. My reason for naming Bro. R. is, he is a member of the same church with the colored brother, and knows all the circumstances. T. F.

Bro. W. S. Speer's post office is Murray, Ky.

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FAITH AND OBEDIENCE.

TACALEECHE, MARSHALL COUNTY, MARCH 24TH, 1845.

DEAR BROTHER FANNING:—Though unacquainted with you in person, but a regular reader of your Review, and seeing in it a special request that the brethren would pen all their thoughts and send them to you, I transmit to you the following.

Jesus Christ, before his suffering and ascension to Heaven, said to his chosen disciples, If ye love me, keep my commandments; and that it was expedient that he went away, but that he would not leave them comfortless, but that he would pray the Father, and he would send the comforter in his (Christ's) name, to abide with them forever, whom the world could not receive, which is the Holy Spirit, and that when he (the Holy Spirit) was come, he would bring all things to their remembrance, whatsoever he (Christ) had said unto them. And that he should not speak of himself, but whatsoever he should hear, that should he speak. (Dumb spirits were very dangerous in those days.) After this conversation with his disciples, he prays to his Father for three distinct things—1st, to be glorified with the glory that he (Christ) had with him before the world was; 2ndly, for his Apostles that were given him out of the world; and says they are not of the world, even as I am not of the world; (he says I pray not for the world;) and says, sanctify them through thy truth. Thy word is truth. (It is hardly believed to be the truth these modern times, by some, I fear; but however, Paul to the Hebrews says, it is quick and powerful.) And 3dly, he prays not for them alone, but for all them which shall believe on me through their word, that they all may be one. Now, I ask, has all who profess, as they modernly term it, to be changed from Nature to Grace, or as Paul would say, from darkness to light, believed on Jesus through their word; if they have, has not Christ's prayer failed? for they are not all one.

Jesus, after his resurrection, appeared unto the eleven, (Judas having gone as it was written,) and told them all power was given him in heaven and in earth; go ye, therefore, teach all nations, immersing them into the name of the Father, of the Son, and of the Holy Spirit. As recorded in Mark, he that believeth and is immersed, shall be saved—not eternally, but from all past sins. There are more salvations than one; yet we see people these times, immersed, sprinkled or poured on, and call it baptism, without believing, and others who profess to believe and receive pardon without baptism; Jesus joined them together. The Apostles were to tarry at Jerusalem until they were endued with power from on high; for repentance and remission of sins were to be preached in his name among all nations, beginning at Jerusalem. When Peter was delivering the first gospel discourse ever delivered, the promised and received spirit bringing all things to his remembrance, he reasoned from the Old Testament writings to prove that this same Jesus whom they had crucified, had been made both Lord and Christ. When they believed this, (of course not before) they cried out, Men and brethren, what shall we do? Peter told them to repent and be immersed, every one of them, in the name of the Lord Jesus, (what for, Peter?) for the remission of their sins, (not a word about the Holy Spirit yet) and they should (speaking in the future tense) receive the gift of the Holy Spirit.—They obeyed the command, and were as good Christians as we have now—at least, they continued steadfast in the Apostles' doctrine. (I would be greatly delighted if all professed Christians would continue steadfast in the Apostles'

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doctrine.) When Philip went down to Samaria and preached Christ unto them, and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were immersed, both men and women. The Holy Spirit was not yet fallen on none of them, only they were immersed in the name of the Lord Jesus. When Philip preached Jesus unto the Eunuch, and when they came to enough of water to immerse him, (for he certainly had enough along with him to have sprinkled him,) he said, See here is water, what doth hinder me to be immersed? Philip said, If thou believest with all thy heart, thou mayest. He was immersed, and the Eunuch went on his way rejoicing. If we had time and space to follow out the history of conversions, we would find that all who believed the things concerning Jesus, reformed their lives, and were immersed into his name, were recognised by the Apostles as saved. We find that Jesus and all the Apostles joined faith and immersion together, and that which they have joined together let no man put asunder. Though we do not now receive the miraculous outpourings of the Holy Spirit that the first Christians did, in confirmation of the gospel, yet if we have not the spirit of Christ, we are none of his. And as the tree is known by its fruit, so also is the Spirit; and the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law. If we live in the Spirit, let us also walk in the Spirit, lest we be hewn down and cast into the fire. Finally, brethren, be not overcome of evil, but overcome evil with good. The grace of our Lord Jesus Christ be with you all. If I never see you on earth, I hope to meet you in heaven.

Yours fraternally, J. L. ETHERIDGE.

TEMPERANCE AND TEMPERANCE SOCIETIES.

Bro. O. D. WILLIAMS of Commerce, Tenn., has sent a long and well written essay on the subject of Temperance in general, and Temperance Societies in particular; but as I see no new arguments, and the subject has been pretty fully discussed by Bro. Evans, I must for the present decline its publication. I am much pleased with Bro. W.'s remarks, but I must be permitted to suggest, that if Christian congregations could be induced to come up to the Gospel standard, we should make no complaints of church "*dram drinkers*," as Bro. W. has done. Let me intreat the brethren to examine the Gospel authority on Temperance, and if there be *law* on the subject, let congregations act upon its divine mandates. The idea of church members being daily drinkers is monstrous in itself, and I fervently pray the saints to act worthy of their high calling. T. F.

ANGELIC PROTECTION.

Bro. W. B. R. of Ala., has furnished an essay of considerable length to establisd the point, that *Angels* do not teach children or adults, and as I have no controversy with Bro. R. on this subject, and cannot appreciate it as a matter of practical importance, I have concluded its publication would be of but little service to the public. I do not think, however, Bro. R.'s exposition of the expression "*Their Angels*," &c. is satisfactory; but as there is nothing of moment involved, I see but little use in prosecuting the enquiries. I hope this will be satisfactory. T. F.

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LOVE OF LEARNING.

It is a remarkable trait in American character, that few, very few, have ambition to become scholars. In a country like ours, where speculation is the burden of every song, the allurements are too numerous and specious to permit men to spend years and years in the acquisition of knowledge. Our Websters, Bancrofts, Anthons, Prescotts, &c., write for speculative purposes, more than from a love of literature, or a disposition to benefit the public. Germany, of all others on the wide earth, is the land of students, science and scholars. There, men live to make themselves scholars, and impart their acquisitions to others. On the contrary, in America, young men attend College, for the purpose of smattering themselves for some of the more popular professions. It is not probable in a population of seventeen millions, we have a hundred men devoted to science. Law, Medicine, Divinity, and even the languages and science, are pursued, not for their own sake, but for filthy lucre's sake. Few indeed, know enough of any science to be much interested in it, but the study is to ascertain "how little will do" to get a diploma, or authority to engage in money making. While these things remain, the standard of genuine learning must continue low.

But so long as wealth and political preferment constitute the broad road to fame, science and general intelligence will not be prized. The aristocracy of wealth is contaminating to young and old, and it completely disqualifies the youth of the country for making great improvement. Our institutions, to be sure, are favorable to thought, and some enterprise; but quite unfavorable to the cause of science. Where, I ask, is the college, society, or association, that make scholars? We have many institutions which offer the alphabet of learning, and prepare the youth of the country to enter on some speculation. Where are our "native American" scholars? It is true, we may have some, but they are very few, and none of them, perhaps, are satisfied with the pursuits of literature.—The few scholars too, are quite forgotten and neglected. What are the reasons? First, society in America is not settled,—changes and new schemes employ and agitate the mass. Secondly, the few learned men we have, have refused to assert their claims, and literature of course, is neglected. We have writers, it is true, and we publish books; but the writers are actuated generally by money,—they write for the unthinking and listless mass, and hence the country is flooded with light, chaffy, senseless and vulgar productions. More persons purchase books which record the criminal amors, vulgarities and crimes of their fellow-sinners, than those which teach science and new discoveries.—The large sales of the vulgar and criminal reports of Bishop Onderdonk, is enough to convince the world, our taste is not refined, and that we are yet grovelling in the dust. Imagination is put to its utmost stretch, to find something to gratify our depraved appetites. Solid learning must, in this state of affairs, be neglected. The study of science and history has but few charms for the young, and the only book of inspiration on earth, has but little to entitle it to respect in this generation. May genuine learning, and good morals soon occupy their true position in society.

ALAPHA.

Brother *Isaacus*' production is pretty good, but it is adjudged not to possess quite enough order and object for the Review. Bro. I. must continue to "try, try again."

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THE CHRISTIAN BIBLE SOCIETY.

PARIS, TENN., APRIL 10, 1845.

BRO. FANNING:—I believe the Christian Church is *de facto* or ex officio a Bible Society, Humane Society, Temperance Society, Missionary Society; that the Church of Christ is an embodiment of every thing that is good or wise. I believe the Christian Church is perfect—that it is the exact image and personification of the goodness, wisdom, power and glory of Him who is the image of the invisible God. I believe moreover, that in this church we are complete in means of doing good. I believe again, that the Christian Church cannot be supported, protected or aided by civil governments, religious societies, freemason societies, odd nor even fellow societies—indeed, that to regard these modern societies as auxiliary to Christianity, is to blaspheme God and to derogate from the dignity of this divine institution, by representing it like an old helpless woman, needing support from crutches. But not to be tedious. You are prepared for the following definement of my position to all these societies—

Assuming it unsafe to stand on ground not marked Apostolic, either by precept or example fairly made out, we as Christians are positively forsaking the primitive tract, when we go out of the church to do good—FOR THE PRIMITIVE APOSTOLIC CHRISTIANS DID NOTHING EXCEPT IN THEIR CHURCH CAPACITY—THEY MOVED ONLY AS A CHURCH.

1. Jesus either did or did not institute the Temperance Society.
2. If he did, we are bound to respect it as a divine institute.
3. If he did not, then it is to the Christian a superfluity, or
4. Man by establishing it, has proved himself more benevolent than He—or wiser—which is the *reductio ad absurdum.*

This I know is good logic with T. F. I believe it safe to try all institutions, human and divine, by this syllogism. Now, then, for the words Temperance Society substitute the phrase Bible Society—and answer me Bro. Fanning—Is the Bible Society from God or from men—from heaven or Cincinnati?

WILLIAM S. SPEER.

REPLY TO BRO. W. S. SPEER.

Like other men who have not looked at the whole ground, brother S. has said a little too much. Is it possible Bro. S. is in earnest in saying, "*that the Christian church cannot be supported, protected or aided by civil governments*"? The Apostle directed to pray for those in civil authority, that the christians might be aided or assisted, to lead a "quiet and peaceable life."

Again, I am certain Bro. S. does not take the proper view of the subject of the Bible Society. No one pretends to say it is a divine institution. In regard to Temperance, and every thing pertaining to christian deportment, we have God's authority; but with reference to such worldly institutions as Bible societies, schools, colleges, &c., we are permitted to exercise our worldly wisdom. Christians have a natural right to adopt any plan they like to educate the young, so they train up their children "in the instruction and admonition of the Lord;" and they have the civil right in the U. States, to translate and publish the pure word of God. Who doubts but a pure translation of the Bible, would be a desideratum that nothing else can supply, and yet we have no command for it in the scriptures. The scriptures and church are the only authority with regard to christian belief and deportment, but we are in *worldly circumstances*, in reference to which the Bible is silent, and we are bound to act in that man-

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ner, which will be conducive of the greatest amount of good. We have no authority in the scriptures for writing or publishing papers, yet we do so to the great advantage of our fellow creatures. Shall we quit it? Every thing is worldly, except the obedience commanded in the scriptures; still christians can act with regard to the affairs of this life, in such a manner as will be well pleasing to God. T. F.

WHO IS THE GREATEST?

BROTHER FANNING:—In the April number of the Review, there is an article over the signature of "M. R.," on the "origin of the church of Christ," which I was sorry to see. Father Stone is now dead, he died in a good old age, and has left an example of faith and piety, humility and love, worthy of imitation. I knew him well, and admired him much. If some friend would write a history of his labors and sufferings in the cause of his Redeemer, in a plain and modest style, it would at once comport with his character and subserve the purpose of truth.

But surely it is rather beneath a Christian editor or preacher, to labor the question whether a "*feather* is to be placed in the cap of Bro. Campbell or of Bro. Stone." Have those veterans in the cause of Christ been laboring for such paltry things? It is really *too small* a matter to debate about the dates of 1808, and 1810, and the places *Brush Run* and *Cane Ridge*. "Who is the greatest," is an old question. It troubled the Apostles, and has been the source of bitter contention in every age of the church. Let us beware of it.

It is certainly our privilege and duty to sift every subject presented for the consideration of man in the lids of the Bible, and we are not bound by any statement made by Bro. Richardson or any person of the *Bethany School*, or of any other school. But, it seems to me, that some brethren are so much afraid of being "*Campbellites*," that they can hardly bear to render honor to whom honor is due. Whether "Bro. Stone and his associates in Kentucky" were in advance of Bro. Campbell in exploding *Calvinistic* dogmas, I know not; but on the question of the agency of the spirit, Bro. Stone was at least as nearly *orthodox* and *evangelical* as Brother Campbell. He believed that the Holy Spirit was given to believers, to lead them, comfort them, and enable them to live holy lives; and I remember well of being cautioned by him a few years ago, with much affectionate concern, not to deny the *actual reception of the Holy Spirit by every obedient believer*.

It seems also that some brethren are so embittered against the "*Sects*," that it is considered a mortal sin to approximate them in any respect. Surely truth is not less lovely and desirable, because it is found among the *old Baptists*, or even the shouting Methodists. I do not say that "M. R." is of this class, but his communication seems to me to *squint* towards some things not calculated to advance the cause of truth and holiness.

I may mistake the spirit of the article, but if I do not, I do exceedingly regret to find it in existence. I have read Brother Richardson's account of the Christian Church, which has been commented upon by "M. R.," and I really did not fancy for a moment that *Brush Run* was intended to rival Jerusalem, or the year 1810, the memorable day of Pentecost. I do not think Bro. Richardson would differ materially from you or from "M. R." on the question of the Origin of the church of Christ.

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But I am not the advocate or apologist of anybody at present. I meant to suggest to you the propriety of avoiding all questions calculated to gender strife or to excite jealousies and rivalry among the brethren.

Yours in Christian love and hope, A. G.

Pull the splinter out of your own eye, Brother "A. G.," and then you can see more clearly how to take the mote out of the eyes of your brethren in Tennessee. Neither has Bro. M. R. or myself, said half as much as Bro. A. G. has said in the foregoing communication in reference to the great question, "who shall be the greatest?" You, Bro. G., have given personal details, that have never before appeared in the Review. I never, in my life, could consent to raise one brother above another. True, I have wished to honor men for their work's sake,—nothing more. I was aware, at first Bro. "M. R.'s" production would meet with objections; but like thousands of other cases, in regard to which an editor has to act, circumstances govern. I did not like the spirit of the production, and I am really gratified that the brethren generally are of the same mind. Yet, I do not think the author intended what some of the brethren suppose.—I cannot think there is the least apology for Bro. Richardson's history. I am for peace. T. F.

RICHES.

I. *The preachers should have no inheritance.*

1. The ministry under the Jewish Institution had no inheritance. Nu. 18:20.

2. John was the first preacher with reference to the kingdom of heaven at hand, and, being the son of a priest, had no inheritance. Luke 1 c.

3. The Son of God was the second preacher connected with the kingdom of God, and though he was rich, yet he became *poor*. 2 Cor. 8:9. Luke 9:58: Said he, "the foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head."

4. The Apostles had no inheritance. Matt. 4: 18–22; 10 c.; 19: 27–29; Mark 3: 13–19; 6: 7–14; 10: 28–30: 1 Cor. 4: 11–13; 2 Cor. 6: 10; Phil. 3: 8. These and many more scriptures prove, that the Apostles were poor.

5. The Evangelists were not entangled with the affairs of this life. 2 Tim. 2: 4.

What do the preachers think of these things? Do they believe them?—Where is the authority for being farmers and preachers, lawyers and preachers, merchants and preachers, &c.? Brethren, will you examine this subject? Where are Brethren ————? Do they love this present world? or have the brethren driven them from the evangelical field to the corn field? We once had the pleasure of hearing them proclaim the pleasing intelligence of salvation, but their voices are heard no more in these parts. Brethren, what has befallen you? Are you tent-making in order to supply your wants, and prepare for another campaign? Or have you dug holes and buried your talents in the earth? Remember Lot's wife.

II. *The brethren have no right to seek after riches.*

1. The testimony of the Son of God. Matt. 6: 19–34; Mark 10: 17–27; Luke 12: 13–21; 16 c.

From these scriptures we learn, 1st, that disciples should not lay up treasure in this world; 2d, That it is almost impossible for a rich man to be saved; 3d, That all who seek after riches are *deranged;* 4th, That if we are not faithful in the distribution of our surplus, God will not bestow upon us in heaven the true riches.

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2. The example of the first christians. Acts 2: 24-46; 4: 32-37. From these scriptures we learn, that the first christians acted in strict accordance with the teaching of the Savior.

3. The teaching of the Apostles. 1 Tim. 6: 6-19; 1 Jno. 2; 15-17. From the Apostolic testimony we learn, 1st, that christians should not *desire* to be rich; 2nd, That if any should happen to be rich, they should not esteem themselves more highly on that account, nor trust in them, but in the living God; and, 3d, Be rich in good works.

How perfectly does the *testimony* of the Apostles agree with the *teaching* of Christ and the *example* of the primitive christians! But who believes it in the present covetous age? Do the preachers believe it? Do the brethren believe it? The church is conformed to the world, and the world in turn, as a matter of courtesy, is conformed to the church, and both church and world are in pursuit of riches! What moral derangement! Is there no hope of a better state of society? Have we no faith in God? Have we no confidence in the example and teaching of the Son of God? Who is willing to count all things but loss, for the excellency of the knowledge of Christ?

III. *The preachers of the Gospel should live of the Gospel.*

1. Those who ministered in holy things under the law, were supported by those who labored in other things. Nu. 18 c. 1 Cor. 9: 13.

2. Christ was sustained by his disciples who were not employed in preaching. Luke 8: 1-3.

3. The Apostles and Evangelists were sustained by churches and benevolent individuals. 1 Cor. 9: 1-18; 2 Cor. 11: 9; Gal. 6: 6; 2 Tim. 1: 16-18.

Thus we see it is the *decree* of God, that those who minister in holy things under the new covenant shall live by their occupation, and this right was never waived by the Apostles and Evangelists, except in certain instances, to avoid all *occasions* of reproach, and that they might give examples of industry, economy and benevolence to those who needed them. 2 Cor. 11: 12; 2 Thes. 3: 9.

Application. 1. Beloved brethren in the ministry, what are your situations? Are you entangled with the affairs of this life? If so, you cannot *please* him who has chosen you to be soldiers. Will we not cease our pursuit of this world, and give ourselves *wholly* to the Lord? 2. Beloved brethren in the Lord, will you be industrious, temperate in all things, and benevolent according to your ability? Will you sustain those preachers and their families, who are willing to give themselves wholly to the work? 3. If these principles of the government of Him who is Lord of all were acted upon by preachers and people, we would soon arise from the fleshly couches on which the community are now slumbering, to walk in newness of life. J. J. T.

CONVERSION AND "GOSPEL ADVOCATE."

Some months since, we noticed a paper published in Virginia, called the "Western Baptist." The editor, W. H. Hugart, was then a Baptist, but he has changed his name from Baptist to Christian—"the name of Christ" and his paper has been converted from Baptist, into "Gospel Advocate." Would to God all Baptists had sufficient intelligence and sincerity to do likewise.

Bro. H. will publish his paper in future at "The Warm Springs," Bath County, Va., twice every month, at $1,50 per annum.

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MAN NOT RESPONSIBLE.

The "Rev. Hosea Balou of Boston" the father of Universalism in this country, (who by the by, was driven into his present system by Jno. Calvinism, as he informed the writer) says in the "Trumpet," "If all events were certain and unavoidable, how is it that man is accountable for his actions? If he does that which we call right, as he could not avoid doing so, why is he praiseworthy therefor? And why is he entitled to a reward? Or if he does what we call wrong, why is he blameworthy for so doing, if he could not be differently?"

I give this spice of pure Universalism, that my readers may know the whole tendency of the doctrine is only designed to show the irresponsibility of man. On this principle, it is worse than brutal to make laws to punish crimes which men could not avoid committing. It is probable with me, two thirds of the people, if not nine tenths of such as dislike the doctrine of doing justly, loving mercy and walking humbly with God, are pleased with this teaching.—While men remain vicious, this will be a suitable cloak for sin. This doctrine is becoming orthodox in many sections, and I predict for it great success, with such as are determined not to "deny themselves, take up the cross and follow the Savior."

T. F.

ROMAN CATHOLICISM.

The religion of imagination—Dr. Pise and the true cross—the Holy Tunic—an anecdote.—The experience of every day assures us that when the objects of religious adoration are reduced to the standard of the imagination, there is no telling the fooleries that may be believed, or the rites and ceremonies that may be performed, by our *rational* species. The many miracles belonging to the history of the Roman Catholic superstition, of the day of darkness, I had supposed were not only dead and buried, but rotten, long since. It seems, however, that some of the most foolish and incredible are breathing and living again; and although they do not in all cases assume the form they wore when last they disappeared in the land of ghosts and kelpies, yet in a shape adapted to the times and circumstances, they are returning in all their absurdity. Not to mention the recent exhibition of the Holy Tunic at Treves, is it not astonishing, that in the city of New York, in the nineteenth century, and in the full blaze of all the light of the science and literature of America and Europe, that such men as Dr. Pise, should seriously relate all the miraculous wonders of the wooden cross and transubstantiation, to crowds of hundreds and thousands of earnestly interested and entranced hearers? This gentleman and other high dignitaries of the church of Rome, have been lecturing to larger audiences than have ever in this country attended the discussion of any disputed tenet. The subjects of Purgatory—transubstantiation—the true cross—the Deification of the Virgin Mary, and the like, have engaged their attention. So say the Eastern papers. The errors of this antiquated superstition must have a deep root in the prolific soil of human nature, or methinks they could not be revived in this day. Only think of a learned, erudite and serious clergyman uncringingly telling a large and intelligent audience, that the Tunic of Treves, recently exhibited to more than a million of devout Catholics, is the seamless coat of our Savior for which, eighteen hundred years ago, the Roman soldiers cast lots. Or that the cross

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upon which he was crucified is preserved in a thousand places at the same time, having had the marvellous power of remaining entire and unimpaired, though continually diminished and distributed! Soon, I apprehend, we may all have a sight of the nails and the lance that pierced his hands and feet; of the crown of thorns that was platted upon his head; and a commerce in these articles be established which may rival that which once well-nigh exhausted the forests of Lebanon. Such miracles are necessary, no doubt, to sustain the Episcopal dignity and orthodox infallibility of such a church! But for my own part, they but remind me of an anecdote related of a worthy son of the Emerald Isle, better calculated than any argument to show the folly of such "pious frauds." The pious Hibernian of whom I speak had heard, by accident or otherwise, that in a very ancient Cathedral of his native Isle, there was wonderfully preserved the identical head of St. Patrick, the patron Saint of that land. With a commendable alacrity he hastened to the spot, and with great earnestness demanded of the sexton a sight of the dear relic. The head was produced, and the devout man paid all the veneration to it that he could have done to his heavenly namesake himself. The sexton observed the reverential awe and gratification he had awakened, and with the worthy disposition of still heightening his pleasure, stated that the skull he was admiring so much was but a small curiosity to one he had in the cathedral.

"And what greater curiosity can you have, pray?" said Pat, with a great deal of discredit.

"I'll show you, to be sure," said the sexton; and immediately he produced another and a smaller head, and held it up to the gaze of the devout worshipper of his heavenly patron.

"An whose is that, pray?" demanded Pat.

"Aha! faith," said the sexton, "whose should it be, *but St. Patrick's when he was a boy!!*"

J. B. F.

Graysville, Feb. 16, 1845.

DISCUSSION.

Dr. B. F. Hall, a Christian, and Mr. E. M. Pingree, a Universalist, recently held a discussion of some ten days continuance, in Louisville, Ky. It would seem invidious for one who did not hear it, to say which of the disputants sustained his cause; but so far as I have heard, the great majority of the hearers were much pleased with Bro. Hall's arguments, and manner of delivering them.

There should be a thorough sifting of Universalism published. It is a doctrine most cherished by men who care not to know God's will or obey it.—Their hell is experienced daily, for the crimes they commit, and as the punishment is light, many are well satisfied with hell. If they do not get into a worse country than this, I am much mistaken in reference to the teaching of the Bible.

T. F.

A Liberal Prospectus.—Mr. Evan Stevenson, of Georgetown, Ky., proposes publishing a paper called the "Christian Intelligencer," and the Editor says: "Our columns will be open to all religious parties." If the Editor practice on this principle, it will be the first instance of the kind in the history of parties.

T. F.

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A DECLARATION OF BRO. N. E. CHANDLER, MADE UPON BOWING TO THE MANDATES OF JESUS THE NAZARENE!.

On the edge of the water—in the Saturday evening of life—on the brink of the grave—on the shores of time, and the confines of Eternity—as the last grains of sand are wasting from the eventful glass of time—I am permitted to gird on the armour of righteousness, and battle for my Lord and King.—Here, upon the brink of the watery grave, I ground the puny armes of rebellion against my Heavenly Father, and upon the Lord's side, I hope to fight faithfulfy the battles of the King of Saints.

I acknowledge with deep and heart felt contrition, the many and sinful errors of a misspent life. Already the white roses of 47 Summers are blooming upon my brows. The auburn of youth has given way to the ominous grey of age. I must here add, that "error is the lot of Humanity." Forgiveness the "attribute of Mercy."

Here, on bending knees I make a supplicating appeal, and with much humility confess, if I have *ever* injured my fellow man, I do most solemnly aver and declare it unintentional—an error of the head, and not of the heart. O man, pity, pardon, and forgive your fallible, but contrite and repentant brother.

I have emphatically been a child of affliction and sorrow. Yes, afflictions, like deep waters, have compassed me about. Sore trials have been my close companions, as would testify thousands. Yes, yes, sore trials have been meted out to me! But thank God, for the hope I have in Jesus Christ my Lord. "All things shall work together for good to them that love God, to those who are called as he purposed." I suffer on, I murmur not—till the time of my redemption from the confines of the grave shall come. Then I hope for that Eternal Life which my risen Jesus secured for all that love him. And that my resurrection from the watery grave may keep constantly before me the recollection of the fact that in well doing, this mortal shall put on immortality, when the graves shall give up their dead! N. E. CHANDLER.

Gainesville, April 8th, 1845.

Bro. C. is Postmaster at Gainesville, Ala., and a beloved Brother writes, "this declaration, and renunciation of sins drew tears from the coldest hearts." If all sinners would frankly confess their errors and turn from them, we would soon have a much better world. May God, of his infinite goodness, bless Bro. C., and may he be a blessing to his family and associates in his evening time of life.

T. F.

THE CHRISTIAN FAMILY MAGAZINE.

A very neat monthly of 24 pages, with the above modest and appropriate title, has been added to the number of periodicals, advocating the Christian Religion. It is edited and published in Cincinnati, by Bro. D. S. Burnet, at $1 per annum, and we take much pleasure in commending it to our readers.

EDITORS.

There were six souls added to the Lord, by the labors of Bro. S. E. Jones, at Fall Creek, Rutherford co., during a meeting embracing the third Lord's day in May. Five were added at Casey's Springs, Williamson co., at a meeting which Bro. Jones held, embracing the 2d Lord's day in May.

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WAR.

Christianity is utterly opposed to war in every shape. Without arraying the testimony of the Holy Scriptures on the subject, I will simply subjoin the testimony of a few great men.

"War is an instrument entirely inefficient towards redressing wrongs, and multiplies instead of indemnifying losses."—*Thos. Jefferson.*

"An unjust war sinks other crimes into insignificance: and every war is unjust as it respects one, at least, of the parties concerned."—*Robert Hall.*

"A battle is a hell."—*Napoleon.*

"I abominate war as unchristian—I hold it the greatest of human crimes—I deem it to include all others—violence, blood, rapine, fraud; every thing which can deform the character, alter the nature, and debase the name of the man."—*Lord Chancellor Brougham.*

"Our cause is gained at too great an expense, if it occasions the shedding of one drop of blood."—*Daniel O'Connel.*

"To promote it, (the abolition of war,) has been the labor and glory of my reign."—*Louis Philippe.*

CORRESPONDENCE.

Bro. W. B. Randolph, of Ala., asks "If a man must forbear preaching when unacquainted with the languages, if his church be unwilling and unable to educate him?" By no means. If a young man can speak *English*, knows the truth, and possesses other requisite qualifications, he should exert himself to promote the cause of his Master. It is, however, a reproach upon the churches, that they are employing no means scarcely to qualify and sustain young teachers. Bro. Randolph is an estimable young man, as I have the best evidence to believe, and is very desirous to acquire knowledge. Will the brethren in his part of the country, enable him to attend some institution, which will afford him the requisite facilities? Why not raise a fund to educate destitute preachers? The managers of Franklin College will subscribe liberally for the education of Bro. R. and others who will give themselves to the ministry of the word. Do the disciples feel no interest on this subject? T. F.

By a recent letter from Bro. T. A. Wetherspoon of Valley Head, Ala., I learn he has commenced pleading the cause of truth in public. He also gives the pleasing intelligence, that a few disciples have been congregated in his vicinity. I hope the little band will grow into a large army. Knowledge and obedience will work wonders.

Ten were added to the Lord at Rock Spring, during a meeting embracing the first Lord's day in May. The teachers present were S. E. Jones, R. B. Hall, —— White, W. Cane, W. Roulhac, and T. F.

Bro. W. C. Kirkpatric, of Ala., says three additions were made to the Lord's cause, near Gainesville, during a meeting of his.

We have several long communications on hand, that we have not been able to publish for want of room.

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CHRISTIAN REVIEW.

VOL. II. NASHVILLE, JULY, 1845. NO. VII.

INTERPRETATION OF THE SCRIPTURES.

In interpreting the Scriptures we should understand its language according to the usage of the people to whom they were addressed. Many words and phrases then in use are still in use, but with very different significations. Such for example is the word

WORLD.

There is no word so frequently used in the New Testament, more calculated to carry an incorrect idea than this one, if the above rule be disregarded. The ignorance and pride of the age in which the New Testament was written, gave the Roman Empire this comprehensive name. And as the inspired penmen addressed men living in the Roman Provinces, and were themselves citizens of one of them; and designing a correction of religious rather than geographical or political ignorance, they adapted their teaching to the views and circumstances of the age.

We forgive the vanity and ignorance of the ancient Romans, in restricting the world to the limits of the country of their own powerful and victorious people, because they were dazzled with the number and extent of its provinces: the irresistable character of its military and civil strength; and we are willing to allow them to despise and forget the countries adjacent, and confound their mighty empire with the terraqueous globe itself. It was powerful—it was extensive. From the Atlantic ocean to the Euphrates in length, and from Ducia to the Tropic of Cancer in width, embracing the most fertile and cultivable lands, and extending the broad ægis of her power over the fairest and most civilized of our race, we apologize for their contracted views.

Whilst, therefore, we apologize for the vanity of the ancients, we must remember, in reading such a book as the Bible, not to attach a modern and a correct definition to words which were used in an ancient but a universally appropriated sense.

World also frequently means age, in our version of the Scriptures. The Jews counted time by Jubilees, and every fifty years was regarded as an epoch or an age in their history. Hence we read of the "ends of the world," which is equivalent to the ends of the ages. This is evidently the meaning in Luke 1: 70; 1 Cor. 2: 7; 10: 11; Eph. 3: 9; Col. 1: 25; Heb. 9: 26. See also Lev. 25: 39, 41; and Exodus 21: 2, for an explanation. Frequently, however, the word does refer to the material world, and this meaning may generally be determined by the connection. For example, as in the following: Matt. 13: 35; Acts 17: 24; Rom. 1: 20; Heb. 4: 3. It also signifies the present order of things, on this mortal transitory state and its duties and amusements. 1 John 2: 17, and the like. There are several words in the original translated world, and sometimes they seem to be used interchangeably. Remembering, however, the facts above stated, we can have but little difficulty in determining the meaning, if we will pay proper regard to the connection in which it occurs. J. B. F.

Graysville, 29th April, '45.

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REMISSION OF SINS.

In my last, I stated there were many, I feared, who lay claim to forgiveness of sins, that have no lawful right thereto. I also promised to answer some objections.

We assume, for the present, that there is a law of pardon.

Those who have not literally obeyed the law of pardon, give ease to their mind by reasoning in this way, "Suppose I had married a lady—after a while I find she possesses virtues and wealth far beyond my expectation, must I therefore marry her again?

This is the most plausible apology I have heard—but is not this begging the question, or taking for granted the thing to be proved? I ask, is there not a law regulating marriages? And if you have not complied with the law, are you lawfully married?

Suppose you transpose the law of marriage, as some have done the law of pardon, and see how it will look. You first have the ceremony said over you and the lady—you then live together for months—yea, years—and then have your marriage recorded—then go to the clerk and take out license, &c.—would this be lawful, or according to law? Still go further—suppose you did all this with the *purest motives*, not knowing the law, would that change the features of the case, and make it lawful or according to law? The fact is, if you do not marry the lady according to the law made and provided in the case, you have no lawful right to her person or property.

But it is asked, what must I do? I am living in peace and quietness with the lady, and my conscience does not hurt me much.

I say, go speedily and marry according to law, or you will suffer the punishment it will inflict for transgression.

Then, says one, I suppose you mean to say, If I have not obtained pardon according to the law of pardon, I am yet in my sins? Yes, that's the idea. Well, another—I did truly take in all the items in the law of pardon, but they were in a transposed or deranged form, I confess—but what now?—if I go and obey in order the statute made for remission, in its proper order and design, I shall become the object of much talk and hard speeches; the people do not say *much* about my present condition? Just let them talk on; better for them to say a *great* deal about your doing right, than *very* little about your doing *wrong*.

Let me say for your comfort—if you will take a stand upon a literal and unconditional obedience to the law of God, you will be elevated as far above the reproaches and abuse of those that oppose themselves, as the tallest point of the Andes is above the bottom of the ocean, or its angry and agitated waves.

J. C. ANDERSON.

SULPHUR SPRING, NEAR MOULTON, ALA.

BRO. F:—Do people speak the truth, when they say they love God, delight in doing his commandments, desire to see the world converted, glory in seeing the Redeemer's cause flourish, in bursting the fetters of sectarian prejudices, in prostrating the walls of Babylon, in sounding out the word, in teaching the ignorant the way of life and immortality, in training their children for the skies, in ministering to the necessity of the brethren, the widow and the fatherless, the poor, naked and hungry, in following in the footsteps of their Master, and neglect to attend *Church three Lord's days in succession?

*No sir.—ED.

T. J. PICKENS.

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AN INSPIRED MAN'S PREACHING IN 1845.

BROTHER FANNING:—Yesterday evening at 4 o'clock, a certain Rev. gentleman, whose whereabouts is Nashville, and whose name is Ball, preached in this section. In his discourse, he stated, "that certain modern reformers in the city of Nashville, were preaching that men had no souls—while others were contending that the Scriptures meant literally what they said, and that the commission to preach the gospel extended to every creature of God's creation, and that dogs, cats, etc., etc., were God's creatures—consequently, the gospel must be preached to dogs and cats. He asserted, that men in Nashville, were now engaged in preaching to dogs and cats. He thought such men had better take care, or, when they got to heaven, they would get snake bit, sure."

We heard the above assertion, and we ask you to inform us, through the "Review," whether it be the fact? or, is it a Ballfaced fiction?

Truly yours, J. C. NOWLIN.

Sycamore, May 12th, 1845.

Brother Ball, is the Calvinist Baptist preacher, in Nashville. He thinks all things were ordained before the foundation of the world, and if people were doing as he says in Nashville, he should not blame them. Of course, as his actions are decreed, he does not consider himself responsible for what he says.—This is the old friend I saw go through the motions of preaching some years since in Franklin, Tenn., and as the whole effort was rather ludicrous, I must give one circumstance, to show the reader what kind of preachers we have even in our metropolis. The people were assembled, the preacher rose with the Bible at his right, while all eyes were turned to this supposed messenger of God. He with a very consequential air, partially opened the Bible, and quickly closed it again—(as much as to say, I have no use for you, for I am one of the called and sent.) Sure enough, this was the first thing he said. Next, said he, (after going through the usual ceremony of clearing his throat, with several important *hems*,) "my brethren, the text *given* me, (that is, directly from above,) reads———————" but he missed it. Bro. J. A. rose and said, "Bro. Ball, your text does not read that way." "How does it read," growled he, most consequentially. Bro. A. told him what the text was. He tried it again, and failed, and so blundered through his sermon. The amusing part of the farce was, Bro. Ball's apparent contempt for book learning, and especially for the Bible, his attempt to show the Lord had given him a text without reading for it, and his utter incapacity to quote it. The idea of having direct inspiration to aid a man in preaching, is an excellent plan to cloak ignorance, superstition and impudence.

But Bro. Ball *is "a called and sent"* stationed Baptist preacher, and the poor disciples away down on Sycamore Creek should not find fault with him. Brethren, if he be a messenger of God, as he says, and you refuse him, you reject God. So much has been said of Brother Ball, for the purpose of giving a little history of our times. Future generations may be astonished at the darkness of our day.

T. F.

HOW EVANGELISTS *ARE* SUPPORTED, AND HOW THEY *SHOULD* BE SUPPORTED.

BRO. FANNING:—Among all the subjects that are being noticed, I think the one now before us is not entirely unworthy of attention. So far from it, that unless

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there is more attention paid to it than we have been in the habit of doing, the cause of our blessed Redeemer will be neglected. All must acknowledge, that powerful as the word of God is, unless it is in the hands of his proper instruments, it is not at all likely that much good will be done by it. This, so far as my knowledge extends, has been the case in all ages of the world in which God did not conduct and carry out his designs in an extraordinary manner. Ordinarily, we know that he always had his word in the hands of men possessing certain qualifications, by whose agency and instrumentality he intended to show the sinful world, the glorious effects of his powerful word, in the absence of which instrumentality, we know of no other way of communicating a knowledge of, and consequently the blessings resulting from, obedience to his holy word at the present day. These men were, are, and must be accountable to God for their stewardship. They are taught by him, that if they do not make a right use of those dignified offices, that they will suffer a just punishment for their evil doings. Does it follow then, that because these instruments of God were so solemnly bound to him, all other men are free? Not at all. They were bound as solemnly to God for the strict performance of their duty, as *was* and *are* those his stewards.

Then, in the second place, it is right to ascertain what this duty is. I mean, the duty of professors of the Christian religion. To do this correctly, it is right to notice, that when God had men of supernatural endowments in his employ, he attended to this duty or work in a supernatural or extraordinary manner himself, which work consisted in supplying all the various wants of those his servants.

It appears also, that when he supplied their wants, that they were of a spiritual and temporal nature, both of which he supplied before they (his servants) were prepared to practice. Had they to speak before wise councils? he taught them not to fear, nor even think what they should say, for in the very hour of distress and trial, he would be good to them and teach them what to say. Had they to make their way through sandy and dry deserts? He taught them, that they were of more worth than many sparrows, and should have food. Had they to hold their breasts against the cold and chilling blasts of winter? He taught them that they were worth more than a lily, and should be clad.

But how was it when he sent them out the second time? Did he do all the work then? No verily, he divided the work; he kept the spiritual part in his own hands, and gave to the apostles, converts the temporal part, (I know that I am understood here) and held them bound solemnly to supply all the temporal wants of his servants. And this he did, until he had progressively given the apostles all his spiritual will, and the apostles had given it to the world, after which time, the christians were, and are now held answerable for the manner in which they distribute those good blessings. Hence we are led, at last, to attend to our first point, which is, How *are* evangelists supported?

If it were not that I fear some person might think that I had made an effort to be comical, I would try to give a description of how Evangelists are supported, by telling a little of my own experience. And if I were thus to act, I should say that they were supported in two ways, namely, at a private meeting of the brethren, and at a camp-meeting. At the former of which meetings the brethren, so far as my knowledge is concerned—or at least, I have seen this the

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case—an old Bro. of quite a grave and commanding appearance, arises and addresses the brethren in language something like the following:

"Brethren:—You have been complaining for a long time that you have no preacher, and that you would be very glad some good brother would come and preach for us—that you would be very willing to support him,—that you wish to advance the Lord's cause—that you would be glad to have an opportunity to make a display of your benevolence, &c. Now, here is Bro. Credulous—you have sent for him—you say he is qualified—he says he is willing to serve you, yea, to neglect his family in a sinful manner to serve you—so great is his zeal. Now, brethren, what say you?"

A long silence takes place—some rub their foreheads, as though their powers of perception were dull. At length one of the bolder sort breaks silence, and says, if he could take trade or such as I have to *let go*, I could let him have something. Yes, responds another, for we can get *nothing* for our produce any how. A third ends these offers by saying that it is very hard for him to get along, owing to the hardness of the times, but he supposes that by rather stinting himself he can do something. The clothing, one says he can give some, as he has a sort of a surplus of remnants on hands. Another says, rather slyly, that the preacher has a better coat than he has, and he is free from doing any thing consequently. The preacher, who by this time is getting a little impatient, and feeling some slight sensations of shame, speaks out and says, O. brethren, we will do well I doubt not, I will go preach, and you will do your duty, I know. The matter thus ends, and you may guess how the scene will close.

At the latter, (camp-meetings,) I have seen something of the following nature the case. About the meeting I will not say anything farther than that the dear brethren are in waiting—two or three preaching brethren appear,—a consultation is held respecting the order of the day, (which is very correct.) Brothers A, B and C know their preaching hours, and each is busily employed to see if he cannot make as large and as fine a display as the others. One tells how narrowly Moses escaped with the children of Israel, in crossing the Red Sea—a second proves that baptism is immersion, from the fact that Naaman washed himself seven times in Jordan The third speaker, whose fire has been reserved until Lord's day, about high twelve, when all the people are expected, instead of telling the people in a kind, tender and rational manner, what gave rise to all the solemn and holy requirements of that holy day, will, notwithstanding he can scarcely tell a Greek letter from a snow-bird track, undertake to tell the people first of all, what heresy is, that it means sect, then tells the people how ignorant and mean the sects are, offends some of them of course, then launches off and sets up the "kingdom" on Pentecost—makes a mighty display—pleases his brethren because he gave the sects so many sharp cuts, and in fine feels no small share of greatness himself—and thus with a few more acts closes the meeting. (No one will suppose that I object to the idea of having words explained. I only want the little ones to pronounce easy words.) The meetings generally are closed by singing a warm song, and shaking, during which time some of the good Brethren and sisters get very tender, to which I do not object very much, if it is rationally done—the tears are all dried, and last of all, the Evangelists must be *supported*. Now the Gospel must be sent to the destitute. And now let me tell what I saw with my own eyes. A gen-

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tleman, (not to say a brother,) who at that very time had not less than $2000 by him in real cash, for which he had no real use, at the close of one of our meetings, stepped up to an Evangelist and said, Bro. C., I cannot preach myself, but I can help those who can, putting, at the same time, ONE dollar into his hand!!! But this is an exception; the way it is generally done, the speaker is taken to one side, as it is called, and a few dimes, sometimes I might be allowed to say a few dollars, are put in his hand—he is told of the hardness of the times, and on almost all occasions, how scarce money is in the fall of the year. Now, I do not blame them for speaking of those scarce times, but for not preparing in times of plenty, for those scarce times.

But I am asked if this is all those Evangelists get for their labors, to which I reply, O no, not at all; for while they are yet in the act of giving them the few dollars above mentioned, they *give* the hand of the Evangelist a very hard squeeze, and its owner a very *pressing invitation* to visit them again the next fall-meeting. Thus, very frequently a poor (for a rich man will not preach) Evangelist, must spend some weeks from his family, (for young men will only preach when it is counted a fashionable and a pretty thing to preach,) neglect his little ones and his wife, (while the brethren are at their comfortable homes, with their wives and children, and making their fine stalk and livings,) and probably spend some of his hard earnings to get to the meetings of the brethren, without getting enough to pay his expenses home again!! and it is not unfrequently the case, that in addition to this, his own brethren hate him because *they* have *induced* him to neglect his *family*. Now, if this is the way to support an Evangelist, I confess that I do not understand the Holy Scriptures. And I have my sheet so full, that there is not room for me to say how I think this great and good work *should* be done; so I will reserve that for my next, and conclude by saying to my dear Bro. Evangelists, go on, dear Brethren in the Lord, and although we do not look for a miracle to help us, yet if we are preaching the truth for the truth's sake, and for no earthly good or emolument, the great God of the universe will give us eternal wealth and honor. And now while my heart is full to the overflowing, let me say to you, my dear Brethren, be humble, be vigilant, and God will give us habiliments of eternal light. And O, my dear sisters, whose husbands are preachers, let me say to you, that although you are frequently solitary and alone, and although some may look down upon you with contempt, because you are the wife of a poor, humble Evangelist, if you will, like the sisters of old, bear with christian resignation and fortitude, all those difficulties and trials, God will not only regard you, but will clothe you in angelic robes of glory, in the brighter worlds above; then press on. Bless God, O my soul. Amen.

I remain your friend, JAMES M. HACKWORTH.

HADES—REST—FUTURE JUDGMENT.

THE REST WHICH REMAINS FOR THE PEOPLE OF GOD.

Is the rest spoken of in Heb. 4th chapter, the rest to be enjoyed in Heaven after the resurrection; or the rest in Hades to be enjoyed till the resurrection? I am strongly of the opinion that it is the rest in Hades, because believers are represented as entering upon it at the time spoken of by the Apostle. "For we who believe do enter into rest." It is such a rest as that which God entered into after the creation of the Heavens and the Earth; a cessation from labor and the

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enjoyment resulting from a contemplation of the work finished as good. "And God rested from all his works." And again: "they shall enter into *my* rest."

Whether this be the idea the Apostle wished to convey or not, certain I am that the word rest, both in the Old Testament and New, has a signification which we are not in the habit of giving to it. I do not know that I have ever enjoyed greater satisfaction in the examination of a subject, no more practical than this, than I have by a review of all the passages in the Scriptures that speak of rest. Truly have I realized some of the "wonderful things" out of the Law of the Lord. This may have been owing, however, greatly to the state of my own mind with reference to several subjects that I have for some time had under a train of investigation. I have concluded, nevertheless, to present a brief view of the general usage, believing that our readers will be edified by an examination to which it may lead.

The Book of Job may be looked upon as developing, more than any other, the nature and faith of the patriarchal religion. From it we learn the existence of one Supreme God, who is represented as the moral governor of the Universe; the existence of angels, and of evil spirits; the sinful state of man; the necessity of reconciliation to God; the doctrine of a future life; and a very beautiful and forcible description of the state of man after death. The idea of Hades or a separate state, is fully developed, and this state is described as one of *rest*, where toil, care and sorrow would cease. See 3: 13–18.

"For now should I have lain still and been quiet;
I should have slept; Then had I been at REST
With Kings and counsellors of the Earth.
There the wicked cease from troubling;
And there the weary are at REST.
There the prisoners REST together;
They hear not the voice of the oppressor.
The small and the great are there;
And the servant is free from his Master."

Again, in chapter 17th, 11–16, Sheol or Hades translated pit and grave are used as equivalent to REST. I will here give Barnes' translation, which does not differ materially from the common version.

"My days are passed;
My plans are at an end—
The cherished purposes of the heart;
Night has become day to me;
The light bordereth on darkness.
Truly I look to SHEOL (Hades) as my home;
My bed I spread in this place of darkness.
To corruption I say, Thou art my father;
To the worms—My Mother and my Sister.
Where now is my hope?
And who will see my hope fulfilled?
To the bars of SHEOL (pit) they must descend,
Where we shall REST together to the dust."
"The shades tremble from beneath;
The waters and their inhabitants;
Sheol is naked before him,
And destruction has no covering."

See, for a full explanation of this idea, chap. 10: 20–22; Isa. 14: 9; 26: 19; Prov. 11: 18; 9: 18; Ps. 88: 10. Job teaches also that there shall be a distinction in Hades; that whilst it shall be rest to some, it shall be a prison to others

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from which they shall be brought forth to the wrath of a future punishment. See chap. 21: 29, 30.

> Have you not enquired of the travellers?
> And will you not admit their testimony?
> That the wicked man is kept for the day of destruction?
> And that he shall be brought forth in the day of wrath?"

Isaiah seems to have entertained the same idea with reference to the righteous resting place in Hades. Hence says he, "The righteous perisheth and no man layeth it to heart; and merciful men are taken away, and none considereth that the righteous is taken away from the evil; he shall enter into PEACE; they shall REST in their beds, walking in his uprightness. Isa. 57: 1, 2. How well this accords with Job 14: 6: "Turn from him, that he may REST." And how apposite is that beautiful passage in Rev. 14: 13, "And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, they REST from their labors; and their works do follow them." It was also predicted with reference to Jesus Christ, whose soul was retained in rest or in Hades only to come forth with victory and triumph; that his REST should be glorious. Isa. 11: 10. Compare this with Ps. 16, and Acts 2: 31. Isaiah also says of himself, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not REST, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." 62: 1. Again, 63: 14—"The spirit of the Lord caused him to REST; so didst thou lead thy people to make thyself a glorious name." Again, Jesus says of evil spirits, Matt. 12: 43—"When an unclean spirit is gone out of a man, he walketh through dry places, seeking REST and findeth none." Again, when Jesus spake of the death of Lazarus, his disciples understood him to speak of REST in sleep instead of death. John 11: 13. Once more, Paul comforts the Thessalonians, whom he had taught that they would be raised from the dead at the future coming of the Messiah, and which he assures them was not near at hand. 2 Thess. 1: 6–12, "Seeing it is a righteous thing with God to recompense tribulation to them who trouble you; and to you who are troubled REST with us," &c. From all which I conclude that although this word figuratively is used as we use it, and although it is used frequently yet, it has as a primary meaning in Scripture style, a meaning from which ours is derived, and signifies what we mean by Abraham's bosom in Hades. Will the reader examine without reference to any theory, the various passages where the word *rest* occurs.

But to return. That there was no promise of life beyond the grave connected with the Sinaiatic Covenant, I think must be evident to every Bible student; but that God had given a promise of life, connected with which were all the Jewish ideas of Hades, to the patriarchs, I think is equally clear. To assert that the Jews knew nothing of a future state, would be equivalent to an assertion, that God's chosen people; those to whom he had made his revelations for centuries, and to whom pertained the promises; were more ignorant of one of the most important truths of Religion, than many of their most ignorant neighbors; a thing itself so improbable, that it needs not a repetition. From whence, then, had they this knowledge? They had it not from the law; for the law contained not a promise of life; neither could it give life. It must have been derived, therefore, from the revelations and promises made to the patriarchs of that nation, to which their law as a political institution was added, to secure

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certain temporal blessings and privileges, among which was a rest in Canaan. They to whom Joshua gave rest, did not realize all contained in the previous promises; and consequently the Holy Spirit by David indicated there was another rest for the people of God. We certainly fall into many great mistakes, and destroy the unity of the religion of God in all ages, by supposing that the ancient worthies were ignorant of the great truths connected with a future life. Besides what Jude says of the prediction of Enoch, we are assured by Paul that all the sons of faith lived seeking a heavenly country, on which account God was not ashamed of them as his people. Heb. 11: 15, 16. Indeed the doctrine of a future life, of the coming of the Lord to execute condemnation upon the ungodly, were taught to men from the earliest times. The Jews, therefore, needed not in their law what they had independent of it.

Again: It will be remembered that in the parable of the rich man and Lazarus, Lazarus was carried after death to Abraham's bosom* or embrace. But why call it Abraham's bosom or embrace? If not because to him the promise of life was made before the Jewish age and the Canaan privileges began. He was peculiarly the Father of that nation, and to him with reference to them the promises were made. As, therefore, we are assured that there is in Hades a place called Abraham's embrace or bosom; and as Paul declares that we who believe do enter rest; and as rest is spoken of with reference to the righteous dead, and is used interchangeably with Sheol and Hades; and as the passage under consideration appears to harmonize with itself and other portions of the word of God better than with any other interpretation, I have suffered myself to think that the rest spoken of is that state into which believers enter at death; a place where there is a cessation from the toils, sorrows and labors of this probationary life; and in which we will remain until the resurrection shall place us in offices of new and blissful employment.

Some may object to this, That the idea of a believer going into a state of rest in Hades, and an unbeliever going into a state of misery from which they are to be brought forth at the judgment, presupposes *two* judgments. This difficulty, though a very common one, is purely imaginary in my opinion, and originates in a mistaken view of what the judgment of the last day consists in.—Judgment in Apostolic usage, generally signifies condemnation. The word thus translated (*krisis*) signifies *separation*, *division*, which is properly the work of the judgment day. It is, indeed, the day of a crisis in the affairs of men; the decisive moment or period of the separation of the "good from the bad;" the time of the execution of an already adjudicated sentence of condemnation. Every man's character is finished at his death, and is unalterable. He comes forth, therefore, from Hades and the grave, to receive according to the character he has already formed. His name is already in the book of life, or it will never be there. Let the reader peruse carefully the 25th of Matthew, 31-46, and all other scriptural descriptions of judgment, and he will not fail to discover that the judgment of the classes is passed before the time we call the day of judgment; and that all that remains on that day is to give rewards already prepared, and execute judgments already waiting. The idea, therefore, that believers go into rest immediately after the blow of death, and there await the

Kolpos in the original—Abraham's bosom; as we still say, the wife of my bosom, i. e. the wife of my embrace. See John 1: 18; Deut. 13: 7; 28: 54; 2 Sam. 12: 3-8; Isa. 40, 11.

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resurrection, does not presuppose two judgments, if the scriptural meaning of the word be regarded. Thanks be to God, through our Lord Jesus Christ, that when the hardships and trials to which we have been here exposed, are over, and all our toils and sufferings have ceased, we may REST from our labors in the complacent reflection that we have lived for him who died for us, and in confident prospect of a resurrection in his glorious image. Brethren, let us beware, therefore, since a promise is still left us of entering into REST, any of us through unbelief should fail of obtaining it. For to us is the offer of this blessing made as well as to them who have entered in. J. B. F.

Graysville, May 1, 1845.

Note.—By a reference to Daniel 12: 13, the reader will discover another illustration of the idea advanced above. "But go thou thy way till the end be; for thou shalt REST, and stand in thy lot at the end of the days." See also Ps. 94: 13; 56: 6.

THE LORD'S SUPPER,

As it is generally styled, is an institution commemorative of the sufferings and death of the Lord Jesus Christ, as well as indicative of his second coming to put an end to the present dispensation. The Master himself ordained the institution, and commanded its observance, by all *his* disciples, in all time which should elapse, from its appointment until its abrogation by his personal appearance. By attending to this institution, then, we not only declare our faith in the death of the Savior, but our confidence, also, in the fulfilment of his promise of a speedy return to bestow upon the faithful that crown of righteousness of which Paul speaks in one of his letters to Timothy. Thus, in the very act of partaking of the bread and wine—emblems of the broken body and shed blood of Christ—two of the grandest acts in the drama of human life are brought before us: one, the death of the son of God,—an event which struck with terror the sons of men, and caused the sun to refuse to shine, and nature to veil herself with a shroud of darkness The other—the grand and glorious return of this same Son, not as a "sin offering," but as judge of the quick and dead—an event that will cause all nature to shout for joy—the trees "shall clap their hands"—the mountains, hills, and valleys break forth in songs of praise—the justified receive their reward—crowns of righteousness—in the presence of the whole earth, while the wicked will be overtaken with shame and confusion, and commanded to depart into everlasting habitations, "prepared for the devil and his angels." These grand and magnificent events are thus, retrospectively, and prospectively, brought to view whenever this institution is attended to according to the directions of the Master. And thus, while in the retrospect, we grasp with one hand, the sorrow and heaviness of heart that oppressed his disciples at the sight of his bleeding body,—with the other, in prospect, we reach forward, to the period of his second coming, to seize upon the habiliments of eternal life, then to be conferred upon us.

But, this is not all. When the Lord instituted this part of the worship of his followers, it was under circumstances of a peculiar and thrilling nature. He was surrounded by his disciples, over whom he presided as a father over his family. Here was a display of the most *unbounded confidence;* here convened a little band of brethren, who had dissevered themselves from every earthly tie, to follow their Master. They were bound together by the same motive—hav-

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ing common interests, common joys, sorrows, aims and desires. Their leader had just informed them that he would be put to death, and leave them as tender lambs among ravenous wolves; that it was necessary for them that he should go away; but that he would come again and take them to himself—"that where I am there ye may be also." He had taught them the heaven born principle of reciprocal affection; to esteem each other in love for their work's sake; and now, to cement the brotherly compact, and to preserve ever fresh in their memories the great lessons he had taught them, he says, in effect,—as you love me, as you have reposed confidence in me, as you believe I will come again to reward you for your faithfulness, I appoint this institution as a bond of union—a union that will prove the *oneness* of my disciples—and command its observance, with the same interest you have manifested in all my teaching; for it is the seal of your confidence in me—in my word—and the exact test of fellowship among yourselves. Whoever eats of this bread and drinks of this wine, by that act declares to the world that he is a confident believer in all that I have taught; in all that I have and will suffer; in all that I can and will confer upon them, both in time and in eternity. As the head over my own house, I ordain this institution. It is designed for my children, and my pleasure is, that all partake of it; in the free and confident exhibition of that love which must characterise my followers. No deception must be practised here; no "wolf in sheep's clothing" must obtrude himself at my table; "for whosoever eateth this bread and drinketh this wine unworthily, eateth and drinketh condemnation to himself," by not discerning its design. Take, for example, the present company. As this beloved disciple has done, all may—lay our heads upon each other's bosoms, in the fullest confidence that no traitorous heart pulsates here. We are a common body—a complete *unit*. So *must* all my disciples be in all time to come; and wherever this bread is broken, and this wine drunk,—in whatever clime, under whatever government, among whatever nation, kindred, or tongue, *there* is a bringing to view the present scene—a re-eating of the Master's supper; a re-breaking of this body; a re-shedding of this blood; a re-newal of the covenant I now make with you—to come again, and receive you to myself. *This institution is for my children.* Then blessed and brake the bread, and said, "take eat, this is my body broken for you." Then the cup, when he had given thanks, "drink ye all of it; it is my blood shed for many, for the remission of sins."

Without the shedding of this blood there could be no remission of sins; without a participation in this institution on every proper and offered occasion, there is no witness of adoption into the family of our Savior; no test of fellowship; no token of covenant; no manifestation of that heaven-born principle that binds together kindred spirits, no wide spreading of the Savior's dying love, that snatches from the depths of degradation and misery, poor and frail mankind, and places them upon the sure foundation of God's willing mercy. Then all who partake of this institution, to be partakers of its benefits, and to come within the purview of the Master's intention in its appointment, must be in fact, members of his family, legally inducted, according to his own laws and regulations concerning his own household. And to show what is meant by being *legally inducted*, will be the burthen of my next letter.

Yours in the hope of eternal life, S. M. SCOTT.

Merriville, Ky., May 6, 1845.

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THE GIFT OF THE SPIRIT.

In reading the writings of the brethren, I perceive a difference in their views of the *gift* of the Holy Spirit promised by Peter in Acts 2d. Generally, I think it is viewed a gift connected with baptism and the remission of sins: in other words, they received it *as adopted sons*. Now if this is true, all who are baptized for the remission of their past sins, or all who become the adopted sons of God, must and do receive the *gift* of the Holy Spirit. If two things be fully understood, it will at all events help me very much. The first, how did they receive the gift of the Holy Spirit?

1. Philip went down to Samaria and preached there, just like Peter did at Jerusalem, and the Samaritans were baptized just like, and for the same purpose that the Pentecostians were. Now did they receive the *gift* of the Holy Spirit upon being baptized, as one of the gifts or blessings conferred by being baptized? No, sir; read 8th chap. Acts, 14th, 15th and 16th verses. The question next is, were their sins remitted? Of course they were. Next, were they adopted sons? I think so.

If I am right, we can have our sins remitted, be adopted sons of God, and have not the *gift* of the Holy Spirit.

It does seem to me, if I could preach, I would tell the brethren and friends, instead of receiving the Holy Spirit, if they be guided, and directed and governed by it fully and completely, that they would under its influence be just as good as God wants them to be.

ROSS HOUSTON.

REPLY.

Long have I seen the importance of having a clear view of the "GIFT OF THE SPIRIT." While some plead for a direct outpouring of the spirit, in consequence of being baptized; others with equal zeal look for it in answer to prayer; and again, others, as Bro. Houston, Bro. H. and C. seem to conclude it is doubtful whether "*there be any spirit.*" In the first place, it is not true, and never was, that the spirit was given in consequence of baptism, any more than in consequence of the existence of faith, repentance, or calling upon God. Peter said, "Repent and be baptized for the remission of sins, and you shall receive the gift of the Holy Spirit." Again, Peter said, Acts 3: 19, "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." When we take into consideration the promise of "pouring out the spirit, on all flesh," (that is, the Gentiles as well as Jews,) made by Joel, and the declaration of Peter, "*the promise* is to you," &c. —that is, a miraculous outpouring of the spirit on all flesh, there can be little difficulty in comprehending the subject. The gift of the spirit, I understand to be, what was promised by Joel, and what was identified with the age of miracles.

But I do not understand the scriptures to teach, the gift of the spirit, mentioned by Joel, and promised by Peter on Pentecost, is to be anticipated by the baptized or unbaptized in this day. Neither do I presume this gift or baptism of the spirit was ever the spirit of adoption which all christians enjoy. This same gift or baptism was experienced by Cornelius, not as the spirit of adoption, or as necessary to constitute him a christian; but it was a miraculous display, to convince the Jewish Christians that God was willing to save the Gentiles. It was given to the Jews on Pentecost, to confirm the promises of God, and indeed, all the miraculous displays of the spirit, were confirmatory, and

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continued in absence of the written word, and in its stead, till the "perfect law" was completed,—then miracles ceased.

But the "spirit of adoption," or of a son, is assuredly enjoyed by all christians. Paul says, Rom. 8: 9, "Now if any man have not the spirit of Christ, he is none of his." Again he says, Gal. 4: 6, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father"; and again he says, 2 Cor. 1: 22, "Who hath also sealed us, and given the earnest of the spirit in our hearts." If Brother H. asks me *how* it is received? I answer, through the word and ordinances of God. It is as easy to comprehend this subject, as to understand *how* John was filled with the spirit from his mother's womb, or *how* it was, the spirit was given by the laying on the Apostles' hands. If there be truth in the Bible, there is a real existence of the spirit of God in every christian's heart. Mind, the spirit of adoption is not defined in the scriptures to be a kind of *taming* man's spirit. To be sure, our tempers are regulated by the influence of the christian religion, but the indwelling of God's spirit, as a comforter, is a promise of the new institution. T. F.

LETTER FROM A. G. BRANHAM, AND REPLY.

Bro. Fanning:—In the Jan. No. of the Review, you offer the following translation of Acts 11: 26: "They (Paul and Barnabas) assembled themselves a whole year and taught much people, and called the disciples Christians first in Antioch." You ask, "Can any learned man give a rule of criticism by which the last verb can be changed in its form from the other two," or as I understand you, why it is translated passively in the common version. Bro. Campbell, in the Harbinger of Aug. 1840, p. 374, has stated a fact, which if well ascertained, will justify the common version. He says, that "when the named are themselves the subject of this verb, or when a name is given from a business or office, it is uniformly translated as if passive. He then gives as authority, Robinson, Stokius, Parkhurst, Wetsein, together with 12 different versions in which this verb is rendered passively. He says further, "that this verb is found only twice in the New Testament, in connection with being named. In both places it is in the active form, but must be translated passively in both." All agree that it must be rendered as if passive in Rom. 7: 3, "She shall be called an adulteress"—not she shall call. He assigns as another reason why the two persons (Paul and Barnabas) should not be considered the accusative before the verb, that the last verb is separated from the other two by the particle *te*, which detaches as well as connects, and hence does not require the last verb to be in the same construction.

These reasons seem to me satisfactory in favor of the common version. I have no disposition to "enter the arena with you" on this subject, but desire that you should remove these objections to your version if possible.

Yours in Christ, A. G BRANHAM.

REPLY TO BRO. A. G. BRANHAM.

It is by no means agreeable to my feelings to reply to arguments in the form presented by Bro. Branham. If Bro. B. had given the argument as his own, I should feel no diffidence on the subject; but inasmuch as his view is exhibited in a quotation, it seems too much like an attack on Bro. Campbell, which was never my intention. However, as truth should be our object, I will attempt to remove the difficulties. The position is, "*when the named are themselves the sub-*

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ject of this verb, or when a name is given from a business or office, though active in form, it is uniformly translated as if passive." Whether the proposition be true or false, according to philology, the point at issue is conceded in the above postulate. Notice, the argument is, "when a name is given from a business or office," &c. This is admitting all I desire. My object was to establish the point, that the name CHRISTIAN was given by Paul and Barnabas, from the "*business*" of the disciples,—that is, they were called christians in consequence of being followers of Christ. Those who oppose this view, contend, the holy "name of Christ" was given by enemies, through reproach. A most improbable conclusion indeed!! The enemies have never been known to call christians by the name, which all the world admit is the most appropriate. But to the criticism. The first authority quoted, is given correctly, so far as was necessary to serve a special purpose; but the whole was not given. Robinson does truly say, "In the later Greek usage, (*chreematizo*) means to do business under any name, hence to *take or bear a name.*" Why not then translate the passage, the disciples took the name christian? or rather, that the Apostles gave the disciples the name christian, instead of affirming it was from enemies? Afterwards Mr. R. says, "*to be named, called,*" and quotes the clause under consideration as in point. Mr. Robinson does not seem to utter the sentiment so much from the requirement of a rule in language, as from his own opinion of the passage. His authority, whatever it may be, is not opposed to my view; for he says "*to take or bear a name,*" first; and it is a general rule with christians to rely more on the first meaning of a word in a lexicon, than one which is more remote. From the other authors, I see nothing that suggests the idea, that when a name is given, the active form of the verb should be translated passively. To be sure, there are learned men, and translations in favor of this rendering, but if I am not mistaken, we have equally good human authority on the other side of the question.

Dr. Adam Clark says, in his commentary on this verse, "It is evident they had the name *christian* from CHRIST, their Master, as the Platonists and Pythagoreans had their name from their masters." Again, he says, "The word *chrematisai*, in our common text, which we translate *were called*, signifies in the New Testament, to *appoint*, *warn* or *nominate* by *divine direction.*" "If, therefore, the name were given by *divine appointment*, it is most likely Saul and Barnabas were directed to give it." "A *christian*, therefore, is the highest character which any human being can bear upon earth, and to receive it from God, as those appear to have done, how glorious the title"!

In the *codex Bezæ*, the translation runs—"And there they (Paul and Barnabas) first called the disciples at Antioch, CHRISTIANS."

John Calvin in his commentary, in Latin, says—"*Neque enim hic vulgaris fuit honor, quod sacrum christianorum nomen illinc, toti mundo exortum est.*" A fair translation of which is, "For neither was this honor of the vulgar; because the sacred name of Christians, from thence spread over the whole earth."

There is no higher human testimony, than the authors quoted.

It is a little fanciful to hear my brethren speak of the parcticle *te* detaching and connecting the sentence at the same time; and worse than all, to make a conjuction *te*, so change the form of speech as to require an active verb to be translated as a passive verb.

T. F.

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COPY OF A LETTER FROM A DEAF AND DUMB CHRISTIAN TO HIS FORMER TEACHER.

COLUMBUS, MISS., JAN. 1, 1845.

MY DEAR AND RESPECTED OLD TEACHER:—Though it is more than eighteen years since I parted with you, in emotions of regret, blended with gratitude to you, for the many kind and benevolent instructions I received from you, under the superintendency of the great and merciful God, my thoughts and feelings are still with you. Time and distance cannot separate the power of love between you and myself, while my faculties remain unimpaired. Though a kind Providence deprived me of the pleasure of receiving my education through your words, it provided me a substitute to receive my education through your signs. Benevolent God! the signs are the representatives of the words.

I have often thought of writing to you on the great subject of the Christian Religion, but have not hitherto had the opportunity. One subject of which I wish to speak, is Baptism. What is the Action? What is the Subject? What is the Design? From my reading in the New Testament, I find in the expression of common language, that Baptism is nothing but immersion. A penitent believer is a proper subject of baptism. The design of Baptism is for the remission of sins, or for the answer of a good conscience towards God, or for the purpose of obtaining pardon, which, together with the Holy Spirit, is promised after Baptism, to those who obey.

If you will examine with great care, John iii, 3, 4, 5, 6, before I attempt to treat of the word "*New Birth*," you will be better able to judge for yourself. Nicodemus did not understand the word "Born again" or Regenerated, but our Savior explained it clearly to him. I have read, with astonishment, an extract from a tract lately published, I think in Scotland, which says, "Except a man be born————of the Spirit, he cannot enter into the kingdom of God." That garbled verse contradicts Christ's declaration to Nicodemus, on the subject of entering into the kingdom of God. Baptism is many times mentioned in the New Testament. I am sorry to see, that many professors assume to say, that Baptism is not essential to salvation, owing to their not understanding its design, and its very great importance. You will read Titus iii, 5. If I understand the "Regeneration" to mean the New State, or the kingdom of Christ, or of God, or the church into which the "washing" is an act of entering, there is an essential difference between the "Regeneration" and the "Renewing."—The "washing of regeneration," or the washing of the New Birth, is an allusion to Baptism. Regeneration, is the state into which we enter. Renewing is a consequence of the Spirit. Is there any difference between the Regeneration in Titus iii, 5, and the Regeneration in Matthew xix, 28? I believe that there is none.

We are told that Christians are the children of the kingdom of God, and sinners are the children of the kingdom of Satan, in this life, or in the world of trial and temptation. Baptism seems to be the line between immersed and unimmersed persons. Does it signify those two states, viz: the "Saints" and the "Sinners?" Though the Saints are apt to sin, they must repent and confess to God, and persevere in doing well, by the hold of their faith in Christ, as they have an advocate with the Father, the man Jesus Christ. It is their duty to watch in faith and prayer. "The spirit is willing, but the flesh is weak."

Immersion, or the Washing of Regeneration, is too solemn a subject to pass

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unnoticed. Faith and Repentance induce persons to enter into the kingdom of Christ, by Baptism. I wish it to be observed, that Faith, Repentance and Baptism for the remission of sins, are the means of entering into the kingdom of Christ. What is truer than that? How was Noah saved? By faith alone? No, faith, which caused him to build the ark, to OBEY God's command for that purpose, in HOPE of his salvation, caused him to enter into the ark. His faith, followed by his building and entering into the ark, was the *action* to secure his salvation. So is Baptism. Is any thing clearer? James says that faith without works is dead.

The sectarians claim pardon before baptism. How do they know so? Perhaps they would say, it is their opinion. No opinion will do. Opinion is no evidence. The obedience of faith is an evidence of pardon, because the Bible says so. Acts ii, 38, and other passages in the Holy Book. Feeling is no evidence of pardon, unless the Bible says so. We must live by the evidence of the Bible. If any person ask me, how he must enter into the kingdom of Christ, I must show him the Bible; it will let him know, he must be born of wa ter and the spirit. That is the law on the subject. If the Sectarians laugh at us, by calling us Water Bigots, they may think themselves guilty of laughing at Christ's command. Let them be careful how they talk of the non-essentiality of any Bible ordinance. We believe that the blood of Christ is applied in baptism, and every other ordinance, and is made efficacious in the remission of sins.—"Without the shedding of blood there is no remission."

John Wesley says, "Baptism is both a *means* and a seal of pardon;" and the mother of John Wesley, an admirable lady, says that "sinners obtain remission by baptism, and christians by confession." Did you ever hear or read a better sentiment, in fewer words, in the most allusive and clearest manner, than that of the excellent mother of John Wesley? Beautiful. I wonder if my old brethren (the Methodists) overlook the above.

You will read Col. ii, 12. As to the burial with Christ in baptism, and resurrection with him, it is a clear allusion to immersion and emersion. I refer you to Paul's Ep. to Rom. x, 17. I believe the preaching or reading the word converts sinners, or makes them believe and repent under the influence of the Spirit, as a preparation for baptism for the remission of sins, that they may enjoy the blessings of the Spirit of God for life. In conversion and sanctification, the spirit of God operates on persons only through the word of truth.

We teach that there are three dispensations in the Bible, viz:

1st, The Patriarchal Dispensation.

2d, The Jewish or Law Dispensation.

3d, The Christian Dispensation.

We cheerfully give up all fallible opinions, human creeds, sectarian names, traditions, prejudices, &c., and rely on the WORD of GOD as our rule of faith and practice, of love and peace. That would be the fellowship, or union of the Bible, or Christian union. We love all who fraternize with us, who believe that Jesus is the Christ. We seek to offend none, and if we offend, our preaching Christ, and him crucified, and truth, is our offending. What is better—what is more benevolent—what is more peaceable, what is easier, what is happier, than CHRISTIAN UNION? I refer you to the prayer of our suffering Saviour, in the seventeenth chapter of John. We have always, and are still preaching the

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great and irresistible importance of christian union. "United we stand, divided we fall." We stand or fall to our own Master.

We do not offer to go with you to any sectarian church, but we wish you to come to the church of Christ. ONE LORD, ONE FAITH, ONE BAPTISM. Eph. iv, 5.

I shall always be pleased to hear from you whenever you can (if you choose,) write to me, at your leisure. What becomes of my beloved old teachers, Mr. Clere, Mr. Weld, Mr. Orr, and Mr. Turner? I beg you to present my love, not only to them, but also to my Deaf and Dumb old fellow students, whenever you see them. My thoughts and feelings with them always live with me. You and they have my prayer for your welfare, happiness, and salvation in the present and future state. Amen.

In the hope of a blessed immortality,

I am ever your friend, PHILIP H. NEILSON.

HARD QUESTIONS.

ELK RIDGE, GILES COUNTY, TENN., MAY 10, 1845.

DEAR BROTHER FANNING:—I have been unwell for about four weeks, a great part of the time confined to the house, sometimes taking medicine, sometimes reading and sometimes reflecting on the solemnity of death and Judgment, and finally I have concluded to write a few lines to you, and ask you a few questions, for my own satisfaction, which you will please answer through the Review, or by private letter.

1st. How are we to understand the Apostle Paul, when he says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. 1: 15. Are we to understand Paul as being the chief of sinners at the time he wrote this letter?

2d. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1: 8.—Does Jesus Christ, in this verse, declare himself to be the Almighty? If not, is there any passage in the Bible that does call him the Almighty?

3d. "And unto the angel of the Church of the Laodiceans write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. 3: 14. Compare this verse with Col. 1: 18—what are we to understand by the word beginning in Col., and the words "The beginning of the creation of God?"

That the Savior of the world is the one mediator between God and man, and that he had a glory with his God and Father before the world was, is clearly taught in the Scriptures of Eternal truth. See Matt., 3: 17; 1 Tim. 2: 3, 4, 5; Jno. 17: 5; Matt. 27: 46. Heb. 1: 8, 9. But the passages that I have asked you questions on have puzzled me not a little. Once more and I am done for the present. Micah 5: 2—how are we to understand this verse? The word "Everlasting" is the difficulty.

Your Brother in Christ, WADE BARRETT.

REPLY TO BROTHER BARRETT.

1st Query. The scriptures frequently speak of things to come as though they really existed; and also, of what is passed as if it were present. Although this is a literal translation from the Greek, the Apostle only intended to give a strong expression of his unworthiness, in consequence of his former opposition to Christ. Those who are in Christ are dead to sin.

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2d. Is Jesus called Almighty? Rev. 1: 8. The passage is not fully translated It reads, "I am the Alpha and Omega, says the Lord God, who being, and who was, and who is coming, the almighty." The term *almighty* is not a proper name in the Greek. It is *pantokra toor*, from *pas*, all, and *kratos*, power. It is possible the term may be applied to the Savior; but I am inclined to think, the true interpretation of the passage is, "I am the Alpha, and the Omega, says the Lord God," that is, the Almighty says so.

3d. The word, *archee*, beginning, is used to denote the chief, or head of the church, in Col. 1: 18, and the chief or beginning of God's creation, Rev. 3: 14. Thus far, I am certain I am right; but to attempt to go back into the dark eternity before creation, would lead me into idle speculation, and therefore, I forbear. God made the worlds by his Son, who was in the bosom of the Father, before creation was born,—he was rich in heaven, but for our sakes became poor, that we through his poverty might be made rich, and he is now the immaculate mediator between God and man. Farther I am not authorized to go. Secrets are God's; but revelations are ours.

4th. The literal reading of the passage in Micah 5: 2, from the Septuagint, is, "Whose goings forth have been from the beginning (archee) (ex hemeroon aioonos) the days of creation. It might be rendered from the days of eternity.

T. F.

TO THE REV. R. B. C. HOWELL, D. D.

Bro. Fanning:—Please allow me, through the Review, to present a few respectful inquiries to the Senior Editor of the "Baptist." In the 43d No., p. 674, I find a letter signed the "Honest Enquirer," but, as the first part is unimportant, I shall not notice it; the correspondent makes an enquiry of Dr. H., which, together with the answer thereto, show most plainly how the people are misled by the modern teachers of religion. The words are, "When Peter stood up on the day of Pentecost, and responded to them, saying, 'Repent, and be baptized every one of you, in the name of Jesus Christ, and ye shall receive the Holy Ghost, (a false quotation, by the way,) was that not to be baptized in his death, and sufferings—that is, in love, into Christ's kingdom, just to believe in the doctrine of Christ? If this is not the case, how will we meet the arguments of the Campbellites? There is no water mentioned here, but other places (afford?) examples sufficient to establish." Here we have the Enquirer's mode of meeting the Campbellite arguments; it was to be baptized "in love into Christ's kingdom, just to believe in the doctrine of Christ!!" A surprising exegesis truly. But hear how our learned D. D. teaches him "the way of God more perfectly." "The gift of the Holy Ghost promised to the baptized on the day of Pentecost, was the power of the spirit to work miracles. The baptism was *what* baptism is now, an immersion in water, in the name of the Trinity, upon a profession of faith of the recipient, by which he made a public declaration of the pardon of sins, previously received through the blood of Christ?" My first query is, did not Dr. H. know that his brother had made a false quotation of the word of the Lord, and if he did, why did he not show him his error? But for fear Dr. H. may answer me, I will answer the query myself. It was simply because it would totally demolish the explanation he was about to give, and leave him less able to meet Campbellite arguments than ever. Just for the beauty of the thing, read the passage with his explanation—"Men and brethren, what

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shall we do? Then Peter answered and said unto them, Repent and be baptized every one of you who have made a profession of faith, by which you have made a public declaration of the pardon of your sins you have previously received through the blood of Christ, for the remission of sins, and ye shall receive the Holy Ghost." Did you ever read a more nonsensical passage? I cannot recollect having seen one. We have Peter commanding persons who have previously received the pardon of sins, to be baptized *for* the remission of sins, but it is too ridicuious to require further comment.

However, Dr. H. will meet this by saying, "the passage is incorrectly translated, and when the true meaning is given, it will not be so incongruous as you think; I contend the proper meaning of eis is *because of;* we can find innumerable passages where eis means *because of*, and when thus translated, the passage will be strictly correct. Be baptized every one of you who have received the pardon of your sins through the blood of Christ, because of the remission of sins; you see there is no incongruity there." Very good, Doctor, it is fortunate for you your pen does not falter as your voice did some two years since, when you gave this exegesis of that famous passage; but be so good as to answer me another query. Peter says, Repent and be baptized, &c. Repent means be sorry for; hence, they were told be sorry for the remission of your sins, and be baptized *because of* the pardon of your sins previously received through the blood of Christ; now does not that translation and explanation border closely on the ridiculous in your eyes, Doctor? to a "baptized infidel" like me, it appears supremely ridiculous. But I am not done yet, Doctor. Do you not know there is a passage in Matt. where that famous eis is found in the same connection, and universally translated *for?* If you do not, I will inform you. It is in 26 c. 28 v: "For this is my blood of the New Testament, which is shed for many *for* the remission of sins." Allow me respectfully to inquire, whether our Savior's blood was shed *because* the sins of the many had been remitted, or was it shed in order to the remission of the sins of many? I think you will not, with all learning, be able to sustain the position that Christ died because the sins of the world had been remitted. Oh, well there are plenty of other meanings besides; for it means into, as well as because, and we can find as many passages where it is translated *into*, as we can where because is the proper meaning; and better than all, the phrase is strictly scriptural. We have the phrase "baptized into Christ;" when we are baptized into Christ, we put on Christ, we become fully clothed, fully invested with Christ—there are hundreds of passages where eis means *into*. Well, Doctor, here is another question for you. If, when we are baptized *into* Christ, we put on, become fully clothed with, fully invested with Christ, why, in the name of common sense, do we not, when we are baptized into remission of sins, put on, become fully clothed with, fully invested with the remission of sins? Be baptized, every one of you who have made a profession of faith, by which you have made a public declaration of the pardon of sins you have previously received through the blood of Christ, into the remission of sins, &c. Here is another question: When a heathen was baptized into Christt, was he already in Christ? When a man enters *into* the matrimonial state, is he previously there? When I enter your church to hear you teaching the way of the Lord more perfectly, am I already there? When a man goes into the army or navy, is he previously there? Please explain to me how any one can be baptized *into* remission of sins, if he

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has previously received the remission of sins; for my life I cannot understand how that can be done.

There is another point to which I wish to call your attention, though it is not referred to in the letter. Suppose I should call you a Craneite, would you not say, Sir, I am not a Craneite, I am a follower of Christ; bro. C. is a man of abilities amongst us, but I am no follower of his, and I hope you will have the goodness never to call me a Craneite again, it is extremely disagreeable to my ears; suppose I say, after such a request, I should still continue to call you a Craneite, would I be doing unto others as I would they should do unto me? How then can you reconcile it to your conscience to call us Campbellites, when you know we disclaim the name, and tell you it is disagreeable to us? are you doing unto others as you would they should do unto you? On the first page of the 43d No., you have the line, "In the 'Christian (Campbellite) Review' "—did not your conscience tell you, you were not following the "Golden Rule?" Again, if you know it is against the golden precept of your Lord and Master thus to act, why do you not teach your brethren the way of the Lord more perfectly, in order that they may reform? These few enquiries are respectfully presented, not with any great expectation they will be allowed a place in the Baptist, for I had a sample of your candor some two years since, when you, after having publicly announced that any respectful letter on the subject of baptism would receive due attention, refused to read or attend to one containing most of the arguments here submitted, saying it was too long, though it would not have taken you five minutes to read it; but they are presented, with the hope that some of those who are blindly following you, may not fall into the ditch, but may be induced to seek a light from the "Light of the world."

Yours respectfully, B.

A BISHOP'S PHRASE.

Cypress Springs, May 10th, 1845.

Dear Bro: Fanning:—It appears to me, that there are few things better calculated to give force and dignity to the labours of a Christian Bishop, than a nice and becoming phraseology, and on the other hand, nothing is better suited to paralyse the best efforts of a public speaker, and especially of a Bishop, than a mean, awkward and clownish manner, particularly when this latter is done with a design on the part of the speaker, to be *comical*. With reference to the former, Solomon said, "a word fitly spoken is like apples of gold in pictures of silver;" and Paul to the Colossians—"let your speech be with grace, seasoned with salt," that is gracefully delivered. And of the latter Solomon says, "angry words stirreth up strife;" and we would say, that *ugly* words of a disgusting familiarity, do not suit the dignified station of a Christian Teacher.

Often have I seen the cause of our dear Redeemer "bleed at every pore," while in the hands of some good Brother who, through his misguided efforts to ingratiate himself into the good will of others, would make use of language so disgustingly familiar, that sensible minds would be wholly unprepared to hear.

It is not to be thought that we dislike to see Christian ministers friendly and familiar—not at all. But there certainly is a difference between Christian courtesy, and the rustic sayings too common amongst some *good forgetful* Brethren. I aim at those boat and wagon-yard sayings—those log-rolling and corn-

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shucking phrases, such as "go it," "come it," "well now boys," "come it boys," "you had better think I did," and many other such like sayings, all of which I do think to be very uncomely sayings, especially in the sacred desk, as it is sometimes termed, and would be, by an apostle, called vain and foolish talking. What say you? [I heard a very popular Presbyterian preacher say, not a great while since, before a large audience, that he was a "JO DARTER." ED.]

Many Christian speakers are poor, and consequently have to labor, (which is by no means a disgrace or misfortune,) and get into mixed crouds, and witness many vain and wicked sayings and actions; but it does seem to me, that in place of trying to take the *lead* in this, the Brethren should rather reprove it. This can be done, for the most part, without saying any thing. *Silence*, in a good man, very frequently *speaks* volumes.

O, then, how important it is, if this is true, and true it is, that we purify even our phraseology. Paul taught his son Timothy, that by doing thus he would not only save himself, but also those who heard him. May we not, by plain parity of reason say, that if we refuse to act thus, that we will not only lose ourselves, but cause others to be lost? O Lord, may the good Brethren examine themselves. Amen.

I remain your brother, with due respect,

JAMES M. HACKWORTH.

A CALL FROM THE SOUTH.

GAINESVILLE, 29TH MAY, 1845.

MY MUCH ESTEEMED FRIEND AND VERY DEAR BROTHER BUTLER:—Bro. Brown has been *laboring*—emphatically *laboring hard*. I'm told, last week he preached 4 nights successively. On one occasion, he endeavored to explain the trinity, and after saying *all* the Bible was a mystery—says he, "you must all go home and *examine for yourselves;* I would explain it, *but I can't.*

Give us good warriors—our cause is God's—our armour is bright and refulgent in his grace—and the eternal salvation of sinful and fallen man, shall crown our efforts with success, and deck our brows with the undying wreathe of victory. Here and hereabout is a field *fit* for the *display* of a *Buonaparte clad in Christian armour.* In Gainesville and its vicinity, many are the sons and daughters of science that are abundantly to be found, and yet they want "*more light,*" and shall they not have it—shall light, like a candle, remain *covered* by a bushel—amid perennial fountains, shall the thirsty die with thirst, and the hungry starve in a land of plenty? I trow not.

N. E. CHANDLER.

TEMPERANCE COMMUNICATIONS.

Bro. Evans, Bro. Williams and others have furnished me with a large supply of excellent Temperance lectures, for which I am certainly under obligations to them. But at the same time, want of space will prevent their publication. Bro. E. argues the subject remarkably well, and I must assure him and all the Temperance Society advocates, the more they will benefit the drinking world by their efforts, the better will I be pleased. Christians have a very good Temperance Society constitution, and the by-laws will answer, and if the disciples are not made temperate by them, in all things, great criminality will rest on the body.

T. F.

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CORRESPONDENCE, &c.

MAY 15, 1845.

We the undersigned, citizens of the vicinity of Church Hill meeting house, desirous of knowing more of the will of God, as revealed to us in the Bible, and believing that our knowledge can be promoted by investigation, on the part of those who preach for the *various* denominations, we do cordially invite Mr. James A. Butler, of the Christian Church, to attend here on the 17th and 18th of this month, to interchange sentiments with the Methodists and Presbyterians who are expected to attend here on that day.

LEM'L WESTBROOK,	KYLE CHANDLER,
P. P. POOL,	WM. JORDAN.
NUDAM HOLLIMON,	MOSES JORDAN.
MOSES WESTBROOK,	WILLIAM PERRY.
SETH S. SOOL,	MOSES F. WESTBROOK.
JAMES GARTRELL,	JESSE ELLIS,
ALEX. PETTY,	JAMES H. WESTBROOK.

Dear Bro., there are important reasons connected with this transaction, why this letter of invitation should go to the public. We ask its publication with the accompanying remarks. The good cause is rapidly onward, and will triumph. In hope,

20th May, 1845. JAS. A. BUTLER.

BRETHREN OF TENNESSEE:—A new phenomenon has just appeared in the ecclesiastical heavens. The Cumberland Presbyterians, Methodists & Co., settled the premises for a protracted meeting, at Church Hill, 12 miles of me.—The accompanying letter will show that I was invited. I obeyed the call. When I reached there, the meeting was going on. Mr. Calder, of the Methodist family, (and a fine young man,) was speaking. When he attained to the Amen, I was invited to follow. Did so. On Lord's day, the ears of a multitude were turned over to me. I addressed them about two hours on the good confession. The meeting went off amid peace, and thrilling interest.

The meek Calder closed the meeting, upon two illustrations. First, "he that visits the family of another, should conform to the rules and usages of the family." To this I enter, in the "Review," my hearty assent. And, therefore, when we enter the house of God, our Heavenly Father, we ought to conform strictly to its usages; and it is very offensive not to do so.

Second illustration. "How foolish, in two farmers, to spend the entire year in debating as to the best mode of cultivating the soil. They had better, added the youth, have employed their time in cultivating according to established principles." Again I must add Amen. Why not, then, obey God, or cultivate the plantation of Zion according to the laws laid down by the great spiritual Agriculturist, Jesus Christ? Why debate year after year, the superiority of one *creed* over another? It is all vain jangling. "Vanity of vanities." He closed by saying, we are all seeking the same place, and would finally reach there. Then, thank God, he said, the warfare will be ended among Christians —and gave it as his opinion, that the Methodist ought to preach to those brought up under Methodist influence, the Baptist preachers to those under Baptist influence, &c., &c. I have a great mind to write a long comment on the anti-Bible features of this; but as short essays are desired for the Review, I ask one at your hand. I know it will be granted.

In hope, J. A. BUTLER.

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INFIDEL OBJECTION.

It has been frequently stated by the sceptic, that the miraculous darkness which covered the land of Judea during the crucifixion of Messiah, was unnoticed by the Infidel authors of that time; and what is more remarkable, that Pliny, who devotes a whole chapter to eclipses, does not mention this most astonishing one. This objection is thus met by the editor of the Midnight Cry, in an address to a sceptical friend:

"My dear friend, permit me to tell you *where* you obtained that statement concerning the *silence* of contemporary authors, and the chapter of Pliny *devoted* to *eclipses*. You read it in the second volume of Gibbon's *Decline and Fall of the Roman Empire*. There would be some degree of force in the statement, were it not for one individual circumstance; that is, *it is not true!* A tree painted on paper may resemble an oak, but it is not an oak. There is not a word of truth in Gibbon's account, although the falsehood is polished. That what he calls a *distinct* chapter in Pliny *devoted* to *eclipses* seems to have taken your full credence. Pliny has no such chapter! It is only a sentence, an incidental remark as it were. *It consists of eighteen words.* I will repeat them to you, if you wish to hear them. The import of the remark is, that *eclipses are sometimes very long, like that after Cæsar's death, when the sun was pale almost a year.* A man hears of many things which he does not write. Pliny does not mention the darkness, but Celsus does, and so do Thallus and Phlegon, Origen, Eusebius, Tertullian and others, some of them Christians and some of them pagans." (The reader can see Horne's introduction 1 vol. chap. II,) "I am sorry you took the word of that author, splendid as were his talents, for he sometimes penned falsehood without scruple, if religion was his topic."

J. B. F.

ALBANY, KY., MAY 23, 1845.

BRO. FANNING:—I wish to enjoy the privilege of conveying, through the pages of the Christian Review, the following friendly epistle

TO THE CUMBERLAND PRESBYTERIAN CLERGY:

REV. SIRS:—I was, for several years, an ardent, devout, and zealous "mourner" under your ministry; you ardently, devoutly and zealously prayed for me; and kindly, affectionately and piously exhorted me to pray for myself. I thankfully received your advice, and prayed in all the candor of my soul, and honesty of a contrite heart. But as my case was one of those "lingering ones," and as I was not likely to "get through" in any reasonable time—perhaps *not at all*, you, as well as myself, became anxious to know the reason. And, after much consultation, deliberation and reflection, it was ultimately determined, on your part, that I had no *faith;* and, as I could receive no favor from God *without* faith, I, of course, never could "get religion," unless I could first pray *in* faith *for* faith, and thus obtain faith *through* or *by* faith!! Hence you imposed on my juvenile credulity the unreasonable *task* of praying in these words—"Lord give me faith to believe"—Lord, help thy servant to believe in Jesus—help, Lord, *this once!*" These, together with many similar prayers, you taught me while humbled to the lowest depths of the *straw* and *dust* of your altar, crying —"*What shall I do?*"

Though I *now* know, this was the best you could possibly do; and, of course, the best I could look for, or expect; yet, strange as it may appear, *if* I had not known that there is *some* difference between the doctrine of the *Bible*, and the *abuse* of it, I should have left your altar in *confirmed infidelity!* Though I acknowledge I did not, at that time, have a sufficient understanding of the Scriptures to enable me to do what God had actually required of me; yet, I knew

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they should not be accountable for the absurdities of men. And, notwithstanding the awful *dilemma* into which my mind had been thrown by such teaching, I closely applied myself to reading the Bible. And, after having given the Old Testament *five* regular readings, and the New *thirty-two*, it was as apparent to *my mind* as day-light itself, that if I had *no faith*, and could obtain no favor from God by prayer, unless I could pray *in* faith, it would be worse than nonsense for me to pray to him *for faith;* because I had no faith *in which* I could pray! But Gentlemen, it was neither more nor less than *genuine* FAITH in Jesus Christ, that *first* moved me toward your "mourning bench." For all the eloquence of the world, could not have induced *me* to bow the neck, or bend the knee to any of the *heathen deities;* and that too for the very obvious reason—I did not *believe* in them. But as I was a believer in Jesus Christ, it was no difficult matter for even *your* eloquence to induce me to bow to him.—But you could not have done it if I had been a *deist*—Could you?

That you may take the subject of faith into deep and solemn consideration, and be prepared against the ensuing "Camp-meeting season" to give your mourners correct information of it, particularly if you should come up this way, is the earnest desire and prayer of your friend, and humble servant,

ISAAC T. RENEAU.

TO THOSE, EVERY WHERE, BEARING THE SACRED NAME CHRISTIAN.

Why come ye to the house of prayer
With jewels in your braided hair?
And wherefore is the house of God
By glittering feet profanely trod;
As if, vain things, ye come to keep
Some festival, and not to weep?
Oh! prostrate weep before the Lord
Of Earth and Heaven, of life and death—
Who blights the fairest with a word,
And blasts the mightiest with a breath!
Go! 'tis not thus, in bright array,
Such *sinful* souls would dare to pray.
Vainly to anger'd Heaven ye raise
Luxurious hands where diamonds blaze;
And she who comes in broidered veil,
To weep her frailty, *still* is frail.—MOORE.

Jesse B. Ferguson, has removed to La Fayette, Madison Co., Ohio. He requests that all communications be directed to him at that place.

Brother Ferguson's removal is deeply regretted by the brethren in Kentucky and Tennessee. He has the prayers of all the saints who know him. May his health and life be spared to do good service in the cause of his Master. Bro. F. will continue his contributions to the C. Review. T. F.

By a communication from Bro. Jno. N. Lewis, of Louisville, Ala., I learn the Mormons have had, heretofore, considerable influence in that section. A debate was recenly held in that region between Bro. W. B. Randolph and a Mormon, and it is confidently believed by the brethren, that one of the vilest *isms* of the day has received a severe wound. It is the duty of the saints to *live down* and argue down all systems opposed to chistianity. T. F.

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CHRISTIAN REVIEW.

VOL. II. NASHVILLE, AUGUST, 1845. NO. VIII.

FAMILY RELIGION—Its Propriety and Necessity.

To the Readers of the "Review" who are heads of families:

Beloved Brethren:—I propose a brief address to you upon the necessity and propriety of family religion. The fear that many of our brotherhood are criminally negligent in this department of their calling; the apprehension that many of our houses are as the dwellings of the wicked, the habitation of those who know not God;* and the sad reflection that we stand exposed to that dreadful fury, which the grief-stricken Prophet of Judah has denounced upon all the Heathen and the families that call not upon the name of the Lord, impel me to this address.

I could most fondly wish, such are my views and feelings upon this subject, that I could enter into every house of my brethren, who are living in the neglect of family religion, and deliver to each of them, in the affectionateness of the Gospel, a personal appeal upon their duty: that I might show them the wide dereliction from the principles of Christianity they are practically inducing; the virtual denial of their faith which they are every day making, and the untold depravity and irreligion they are entailing upon those whom providence has committed to their sacred charge. Whilst upon the other hand, we might with more effect, show how an attention to family religion would be calculated to secure the constant and permanent improvement of all the inmates, in enlarging their knowledge, strengthening their moral affections, diminishing the unhallowed control of their selfish passions, and in every respect amending their social relations, so that virtue, religion and happiness, would over all prevail. But as I cannot visit all, and make this subject as personal as it is important, and should be interesting, I do most earnestly ask your attention, as you value your own spiritual interests, and those of the persons most nearly connected to you.

And here, I am reminded of the truth, that men are disposed to pass unheeded every thing that may be said upon a duty to which their attention has been frequently called. For whilst they will give an open ear to all that may be said upon a duty that carries with it the air and bearing of novelty, they are apt to close their eyes and ears so soon as speaker or writer presents an old topic, however important. Reader, I beseech you do not lay down this No. of the "Review" because of the topic introduced upon its first page. One of the clearest evidences to my mind of hardness of heart and reprobacy of mind, is that of an apparently unconscious effort to resist the importance of a duty, because it has been often presented before us. The reason of this is of easy apprehension. When the mind is first arrested by a truth, it is apt to hear with a desire to know and practice. If at that time it is induced to resist the force of

*Job 18: 21; Jeremiah 10: 25.

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truth, it prepares itself for future resistance. So that afterwards, whenever the speaker approaches the duty formerly neglected, the mind insensibly prepares itself to neglect it, and so it may accustom itself, until it be deceived either to not hear at all, or not to regard as applicable to it when heard. This is the point, too, at which the word of God has a hardening effect upon the hearts and consciences of men. If they will receive the truth when convinced, it will soften the affections, and prepare them for the renewal which the gospel practice will ensure. If they reject when convinced, the mind seems to receive a power for future resistance and rejection, which hardens its susceptibility every time it is addressed upon the same subject. This is my experience as an individual, and as a public teacher. How many hundreds of persons do we now know, who were once almost persuaded to be Christians, who are now farther from obedience than many of the vilest of our opponents?—What is the reason? They have past the point at which the gospel had a softening effect upon their hearts, and by frequent efforts at resistance they can now hear with perfect indifference, or as considering the duty applicable to every other person than themselves, or with remorseless neglect. Alas for such! their situation is hopeless, and they only stand forth, under the overruling government of heaven, as so many beacons to warn others who are rapidly advancing in their pathway. All this should teach us that man as a rational creature, cannot with impunity slight any blessing or privilege, which providence may throw in his way. They prove either a savor of life unto life, or of death unto death, to all to whom they are offered. And let no one charge this hardening influence upon God, so as to excuse their own criminality, seeing it is voluntary upon our part, whether we receive or neglect, and it would be a manifest destruction of our free-agency, as responsible beings, were it otherwise. I trust, therefore, my brethren, that we are willing to hear all things that bear upon our relations to each other and our responsibility to God, however often presented. I propose, in the first place, to consider the objections usually urged against the duty of family prayer and culture. These are various. 1. *It is no where in the sacred oracles expressly commanded.* It is true, that it is no where, in so many words, expressly commanded that you should pray with your family; and for one of the best of reasons, viz: The New Testament does not contain a legal or Mosaic ritual. The religion it reveals is a religion suited to men in all ages, and under all circumstances; and, consequently, it is not a religion so much of express statute, as of general principles, which when applied, are calculated to regulate the actions of men. Being a religion of principle, it first of all corrects the heart or principles of its recipients, and thus controls a multitude of actions to which no express statute could be applied. It thus shows itself wiser than all human government, and in its nature and origin divine. For no mind save that of infinite wisdom, could before their development, point out all the various and diversified springs of human action, and adapt a system to their entire and perfect control. The laws of all human policies reach no further than the observed actions of men, and hence in human legislation, there must be of necessity for every action an express law. This marked imperfection renders them greatly burdensome and incapable of being known, much less observed. Who knows, for example, all the statutes of the Legislature of Tennessee? It is the glory of the Christian Religion that it makes fewer laws than any other system, and controls more actions. For be-

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ing as it is, the perfection of the spirit of all law, justice, purity and truth, it corrects the fountains of evil within, from whence issue all the deluging streams of wickedness, and at once directs the mind to the highest, holiest and best in all possible attainment and action. Its principle embodied is, "*Make the tree good, and the fruit will be good.*" And it alone enforces the great truth, "*that out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies.*"* And by correcting the heart (but another name for the principles of human action) it corrects and regulates all that belongs to the life.

From these acknowledged truths we argue, that there can be nothing useful; nothing calculated to promote holiness or virtue; nothing praiseworthy or of good report among the ancient or modern sons of faith; and in the present case, nothing calculated to prepare the rational and accountable beings entrusted to our care, for the high purposes of living here or the glorious destiny of eternally glorifying the Creator and Redeemer of man, to which the Christian should not give his constant and devout attention.

But not to carry this argument farther, let me affirm here, That family religion is established in the very nature of things, and in the very origin of families; that it has had the approbation of God in all ages; the support and example of all the patterns of faith and excellence whose history is given in the Scriptures; and the direct authority of God through the Apostles of the New Testament of our Lord and Savior. Look to the family of Abraham, who the Lord said he knew "would command his children, and his household after him, that they should keep the way of the Lord, to do justice and judgment;" and on this account it is said the blessing of the Lord rested upon him. Look to Job (from whose remarkable book we may learn perhaps more of the patriarchal religion than from any other) who was a man perfect and upright, one that feared God and eschewed evil; and who *continually* sent and sanctified his sons and his daughters, and rose up early in the morning and offered burnt offerings for them all. And remember that although we are not required to make costly offerings of beasts and holocausts, yet it is our privilege to offer a meek and quiet spirit, and a sacrifice of praise and prayer, which in the sight of God is of great price. Look to Joshua, who for himself and his house determined "that let others do as they may, they would serve the Lord." Look to the history of Samuel the Prophet and his mother Hannah. Look to the example of the Lord himself, who though he had no house wherein to abide, frequently took his disciples apart to pray with them. Look also to the many laws of the Jewish religion, which required that its statutes should be taught to their sons and their sons' sons; and look to the determination of the pious under that dispensation, who with David could say, "Our fathers have told us, and we will not hide from our children, showing to the generation to come the praises of the Lord, and his strength and the wonderful works that he has done. For he has established a testimony in Jacob, and appointed a law in Israel, that they should make them known to their children, that the generation to come might know them, and that unborn children should arise and declare them to their children; that they might set their hope in God; and not forget his works; but keep his commandments." And then, look to the positive injunction of our Apostle—

*Matt. 15: 17-21.

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"Bring or train up your children in the nurture and admonition of the Lord."*

But I am told by some brethren, that the authority for family religion is not so much lacking as the disposition to practice it. Hence we frequently meet with a

2. Second objection. *The duty is so generally neglected.* This is indeed a lamentable truth; but will it excuse us for neglecting it longer? Were it not that sin reigns, there would be no need of teaching righteousness. The prevalence of this neglect, and the sad and melancholy effects that result from it, should stimulate all who sincerely love the Lord to immediate reformation.—Pause, my Brother, and contemplate for one moment, the ruinous consequences of this neglect. Behold, how many parents take more pains and care in training their dogs, their horses and their oxen, than they do the moral and religious faculties of their children; and behold the effects of such irrational and anti-christian conduct, in the profligacy of the children of religious parents, the disorderly conduct of the families of those who profess to know God, and in the distracted and polluted churches of which they are oftentimes members. Behold wherever this neglect of religious training prevails, the unrestrained licentiousness of the youth, issuing in the accumulated wretchedness of life, and the untimely death of those who might have been useful, holy and happy. Alas! Could Christian parents but hear the unavailing cries of the ten thousand young men, who in our happy country and upon the great theatre of useful enterprise that it affords, are now dragging out a pitiable existence, without a knowledge of the high purposes of human life; if they could hear the bitter wailings of those who complain that the fairest portion of their existence has been uselessly, and oftentimes criminally spent; who look back with deep anguish on seasons for ripening faculties blasted; I say could they see the mischief done and the misery incurred, the neglect of family religion, instead of being a reason against, would be an overwhelming one in favor of immediate change, lest the evil, the remorse, and the despair of their children, bring upon them the insupportable horror of that reflection, that they are chargeable upon them.

Whilst neglecting family prayer and training, do you sometimes wonder why your children do not become professing Christians? Or if they profess, are you astonished that they do not live in accordance with the high obligations of that profession? Let me then, ask you a few serious questions. Do you not know that the earliest, heaviest and most important part of education devolves upon you? Are you not aware that preachers cannot re-make faculties that you have allowed to lay dormant, or if developed, to be abused? Do your children, in the budding of their powers, look up to you, love you, and imitate you? And do you think that they will ever from your example believe in God, when you never manifest faith in him? Will they reverence, if they never see you pray? Will they be sober-minded, while you are habitually carried away by the vanities of life? Will they catch the spirit of piety from you, whilst all your hours are devoted, either to dissipation or idleness, or sinful ease and indulgence? Alas! how many daughters of professedly Christian parents, may in the hours of disease and death reproach their mothers and say—"You taught

†Gen. 18: 19; Job. 1: 1, 5, 8; Joshua; 1 Sam. 1: 27, 28; Deut. 4: 9, 10; 6: 7; Ps. 78; Luke 22: 39; Eph. 6: 4.

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me not the religion of God; your indulgence assisted the tongue of the flatterer to cause me to forget myself. You taught me to believe myself an angel; but now I know myself a worm. By your directions, I sought to shine in the gay, the giddy and deceitful rounds of fashionable amusement, and thus I have forgotten the God who made me and that glory which never fades away. I blame you not, my Mother, for I know that you loved me; but I regret; O I must, I fear, forever regret, that I had not been taught the follies and vanities to which I was exposed, that I might have placed my young affections upon things more permanent and pure. But I have spent my life in frivolity, and I have gained the envy and admiration of a few as weak, as poor, as mortal as myself; and now I die under the dreadful reflection, that I have spent my life in vain. O God! have mercy upon me." Ah! could you grasp the bloodless hand, and gaze upon the faded cheek and glassy eye of that misguided daughter, under such reflections, without feeling the personal shafts of regret and remorse tearing the very vitals of your own heart? Such may be the useless life and frightful death of your dear children; and such the criminality of your conduct, if you neglect longer the proper training of your little ones; and although they may not be permitted to speak to you as I describe, yet their situation may tell you with a voice more powerful than human speech, that such is their regret. Neglect your duty, then, I beseech you, no longer, lest you murder ('tis a hard word, but a true one) the happiness of the son or the daughter whom thou lovest; lest your conscience be stung by bitter repinings hereafter; lest you be consigned to eternal destruction for the eternal destruction of those who were bone of your bone and flesh of your flesh.

Would it be a miracle for human life to be sustained without food? So is it also a miracle for spiritual life to be created or sustained without the presence of the power of God's word, and the partaking of the food which it provides. Men may perchance live for days without eating, upon the strength derived from previous meals; but they ultimately weaken and die: so men may live for a short time upon the facts and promises of God, but if they cease to partake, they also will gradually weaken and spiritually die. It would be a miracle also for the souls of your children to enjoy the comforts of religion undirected by the commandments, unenlightened by the facts and discoveries, and unsupported by the consolations of the words of eternal life and truth. Expect no such miracle, though the foolish philosophy of a lazy sectarianism may teach it; but as you would give them food to sustain animal life, so teach them to taste of the good word of God, and feed their souls from the pure and never failing source of faith and a good conscience, that they may enjoy real tranquillity in life and a well-grounded hope in death.

3. But will any one offer a third objection, *that he has not time to devote to the training of his family?* That it would interfere with his business or calling? I trust that no one will offer such an objection, who believes that his life has been redeemed by the precious blood of Jesus Christ our Lord. "We are not our own, but we are bought with a price." We are commanded to redeem our time. It is true, that we should devote a goodly portion of our time in procuring things necessary and honorable in the sight of men. But where is the man who does not spend hours and days of his time to more useless and unprofitable purposes? We may not have time, if wealth and fame be the object of our lives. But we should remember that these may take wings, or even

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while in our possession, pierce us through with many sorrows. Let us ask ourselves seriously the question, then, could our hours be better spent than in teaching our children the great truths of Christianity, and enforcing them upon them by our daily example? Alas! it is to be regretted that in the present regulations of society, the principles of religion seldom pervade the employments of rational men. The occupations of many of our artizans, merchants, manufacturers and agriculturists, seem to be calculated to weaken rather than strengthen the moral feelings of the soul, and they are almost entirely opposed to the cultivation and improvement of those powers which dignify us here as rational and accountable beings, and prepare us for a higher enjoyment hereafter. If we look at the professional pursuits in which most men are engaged; if we estimate the amount of time spent in those pursuits, and the capacity of the faculties called into constant exercise by them; and if we consider the ends proposed by them, and contrast the whole with the fact that man is a moral, a spiritual, and may be an Immortal being, we are overwhelmed in astonishment at the imperfect adaptation of their present circumstances to the designs of their creation. But for one, I believe that the institutions of human society can be improved, and that associations can be formed that will favor a much higher degree of moral and religious development and improvement than the world has yet seen. Christians (and it is only to them I now speak,) profess to each other that they believe that man has his exestence in this world in order that he may be prepared for a purer and better world. If, then, their condition in life will not allow this preparation, they should change it, and that immediately, depending upon him who says, "I will never leave you nor forsake you." It is, however, one of the excellent characteristics of Christianity, that it is adapted to every state of society; to men in the wilderness or in the city full; and hence the unwise regulations of society can never be an apology for a failure to practice any one of its requirements.

There are other objections to which attention might be paid, such as "I am not capable of conducting instruction and worship in my family;" or "I have neglected it so long, that it is more difficult to introduce it now than it would have been immediately on my profession of religion." But we have already extended our observations to too great a length. To the first it might be said briefly, that it is required of a man according to what he hath, and not according to what he hath not; and as every man who will be held accountable to God can express his wants to him, this excuse will not answer. The fact that he cannot express them as intelligibly as others, is no reason why he should not express them at all. And to the second we have already replied in our answer to objection No. 2, and we would only suggest to our Evangelists, the propriety of going to the home of every head of a family whom they immerse, and commence with them the family worship the very day of their espousal to Christ. Incalculable benefit would result from such a course, as I can state from a short but delightful experience, and the fruit of such labor would abound in much praise to God.

I have confidence, that the objections which we have considered, will not weigh in your mind against so praiseworthy, so necessary and so honorable a duty. In conclusion, let me appeal to you by all the considerations we have presented; by the truth, that we have so many mere nominal Christian parents;

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so many religiously neglected children and servants in our households; by the dissimulation, dishonesty, bargain and covenant-breaking, selfishness and carnality which almost everywhere prevail; by the lukewarmness, indifference and covetousness that exist even in the churches of the Lord, the alarming characteristics of our time; by the weakness of our faith and the lack of confidence in the providence of God, and by all the incentives that flow from the love of God, the grace of our Lord Jesus Christ, and the happy fruits of a possession of the Holy Spirit of fervor,—let me beseech you by all these, to make your houses habitations of the living God, wherein he may hear your daily supplication, accept your thanksgivings, and multiply blessings upon your efforts to "train up your children in the nurture and admonition of the Lord." Shall we join to sing on page 66 of second part of our collection of spiritual songs:

In all my ways, O God,
I would acknowledge thee;
And seek to keep my heart and house
From all pollution free.
Where'er I have a tent
An altar will I raise,
And thither my oblations bring
Of humble prayer and praise.
Could I my wish obtain,
My household, Lord, should be
Devoted to thyself alone,
A nursery for thee."

J. B. F.

Lafayette, Madison County, O., July 1. 1845.

UNIVERSALISM.

Long have I believed, that the doctrine which sends all men rejoicing to heaven, without regard to character in this life, is destined to have great influence; and as long have I been satisfied, that it is pernicious in all its tendencies. With these impressions, I ventured to say to the Universalists in the May No. of the Review, that I would have no objections to a discussion of the system in the pages of the "Star in the West" and Christian Review; but the reader will, perhaps, be astonished to learn the course pursued by these champions. One of the preachers writes, "You are just on the eve of getting a sound beating, if you do not back out." Mr. Gurley of the "Star" says, I am most "*unfair and groveling*," and Mr. C. N. Skinner says to Mr. Gurley in the same paper, "I do hope you will not enter into the proposed discussion."

So it seems these friends of universal benevolence and free enquiry, are not agreed, and at all events, they will have no discussion of their doctrine. I am not surprised. This reminds me of what occured in Boston a few years since. Bro. Campbell and I visited that city, and in the prosecution of our labors, it was agreed, to attempt to get a discussion with the Universalists, as this was the head quarters of the party. For this purpose I visited H. Balfour, the father of the system, and asked him "if he would not be pleased to debate the merits of Universalism." "I would be very glad to do so," said he, "for the orthodox sects are afraid of us." A. Campbell then invited attention to the subject, when the Universalist clergy of Boston were present, but not a word would any of them utter. Finally, Mr. Balfour said, privately, "if you will write a pamphlet I will answer it."—This was the end of the matter. Therefore, I

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am not disappointed. Universalists have the "wisdom of serpents" as all christians should have, but whether or not they have the "meekness of doves," is a debatable question. I will at present, notice a few personal matters, (which is not a pleasant employment) connected with my acquaintance with the Universalists, and at a future time, the Lord willing, I will discuss the doctrine *alone*. In the first place, I want to say to my readers, that my sole object in making the proposition to discuss the doctrine was, to lead those who would read, into a full investigation of a system which I sincerely believe is ruinous in its effects.

I want no fame as a debator, and if I did, little could be gained by a discussion with my Universalist friends.

Secondly. The Universalists, some of them at least, complain of my remarks to Mr. Shehane. I have said nothing in unkindness, and I should regret to know I had misrepresented him in any way. I have charged him, to be sure, with renouncing christianity, when he left the church of God for a modern sect. This proposition, I think I could demonstrate. I have, however, just received a note, in Mr. Shehane's *hand writing*, stating that he has not united with the Universalist church, and calling on me, to correct my misstatement that he had done so.

My evidence for the conclusion is the following. I saw it announced in the Universalist papers;—I saw also an account of his ordination, "according to the rules of that order,"—he has been co-editor of a Universalist paper, and has identified himself with the Universalists. I believe men are generally known by the company they keep. If friend Shehane will prove that he is not, and never has been a Universalist, I will retract.

Thirdly. Mr. C. N. Skinner, charges me in the Star, with saying in effect, "that all who do not believe in the remorseless and God-dishonoring dogma, of endless misery, "*are untrustworthy and unsafe as friends*," and for this pretended outrage he places me with "blackguards, humbugs," and "*out of the pale of honorable society*." I am commanded not to "return evil for evil, or railing for railing." Were I to do this I should bring myself down to a level with Mr. Skinner's system of morals. But will the reader be informed that I made no such charge against Universalists. This was my opinion of Mr. Shehane, but I distinctly communicated the idea that it was not in consequence of believing the isolated proposition that all men will be saved. I now state that although some of the Universalists, as Messrs. Shehane, Skinner and Gurley, have not acted as *men* generally do, still I have no doubt there are many high minded and honorable men in the denomination. I hope the reader will not be surprised, when I state that one of our Professors in Franklin College, is a devoted Universalist. He is a very clever "brother sinner," but as to Christianity, it is out of the question to talk about its being connected with Universalism.

If Mr. Skinner can comprehend tolerably plain English, I hope he will see my position, and I trust also he will repent of his coarse sayings. Certainly if men get pay for all their evil deeds in this life, Mr. Skinner will be severely striped, for his misrepresentations, and want of courtesy, as well as his *laziness*, his meddling in other men matters, and his pitiful little ambition to be noticed by gentlemen. Repent, friend Skinner, and believe the Gospel.

As to Mr. Gurley's charges of "*unfairness*," &c., I am only sorry that he does not manifest the courtesy, which good men possess. Mr. G. is a man of

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pretty good ability, but I am satisfied from *two small experiments*, that he is not anxious to have his system tested by truth. A word on the system, and I close. My acquaintance with this order, proves to my mind very clearly, that the system wholly fails to purify the heart, elevate the affections, and make intelligent, humble, and pious christians. Notwithstanding, many of the order are very fine persons as citizens, but the idea of punishment in the future state, seems to have produced a kind of mania with them. Instead of preaching to sinners to believe and obey God, to escape condemnation, as the Bible teaches, all their writings, sermons and energies, so far as I have been able to observe, are directed to the one point, viz: that all men irrespective of character, will finally be "*holy and happy.*" They seem to know nothing else.—This single objection, is enough to convince the world the system is not of God, or at all suited to man. May I humbly request my countrymen, to examine this specious system by the light of God's word. To, or of, the preachers of this order, I care not to speak again, but if good hearted laymen, who are bewildered by this snare, will give their evidence for believing the system, I will either refute them all, or turn Universalist. T. F.

A SWEET MORSEL.

A correspondent of the Nashville Union, writing from New York, June 2nd, informs the public, that he heard a Unitarian preacher state, "that the Christians or Campbellites, had made overtures to *coalesce* with, and make the Unitarian Church their *head*,—that though the membership of this order was one of the most ignorant and unlettered in the country, they (the Unitarians) ought not to reject the offer—the Unitarians would secure great numerical strength, and the christians would be refined and enlightened." The writer informs us, the Universalists would make the third person in this beautiful trio.

This *respectful* notice of the disciples was read with great satisfaction by morbid partisans, but judging from his notice, it was truly to the Rev. R. B. C. Howell, a feast of fat things. Hear how pathetically and spiritually he discourseth thereupon. "This amalgamation" said he, in his "Baptist" of June 21st, "is peculiarly appropriate." The Universalists are an anti-sectarian sect; the Campbellites are sectarian anti-sectaries, and the Unitarians are philosophical anti-religionists. Put all their systems together, and they amount to a mere external formality. The religion of the heart, the experience of the love of God shed abroad in the soul, does not enter into their theology. They seek numbers, let them by all means unite, and their ruling passion will be gratified. We fear, however, that the "*self-esteem*" of the Campbellites (and in the south-west they have this bump largely developed) will be offended by hearing themselves called, "*the most ignorant, and unlettered sect in the country.*" But, "great is the truth and let it be freely spoken."

If these things be so, truly the disciples of Christ are degraded; but is there a man of sense, any where, that believes there is a word of truth, either in the original statement, or in the *classical* comments of Mr. Howell? Not doubting the correspondent of the Union heard the words, still the world knows that the Christians of the west have several missionaries at this moment in New England, for the purpose of turning Unitarians, Universalists, Baptists, &c., from their cold hearted Sectarianism to the service of the living God.

Notice, reader, the Rev. *Doctor* Howell, says Christians "deny the religion of

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the heart, and the love of God shed abroad in the soul," and HE discourseth eloquently of the Christians' great "*self-esteem*," and endorses the charge of their being the most "ignorant and unlettered sect in the country," by his comment on the passage,—"*great is the truth, and let it freely be spoken.*"—When I read this in the Baptist, I must confess, a kind of holy indignation began to rise within. I looked at the remarks again, and asked myself the question, is Mr. Howell wholly destitute of common sense, or truth, and does he have no respect for himself? I first determined to give him a sound Theological drubbing. There was such a good opening! The man had exposed himself so that a child could bind him hand and foot. But the merciful conduct of David, when he saw Saul sleeping in the ditch, with the weapons of death at his side, (1 Sam. 26,) came fresh into my heart, and I determined to spare him a little longer, hoping he might yet repent. Consequently, my respect for his friends, has induced me to treat him very tenderly. I will merely straighten him up a little, at present, that he may have a glimpse of himself in the mirror of "*self-esteem*," and if he should ever feel himself *responsible* for what he says, I will endeavor to give him a full length portrait of himself, from the pencil of Paul and other Master workmen.

To be a little more serious, I will say to my readers, that when Mr. Howell stated that we "denied the religion of the heart, and the love of God in the soul," he certainly knew he was not sincere. There may be a slight semblance of truth in his sneer of "*self-esteem*," predominating to some extent amongst christians, but it comes with a worse grace from Mr. H. than any man I have seen. "*Self-esteem*," charged by Mr. Howell!! Reader, ask the sober part of the people of this country, who is the most pompous, self-conceited, cold hearted man that has been seen on the streets or in the pulpit of the west?—All eyes, I opine, will be turned to Doctor——and every voice will vociferate "*Thou art the man.*"

But the most precious gem in the casket, was found in the charge that christians "are the most ignorant and unlettered people of the country." Mr. H.'s comment on this is "*let the truth be freely spoken.*" All men show their taste at some time, and in this instance, Mr. H. fully manifested his deep *spiritual* feelings. It was a precious morsel!

I will not baste, or use Mr. Howell very unkindly, but I must beg him to look at his conduct. What face can you have, Mr. Howell, to charge us with "denying the religion of the heart, and sanctification of the spirit," after such attacks upon a people that misrepresent no one? It is, indeed, mockery for such professors to *speak* of God's Holy Spirit. How idle to charge ignorance upon us, when Mr. H. knows well, that a large portion of the intelligent Baptists in Tennessee, and other western States have united with the Christians. I know Mr. Howell does not believe what he says, and I doubt if he can get a sensible man in the west to believe it. Mr. H. thus panders to the lowest prejudices, and vilest passions of his species. Why not, Mr. H. come out and make your charges openly, and prove to the world your positions? I am sorry to reflect, that Mr. H. is incapable of seeing any thing good in the disciples, and as to respectful words, in reference to them, I have never seen or heard them from him; but he has ever been ready to publish the most uncourteous attacks upon them. I will not assail him or his brethren, but I am compelled to defend the innocent, and if Mr. H. could even be persuaded to bring his

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Baptist doctrines to the test of eternal truth, he would learn whether there was talent amongst christians. But, Oh! vain thought, why pen it, Mr. H. has been *tried*, (by Mr. Rice,) and it is well known his position of warfare is not in a region that will admit both sides to be heard. Will my friend thrust in the dark, and then shield himself behind a hedge of mock dignity?

Were a disciple of Christ to make such wanton and unprovoked attacks upon any sect in the country, I am not certain but he would be hung between heaven and earth.

It has been fashionable to slander us, and I must ask Mr. H. to examine his own heart, and if possible ascertain his motives for such injustice.

For the Baptists, I have the greatest respect. Many of them are devoted to the service of God, but I heartily regret, that they suffer such men, and such unkind charges, to prejudice them against the truth. *Hard sayings* and *accusations*, have done much to destroy christian harmony in the world, and but for ignorant, and ambitious preachers, there would be much more peace amongst the pious.

Lord teach us to bear patiently the scoffs of wicked men. I sincerely hope Mr. Howell will not manifest such want of taste, and christian courtesy, and so much indiscretion again. It is a matter of deep regret to be compelled to personate any one, and nothing short of duty could have induced me to do so. "The truth is mighty," "and let it be freely spoken." T. F.

"BY FAITH WE OBTAIN PROMISES."

There is among many professors of religion much misconception upon the importance of faith and the source of that importance in the character of the Being in whom we believe. It is the design of the following observations to present this matter in its true light, as it stands revealed and illustrated upon the pages of the divine record.

The questions which are generally suggested to the mind of the religious professors of this age, when called upon to confide in some promise of God, are—Is it probable that it will be fulfilled? Is it accordant with human reason? And if these questions are not satisfactorily disposed of; if they cannot see why and how they are to realize the accomplishment of the divine assurance, they either become negligent or sceptical with reference to them. For example, it has been said, "that God is faithful, who will not suffer you to be tempted above what you are able; but will with the temptation also make a way for your escape, that ye may be able to bear it." And again, "The Lord knoweth how to deliver the godly out of temptations." Because they cannot, consistently with their views of divine influence and government, see how this promised escape or deliverance is to be secured, they ask it not, or if they ask, they do not expect, and consequently, do not "receive the promise." Let me here say, that the faith which the Bible requires is never made dependent upon human probability. The promises of God need not such aid. Indeed I was about to say, that all his promises are contrary to hope. We are required to believe improbable things (improbable so far as human philosophy and reasoning are concerned) because we believe in Him. Human reason may trace effects to their visible causes; but this is all it can do. The causes of the visible causes are forever unexplained. To understand things as they appear, is the office of human reason; but "the thunder of his power who can understand?" Its presence

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is every where—higher than heaven, deeper than Hades, who can comprehend it? The lower parts of the works of God, Job has declared, may be understood; i. e. we may trace effects to adequate causes; but the higher parts, the causes of causes, and the great cause of all, are beyond the reach of the tallest intellect. It is the province of faith, therefore, to produce humility; to correct the presumption and arrogance and ignorance of philosophy falsely so called.

All the patterns of faith given us in the divine Record, are examples of men who believed against all human probability, and oftentimes contrary to the known laws of Nature. This is a fact of immense importance, and should not be passed over lightly. Abraham, the father of the faithful, believed contrary to hope. He believed that he would receive a son by Sarah, though he and she were, as far as respects parturition, as good as dead. So did Abel, Enoch, Noah; Moses, Samuel, David; Peter, James and John, and all the host of God's elect in all ages, and under all dispensations. They believed because God said so, accounting that he who had promised was able to perform. Thus they "obtained promises."

Faith scripturally, is confidence. No word so fully expresses the idea of faith as it is forced upon me by reading the word of God. The question, then, the only question, with us is—will we confide in man or God? in human reason or divine power? in human weakness or Almighty Strength? These are momentous enquiries, and upon their answer depends the Christian perfection and the future happiness and glory of man.

It is not my province to give reasons for any one of God's appointments. But if it were necessary, I think it could at least be shown that though they are above reason, yet they are not contrary to it, if properly enlightened. At all events, it is as reasonable to depend upon the power of Jehovah as upon our measure of knowledge in relation to that power. But let us take another example. We are assured that God will raise all his dead saints to life Eternal. Is not this event contrary to all human probability and to all knowledge of the laws of nature? Yes, says the sceptic, and I deny even its possibility. You say, then, that the difficulties connected with the mere supposition of such an event preclude the idea of its possibility. But do you believe in a God! A God of Almighty Power? Will not the idea of Infinite Power disembarrass the subject of all difficulty? But do you say you cannot see how it is to be effected? Is the matter, then, to depend upon your knowledge or ignorance? Answer a few questions, and all difficulty will be removed: How did the universe originate? How came you into being? &c. &c. I admit that it is beyond belief that a dead and dissolved being should be raised to life again, if man is the agent by which it is to be effected; or if our dependence is to be placed upon any power of Nature with which we are acquainted. But Paul understood this matter better than the sceptical philosopher. He did not ask King Agrippa—Why should it be thought a thing incredible that the dead should be raised? But—"why should it be thought a thing incredible that God should raise the dead?" All human reason is forever silenced when the question is thus stated. When God is introduced, all is plain. He who created and who destroys, may raise and glorify.

Says one, this is stupid faith. Yes; you may call it stupid, but 'tis no more stupid than to believe in a God; nor is it half so stupid as to believe that the history of man upon this earth is a full and proper exemplification of the designs

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of his Creator. Nor can it be compared in stupidity, with a disbelief in God, which is equivalent to a disbelief in every thing. But, Christian reader, to what a point have we come in these observations. These things being admitted, every time you doubt the fulfilment of any one of the promises of God, you place yourself in the very situation of the Infidel, who because he cannot explain will not believe. To disbelieve in his promises because we cannot see how they are to be accomplished, is to deny God, or to measure him by the short rule of our vain and foolish intellects. Such was not the faith of the ancients; but seeing the promises afar off, they lived upon a faith that confidently awaited a fulfilment.

But am I told that the faith the New Testament requires is different? I deny it. "All faith is one." Let us take an example. You were required to believe that in Christian baptism God for the sake of his Son would forgive you all your sins. Has not human reason often said—"water cannot wash away sin"? The institution is too simple? Is there any thing in human reason that would teach "baptism for the remission of sins?" Nothing. Still you believed—and why? Because you depended upon the promise of God, and it was not incredible that He should forgive sins in baptism. Your faith depended, then, entirely upon Almighty power. Such was the faith of the ancients, and such is and has been the faith of every Christian from the beginning till now. We depend upon God, and not man; "for the foolishness of God is wiser than men," in the above as in all other instances.

If then we would be sons of God; if we would have him not ashamed to be called our God as he was the God of those who confided in him in the days of old; if we would obtain the promises of our Economy as they obtained those of theirs; if we would be delivered in trial, strengthened in weakness, and come under the pure, peaceable and easy-to-be-entreated wisdom promised us from on high; if, in a word, we would be citizens of heaven and overcome the world, we must confide in God. Beloved brethren, may I with confidence ask you to cast all your care upon him, knowing that he careth for you. This only is true piety; and without it there is no acceptable worship; "for he that comes to God must believe that he is, and that he is a rewarder of them who diligently seek him."

Would it not be well for us, in these God-forgetting times, to sit down occasionally and enumerate how many of the good promises of the New Covenant we have obtained? For example: He has promised that "He that believes and is baptized shall be saved." We have believed and obeyed, and I trust enjoy salvation in the remission of our sins. He has promised his Holy Spirit to them that obey him—to his children. Have we received it, and are its heavenly fruits manifested in us? He has promised in every temptation to make a way for escape. Have we been delivered or overthrown in temptation? Have we obtained this promise? He has promised wisdom to whosoever asks in faith.—Have we that wisdom by which we may live without rebuke in the midst of a crooked and perverse generation? By questions of this character we may know whether or not our faith, like that of the ancients, obtains promises; and whether we are prepared for the enjoyment of that Eternal life which God has promised to them that love him. But of this more anon.

La Fayette, Ohio, July 1, 1845. J. B. F.

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GENERAL JACKSON'S CONVERSION.

Perhaps no man ever had a higher regard for the subject of these remarks than myself—I have esteemed him as a great, and in many respects, a good man. He possessed noble traits of which few men, of any age, could boast; but at present, I wish to call attention to his conversion, as reported by his pastor, Dr. Edgar, and as is recorded in the "Baptist" and other papers in the country. My object is not to debate the question, whether Gen. Jackson was a pious man, or whether he will "attain to the resurrection of the just;" but if his reported conversion be true, and all men must have a similar extraordinary operation in order to become christians, more than half the professors of religion in the world, are deceived. Dr. Edgar first stated, that "He was a child of the covenant, from infancy, for a pious mother had the seal stamped upon his forehead at that early age," but stated again, as is reported in the Baptist, that some "six years since, after a whole night spent in agony and prayer, under the most pungent conviction, the love of God was, about the "break of day," shed abroad in his soul, and he was filled with peace in believing."

There are two difficulties presented to my mind. First, if he were a child of the covenant by virtue of the sprinkling which his mother had performed, this is the true mode of becoming a member of Christ's body; and consequently all who do not receive this seal, are excluded from the covenant of grace. The Baptists, the Disciples of Christ, and all others, who do not believe in sprinkling, then, are "aliens and strangers to the covenant of promise."

Secondly, if this watery seal was not sufficient to save him, it is extremely hazardous to rely upon it; and we must trust to the extraordinary conversion, which occurred just at "day light, when the Lord burst into his soul." The plain English of this is, that God made a special revelation to Gen. Jackson, just at day light, some six years ago, by his spirit, that he was pardoned. Of course, when Mr. Edgar appealed to this wonderful conversion, he abandoned the watery conversion of infancy. The simple minded people who heard the sermon, and who read the report, must come to one of two conclusions,—1st, That the Almighty did make a special revelation on this occasion, and that all true christians are made in the same way; or 2dly, That this great man was mistaken as to the revelation, through the influence of false teaching. If it be asserted this is God's mode of converting men, I would respectfully ask Dr. Edgar, or Dr. Howell, for Scriptural authority. I will gladly publish it all, if my friends will point me to the passages.

I hesitate not to say, however, that the whole idea of a revelation, was the imagining of a brain disturbed and bewildered, by perversions of God's holy word. Christ's mode of converting men is clearly revealed in the commission, —"Go, and preach the Gospel, he that believes and is baptized shall be saved," or pardoned. Peter, acting under this commission, said to the penitents at Jerusalem, "repent and be baptized for the remission of sins, and you shall receive the gift of the Holy Spirit." Paul said to the Romans, 6: 17, 18, "You have obeyed from the heart, that form of doctrine delivered to you, (the form given in the commission.) Being THEN made free from sin, ye BECAME the servants of righteousness." The Romans, in giving the reason of their hope, instead of talking of the wild imaginings of dark nights, and "break of day," would have testified, they obeyed the form of doctrine delivered to them in the commission, heartily, and were *then*—at that moment, "made free from sin, and became the

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servants of righteousness." On God's plan, all is as clear as a sun beam, but on the dreamy, doubtful system of the day, darkness and fear prevail. What an insult to Heaven, and to the intelligibility of Christianity, that as great and as good a man as Andrew Jackson, should have struggled through life, under the influence of such a dark and unsatisfactory system.

Although I might entertain hopes of his happiness in a future state, my conclusions would neither be drawn from the watery seal, or his miraculous day break conversion. I loved him as a patriot and philanthropist, and oft prayed for him as a "*ruler*," but I am sorry he was the subject of such a delusion. Circumstances, though, precluded any other influence than that which controlled him. Since such minds as Andrew Jackson's can be bewildered, I can but pray, God be merciful to a world under prejudices, which prevent the greater part from enjoying the benefits of the true light. T. F.

INTERROGATORIES.

1. Have the Bishops of a church a *right*, by virtue of their office, to prescribe a particular mode of studying the Scriptures?

2. If a brother dissent from their prescription, sanctioned by the church generally, is he subject to censure and expulsion? J. J. TROTT.

ANSWER.—The bishops in the church of God, are authorized to teach, exhort, admonish, and intreat the members, as well as to use "the sword" in disdipline, and have a watchful care for the whole body; yet they are not, "by virtue of their office," "lords over God's heritage." The station is most responsible, and honorable; but it is much more easy to feel the importance of one's station, than to possess the qualifications of a ruler in the congregation of the saints. The weekly meetings and order of worship are clearly defined in the Scriptures, and the Bishops have the superintendence of both. Wherever there is positive law, there is authority, but on questions not fully defined, such as the location of meeting houses, the number of times the disciples should assemble, and the manner of reading or studying the Scriptures,—whether Old or New Testament, or whether standing, lying, kneeling, or sitting, although agreement is necessary, still, Bishops have no absolute authority. Devoted saints will be disposed to submit one to another, but when a Bishop attempts to carry an undefined measure, that hazards the standing of a member of the church, he evidently transcends the limits of his authority. It occurs to me there is enough plainly taught in the word of God, to occupy all the time of the disciples, and when there arise differences about the manner of studying the word of God, or the language in which it shall be read, speculation is, assuredly, getting the ascendency.

If the churches would devote a few Lord's days to the investigation of the Bishop's office, in connection with the duty of the various members, I think there would be no necessity for such questions and answers.

It is no positive proof a brother is wrong, because a majority of the members stand opposed to him. Not unfrequently, all the members are mistaken on quite plain subjects; and it is very frequently the case, that the majority is wrong. A law-knowing and law-abiding people are not apt to get into difficulties on any question. T. F.

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TEMPERANCE SOCIETIES.

Brother James Young's excellent communications on T. Societies, are before me, and were it possible to publish all the essays I have received on the subject, Bro. Y.'s should assuredly have a place in the Review.

The Brethren's arguments, with me, on this subject, are unnecessary. If they will make T. Societies *worldly* establishments, to benefit the world, I have no objection to them. But as christians have divine laws on the subject, for the regulation of the members of Christ's body, no other laws could be of the least service.

The maxim should be, "the love of God is supreme in the church;" but worldly wisdom may be brought to bear in some instances, in reference to those without. Put Bible Societies, Freemason Societies and Colleges on the same basis, and I will not object to their existence; but is is extremely rash, to force the saints to join any such associations. Christians do certainly evince a great lack of confidence in the law of the Lord, when they introduce foreign laws for their own regulation. Men that *will* drink ardent spirits and make and vend the filthy drug to their neighbors, do, in *deed*, and in *appearance*, that which is wicked, and if they cannot be taught better, they should be "cut off."

T. F.

MESSRS. RICE & PINGREE'S DEBATE.

The discussion between the champions of Presbyterianism and Universalism, is out of press, and has been received, and I hope to be able to report upon its merits by the time the next No. goes to the press. T. F.

"THE SLAVERY QUESTION"

Has divided the Methodist Episcopal Church, and in effect, the Baptist Church, is agitating the Presbyterian Church, and from all appearances, the subject will deeply distress most denominations. Abolitionists of the North, have acted most rashly by interfering with our *civil* rights, and the people of the South have been seriously injured by suffering themselves to become so sensitive, that they are scarcely prepared to discuss the true policy on this great subject. The North has no means of enlightening us, on a theme of which it is ignorant, and with which we are familiar. It is probable if we were let alone, a few years would show a wonderful revolution if sentiment and feeling in the South, but we do not lack foreign aid.

IMPORTANT MEETING,

For the Investigation and Discussion of the Christian's Duty in reference to MONEY.

To CHRISTIANS—BRETHREN:—We have just been engaged in conversation on the subject of the Christian's duty in respect to the property with which he may be entrusted by God. Our meeting on this day at Bro. L. Tillman's, of Bedford Co., is casual, and our conversation grew out of the present condition of the churches and the world. We feel the necessity of some better understanding of the scriptures, by the majority of the Christians of the age, on this all-important subject. We believe it lies at the foundation of the usefulness of the churches. Without any consultation with the Brethren at Rock Spring, Rutherford Co., we take the liberty of proposing a meeting at their place of

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worship, on the 3d Lord's day in October next, to continue until something is definitely agreed upon on the subject of the *Money duties* of us all. Let the meeting commence on Saturday before. We are aware there are many difficulties on this subject; yet we think they ought to be met. Most of these difficulties originate in the love of money, and we are almost tempted to request that all who love their money more than they love Jesus and his cause, would stay away from the meeting, unless they go to be converted from their pernicious error. We feel authorised, however, to invite only those professors to attend who, upon a strict self-examination, are assured that they love the Son of God *sincerely*. We wish the peace and grace of our God to be with us in that meeting—these are shared by those only who love him sincerely. We propose a few questions for the consideration of those who may attend the meeting.

1. What are the objects which the Church of God was instituted to accomplish?

2. If *money* is necessary to the accomplishment, how is it to be obtained?—From whom? and in what proportion?

3. Ought there to be any stipulated amount promised to the Bishops and Evangelists by the Church?

Brethren, these questions and this subject are of much more importance to the welfare and prosperity of the cause of Christ than many suppose. We entreat you to meet in the fear of God, trembling at his word, and ready to make any sacrifices his word requires for his glory. Amen.

C. CURLEE,
LEWIS TILLMAN,
G. W. CONE,
B. W. WHITE,
J. M. BARNES.

JAMES BILLINGSTON,
ZECH. DAVIS,
—— BLACKBURN,
—— GARDNER,

Bedford county, Tenn., June 7th, 1845.

Brethren, come to the meeting, and let it be understood to be one of general CONSULTATION, operation and co-operation. I would also invite those who are interested in education, to attend the "*commencement*" of Franklin College, on the Wednesday preceding the meeting, which will be the 14th of the month.

T. FANNING.

TEMPERANCE COMMUNICATIONS.

I have received eight lengthy communications from the brethren on the subject of Temperance Societies, with urgent requests to publish them all. I would be pleased to gratify my brethren in this particular, but I cannot give one essay, without all, and, absolutely, I have not space. I hope the writers will not be grieved, and I will promise, on my part, when I have room, to publish, at least, a synopsis of the arguments. T. F.

CHURCH STATISTICS.

BRO. FANNING:—I wish the permission to make a few remarks, upon the pages of the Review, on the importance of obtaining the statistics of all the Christian congregations in the State of Tennessee. This is a subject, to my mind, of the first importance, and one that should deeply interest every individual that is truly desirous of possessing a knowledge of the progress of christianity.

It is important to have our statistics, in order that we may know what we have to do, by knowing what we have done. It is important to have our statistics,

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that we may be enabled to ascertain our comparative increase, with the "denominations."

In very few of the States, where the cause of Christ is pleaded, has there been even an approximation towards obtaining the complete statistics of the churches. Perhaps, in none of the States, have the brethren their numbers complete. In most of the States, a very vague *estimate* only can be formed of our statistics. In the latter category, is Tennessee. Indeed, in this State some of the churches do not keep a list of their own members, a great many only an incomplete list, while a few only, keep a complete list.

Under all the circumstances, what is to be done, to arouse the brethren to a sense of the great importance of this subject? How can we best obtain the desideratum? Would it be better for each church to give its own statistics through the Christian Review? or would it be better to have a Co-operation Meeting the ensuing autumn, at some suitable place, to which all the churches in the State could send their statistics? What says Bro. F., and what say the Brethren generally? Two alternatives are before us. Which will we adopt? It is high time, that we were *wide awake* to our true position. We have arrived at a very important crisis in our history. We will soon be compelled to do something to better the organization of the churches or they will not exert that influence upon the community that they could do. The various denominations around us, are compassing land & sea to propagate their doctrines and to make proselytes to their respective sects. What are we doing to spread the cause of God? Nothing, compared to its importance. We need be behind no people of earth, in every good work. We can accomplish as much as the most powerful of other states and climes, if we only set an unshaken determination to do so. O. D. WILLIAMS.

Commerce, Tennessee, June, 1845.

The suggestion of Bro. W. is a good one. The first point is to excite interest, and secondly, the plan or plans of operation must be understood. I would propose at present two systems, and if these do not prove successful, a third mode can be adopted.

1. I propose that the preachers or Bishops in each church should make out complete details and send to the Review, *free of postage*, for publication.

2d. I propose that the brethren send messengers to a meeting which will be held at Rock Spring, Rutherford County, embracing the 3d Lord's day in Oct.—or if they cannot send messengers, send written statements to me, at Franklin College, *free of postage*, and I will report the same at the meeting.

3dly. If the former modes do not answer, I propose that an Evangelist be sent through every part of the State to collect *facts*. What say the brethren?

T. F.

The statistics should embrace numbers,—males, females,—of all colors,—the organization, times of meeting, increase and decrease of members, the means employed to spread the Gospel, and also the plans adopted to interest the congregations, and make the disciples more spiritual. T. F.

GOOD THOUGHT.

"When the opposers can derive no advantage, either from scripture or reason, they give bad names to the best things; in order to prejudice the minds of those, who never think for themselves.—*Whitehead's Life of Wesley, p.* 264.

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FOR WHAT SHOULD A MAN MOURN.

ELIZABETHTON, CARTER COUNTY, TENN., JUNE 10TH, 1845.

There are many occasions for mourning. A man may mourn on account of afflictions, trials and losses. A christian may mourn on account of an ungodly friend, son or daughter. Rachel mourned for her children and would not be comforted. The Jews mourned for the consolation of Israel.

But for what are those characters mourning, commonly called mourners, who come forward "for the prayers of the church?" Are they mourning in order to obtain the pardon of their sins? then where has God made this a condition, or promised to bestow pardon upon this condition? But if mourning be made the condition of receiving a blessing, it would be impossible to comply with the condition. For human nature is so constructed that the complying with a condition upon which man is to receive a blessing, necessarily produces joy instead of mourning.

But are they mourning for pardon, is it because they are more willing to receive it than God is to bestow it? If so, is this not casting a reflection upon the philanthropy of God who gave his son for the sins of the world, and who declares that he has "no pleasure in the death of the wicked; but that the wicked turn from this way and live." Or are they mourning on account of the conditions of pardon? If so, upon what account? Is it because the conditions are so easy or so hard? If it is because they are so easy, this is no ground for mourning. If it is because they are so hard, Christ says "my yoke is easy and my burden is light." But they sometimes say they are mourning on account of a stubborn heart. If so, upon what account? Is it because God has promised to give them a new heart on this account? But is there not an incongruity in mourning on account of a stubborn heart, for how can a man have a stubborn heart and a mourning heart at the same time?

DAVID M. BUCK.

DESIGN OF THE CHRISTIAN RELIGION.

Men very frequently mistake the design of our holy religion. Some have supposed, that it was designed as an engine of political power, intended to guide and control nations, more than individuals—others, that it was intended as the foundation of priestcraft, and have accordingly made it subservient to the religious pride and worldly lusts of men—others, that as a form of Godliness, it should be worn by men filling high places, in order to give effect to their schemes for the proper direction of those whom they consider their inferiors, and whom they can use as tools for the accumulation of wealth, or other worldly importance. Infidels have, accordingly, rejected it altogether, founding their objections more upon the corruptions, and the inconsistent conduct of its professors, than upon the evidence, pretensions, and merits of real Christianity itself. Could they be induced to examine its own claims as it fell, pure and genuine, from the divine author and his inspired ambassadors, they would find that it was impossible to apply so sublime and glorious a system, to the cunning, craftiness, pride and lusts of men, without corrupting it; and that, because of such forced and wicked application, it has so frequently failed to produce the effects and blessings it was designed to bestow. The great and transcendent object for which it was introduced into the world, was to place before man the way of salvation from guilt, misery, and sinful wretchedness, through

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a crucified and risen Savior; and by this means reconciling estranged and alienated men to their divine and holy Maker, to separate them from the communion of infidels and ungodly professors, and to form for them a most close and blissful union in the truth, and love, and benevolence of Jesus Christ in this world, in order that they might partake of the joys and glories of the world to come. In this view, the scheme seems plain, perfect, and consistent, and in no other. This is the view the New Testament gives of it, and from it only can we expect to learn positively, and definitely, what Christianity is. Its evidence does not depend solely upon human testimony. It clearly evinces itself to be a revelation of God, and from its intrinsic claims upon our attention, leaves every rejector without excuse. Alas! how many of this age there are who pass high encomiums upon primitive Christianity—who pretend to admire its divine purity, simplicity, order and discipline, who use all their influence, wealth and power, to prevent every attempt to revive it. Such should remember, that, "if we deny the Lord, he also will deny us. If we believe not, yet he abideth faithful—he cannot deny himself." 2 Tim. 2: 12, 13. J. B. F.

THE CHRISTIAN PROFESSION.

"Those who profess the Christian religion ought to try their faith and practice by the New Testament, which is the infallible rule, and the only standard that Christ has authorized and established in his kingdom. So far as their profession does not agree with the word of Christ and his Apostles, it is undoubtedly false, however sanctioned by universal custom, human systems, or national establishments: 'We are of God,' says the Apostle John (John 4: 6.) he that knoweth God, heareth us: he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error."—*McLean.*

CAPITAL PUNISHMENT.

A surprising interest exists generally in civilized society upon the barbarous practice of taking life for life. I call it barbarous, not because it has not been recognized by our benevolent Creator, or highly cultivated society; but simply, because God himself ordained it for the Jews in a semi-barbarous state, and in cultivated society, such a practice is worse than useless. In my opinion, there is no subject the merits of which are less understood than this. It is not my intention at present, to enter into a lengthy argument on this subject, This is the business of statesmen, but I wish merely to state a single fact, which seems to have been overlooked by most writers. The laws of the land, in this particular, are said to be founded upon the laws of God. That is, God authorized capital punishment once, he changes not, neither do his laws, and, therefore, capital punishment should still be inflicted. The argument is specious, but the whole is a sophism. God's laws were always suited to the times in which they were given, and the people to whom they were addressed, but the idea of society in a rude state, being capable of appreciating purely spiritual government is extremely preposterous. The law of Moses, in which capital punishment was couched,—"was added because of transgression, till the seed should come." It was not possible for it to make man perfect—indeed God "found fault with it," and Christ "took it out of the way, nailing it to his cross." The whole of the institution of Moses "was done away," (2 Cor 3 ch.) To be sure, there were many principles of Moses incorporated in the New Testament, but capital punishment was not one. We should obey nothing because God spoke it by Moses, but because all that could be useful to

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christians in the old covenant, was transferred to the New, and sealed with the Blood of Christ. Although we pray and perform many other devotional exercises which the Jews practised, not because they are written in Moses, but because they are enjoined by Jesus Christ. We obey many of the laws we did while under British government, not however, because these things were enjoined by the constitution of Great Britain, but because these laws now form part of our system of government. The *lex talionis*—the law of eye for eye, tooth for tooth, and blood for blood, is not only excluded from the New Testament, but it is diametrically opposed to the Christian institution. When Isaiah and Micah saw the beauties and glories of the everlasting age rise in majestic vision before them, they exclaimed, "Men shall beat their swords into plow shares, and their spears into pruning hooks, and they shall study war no more." The grand and distinguishing feature of christianity is, "Peace on earth, and good will to men." The Savior was not to "shake a bruised reed, quench the smoking flax, or cause his voice to be heard on the house tops," to make his laws victorious, and nations worthy of his honor, should follow his example. "Vengance is mine saith the Lord," and he will repay. How long before legislators will grow wise, and how long before a professedly christian nation shall cease from the deeds of blood, which have ever characterized the most savage state.

A THOUGHT.—Some persons praise those who excel them—not from any real love or admiration; but for the double purpose of turning the suspicion of envy from themselves, and by praising them too highly to cause others to dispraise them. This intended depreciation, though false, to a craven heart is sweet, but all such

"Pride,
Howe'er disguised, is bitterness." J. B. F.

FRANKLIN COLLEGE, JUNE 16TH, 1845.

BROTHER FANNING:—Since December last, I have labored in word and doctrine in the counties of Cannon, Warren, White, Overton, DeKalb, Smith, Wilson and Sumner. The *chilling* effects of the last Presidential election have been extensively felt, and have not yet subsided. I am unacquainted with a single church that did not suffer to some extent under the political drillings of 1844. A freezing chill succeeded the burning fever, and it is exceedingly difficult to produce a reaction. President making is becoming a heavy tax.—Our time is taxed about ten per cent., our property about the same, and last and worst of all, our religion about *fifty*. At these rates, we will soon become insolvent. But from the redeeming signs of the times, we have reason to hope this enormous tariff will be nullified. Amen!

The churches seem to be deeply impressed with the necessity of conforming more strictly to primitive Christianity in theory and practice, and are consequently engaged generally in a more thorough examination of the Scriptures, that they may understand the way of the Lord more perfectly, and be prepared to live for him who died for them. I have read of but few additions the present year. I have witnessed some 15. We hope to do better the balance of the year, as summer and fall are generally the seasons of ingathering.

In hope of better times, J. J. TROTT.

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METHODISTIC PROFANITY.—"If," said a Methodist preacher, in a discourse in this place, on the subject of Conversion, "If," said he, "an angel from heaven should descend and inform me that I was not converted to God at the mourner's bench, *I would not believe him*" How different such a declaration from the spirit of a distinguished worthy whose history is recorded in the 10th of Acts. An angel informed him that a certain fisherman would prescribe to him the course of salvation, and he pursued it even to being baptized in the name of Jesus for the remission of sins. But these would-be-spiritual guides, would not, nay could not believe an angel, though directly from the throne of God. Nay, and I fear they would not believe Messiah himself, nor his holy Apostles, though they should revisit the earth, especially if they should teach as they once taught, that he that believeth and is baptized shall be saved—"repent and be baptized for the remission of sins." Peter, I am confident, would be expelled the synagogue, if his name were unknown, and were he to dare to repeat his Pentecostial discourse. Reader, what think you of these times? Are the teachers of the people upon the foundation of the Apostles and Prophets, or have they been jostled off into the situation of those who have profaned the sanctuary, changed the ordinances and broken the Everlasting covenant of God? Surely the leaders of the people cause them to err. J. B. F.

COVETOUSNESS.—Patrimonial inheritances have often proved the ruin of those who possessed them. Indeed, it has passed into a general rule, that children possessed of a fortune by the decease of their parents, become profligate both as respects their intellect and purse. There are a few exceptions, but they are only enough to establish the generality of the rule. By giving large estates to them, you give them idleness, and with it vice; you take from them the calling forth and use of the powers by which you acquired them; and thus by destroying the exercise of their natural powers, instead of enriching, you impoverish them. Any thing that begets idleness, begets sin. Idleness of body begets idleness of mind, which is but a prelude to vice and misery, and it will render either dead or sensual every motive for serving God and acquiring the exalted virtues of his Religion. Let those who are rich, then, "be rich in good works; ready to distribute, laying up a good foundation against a time to come, that they may lay hold on eternal life:" for the earth is the Lord's, and the fulness thereof, and he will call every man to an account for the manner in which he has used his stewardship of its time and its treasures. Beloved Brethren, will we be found children of him who openeth his hand to supply the wants of every living thing; "who covereth the heavens with clouds, and causeth the rain to distil upon the earth; who maketh the grass to grow upon the mountains, and heareth the young ravens when they cry?" Not unless we become imitators of God, and give as he has prospered us. He never gave to us to promote vice, either in our children or others. J. B. F.

Lafayette, Ohio, 1st July, 1845.

BRO. HONNOLL, of Colbert, Mi., is no more. He died full of faith and hope, and a better man lived not. His pious and devoted consort left a few months before him. Bro. H. had the pleasure of seeing two of his daughters bow to the cross of Jesus, but a few days before his demise. May Israel's God be the God of the orphan. In hope,

J. A. BUTLER.

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POETRY.

A SUNBEAM ON THE MISSISSIPPI RIVER.

I saw a sunbeam on the wave,
Bright as the orient morn;
It flitted by so fast it gave,
No trace of its fair form!
So pass before our wearied eyes,
The visions of the blest;
Like Phœbus sinking in the skies,
Of the many-colored West,
They sink; but then
They rise again,
To woo us from the Earth,
They point us to the land where love
And glory have their birth!
O God! give me to feel their power,
Though transient they may seem,
That I may in Death's mournful hour
Be raised to where they gleam
Unclouded and undimmed by naught but Earth's dark scene.

S. B. Clarksville, Mississippi River, Feb. 27, 1845. F.

A CALL FROM TEXAS.

HUNTSVILLE, TEXAS, MARCH 25TH, 1845.

DEAR BRETHREN:—I have delayed addressing you for some considerable time, now I have but few words. There are but few disciples in this country, and there are no evangelists in this county (Montgomery); there is no church, and I firmly believe, never will be until we are succored by the brethren of the United States. Brethren help, *help* us, or many, I fear, will perish! Imagine our situation, bring your christian minds to bear on our *deplorable situation!* We are here, scattered like lost sheep, tossed too and fro by many melancholy breezes, and are susceptible of many sensual impulses; and I sincerely believe it will awaken an insatiate suscitation of charity, which will never satiate till competent and efficient evangelists are sent across the Sabine to itinerate over the land of Texas, and proclaim the blessed Gospel of our Lord and Saviour Jesus Christ, to a hospitable, though unconverted people. I have heard but two discourses since I left Nashville, one of them by Brother S. B. Giles: he lives in Washington county, about 50 miles from this place,—he preaches, and I have ventured, without any legal authority from the brethren, to speak in public, on the subject of the Christian Religion, frequently to large (large for this country) and respectable audiences. I have labored and labor under considerable conscientious scruples about speaking in public, on the subject of Christianity, without legal authority. Brother Fanning, comment on this course. In hope of a blessed immortality,

I am yours most respectfully, &c.,

ROBT. T. WALKER.

NEWS FROM EAST TENNESSEE.

ELIZABETHTON, CARTER CO., TENN., JUNE 10TH, 1845.

BRO. FANNING:—I have just returned home from a short visit to Anderson county, Poplar creek, Tenn., where I delivered nine discourses, the result of which was, six united from the Missionary Baptists, three from the Methodists,

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and five from the world. Making, with four others who had moved to that place, eighteen. I intend to visit that county and some of the adjoining counties in September next, with Bro. John Wright. Will not you or some of the brethren from about Nashville meet us there, and help us to sow some of the good seed of the kingdom? We would be happy to have an interview with some of you. If you can meet us, please signify it through the Review, or by private letter, addressed to Elizabethton, Carter Co., Tenn.

DAVID M. BUCK.

God bless the disciples of Christ in E. Tennessee. T. F.

BAPTISM OF THE HOLY SPIRIT.

Bro. Warner Lambeth of Lebanon, wishes to correct an error in an essay of Bro. A. of Ky., p. 43, current volume of Review. The sentence is, "The Holy Spirit descended upon our Saviour to point him out to John, and testify that he was the Son of God; in order that John might baptize him." This is obviously a mistake, for John did not see the Spirit descend on the Lord, till it came "like a dove," Jno. 1, 23; still I have not hitherto thought it was absolutely necessary to criticise rigidly every sentiment expressed by writers, especially in matters that have little practical bearing. I am pleased to see the brethren are disposed to detect the slightest inaccuraces. T. F.

Three persons have been added to the Lord recently at Triana and Mooresville, Ala., by the labors of Brother David G. Ligon. May the Lord bless the disciples in that section of country. About 150 persons have been added to the Lord at Woodbury, in Cannon Co., through the labors of our Evangelists, Bros. Jones and Trott, within the last few weeks. T. F.

BACON COLLEGE.

The next session will begin on the first Monday in September next, and continue without interruption for ten months. The months of July and August, which constitute the watering season at the Springs, are allowed for vacation.

Tuition in College Proper per session of 10 months, $30 in advance, and $1 each half session for fuel.

In the Preparatory Department $24 for the higher and $10 for the lower branches. Boarding in respectable families, in the town or country at from $1 75 to $2 25 per week, so that the expenses of a student in College Proper need not exceed $110 or $115 per annum.

P. S. For information of any kind in relation to the Institution, address Dr. S. Hatch, Harrodsburg, Ky., or B. C. Allen, Secretary of Board.

Harrodsburg, July 1, 1845.

TO THE READERS OF THE CHRISTIAN REVIEW.

We take this opportunity of returning many thanks to the friends of the Review, for their exertions in its behalf, and we now offer Congregations 100 Volumes of the last year for $25—having a goodly number on hand we earnestly desire that our friends should circulate them far and wide, which can be done at a very trifling expense. Send in your orders (*postage paid*) to the Publishers. Back Nos. of the present Volume on hand to furnish new subscribers, and it is greatly desired that our friends will still use their endeavors in its circulation.

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CHRISTIAN REVIEW.

VOL. II. NASHVILLE, SEPTEMBER, 1845. NO. IX.

For the Christian Review.

BREA ACADEMY, NEAR CHAPEL HILL, JULY 2d, 1845.

THE FELLOWSHIP.

BRO. FANNING:—We should endeavor at all times to learn something which will profit us. There are few who have not something to unlearn. The subject of the Contribution is not exhausted. Many good things have been said concerning it, and some views have been presented and adopted by good brethren which I think cannot be sustained by the scriptures. The brethren have been censured and reproved sharply for being backward in reference to this subject. I think there has been too much abuse. The brethren should be taught plainly what their duty is—and if they refuse to do it, they should be excluded and less said about it. Forbearance in this as in many other things, is a virtue only when it is not carried beyond the bounds of reason. Many disciples have hitherto refused to do any thing, or have not done all they were supposed to be able to do, because of some difficulties connected with a weekly contribution in money or cash. Some have even neglected meeting with their brethren on the first day of the week, because they could not deposit a piece of money on the table which their brethren expected them to do. They have been ashamed to go. Whether they have acted correctly on this I do not now determine. But I think the subject may be cleared of some very serious difficulties which stand in the way of many consciencious men. I will modestly present my views of the subject in the shape of propositions—not that I mean to challenge any man to a discussion, but simply because that is a short and plain method of giving the result of my investigations. We have a great many religious Knight-Errants who, with Quixotic zeal, are ready to break a lance with every one who opposes what they have proposed, or proposed what they had not thought of. With such I do not wish to enter the list in religious combat. But to the propositions. The following, I think are sustained by the New Testament.

1. Every congregation or church of God must provide for the wants of its Bishops—sustain an Evangelist, and take care of the needy and destitute in its own body. The contribution for these purposes will vary according to circumstances.

2. Each member is bound to contribute according to his actual ability, and not according to his feelings on the subject. "According to what [property] he hath" [in his possession,] is the scripture rule. It is not according to what he owes or the productiveness of his property. "It is required of him according to *what he hath.*"

3. It must be collected as it is needed both as to *amount* and *time*. Whether it be one or one hundred dollars; or in 1st, 2d, 3rd or 6th day of the week.

4. It is not necessary that all the contributions should be in *money*.

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5. The collection mentioned in 1st Cor. 16 ch., 2d Cor. 8 ch. does not refer to the contribution for the ordinary wants of a particular church. In other words, it does not apply to the contribution ordinarily required of every church. That was a special case. The burning of Pittsburg might have given rise to a similar case in many of our churches.

6. Bishops are most solemnly bound to see that every member gives according to his or her ability. If any member refuses—that member should be promptly excluded.

Will the Brethren think of this matter of a weekly contribution on the Lord's day made in money? Examine the matter, brethren, fairly, candidly and fully. There are great difficulties connected with it. It appears to me to be impossible and unreasonable. These words are used with some hesitation, but I think they are well applied.

Yours in the love of truth, and in hope of immortality,

JOHN M. BARNES.

SUPPORT OF EVANGELISTS.

BELOVED IN THE LORD—JAS. M. HACKWORTH:—You have slid off into the old work of "experience telling." And it is with my wife and me, just as it used to be with the old *decree* baptists; after hearing a warm, heart-stirring soul burning experience. They would all cry—and so did we, after hearing you through upon the *operations* of a *worldly spirit* on the hearts of Zion's children in reference to Evangelists and their wives.

If the smiles and fair speeches of the *elect*, could be converted into par value funds, then could the faithful Evangelist have something for his and his wife's and little ones' palate, that would he "savoury" as the dish of old. But after eluding the Evangelist far from his humble home, by holding out bright prospects of anticipated good, and dazzling his vision by rolling the golden ball of success before him; then draining the poor fellow of all his facts and arguments, or mental estate,—he is then turned on the commons, like the jaded ox, to graze upon the dry stubble. And then bidding "God speed you," without giving him even ferry money! Whilst themselves and families resemble more the children of Mammon, than of God! This looks bad. But why write on such themes. For if the heart is right before God, such will not be the results; if not right, ten thousand essays would not move them.

But bright angels will come and guard us (the faithful) home, "where we shall be over paid by an exceeding and eternal weight of glory." Paul said so.

Let the church give bro. Hackworth, say four hundred dollars, and his old horse fifty, per year. And send him as a winged messenger to Antioch, Ephesus, Berea, &c. And whilst preaching, if any Jew or Gentile should put a few dimes into his hand, let him put it in the treasure, out of which he eats his crumbs. And in this way every congregation would be able to have an Evangelist in the field without burden; provided they should elect a Timothy to go. I think, however, the church should have the means on hand before she contracts, then she will save herself the gangrene affliction which would ever arise in the bosom of those who promise and elude, but pay not and disappoint. I mean something! My headaches! Farewell.

July 10th, 1845. J. A. BUTLER.

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REMISSION.

HOPKINSVILLE, KY., JULY 11TH, 1845.

DEAR BROTHER FANNING:—I think there is error sometimes committed by good persons, in arguing a question when positive institutions are concerned, in turning the attention more to the institution than to the institutor. The subject of baptism for the remission of sins has been urged as a matter of faith, an object of faith, and some suppose that, unless we understand the design of this institution, a submission to it will avail nothing. Unless we understand that it has been appointed for remission, that the person submitting to it will not receive remission. Some seem to think that those who come to us from the Baptist church should be re-immersed for the remission of sins. The argument for such a course is, that baptism for remission is an appointment of Jesus, and he who submits to any other baptism cannot enjoy remission. Now, with all due deference to those who think thus, I must be permitted to reason otherwise. Jesus says, "Preach the gospel to every creature; he that believes and is immersed shall be saved." He who believes, must believe that which is preached, which is the gospel. The gospel of Jesus is, "the death of Jesus for our sins, his burial, and his resurrection." These facts are the things to be believed. Jesus is the object of our faith. He and what he has done, are the objects placed before us. To believe in him, is not to believe that he is, but that he is able to save us. Now, I suppose that our Baptist friends have always understood that Jesus is a Savior, and they have pointed attention more to his blood than to the water which he has commanded us to enter. I can readily understand why the Baptist community have erred on this subject. They fled from popery and the error of Protestants, and finding infant baptism hold so important a place in their faith and practice, and finding too that baptismal regeneration was held by them, they thought it expedient and right to call attention from such errors to the procuring cause, the blood, the death of Christ; and in their zeal for the blood, they have unwittingly overlooked the means which God has been pleased to appoint, namely, baptism. Now, in making this point against the errors of Rome and Protestants, they have done well. Christ is the only Savior, his blood the fountain wherein we are washed from our sins. They have erred from the subject of baptism, so far as the design of this institution is concerned, but no farther. Now can we say of that man who has with all his heart believed in Jesus as the Savior, and been immersed in this faith, that he is not saved from his sins? Because he has not understood that sins are remitted when men are baptized, shall we say that he cannot receive remission? For one I cannot, until I find it written, Preach the gospel to every creature; he that believes it, and understands that baptism is for remission, and is baptized, shall be saved. It should be so written, to support the position assumed by the re-immersionists. Now, I can understand how a man may be immersed into Christ and enjoy salvation, without understanding that baptism is appointed for remission of sins. When Christ is preached as the Savior, that he died for our sins, and that his blood takes away our sins, we believe with all our heart, and are made glad by this faith; we love him who died for us, and are willing to do whatsoever he has commanded. With this disposition of mind, produced by faith in Jesus, we are immersed into Christ and walk in him, no longer serving sin, but God, and reaping the fruit of our faith, happiness and peace of mind. Instead of looking to baptism as the means through which

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we come immediately into enjoyment of remission, we look at Christ as the Savior, and by faith in him and a continued submission to his commands, we enjoy salvation. This must be admitted, or all the principles of right reason overthrown. I can never believe that God will withhold his act of pardon because I may not have understood that my sins were forgiven in the act of baptism; knowing that my whole confidence was placed in his son, and his death for my sins, at the time of my immersion. Christ is greater than immersion. Though I believe with all my heart in Christ, and have the disposition to do whatsoever he bids me; yet I cannot be saved from my sins, because I have not been taught that he will forgive me just at that time. If this doctrine be carried out, it would make baptism a savior, or I know nothing of reason. This makes immersion the greater, and Christ the less. This makes our salvation to depend not on our faith and obedience, nor on the faithfulness of him who has promised.

But I will suppose that point is established, and the churches have resolved, as has Dr. Thomas, to receive no one without an immersion for the remission of sins. Then comes the difficulty with which I was met some years ago, and which would occur again. I had immersed several Baptists for the remission of sins, and there came one man who said that he was satisfied with his first baptism, but if the church required it, he would be immersed again. No, said I, the church nor myself has any thing to say in the case, but the matter is with you and your God. Now, had I immersed this man, what would have been the value of his immersion? He would have done it simply because I required it, not with faith, or from a proper motive. He was satisfied with his first immersion, and had that not been good, then the second would have been no better. But there is another view of the question. There are many who can never be immersed a second time, because they had faith in Jesus as a Savior, at their first immersion. Such persons will never submit to a re-immersion, and they are honest individuals, and they would be thrown off from the truth entirely by such a requisition. An honest man who has been immersed with faith in the Messiah, would never submit to a second immersion, while taking the view of it presented above. We should gain nothing by settling the question in favor of re-immersion, but would be subject to the reception of hypocrites, as we are now, and would probably drive off honest persons. Unless the character of the Almighty is different from what I understand the New Testament to teach, he would not reject a man because he did not understand that sins are remitted in the act of baptism, when he submits to it with faith in the Messiah, with a full determination to do all required of him.

I am determined that I never will take either side of this question. I will not say to a man that he shall be immersed again, or that he shall not. I shall preach the plain gospel, and if one who has been immersed in faith proposes to unite with us, I will receive him; or if he says, he had not that faith which he ought to have when first immersed, and desires to be immersed again, I will immerse him. I cannot govern the consciences of men, nor can I adopt a plan which would induce men to do that which is unnecessary to be done, as I consider it unnecessary to immerse again any man who is satisfied with the past.

There is one immersion, says Paul, and so I believe. One immersion by which men put on the one Lord; nor can I consider that *another* immersion to

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which men submit without a knowledge of its intent. But when men have heard the gospel and the command of Jesus, if they wilfully reject immersion and wickedly contend against immersion and its design, I think their lot will be the lot of those who are contentious and do not obey the truth; indignation and wrath, tribulation and anguish will be theirs. I fear this will be the lot of some Baptist men who are unfortunately making void the word of God by their vain teaching. But among the Baptists there are yet some honest men who will submit to and teach the ways of God when better informed. I have written these thoughts, because I think they are needed, and because I am opposed to the introduction of any thing that will work evil. Let the gospel be fully and fairly preached, and let each one judge for himself on this subject, and act accordingly. Some errors have grown out of the indiscriminate conduct of some persons. Nor have we a right to enforce our understanding of God's word on any. The question to be decided is this, has a man been immersed with faith in Jesus? If so, it is enough.

Yours very truly,

A. T. ANDERSON.

Bro. Anderson's conclusion is correct, and he is very nearly as strong a re-immersionist as Doctor Thomas. The Doctor told me last year, every man, or Baptist, if you please, after being taught the nature of Baptism, must be his own judge, as to the matter of every dipping in the water constituting obedience. Bro. A. need not manifest such exceeding cautiousness; there is no man in the country, who will go further than himself. We teach the Baptist the Christian religion, and after understanding the great facts, if they are satisfied with their Baptism, I know of no brother who would not fellowship them. A word, however as to Bro. A.'s difficult case. If a Baptist were to present himself to me, stating he was satisfied with his Baptism, but still he would be baptized again to please the church, if required, I should be certain that man was a hypocrite, or lacked the Gospel knowledge and faith. I would not talk to such a one about baptism, but I would preach to him the Gospel, confidently believing he knew it not, and I should conclude when such a man came to believe, he would desire to confess and be immersed for remission. The twelve at Ephesus heard Apollos preach, and desired to obey God, and with this understanding Apollos baptized them; but it was not obedience to Christ, and yet it came as near it, in my opinion, as most persons baptized by partisans. If Bro. A. would prove to my satisfaction that the Baptists preach the Gospel, and that their hearers believe the Gospel before baptism, I should agree with him, that it was obedience to God, but I wish to assure him that a tissue of nonsense about trinity, vicarious atonement, total depravity, miraculous faith by the spirit, and worse than all, "getting religion," constitutes no part of the Gospel. If the Baptist converts generally believe the Gospel, they are compelled to disbelieve at least two thirds of the Baptist preaching. The preachers do not make the impression, that men are to believe and be baptized to be saved, but that they are saved or pardoned first by spiritual influence, and then they are baptized to unite with the various sects. If this is obedience, I do not comprehend it. I do not say, there are no Baptists or partisans who believe the Gospel, for I am satisfied to the contrary; but from their liberties with the good book, I doubt whether many of them are believers. I would to God, I had evidence to conclude otherwise.

T. FANNING.

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HOPKINSVILLE, JULY 1ST, 1845.

DEAR BROTHER FANNING:—Many moons have waxed and waned since I had the pleasure of a talk with you, or of holding conversation with your readers by means of pen and ink. There are some things of which I will speak a little, provided I can arrange my thoughts properly. The first subject shall be the name of which I perceive you are inclined to speak. Has it never occurred to you, my brother, that names are from the highest authority, and given so perspicuously and with such well defined accuracy, that there can never arise a doubt as to the object or the subject of them? Take for example the name Abram, changed to Abraham; Jacob, changed to Israel. The names Eve, Sarah, are also examples. These names are fixed by the highest authority, and no power angelic, human, or devilish, can ever alter either their meaning or the character they give to their subjects. There is not a name in all Holy Writ, given by divine authority, which is not made so conspicuous, so clear, that there can exist no dispute as to the name or the object of it. The nation of Israel has been called by many names, each of which has its proper signification. God has foretold the existence of a future state in which that nation shall live, and he has given names both to the state and to the people who shall live in it. Just here I must be permitted to quote that prophecy in Isaiah which has been wrested from its place and meaning to subserve the purpose of establishing a point hard to prove. "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not hold my peace, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a *new name* which the mouth of the Lord shall name. Thou shalt be also a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt be no more termed *Forsaken;* [When did the name *Forsaken* belong to the disciples of Christ? and how long did they wear that name before Paul came to Antioch?] neither shall thy land any more be called *Desolate:* [Whereabouts do we find the church in possession of a land? and how long before Paul came to Antioch was their land called Desolate?] but thou shalt be called *Hephzibah*, and thy land Beulah:" [here is the name which the mouth of the Lord shall name, and which we are very gravely told, is the name Christian given by Paul and his companion Barnabas.] Hephzibah is the new name of Zion, and Beulah the name of the land. What a perversion to make this apply to the disciples at Antioch! "For the Lord is delighted in thee, and thy land shall be married." Here then is a land once called Desolate, after called Beulah; a city of people once called Forsaken, after, Hephzibah. I would ask any person to read the whole of 62nd chapter of Isaiah, and then he would be able to decide for himself, that Jerusalem and Palestine are the subjects. That land has long been desolate, and that city forsaken both of her people and her God. But that city shall be called "My Delight is in her," and that land Beulah, or married—a something hereafter to be accomplished. So much for this quotation from Isaiah to support an assertion.

My dear brother, have you not gone too far in making the affirmation, that some pseudo critics have confirmed the translation of King James? I think this is your language; if not, correct me. Horne says the passage should be rendered thus: "And the disciples *were called* christians by divine appointment first at Antioch." The learned and profound scholar and critic Horne is against

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you in your translation of this active form of Chrematizo. He says *were called.* Now, brother Fanning, which of you critics shall we unlearned men believe? But Horne is with you in the second place. He translates Chrematizo by the words "were called by divine appointment." His reasons are two: first, the usage of the LXX; next, an inscription found on an island in the Tiber, in a temple of Esculapius. The words are as follows:

Antais tais hemerais Gaioi,
Tini tuploi echrematism, supply O theos.

The god divinely answered one Gaius, a blind man. This is what may truly be called *far fetched.* "From Rome again on Tiber's banks, we fetch our wars." Not Rome only, but from the *Divine answer* of a God. I will not pause here to laugh at the idea of a God's answering *divinely.* I had always thought that the answers of gods were divine. But this much to make out a case. Some critics have thought that Homer sometimes nods; but some other persons think that the critics are asleep. Suffer me, my beloved brother, to try this translation in some cases. In the 7th of Romans we have the word Chrematizei, active form. If while her husband lives, the woman be married to another, she shall be called divinely, or divinely called, an adulteress, or shall be called an adulteress by divine appointment. Now I understand Paul to say that the law was given because of transgressions. Law is not given to *name crimes*, but it is given against crimes already existing. A practice exists and has a name; and the law specifies that *practice as wrong.* Laws cannot make things which are wrong right, nor can they change right to wrong. But wrong first exists, as Paul says, and the law is given because the wrong exists. This fact, or rather truth, destroys the position above as to the meaning of Chrematizo. See the host of meanings given to this word by Schrevelius, among the last of which is found this already mentioned, evidently a secondary and an inferred meaning, not the primary one. Hebrews 12: 25, it is rendered simply to speak. Luke 2: 26, it is rendered reveal. "Upotou pneumatos kechrematismenon." How would this read "divinely revealed by the Holy Spirit"? here the word simply means to be informed of a thing. This is its simple meaning every where in the New Testament. To speak, call, warn, admonish. The translators have added, in several instances, the words, "of God;" not because the word has IN ITSELF this meaning; but because the warning and admonition came from God, as the circumstances plainly showed. To build so much on so small a basis seems to me not to savor of that wisdom which comes from above.

But the most plain and common sense view of the question seems to me to be this: that after having had a name given by divine authority, Paul and his companions should have so persisted in the use of the name disciple. He paid but little respect to this *oracle divine*, and seemed to follow his Master in company with the other apostles, and used the word disciple. In no instance do we find Paul using this name which *by divine appointment* he gave at Antioch. This is enough to lay the whole matter low in the dust. In a matter of as much importance as that of giving a name to a great body of people, would inspiration have used a term of doubtful import? Would the circumstances have been of a character to induce persons to suppose that the name was not divine? Would not the name have been as clearly and perspicuously expressed as that which is promised to Jerusalem in the 62d of Isaiah? Yes, you will say; and so say I, and so have the Saviour and the Apostles stamped with their approba-

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tion the name, the humblest ever given, the name disciple. The disciples were first called Christians at Antioch. Disciple we know is divine. The highest authority has given it. Is Christian then a substitute for Disciple, or is it an adjective descriptive of a disciple, or is it a noun, a name added to a name? Shall we say Disciple Christian, or Christian Disciple, or simply Christian, or simply Disciple? Who shall settle the point?

Is it not evident that this term Christian was used as indicative of what the disciples did? This is surely the case. What then follows? Why, before any person can be called Christian, he must evince by conduct and conversation that he follows Christ. No man can be so called who has been just immersed, because he has not proved himself worthy of this Chrema, oracle, calling.

I would advise great caution on a subject of this character; for there are some strong hands among our people, you know, who are somewhat of giants in Greek, and might play sad work with so bold a declaration as that of thine concerning this word Chrematizo. I shall pay more attention to the LXX's use of the word, than to any argument drawn from any new name of which the prophets speak. I think that disciples *of two years old* are hardly able to settle points of this character, and should be a little cautious in expressing their opinions on what prophets say. Should these remarks not satisfy, I will offer some others on the subject ere two moons shall pass away, provided life and health remain.

Very truly and affectionately,

Your brother, H. T. ANDERSON.

ANSWER.—So long as I have the exhortation of Peter, "If ye be reproached for the *name of Christ*, (Christian,) be not ashamed," all the "Greek giants" and Kentucky giants in existence, will give me no uneasiness.

Bro. A. says too much. T. F.

NASHVILLE, AUGUST, 1845.

BRO. FANNING:—I ask a question or two, in order that I, with others, may be benefited by the answers which you may give. 1st. When Paul commanded the disciples or the Hebrews to obey them that had the rule over them, (Hebrews 13: 17,) to whom did he allude as having the Rule?

2d. In what did obedience consist? In order that I may be fully understood, I will state it thus: When the Bishops or teachers of a christian congregation have taught the Brethren what the will of the Lord is as set forth in the scriptures, and require the Brethren to live according to the precepts of the Bible, if the Brethren do so, have they fully obeyed their rules; or are they to be looked upon as not having fully obeyed until the rulers dictate some matter of expediency to the Brethren? Please answer this through the C. Review, and oblige one who earnestly prays for the truth to prevail. A DISCIPLE.

REPLY.

The persons mentioned Heb. 13: 17, were those who had the rule over the church, and watched for the souls of the disciples, and it is said in the 7th verse, these were the very men who had spoken to the church the word of God. These were in the first sense of the term, Bishops of the congregation. Our Brother Disciple would do well to ascertain the character of the Bishop. He is not some *elected* boy, consecrated novice, or some self-conceited office loving

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man, but he is the venerable servant of God, who speaks the word of the Lord to the church, and rules by God's directions.

2d. If I understand Bro. Disciple, he wishes to know if a Bishop's authority extends beyond the word of the Lord, to matters of expediency, or opinions.—By no means. Jesus Christ, nor the Apostles, ever presumed to give a command above the word of the Father. When Paul had the word of the Lord, he spoke with authority, but his own opinions were given with the greatest modesty and deference. He ventured no opinion, but upon the supposition he understood the subjects upon which he wrote, better than the persons addressed; and then, he expressed nothing indicating the least authority. If Bishops will employ their time in requiring obedience to the written word, they will remain the servants of God, but when one says, "do this, for *I* have authority, he exalts himself above God. If matters are to be transacted, for which we have no written authority, *office* gives no superiority. All are equals, and every thing must be transacted by *mutual* agreement. This is the old popish and creed question springing into life. If an officer can, *ex officio*, give one authoritative command, out of the word, he may give a thousand, from the same authority, and just in proportion as this system advances, christianity modestly retires. Obey God,—but man—never. T. F.

THE LORD'S SUPPER.

Bro. Fanning:—In my first letter, I offered some general remarks touching the design of that institution of the Lord's House, commonly styled "The Lord's Supper;" and promised that in my next, I would show what was meant by being legally inducted into the family of our Lord.

That our Lord and Master has a kingdom upon earth, is a fact admitted, I believe by all professed christians. That he as the "head over his own household," possessed the *right* to ordain laws for the government of his own kingdom, no one I presume, will controvert. That he exercises this right, both in himself, and, after his ascension, in his apostles, are propositions of easy demonstration. That his kingdom being a divine kingdom, and governed by divine laws, all human laws added thereunto are entirely opposed to the genius and spirit of his kingdom, I conceive to be a proposition that scarcely admits of a show of evidence in its behalf. The conclusion, then, from these premises is this: Jesus Christ has a kingdom on earth; this kingdom is governed by laws instituted by himself and by his apostles; and as these laws have not been repealed, they are in full force and virtue at this day; the *lawful* citizens of this kingdom are his subjects—his *children;* and that all who are not *lawfully* citizens, are not his children, neither have they any right to the benefits arising from the relationship of Master and subject in this kingdom. It is important then, that we ascertain the manner in which men may become lawfully citizens of this kingdom.

There are, to my knowledge, but two lawful ways of becoming citizens of a government, viz:—to be born into it, or to be adopted by its laws. Now, as we contend that natural birth does not confer upon us the title of a citizen of Christ's government upon earth; it follows that we are made such by adoption. To be legally inducted then, is to obey the laws of adoption, and when this is done, all the privileges and immunities of the Lord's House are conferred upon us, and among them is that of the Lord's Supper. And without such obedi-

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ence no one has the right of coming to the table of the Lord. As well might we say that a Greenlander has a right to the privileges and immunities of our political government without obeying the laws, conferring upon such right, as to say that an individual has a right to partake of the Lord's Supper, without an obedience to the laws regulating his entrance into the kingdom. Now the question, What are the laws of adoption into Christ's government upon earth?

To arrive at a correct knowledge in this matter, it is necessary to learn how the first members of the kingdom entered into its privileges. Any act performed *in the name* of the Great Head by his apostles, either whilst he was upon earth, or after his ascension to glory, *was done by his authority*. Thus, when before his death, he gave his disciples power to cast out devils, heal the sick, &c., all these works were performed in his name: i. e. by his authority. And so after his death, when Peter said "be baptized in the name of Jesus Christ," it was equivalent to saying "by the authority of Jesus Christ be baptized," &c. Hence, all the primitive christians were addressed as being baptized into Jesus Christ. That is, by his authority they passed in baptism, from the kingdom of darkness into the kingdom of light. We learn farther, the first christians were not so addressed until after they had received faith, repented of their errors, and were baptized for the remission of their sins. The laws of adoption into the Master's kingdom then were faith, repentance, and immersion for the remission of sins; and, as neither the Master nor his apostles ever gave any other rule by which an individual could enter his kingdom, I take the position that no immersed person can be considered a *lawful* citizen; consequently no immersed person is entitled to the privileges and benefits of the kingdom.

Then, to be legally inducted into Christ's kingdom upon earth, is effected through faith, repentance, and immersion for remission; and thus by obedience to the laws of adoption become children, with the indisputable right to eat at the Master's table. If this is true with reference to the *adopted*, it follows that unimmersed persons as well as those who have been immersed *not* for remission of sins, are not adopted children; and consequently have no right to partake of the institution under consideration.

One argument more and I close this letter. The Savior says, "I am the door: by me if any man enter in he shall be saved," &c., *saved* here being equivalent to adoption. Here is an affirmative as positive as language can make it; and the negative is equally as positive. It follows then, that those who do not enter at this door, never lawfully enter at all; and as an entrance is indispensably necessary to constitute a citizenship, they *are not* and *cannot* be called citizens; consequently are not entitled to any of the benefits and privileges arising from the relationship of Master and subject in this kingdom. And an entrance at *this* door being effected through faith, repentance and immersion for the remission of sins, all who refuse thus to enter, are not to be regarded as citizens; and, therefore, have no lawful right to eat at the Master's table.

In my next, I will endeavor to sustain these positions both from the scriptures and by analogy,—contrasting the Jewish and Christian Priesthoods.

Till then, believe me your friend and brother in the good hope, as well as a sincere searcher after the *truth* as it is in Christ Jesus our Lord.

S. M. SCOTT.

July 11*th*, 1845.

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WM. H. MUSE AND THE BAPTIST CHURCH.

When the Baptists first imagined that I had made shipwreck of the faith among many maledictions, they gave many very flattering expressions in their private communications, such phrases as "The brightest anticipations," "A star of the first magnitude," "A great light to the Baptists in the South West," &c., were frequent. But none were so flattering as an indication in the affair now under consideration. I charged Rev. W. Carey Crane with falsehood, in his abortive effort to bring me in contact with the "Probate Court." He instantly shrunk from a competition of influence, *per se*, and in seeming hopelessness of sustaining himself after a faint effort, referred his desperate case to the Baptist Church, in Columbus, a body of christians, numerically respectable and highly reputable, with respect to the fair standing of many of its members—obviously to associate an extraneous influence with his own, to make up what it lacked of a balance with mine. So that his own and his church's joint authority might stand against mine individually. Really, if I had known the Rev. gentleman would have called out for help so soon, I *would* have touched a little lighter at first. No church in Columbus, I suppose, is more vigilant in watching the moral and Christian department of its members, than the Christian church. Should I depart from rectitude, it will not be faithless in discipline. But its members consider it my right, and regard me capable to defend myself. My former allusions to the Baptist Church in Columbus, were in connection with Mr. Crane. I will not speak of it disconnected from him. The best men in the world and the best churches in the world, influenced and imposed upon by false testimony, cannot act otherwise than wrong if they act at all. Proper testimony produces proper faith, and proper faith produces proper action. And erroneous testimony produces erroneous faith, and erroneous faith produces erroneous action; as in the case of the Baptist Church in the present affair. Now I do not say this reproachfully, for it is no more than would happen to other "best of men," and the "best of churches" in similar circumstances. Almost any culprit could come out clear, if allowed not only to depose in his own case, but also to comment to his own purpose, upon the testimony of the other witnesses, as in the instance of Mr. Crane, as the report of the church states. These are its words. "After having heard read documents produced by the Pastor of the church, rebutting the charges therein made." It should be remembered, however, that good men will repair an injury they have done to others under the control of a bad influence, as soon as they see the wrong. I will now quote from the report and aid my Baptist brethren, in coming to an understanding of the wrong they have done me. I am in no way concerned about what the Committee of the Baptist church has said of the "Doubtful light," in which my "veracity" would be placed by a review of my "Defence;" I think "Michael the Arch-angel" would hardly escape, if accused by his bitterest foes, and that too in his absence. The Committee could only act upon the testimony before them, which I have proved to be false. With respect to the "Fourth-handed report," the Committee says, "But the fact is, it was a second handed report, instead of a fourth." Let this be as it may, Mr. Lester has told me more than once, that the report was first from himself to a lady, secondly from the lady to Mr. Crane, thirdly from Mr. Crane to Mr. Howell, and fourthly from Mr. Howell to the readers of the Baptist.—Upon Mr. Lester's authority, I made the statement in the Review. It may be

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seen that I call it a fourth handed report, and say it passed through the medium of Mr. Crane—and not that it was fourth handed from him. It was, no doubt, second handed from Mr. Crane. With respect to the quotation from Mr. Crane's letter to Mr. Lake, "Denied the Trinity," &c. I understand Mr. C.'s object just as the committee does. That it was "to ascertain whether or not Mr. Muse had denied a doctrine deemed essential by the Baptist church," &c., that he might present the information to the Probate Court, in order to accomplish his nefarious purpose. Hence, there is no "Twofold misrepresentation." Mr. Crane informed Mr. Lake that I voluntarily and constantly lived among the Campbellites. I affirmed, that this statement was a falsehood. The Committee seems to give up the language of Mr. Crane as false, and says "He evidently meant that Mr. Muse was not in the habit of cultivating social and christian intercourse with us, nor of attending at our place of worship, and associating with us as a Baptist. If this was his meaning, and it appears evident it was, it is strictly true. "Yes this is exactly true, but it is most unfortunate for Mr. Crane that he did not thus express." He had then a falsehood in his words, and the truth in his meaning. I will make no remarks on such phrases, as "Mere quibbling evasions," "Low knave," &c. Taking it for granted that such men as Major Thomas Blewett, Dr. R. M. Taliaferro, Mr. James Whitefield, Isham Harrison, junior Esq. &c., will not permit such language to stand unatoned for, when they reflect upon the admission that I was "a regular Baptist minister and church member," when I obtained the license referred to. Mr. C. said, "if Mr. Muse had sought our society he would now hold a higher position in this community than he holds," as it is he troubles nobody, and so far as I can learn, is not likely so to do. In this part of his letter, I stated he spoke opprobriously of a worthy class of citizens. I considered him amenable to their tribunal and not to mine. But he seems to have a little dread of the censure of those among whom, if a man even goes he troubles no one, nor is likely so to do. But the committee states "Bro. C. in the sentence alluded to, did not intimate, that it was disreputable to go among that worthy class of citizens; but it would be a long time before he would follow any man among them for the purpose of conciliating his christian regard, and inviting him to social intercourse." If this was Mr. C.'s meaning, he made a singular choice of words to express it. Near the conclusion of its reports, the committee says, "We pity the man whom error and misfortune have made mad." I forbear making a single remark upon the nature, character, design or import of this allusion. Taking it for granted that the persons who made it, will not let the sun go down upon them without making reparation, when they retrospect the whole matter. If I have been unfortunate why upbraid me with it? and if I have not been, why publish to the world that misfortune has made me mad? And if I am mad, why do more than state the fact, that what I write are the productions of a *maniac?* But the reverse is true. I am not mad, *most noble gentlemen*, neither did I ever fail in any enterprise I ever engaged in of importance, nor was I ever unfortunate in a single instance in my life, save that of affliction in my family since I came to this place. To which the above, I hope, is not an allusion. We would scorn, says the committee, "to bolster up the character of any man, if we believed him capable of falsehood." The truth of this statement, I do not now question. They acted upon the testimony before him. The testimony was mainly false, consequently they acted wrong.—

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In conclusion I remark that the attack of the Baptist church upon me is unprovoked. By reference to my article in the Christian Review, it will be seen that I single out Mr. Crane, and make it a personal matter between ourselves. My principal objection to the action of the Baptist church is, that they did not permit their report and my answer to go to the public together. Here is a proposition made to the church by Dr. Deans, when the report of the committee was read and received. "Having consulted with some of my brethren, I do hereby tender the columns of the Review, for the publication of the report of the Baptist church, in case the The Baptist will publish Bro. Muse's reply.

J. P. DEANS, *Agent of the Christian Review.*

N. B. This will not apply to anything M. Crane may write or say. J. P. D.

A rejection of this proposition speaks conclusively to all unprejudiced minds. If Mr. C. and his church have succeeded in exonerating him from the charges I have made against him, why not give the world a palpable and tangible demonstration of the facts. W. H. MUSE.

Columbus, Miss., July 7th, 1845.

REMARKS.—The facts in this case are, Brother Muse was a popular Baptist preacher, he began to learn a little more truth than his brethren, and on this account they of course became offended with him. After he had displeased his brethren, and before he united with the disciples, he was called upon to celebrate the matrimonial rite, and the law requiring license from the PROBATE COURT, he having no other authority, presented his Baptist credentials. This was right, but Mr. Crane, the Baptist Minister at Columbus, attempted to expose him,—Bro. Muse defended himself, and brought heavy charges against Mr. Crane—the Baptist church came to Mr. C.'s assistance, and Bro. Muse has written a long reply, which I have not room at present, to publish. Now a suggestion or two and I close. There is too much "spirit" in the controversy to be profitable, and I hope Bro. Muse and the Baptist will make friends, and put a stop to this disagreeable debate. I respectfully suggest, if this controversy is to continue, that Bro. Muse and Mr. Crane, or their friends have the affair *arbitrated* by twelve *aliens*,—let the facts all be stated, and the report made out, and the "Review" will give it to the world. This is fair, and I endorse for Brother Muse's submission. T. F.

BACON COLLEGE.

The next session will begin on the first Monday in September next, and continue without interruption for ten months. The months of July and August, which constitute the watering season at the Springs, are allowed for vacation.

Tuition in College Proper per session of 10 months, $30 in advance, and $1 each half session for fuel.

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P. S. For information of any kind in relation to the Institution, address Dr. S. HATCH, Harrodsburg, Ky., or B. C. ALLEN, Secretary of Board.

Harrodsburg, July 1, 1845.

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RECEPTION OF THE SPIRIT.

CYPRESS SPRING, JULY 9TH, 1845.

BRO. FANNING:—The 156th and 157th pages of the Review are now spread before me, and the copartnery questions with reference to the Holy Spirit, together with your comprehensive reply.

It is thought by some of the friends, that Bro. Houston and myself are not understood by you fully. From one sentence in the last of your reply, I am made to differ with them very widely. Indeed this sentence contains that which constitutes the very gist of the whole matter. The sentence to which I allude was as follows: "Mind, the spirit of adoption is not defined in the scriptures to be a kind of *taming* man's spirit." Now, Bro., in this sentence you have hit the mark precisely. You have given to the readers of the Review a fair view of our position. The only thing to which I object, is the phraseology of the sentence. I think that could have been more respectful, though the idea is fully there. I allude to the word "*taming*." If you ask for my selection, I would suggest the propriety of using the words *change*—purify man's *spiritual* mind or *heart*. Then the phraseology would be strictly *biblical*. And I do believe a phraseology both biblical and respectful, to be a *sine qua non* to the amicable settlement of any religious question.

Now, it is our candid opinion, that the very principle that man employs in disobeying the Good Being, can be acceptably used to *serve* or *obey* him. This principle, from the holy Scriptures, and from no metaphysical deduction, we look upon as being the heart, mind or spirit of man. We assume (believing it needs no proof) that it was with the mind that Adam, Enoch and Noah, Abraham, Isaac and Jacob, Moses, David, John the Baptist, the holy twelve, Paul—nay, that it was with the mind that the Lord Jesus Christ himself served the Father of the Universe.

We believe that the idea of a man's *receiving* the Spirit of God, or even a portion of it, somehow or other *into* his corporeal or intellectual system, as being at all necessary to his *purification* or *comfort*, is but one of the relics of superstition and ignorance. We do consider it detracting from the wisdom and power of God, in the superlative degree, to say that his holy and powerful word is not sufficient, and alone sufficient, when properly understood, to free men from their sins, purify their spirits, and comfort them in all their troubles through all life's billowy voyage. Man can honor God in a proper manner, only when he says that his holy word was by him designed, and is calculated to purify man's spirit and place it in a proper situation, with which for him to serve and adore God. That this is true, and according to divine writ, is obvious from the following scriptures. James 1:21: "——— is able to save your souls," or spirits, which is the same thing. And 1 Peter 1:22: "——— purify your *souls* (spirits) in obeying the *truth*," not in *receiving* the spirit. Now I look upon it as being just as easy a matter for a sinner to take the spirit of God, or any portion of it, into his system, to give him faith, or *religion*, as it is for a christian to take it into his system after being made a christian by his word, to give him the comfort so frequently spoken of. But the spirit of God is no where in the whole Book of God, promised as a comforter to the *christian*. [Jesus promised the Comforter to the disciples—Jno. 16: 7; and the church is washed in the COMFORT of the Holy Spirit—Acts 3: 31. T. F.]

But to return, I stated that the word purified men's spirits, and with them, in

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this purified state, they serve God in a suitable manner. If this is true, men do not serve the Good Being with that portion of *his* spirit which he has placed within them. If it is not true, then David was wrong when he said, "into thy hand I commit *my* spirit;" he should have said, into thy hands I commit *thy* spirit, or that portion of it which thou hast put in my system.

But Paul understood this matter perfectly well, and after his purification used language perfectly intelligible—see Rom. 1: 9: "For God is my witness, whom I serve with my spirit, in the Gospel of his son," &c. From this passage of scripture, it is plain to demonstration, that although Paul was one of those who possessed supernatural knowledge, like all other Christian or good men, he served God with *his own* purified *spirit*. That he was made free from his sins, like all other wicked men, is very clear from the reading of Acts 22: 16—"———Arise and be baptized, and wash away your sins," &c. This same apostle taught others, that it was upon the same principles they were made free from sin, and consequently servants of God. See Rom. 6: 17. Here by obeying the form of doctrine they were made free, and in the succeeding verses, he taught them to yield themselves servants, and certainly in serving with themselves, they served God with *their spirits*, made perfect from sin. In 2 Tim. 4: 22. And in 25 of his letter to Philemon, Paul has taught these to servants, that he wished the grace, or favor of our Lord Jesus Christ to be with *their spirits*. Now, he did not pray for the grace of Christ to be with that portion of *God's* spirit that he had put within them. And in Heb. 12: 22, all christians are taught that for their companions, they are to have just *men whose spirits* are made perfect. How transporting the thought. O that all men would have their spirits purified, that the world might be a world of just men.

Now, how perfectly intelligible all this is—especially when I say, as eating brings the food in contact with the organs of life, the teaching or development of the Gospel brings the word of God in contact with the spirit of man, and purifies it. And as food when adapted to the human constitution, nourishes, invigorates and animates it, so truth adapted to the mind of man, as the Gospel is, nourishes and imparts new life to the *spirit* of *man*. This tells how the work is done. "But if I should say, we can as easily tell how the spirit gets into christians, as we can tell how it entered into John the Baptist," I do not speak quite so intelligibly. This is only saying how ignorant we are. It is only, at best, even admitting that men can *receive* the spirit into their systems, saying that we can tell how it is done. It neither proves that men do or do not receive the spirit. Now, I profess to be able to say something about John the Baptist's reception, or rather being filled with the Holy Spirit from his birth.

Now, my dear Bro., besides taking into the account the idea that John and Christ were of a holy progeny, and must not be compared with those who have no claims to a supernatural birth; just turn to Luke 2: 41–44. In the 41st verse, it appears that Elizabeth by *hearing* was herself filled with the Holy Spirit, and the babe leaped, &c., and in the 44th verse, it appears that as soon as the words of Mary, the mother of Christ, fell on the ears of Elizabeth, the mother of John, that he leaped for joy. So from all this, my Bro., it is quite plain that John the Baptist was filled with the spirit by *hearing*. John appears to have had a spiritual constitution. We have no account of his being influenced by it after his birth. What say you? [I say, the scriptures teach, Luke 1, "that when Elizabeth heard the salutation of Mary, the babe leaped in her

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womb, and Elizabeth was filled with the Holy Ghost." It is a strange idea for John to *leap* at hearing, when in his mother's womb, and before he was capable of understanding. This was a miraculous leap, superinduced by the spirit. T. F.]

You say that it is said in the 8th of Romans, if any man have not the spirit of Christ, he is none of his. This is very true, when the proper idea is attached to it. It is also said in the same chapter, and at the 10th verse, that if *Christ* be in you, the body is dead, because of sin, &c. It is also said in 1 John 4: 15, whosoever shall confess that Jesus is the Son of God, *God* dwelleth in *him*, and *he* in *God*. Now make all these sayings literal, and who can explain this *reciprocal* dwelling in one another. Make them metaphorical expressions, and it is easy. When I say with this figure before me, that I remember Christ, or have him in my mind, he is in me in Paul's sense of Rom. 8th, 10; and when I say that I remember God, and that consequently I am remembered of God, or in the mind of God, God is in me, and I am in God, in John's sense of the word —John 4: 15. Yours in hope, JAMES M. HACKWORTH.

(*To be continued.*)

REMARKS.—Man seems prone to extremes. Bro. H. quotes many scriptures appropriately, and suggests some good thoughts; but as I hinted before, he really seems to doubt whether there is any spirit of God. That sinners are convinced by the truth, I rejoice to believe, but the spirit of God poured out on Penticost was something more than words and ideas. Sinners are led to repent from a conviction of the truth, but when adopted, they receive the spirit of adoption, (Gal. 4: 6,) which is "an earnest of the inheritance." Eph. 1: 13, 14. Although the word of God is spiritual, or spirit, it is not the same as *the spirit* of which it is said to be the sword. The word is the instrument, but the spirit gave it to the disciples, and through this word, or the hearing of faith, (Gal. 3: 2,) the spirit is *ministered*. Is it possible Brother Hackworth supposes, that the *spirit*, and the *medium* through which it is communicated, are identical? Be cautious, Brother, how you speak of persons' ignorance, who believe "our bodies are temples for the Holy Spirit to dwell in," and particularly, while the scriptures speak of one receiving the spirit "without measure"—clearly implying that others have it by measure. If the Bible is true, God has a spirit which dwells in the bodies of his saints, as literally so, as the breath was breathed into Adam's nostrils when he became a living soul. T. F.

BEDFORD COUNTY, TENN., JULY 29TH, 1845.

MR. HOWELL—DEAR SIR:—In the Baptist of July 19th, I noticed, over the signature of J. M. D. Cates, the following: "On Monday of our meeting, whilst brother John Bond was preaching the unsearchable riches of Christ, and all was peace and good feeling, and a prospect of precious meeting, the enemy of God and man influenced a pious "Campbellite" to arise in the congregation and greatly disturb both speaker and hearers."

From the above, and much more of the like tenor, your readers are told that the enemy of God and man, through the instrumentality of a Campbellite, disturbed and put an end to all the good feeling and peace, and prospect of a precious meeting, by some act or words, (for I presume that any person has a right simply to arise or sit down,) but what they were, your readers (those not present) are left to guess at; therefore I wish to state briefly some of the particu-

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lars, that your readers may not guess that the "Campbellite" was drunk, or cursed the speaker, as they are left to do by your correspondent, (Mr. Cates); also to obtain your opinion in regard to the scripture quoted by Mr. Bond, the application of which induced me to arise and ask permission to put a simple question.

Why Mr. Cates should have said so much in his communication in allusion to me, without giving some of the particulars, I know not, unless, he feared that while exposing the piety of the pious "Campbellite, he would at the same time expose the ignorance of a brother, called forty years ago to preach and also exhibit in himself the spirit of Christ of which he talks so largely.

But to the point. "Whilst Mr. Bond was preaching the unsearchable riches of Christ," (a part of which was, of course, a misrepresentation of Mr. Campbell's views,) he quoted this scripture, "the letter killeth; but the spirit giveth life"—6th verse, 3d chapter of Paul's second epistle to Corinthians.

This he quoted immediately after making an appeal to his brethren to send the gospel to the heathen, as the only means of salvation. The idea of the gospel being the only means of salvation to the heathen, and at the same time the instrument of death to those who have it, was to me so contradictory, that I wanted my brethren to know that the letter there, meant the character of the law, and not the gospel; otherwise it was absurd to say that it was the means of salvation. For this purpose I arose and asked of Mr. Bond permission to put a question; he replied, if the meeting or those conducting it had no objection, he had not. I appealed to the congregation (my neighbors) for liberty to ask it, stating that my object was to improve or be improved; but Mr. Bond anticipated them, either in refusing or granting me the liberty, by roquesting me to sit down. This illiberal course of Mr. Bond induced me to leave the house, remarking at the time in substance this, that if the letter killeth, there was no profit in hearing it; but that I thought a called, qualified and sent man, as he professed to be, ought to be ever ready and willing to instruct the vilest heretic. I had but just got out of the house, when Mr. Bond said that he would be glad I would return and hear him through, that probably we would not differ as much as I supposed; at this request I returned, but instead of hearing what the difference was, I quietly submitted to his ridicule, and the point of "his finger of scorn"—he presuming, I suppose, that such a display of authority would be considered by all and felt by me as irrefragable proof of his divine call and supernatural qualifications. I remained until the close of the meeting, and then arose and told the congregation and Mr. Bond that I did not design to interrupt the meeting by proposing a question, but that I did so to induce an examination of the scripture quoted by the speaker, which I thought was not properly understood by them—if so, not rightly by me, and that I would be gladly corrected if wrong; that I regretted any unpleasant feelings had occurrred in consequence of it, and would have refrained from speaking, if I had anticipated any such result; and that I was truly sorry—it having resulted as it did—that I arose. After these remarks by me, an aged Baptist minister (Mr. Leftridge) arose and said to his brethren, that I had satisfied and reconciled him, and that he hoped all were satisfied.

Mr. Cates was present the whole time, and remained silent, reserving his manifestation of the fruits of the "spirit," I suppose, until he could write the article now under consideration, and a letter to the State's Attorney to prosecute

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me, if he thought it would bear an action. I have briefly stated some of the particulars, and now request you to give them a place in your paper, that your readers may know that the pious "Campbellite" was not drunk, did not swear, did not call the "true lovers of God" base "hypocrites" and "heretics," as intimated by Mr. Cates, in part, and part may be inferred, for any thing he says to the contrary. I never did say or believe, that any person differing from me on any subject, was a hypocrite; for I verily believe that a person may be as honest in one belief as another, and that people believe from the strongest impressions made upon their mind, whether false or true, and that the only safety against error is ever a readiness to be taught more perfectly.

I apprehend, Mr. Howell, that you will not be disposed to publish this; you will probably doubt the veracity of my statements, but fear not, if I have stated falsely, Mr. Cates can easily prove me false, and I will be the sufferer, and not another. I regret that I have had to speak thus about any person in the Baptist connection. I have felt that we occupied common ground, in part; and again, my parents are Baptists, and I have had many friends among the Baptists (I mean many for an obscure and private individual); but I consider myself injured and slandered by your correspondent (Cates), among my friends and acquaintances in this county who read your paper, and know to whom he alludes.

I am a subscriber to your paper, and I have also subscribed and paid $50 to the Baptist church now being built in Shelbyville, which facts, I think, should obtain for me a hearing in your paper.

Respectfully yours, LEWIS TILLMAN.

N. B. Whether you will publish my remarks or not, please publish your views in regard to the scripture referred to; for if I be wrong, so are others (Baptists) in this country. I feel more interest in properly understanding the word of the Lord, than I do in the result of Mr. Cates' prosecution.

If you should decline publishing this, discontinue my paper at the close of this volume (I have paid for this volume), and send the communication to Mr. Fanning, probably he may publish it.

Yours, &c., LEWIS TILLMAN.

R. B. C. Howell.

For the Review.

Sulphur Spring, near Moulton, Ala.

I have often thought of the hardness of the hearts of Pharao and his host; how they withstood the Lord, and in the midst of frogs, and other quad, and even decruped beasts of the earth, bid defiance to all that a wise and benevolent Moses could say, and even the Israelites after being eye witness to all that God did in the sight of Pharao, and being led by Moses through the Red Sea, and then join in sweet harmony with Moses, and proclaim, "The Lord is my strength and my song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharao's chariot and his host hath he cast into the sea: his captains also are drowned in the Red Sea. And when hunger pierced them, their songs were turned into murmuring, and they were heard to exclaim, would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat

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to be full: for ye have brought us forth in the" wilderness, to kill this whole assembly with hunger. The Lord is of boundless grace; who cannot rely on his promises? "The Lord is not slack toward his promises, as some would count slackness:" the Lord is of long suffering; not willing that any should perish, but that all should live. The Lord hath established all things according to his wisdom. Who can study the Bible, and like the children of Israel murmur against the Lord of Heaven? Who can profess the name of Christ, and leave undone half the commandments? Who will wear the crown unless he fights? When we peruse the history of the world, and the dealings of God with men, and the rebellion of wicked men against God, how much better ought we to be than many of our predecessors, and how much better than what we are. Who can look into futurity without serious thoughts upon a future judgment? Christendom in our parts has suffered many wounds; we are grinding on heavily here; many of our brethren meet with us but seldom; the amen corner is a scene of isolation. We are unorganized, and neglect many of the duties of a Christian assembly. May the Lord be merciful towards his people.

Yours in Christ, T. J. DICKENS.

For the Review.

THE WASTED FLOWERS.

"On a velvet bank of a rivulet sat a rosy child. Her lap was filled with flowers, and a garland of rose-buds was twined around her neck. Her fan was as radiant as the sunshine that fell upon it; and her voice was as clear as that of the bird that warbled at her side."

The little stream went singing, and with every gush of its music the child lifted a flower in its dimpled hands, and with a merry laugh strewed it upon its surface. In her glee, she forgot that her treasures were growing less, and with the swift motion of childhood she flung them upon the sparkling tide, until every bud and blossom had disappeared. Then seeing her loss, she sprang to her feet, and bursting into tears, called aloud to the stream—"Bring back my flowers." But the stream danced along, regardless of her tears; and as it bore the blooming burden away, words came back in the taunting echo along its reedy margin. And long after, amid the wailing of the breeze, and the fitful bursts of childish grief, was heard the fitful cry, "Bring back my flowers."

Awfully do I fear that this will be the case with many unfortunate youths of the present day. The stream of time is fast rolling on, and they are standing on its brink, casting their golden moments on its surface, and ere they are apprised of it, to their great regret the last one will be seen floating on its surface. They may in vain invite them to return. They will only be mocked by the fruitless return of the echo of their own voice. O what a sounding truth this, namely, that so large a portion of the rising generation is being deceived by the deceitful argument, that to-morrow it will obey the Good Being. What an abuse of all good sense this! It is acting in a way that they will not act with reference to their pecuniary affairs.

In their generation they possess too much wisdom thus to act. Why? because forsooth the man who neglects those little temporalities, does not deserve any of the goods of this life. How much more when we speak of things pertaining to another mode of existence? If a man will not act, he shall not

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have spiritual blessings. O that we get you my young friends to stop and think.

Only reflect how awful the thought of having spent all the flower and prime of your life in the service of the wicked one, and of coming to a sick bed with these keen reflections crowding upon your mind. Here we are prostrated on a burning bed of fever, from every witness that we can summon, our case is a desperate one, all hope of recovery is gone, our attendant physician with deep regret has given over the case, death is looking us in the face, and inviting us to come away, and we are not ready to obey the call. An awful long dark night of eternity arises to our view. Alas! Alas! Am I to be hurled away into darkness! Am I to be severed from all those dear relationships. Must I be forgotten, and consequently forsaken by my God? Must I go away into everlasting darkness, to dwell in one eternal solitude? O Lord do not allow it. Surely the Lord will have pity on his poor creature man. But let me ask you my friend, is it not written that the wicked shall be punished with everlasting destruction from the presence of the Lord and the glory of his power? that the wicked, and the nations that forget God must be turned into Hell? they that have done wickedly to the resurrection of condemnation? Are these the words of the divine volume? and is it true that God cannot lie? If this is all true, and you dear sinner have neglected to prepare to meet him until this trying, this critical hour, how do you think it will go with you? You cannot plead ignorance of a knowledge of duty; and the fact that you have neglected to do your duty, is the very affair that is now tormenting you on your sick bed. If you were ignorant truly, consciousness of having done wrong could not trouble you, for according to all just rules of reasoning and scripture, before we can at all look for penitence in a man, we must make him sensible of the fact that he has done wickedly. The good being has never asked any man to repent until he first convinced him that he had done a wrong. Of all this you are fully aware. 'Tis this that is now giving you so much pain, or rather helps to pain you.

You cannot plead a want of opportunity, for from your very cradle the pure gospel has been preached around you, and you have been invited to accept its offers a hundred times. But you did not, would not come; you thought that you would revel on the charms of earth a little longer; yes, you will tantalize, you will tempt your maker by trifling with that little span of time that he has entrusted to your care. But you have sported too long, you are now on the very brink of eternity. The horrors of your mind cant be told. O had you those golden moments you wasted on the wayside, how differently you would spend them. Could you but get one half of them, it would suffice you. You are very penitent *now*; you can see *danger*. But should you ever rise from this affection I fear you will forget. But suppose the Lord should spare your life, or rather suppose your physician is mistaken, and your case should turn out to be a curable one, and you should take the proper medicine to cure you, (for the Lord manages no man's case now-a-days,) do you think dear friendly sinner that you would amend your ways, obey the Lord, and consequently be prepared and ever ready for the awful consequences of death, prepared to live in all the blessedness of another world?

My great desires are that you may: but if after your recovery you should relapse into sin and folly again, what should I think of your promises made to

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me? If you will not keep covenant with your maker, what should I think of your word? should I depend on it? can *I* expect solidity and stability, if he cant receive it at your hand? you say truly I cannot.

But it may be that you will say, I am too vile, so polluted with sin, or I am not *fit* to obey the Lord; that if you were better you would soon obey the precepts of the savior. My dear friend just let me say to you, that they that are whole have no need of bathing the whole; need not a physician, but the sick. The divine savior came into the world not to save Elijah, Abraham, David, or any of the holy prophets, but poor sindefiled wretches such as you acknowledge yourselves to be. This is the very design of obedience. But for the truth of your acknowledgment, the remediate measures of the gospel would have been entirely useless. But the redemption of a benighted, polluted, wicked and sindefiled world, was a theme upon which the heralds of mercy delighted to dwell.

Then how erroneous it must be to say, you are not *fit*. While you thus argue, you sympathize very much with the man who, while he is sick would say to his physician, When I am well I will take your medicine, or if I were sound or in a good state of health I would take your medicine, or the drowning man when he says I will come into your vessel of safety, when I by wallowing in the deep escape the dangers of it.

And in fact his argument, or your argument, says that you will get *free* from *sin*, or *fit* to obey the gospel by continuing *in sin!*

This is trifling with your own present and eternal interest. Pause my friend and think that it is for your own good, that you are invited to obey the gospel of the savior. It is for your own peace, your own safety and happiness, that the divine savior died.

God is infinitely and independently happy with or without you, hence your salvation or your condemnation makes nothing for or against his superlative greatness or happiness. If, then, he should offer you salvation upon any condition whatever; you are the person to be benefited, and consequently you should look upon it as being a free and a sovereign gift; for he asks nothing at your hand, but a hearty compliance with these conditions as a test of your loyalty to him. "If you love me keep my commandments," was a test with the savior.

How vain, then, the notion that you by your mourning or afflicting yourself, can satisfy or please the Lord, or in other words make him willing to save you. You are the one that must become satisfied, pleased *with*, and willing to be saved *by* his own plan. Here is the true secret of the whole matter, and that repentance which leads men not right up to the Lord's plan of salvation, but off to some other system is not *the* repentance.

If, then, my dear young friendly sinner, the wolves of heresy and error are prowling around the sheep-folds of Zion, and should even be seen on the walls thereof, and you should be led away by their subtility, would it not look very much like "*wasting*" the flowers and blooms of your youthful mind? O then be wise and hold them right in the Gospel Sun, and God will make them bloom with glorious effulgence in the sping-tide of eternal youth and beauty. Amen.

Bro. Fanning, I remain your devoted brother, JAMES M. HACKWORTH.

ATHENS, AUGUST 10TH, 1845.

BRO. FANNING:—Being one of the persons specified in the last No. of the Review, I avail myself of the opportunity by A afforded of declaring some reasons why I am so—and of asking you when not now profitably engaged to give them the promised refutation. First, seeing the different societies of men honestly engaged in the pursuit of eternal happiness, and yet so different in their ways of obtaining it, I come to the conclusion that eternal happiness is not to be obtained by the effort of man, although he may be honest in it—for if it is it must of necessity be given to all who honestly seek it, and as they seek it in contradictory ways; that system which contradicts the truth, appears to be equally availing with the truth itself. A conclusion involved which I cannot believe.

The gospel instead of being the power of God to salvation, must prove to be the certain means of condemnation to all who hear and disobey it; if the doc-

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trine of endless pain be the truth—for it is admitted that those who have not the knowledge obtained by it must of course be saved. To be understood I will suppose a case. One of our teachers goes to one of the islands of the Pacific, and finding the people ignorant of God and consequently of his laws, he tells them that although they must die, yet they will be raised to life again and enjoy the blessed immortality. He then gives a bible to them and learns them to read it. He says to them, if you read it, believe and obey it, you will be forever happy, but if you disobey it you will be forever unhappy. What have they made by the preacher's visit? Many of them have lost their eternal peace, while but few have received an enjoyment for a few years at most, and that alone on condition of obedience; and what is worse, they are robbed of an eternal felicity by the agency of the man that would willingly do them good. These are my conclusions. I do not say they are just ones. You of course will call them unjust.

Again, if the goodness, wisdom and power of God are unlimited, it seems to me the ultimate loss of his creatures cannot be maintained; you are aware of my position on this point without being more tedious upon it. A few reasons I have given and not wishing to be burdensome, I will say but little more.—I have given no scriptural evidence for my faith, (or opinion as you will call it) but can say truly that the bible has been my evidence on this subject far above all other writings. I will be happy to hear from you either through the Review or through a private letter.

I have taken the privilege of thus writing to you, not to justify my own conclusions, but to have your mind upon them. If my letter is unworthy your notice you have only to lay it aside as a useless thing. In conclusion, I will say, I am a member of the Christian Church at Greenhill, Ala. My sentiments are known to many of my brethren, and are not, nor have been concealed from any —though in some respects changed since I joined that church. I have stated my mind to the Elders expressly, yet they have brought no charge against me. What ought I to do more, or what ought they to do? Your answer may give them instructions as well as myself. Your answer shall be given to the brethren if written privately to myself, if you wish it.

In hope of eternal life, your brother in Christ, J. W. HINE.

UNIVERSALISM.

By promise, I commence in this No. of the Christian Review, an examination of the doctrine of "THE UNIVERSAL HOLINESS AND HAPPINESS OF ALL MANKIND." The discussion of no single point shall be prolix. Indeed, points of controversy that require tedious examination, are generally abstruse and unimportant. The merits of the whole question depend upon the solution of a few plain points. I may not be able to notice more than a single item in each No. of the Review, till I shall have analyzed the important features of the whole subject.

I will begin with the arguments founded on the attributes of God. The order will be nearly the same that is pursued in the "*Pro and Con of Universalism*," which is a standard work with the denomination.

1. Universalists say, as the Scriptures teach,—"God is Love," and they infer, therefore, that punishment in the future state would be subversive of this holy principle.

In reply, I remark first, it is from false views of the character of the Deity, most of the corrupt systems of religion have arisen. An imaginary God is first formed, and then a religion is made to suit his character. A God unknown to the scriptures, and one who exists alone in fancy, is the father of Calvanism. Say the advocates of the dogma, God knew from eternity what would come to pass; that is, who would be saved and who lost, and therefore he particularly decreed the fate of every individual, and the number designed for happiness "is so definite it can neither be increased nor diminished;" and the same is predicted of the wicked; but the Bible gives no such characteristics of a God, and consequently the God of Calvanism is not the God of the Bible.

Universalists take the language of the Bible applied to God, i. e. "God is love," and appropriate a meaning very different from what the spirit designed, and form an imaginary God, who will not admit suffering in the future state.—Upon their hypothesis, that God is too benevolent to permit his creatures to suffer after death, we might argue with equal propriety, that God was too wise

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and good to create a race of intelligent beings to suffer pain, afflictions innumerable, sorrows, disappointments, and the agonies of death, in the present state; but this would contradict all facts, and all experience, and the Bible itself. A god of my imagination, however, would be most likely to lead me to such a conclusion; and a fancied god has evidently driven Universalists from the scriptures, and induced them to contradict all facts, all experience and all analogy.

2d. Universalists contend, because God is OMNIPRESENT, he will not permit me to suffer in the future state, in his presence. See Pro and Con, page 50. This logic is identical with that adduced from the great truth that God is love. All creatures are before the Lord, and in quite a suffering condition; and if we learn any thing from analogy, it is, that as the wicked suffer more than the righteous in this world, so will they in the next.

3d. GOD IS OMNISCIENT, and hence Universalists infer, because he knew before time all that would occur to man, it was unreasonable to create beings who would be punished in the world to come. Why not come out plainly and say God did not have sound Universalist sense, or he would not have made a race to suffer as much as ours, when he knew before creation what would come to pass? Another sad effect of an imaginary god, this.

4th. GOD IS OMNIPOTENT. Universalists contend, if God has power to save man in the future state, (they knew nothing of the present salvation,) and will not do so, he is a monster. Pro and Con, page 56. Why not argue, God has power to raise man from his present degradation, sin and suffering, and because he does not do so he is not worthy the title of a God. The logic is precisely the same.

5th. GOD IS GOOD. The argument is, that inasmuch as God is good, he will not suffer man to be punished in a future state. My version of this Universalist logic is, if God had been good, he would not have brought into existence a race to suffer as much as we poor worms of earth do.

6th. "GOD IS JUST." The author of Pro and Con says, p. 59, "who would pretend there is an equal proportion of suffering, between the crimes of the most abandoned of our race, and ceaseless sufferings?" This is upon the suppostion that banishment from the presence of God, or any thing less than a glorification in his presence in the world to come, would be a punishment unjust for the trivial offences of man here below.

I affirm that man is not capable of defining just punishment for rebellion against God. For instance, the long race of man has suffered pain and death for four thousand years, and we are all doomed to suffer and return to dust, in consequence of woman, or weak woman, plucking and eating a morsel of forbidden fruit. The gist of Universalist teaching is, that man's conscience whips full pay into him for every crime, but mother Eve not only suffered the scorpion lash of a guilty conscience, but really died for her aberration, and all posterity suffer for the same offence. If I were to allow myself to apportion punishment, I would conclude the eternal suffering of a man for his own crimes, savored much more strongly of justice, than the absolute and unconditional suffering of all the world, in consequence of the sin of a single individual. My own impression is, if Universalists could contradict the facts of every day's suffering, they would deny that the Bible inculcates the idea of pain, suffering or punishment of any kind.

This kind of argumentation may be extended to any length, but it is all of a price. False premises are assumed, and false conclusions must be the result. I have been surprised that Universalists boast so much of their "REASONING" to prove their doctrine, when in fact, I have never examined a single principle that will bear the test of logic. Universalism and sound logic are antipodes. T. F.

(To be continued.)

TO CORRESPONDENTS.

Recently I have been fortunate, and exceedingly unfortunate, with respect to correspondents. I have been very fortunate in having the aid of a number of able and indefatigable correspondents; and it has been my great misfortune not to be able to publish one half the communications which should be before the public. In consequence of not having space for all the communications, some

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good friends have taken offence. I am not to blame, brethren! Because I have failed to gratify the wishes of all, I am mortified and ashamed to reflect, that a *few*, from whom I expected better things, have manifested pettishness, very unbecoming sensible and humble christians. Amongst the number seemingly neglected, are the names of Brs. Cantrill, Muse, Speer, Trott, Young, Evans, &c. &c. These, however, I think too noble to complain. Be assured, dear brethren, I will publish every thing that I can hope will benefit the readers of the Review, as fast as space will permit. I intentionally slight no one. A suggestion with regard to space will not be amiss.

A paper of 24 small pages, at one dollar per annum, affords very limited means of instructing the public mind, and my firm conviction is, if all, or the greater portion of the small journals of the South-west were united, and a Monthly Review of 64 or 96 pages were published in their stead, at three or four dollars, the cause would be greatly promoted by it. With such an arrangement, more subjects of vast interest might be thoroughly reviewed, and all that now read, might have the triple or quadruple advantages. If any who are subscribers to a dollar paper, should not find themselves able to pay 3 or 4 dollars per annum for a religious journal, three or four might unite together for this purpose. I am ready for any equitable arrangement that may be proposed. I have perfect confidence the Christian Review, in its present form, is on a firm basis, and is doing much permanent good, but my opinion is, a better arrangement might be made. T. F.

W. H. MUSE AND REV. MR. CRANE.

I consequence of failing (though I was not at fault) to publish Bro. W. H. Muse's reply to Mr. Crane, in the August No., some of the brethren at the South have suggested that the enemy will infer I think Bro. M. in the wrong. Therefore, the necessities of the case require me to make an explanatory remark or two. I would respectfully state that I have no disposition to take other men's difficulties from their shoulders, generally having about as many as I can manage of my own, and especially as I know Bro. M. is amply qualified to attend to the little affair with his juvenile friend, but justice to the cause prompts me.

My serious opinion is, that Mr. Crane has acted under false pretensions in the affair with Bro. Muse—my reasons are:

1st. Mr. C. knew that Bro. Muse, while a member of the Baptist church at Huntsville, Ala., entertained views derogatory to Baptist peculiarities, and that he received a letter from this church of good standing, while the members were all familiar with the facts, and Mr. Crane, with this testimony before his eyes, attempted to get testimony through Mr. Lake, derogatory to his good character.

2d. Mr. C. in the meantime *pretended* that Bro. M. was not worthy of his notice, and yet his object was, if possible, to destroy him.

3d. While Bro. M. held this letter and Baptist credentials, and before he united with the Church of Christ, he obtained license from the Probate Court, by his Baptist authority, to marry persons, which was perfectly right; and Mr. C. for this, attempted to make it appear that Bro. Muse had obtained the license by unfair means, and thus prostrate his character and usefulness. For these reasons, my opinion is, no intelligent, unprejudiced individual, can come to any conclusion, but that Mr. Crane did act with false pretensions, and with a most vile and malicious intention and spirit, and that no high minded, honorable gentleman will so attempt to injure his fellow creature.

In conclusion, I beg the liberty to add, that the members of Mr. Crane's Chuch, in Columbus, have taken up the matter, for the purpose of rescuing the pastor from the jaws of slander, as they gently close upon him; but it is too late; as intelligent a community as Columbus contains, (though many may be much prejudiced,) cannot be mistaken as to Mr. Crane's intention.

I hope the Disciples at Columbus will not feel under obligations to follow the example of their Baptist brethren, in getting certificates to sustain their preacher. T. F.

A PROTRACTED MEETING will commence at Big Creek, Rutherford county, on Friday before the 2nd Lord's Day in October next. Proclaiming brethren generally are invited to attend.

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CHRISTIAN REVIEW.

VOL. II. NASHVILLE, OCTOBER, 1845. NO. X.

THE CRISIS.

Within twenty years passed, some three or four thousand souls, in North America, have been convinced, that the Christian religion consists in believing and obeying *all* the commandments of God, regardless of creeds and speculations of men. This great multitude profess to be the "Disciples of Christ, or Christians," and to receive no creed but the Bible. They have declared in word and deed, that sects formed on creeds and human formulas, are not churches of Jesus Christ, and that no people can serve God acceptably, but by adhering tenaciously to the lively oracles. They have maintained, in despite of all opposition, that this was the ground occupied by all the primitive saints, and that the true Church of Christ in every age, has stood upon this broad and firm foundation. This is a greater achievement than the Lutheran, Calvinian, Wesleyan, or any other Reformation since the Apostolic age. The influence of this reformation is not limited by North America; but in England there are many churches on this rock. The light has extended into Wales, Scotland, Ireland, and even the isles of the Pacific have heard the good news. These hundreds of thousands have made a good beginning. They have adopted the foundation of the Apostles and prophets, and started with an energy that would seem sufficient to conquer the world very soon; but alas! I have said the best, —I have said most that is favorable of the disciples. Instead of boasting, I am more disposed to weep, at the charge and idea, of christians *degenerating into a sect.* The greatest reformers of the world set out with the declaration, that "the Bible, and the Bible alone, was able to make its admirers wise unto salvation;" but the pride of forming and ruling respectable orthodox parties, corrupted the leaders; and creeds, party lines, cessations of study, and clerical domination, soon blasted the farest prospects. The meral of the declaration, "There is but one step from the sublime to the ridiculous," is peculiarly appropriate in its applications to most reformations. There is but one step between christianity and sectarianism. One move from the Bible and its practices, and we are in the quagmires of party corruption. When reformers begin to boast of their *respectability*, they have started to the city of confusion,—when they court the smiles of corrupt denominations, they are at the very gates, and when they shake hands with sects, they are in the midst of "Babylon the great."

The charge has been made, that the disciples are inclining to the *denominations*, and judging from the tone and spirit of some of the periodicals, whose editors stood forth first to advocate the cause of primitive christianity, I fear there is more sober truth than poetry in the allegation. I have just glanced over a paper, whose editor says, in substance, I attended a meeting of the Presbyterian brethren in Maysville, Ky. The minister is a faithful laborer and *christian*. I attended a class meeting amongst the Methodist brethren at another place, where the exercises were much suited to my feelings; and a temperance

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meeting of a Methodist brother at another place, where I aided, (or words tantamount,) and the results were glorious. Reader, these are the published sentiments of one who professes to plead the cause of Christ, and one whom I highly esteem, and he is not alone in the work of amalgamation. Were I not fully satisfied of the truth, I would not make the humiliating confession for the world, but the fact need not be cencealed, that there is, with not a few, an ardent desire to be recognized as orthodox, by the antichristian world.

No other proof is necessary to establish the fact, that an apostacy has commenced. The preachers and churches, in many places, have evidently stopped at first principles, and have, from ignorance of the spiritual organization, practices and enjoyments of God's empire, and from an ambition to have a name amongst men, grown weary, and desire peace with the conflicting parties. This, I hope in God, however, cannot be predicated of a great number. There are tens of thousands who will sacrifice all that is earthly, before they will "strike hands" with the drunken captives of Babylon. Indeed, while we profess, a belief of the scriptures, and obedience thereto, are essential to christianity, any compromise with factions, is but yielding the whole Apostolic ground. Am I told, we should be courteous to our neighbors—the respectable parties? True, we should be courteous to all men, saint and sinner, high and low; and faithful too, to warn the erring of their transgressions; but the idea of having to sing, pray and preach with those out of Christ, as brother christians, and attend their class meetings to boot, to gain a few smiles from inflated partisans, is an open infraction on the dignity of a servant of God. Am I told, "we must be all things to all men, to gain some"? Paul's sense of being all things to all men, was to be able to meet Jews and Pagans, either in Law or Philosophy, and resolutely, though courteously, expose their errors. Am I told, we are not better than our partisan friends? This may also be true, and the greater shame, for we have taken higher ground than they, and if our spiritual character is not superior to theirs, we are of all men most culpable. If this be so, we trammel the truth by unrighteousness, and should not arrogate to ourselves the sacred name of Christ. Our failure to live worthy of our high calling, is no good reason for condescending to a lower profession; but it is absolute evidence, that we are apostates, or at least not the servants of Christ, and therefore our belief in the truth. My own conviction is, those who will be considered worthy to stand at the right in the great day, must be more spiritual and devoted than ninety hundredths of the sectarian world, and altogether better people than the majority of professed disciples of Christ.

The crisis has come. The disciples, after learning the alphabet of christianity,—just enough to enlist, many of them, have ceased to search the scriptures, and from their ignorance, and consequent sinfulness, they find themselves no better than their neighbors, and therefore they see little utility in being so strenuous about the few forms and ceremonies in the Bible." The churches are not generally walking blamelessly, and some of the leading preachers begin to talk of their clerical "*brethren*" amongst the sects, and are really taking more pleasure in seeking popularity amongst parties, and worldly gain and honor, than in teaching the disciples the whole truth. Tho' not a prophet, or the son of a prophet, one of two things *will* be done. 1. A new reformation must be commenced and carried on till the disciples are fully organized, and pure christianity is exhibited in fact to the world, or Roman Catholicism, or some other

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form of heresy, or perhaps all the forms in their disjointed state, will make a full triumph. Shall we, brethren, fall into the arms of Rome or her polluted daughters? or shall we glorify God, in arousing our energies, and determining never to rest, till the churches of Jesus Christ be found walking in the pure light? It is probable, when this subject is fully investigated, we will learn that genuine piety, and spirituality, have not yet assumed their proper position in society. Of one thing I am fully assured, christianity, Apostolical christian ity; is not generally *understood*, and therefore, it cannot be practised.

But I will not enter fully into the subject at present. I will wait for the signs of the times. T. F.

THE TEST OF ACCEPTANCE WITH GOD.

What is the test of accepted character? I answer, that our Heavenly Father never had, in any age of the world, but one test of character. That however his dispensations of mercy to the human race may have differed in occasion and time: however marvellous or simple may have been the displays of his power, his majesty or goodness; whether he has "walked in the garden in the cool of the day, or descended with his chariots amidst the thunder and terror of Sinai, or has assumed the form of a servant in human flesh, to reveal his Being, his perfections, or his will to his creatures, he has never given but *one* principle whereby believers in him could test his approbation of their character. That principle is obedience; obedience to the commands of the dispensation under which we are placed; simple, child-like, strict obedience. To our first Father he said, "thou shalt not eat of the tree of the knowledge of good and evil."—This required negative obedience, yet upon this prohibition the principle was exhibited. "Build the gophar Ark," said he to Noah, and Noah by faith obeyed to the salvation of himself and family. "Leave thy land and kindred," was the order to the father of the faithful, and he left, not knowing whither he went. "Go to Pharaoh, and bring forth the people of Israel," and Moses forsook the glory and riches of Egypt, and delivered the sons of Jacob. And the time would fail to speak of the salvation from the sword and slavery of Pharaoh, the dangers of the sea, of pestilence, serpents, effected for Israel through obedience; so often and so fully illustrating this principle. "You shall observe to do all the statutes and judgments which I set before you," is the embodiment of the principle of that dispensation. It is so also under the gospel economy. "Whosoever hears these sayings of mine and does them;" this is the love of God, that you keep his commandments;" "Blessed are they that do his commandments," is the language of the Lord and spirit of the New Testament. So fully corroborated is our position, that I am astonished that any reader of the Bible should ever think of any thing else.

It would be profitable for all neglecters of the commandments of God, whether sinner, to look at the many exposures of the false tests of character, which the pride, or weakness, or cupidity of men have adopted. Men have depended upon real or supposed miracles, either performed by themselves or in their prayers, upon the testimony of really or supposed to be religious persons; their own imaginations; and various devices of cunning and designing priests. Now all of these have been exposed in the word of God; and no man whose eyes and ears are not closed by reason of narrow prejudices or presumptuous crimes, but can discover in the history of the Bible, that no one of the above supposed tests,

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nor all of them combined, have ever been recognised by the Lord our God. Let us examine them separately, as they are presented before us in the divine testimony.

1. *Miracles.* Miracles have never been a test of accepted character with God, either in the person performing them, or those upon whom they were performed. Proof: "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto you, saying, let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams, for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul. Ye shall walk after the Lord your God and fear him, and keep his commandments and obey his voice, and you shall serve him and cleave unto him; and that prophet or dreamer of dreams shall be put to death." Deut. 13: 1–5. This proof is unequivocal. If the sign or the wonder come to pass; if the miracle be performed; yet, if the object is to thrust thee out of the way which the Lord thy God hath commanded, you shall not hear him. Thus spake the authority of the old covenant. But this is not an isolated instance. The covetous Baalam, the son of Boser and the servant of unrighteousness, by the divine gift of prophecy, was enabled to deliver one of the most forcible predictions concerning the nation of Israel recorded in our Bibles—a prophecy which has been verified from his day to this, and is at this time fulfilling before our eyes. He said, among other things that have come to pass with reference to that remarkable people, "Blessed is he that blesseth thee, and cursed is he that curseth thee—the people shall dwell alone, and shall not be reckoned among the nations."—How perfect has been the fulfilment of this prediction! That nation has existed from his day to this, a separated and distinct people from all the nations of the earth; and the proud nations that cursed them and subjected them to whip and scourge and death; the Egyptians, the Assyrians, the Babylonians, the Macedonians and Romans—where are they? and where is the power with which they scattered and pealed and killed the contemptible Jew! "Cursed," gone, and remembered only upon the page of history, as powers that were but are not, whilst the cast down and dejected, the alien and vagabond Jew, lives on, and amid destruction still undestroyed. Our proposition is proved by these cases, to which we might add an indefinite number of them. Miracles are no test, for good and bad men performed. They are not a test, or the deceptive dreamer of Israel, and the corrupt Baalam, and the presumptuous magicians of Egypt, the witch of Endor, &c., &c., were all approved saints of God. The New Testament affords similar examples. The wicked Caiaphas, the condemner of the Holy and the Just, being High Priest, prophecied truly, and said, "It is expedient that one man die for the people, and that the whole nation perish not," and he declared that Jesus should die for that nation, and not "for that nation only, but that he might gather together all the children of God that were scattered abroad." John 11: 51, 52. It was expedient that the Jewish nation should be preserved several years after the death of the Saviour, in order that the gospel might be proclaimed and the Christian church established. Jesus was sacrificed by the Jews to ingratiate themselves with the Roman authorities, and thus preserve their nation, as well as to gratify their infuriated zeal against him; and though they knew not that they were effecting another

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and a far more stupendous reconciliation, yet their High Priest predicted it; and God brought it about. But the testimony of Jesus shall settle the point before us. "Many," says he, "shall come to me in that day and say, Lord, have we not prophesied in thy name, and in thy name done many wonderful works, and I shall say unto them, I never knew you." Matt. 7.

The true object of miracles has been greatly mistaken by the teachers of the people of this age; and hence many have been led to suppose that could they have some miraculous operation performed upon them, they could be well assured of their acceptance with God. Mistaken souls; they have misapprehended the very design of miracles. They were never designed as a test of the conversion, sanctification or holiness of any son of Adam of whom we have any inspired account. They were performed not to convert, but to direct the attention of men to a converting process found in the commandments of God, which they knew not, or had forgotten, or contemned. The stupendous miracle performed on the day of Pentecost, did not convert the three thousand, but it directed their attention to the authority of the Apostles, in obedience to which they were converted. The miracle performed upon Saul of Tarsus on his way to Damascus, did not give him the pardon of sins, but induced him to stop his mad career, and enquire what he should do to be saved. So of all miracles. They operated indirectly, and not directly, for the salvation of men.—They occupied the same position in the salvation of the ancients that the evidences of Christianity now occupy. They satisfy us of the existence of truth, and induce us to embrace it; but they do not test the character of those who profess them before God. Nothing but obedience to his institutions; to which miracles and the evidences of Christianity may direct us, can do this. We will close this part of our already too much extended investigation of our proposition with a plain statement of the truth in relation to miracles and obedience:

Miracles are not now, nor have they ever been, a test of accepted character; obedience to the laws of God is now, and always has been, a test of acceptance. Miracles were not performed to convert, but generally to prove the truth of the converting process. They sustain the same relation to the salvation of the ancients, that the evidences of Christianity sustain to ours. These facts being admitted, is it not absurd to expect a miraculous conversion, now that miracle have ceased, seeing that no man was ever converted by a miracle even in the age of their most wonderful displays? J. B. F.

Boonsboro', Md., September 1, 1845.

THE TEST OF ACCEPTANCE WITH GOD.—NO. 2.

2. The real or supposed answer to prayer has never been made the test of acceptance. Proof: Ezekiel 14: "Then came certain of the Elders of Israel and sat before me, and the word of the Lord came unto me saying: Son of man, these men have set up their idols in their hearts, and put the stumbling-block of their iniquity before their face—and I the Lord will answer him that cometh according to the multitude of his idols—Every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to prophet to inquire of him concerning me, I the *Lord will answer him myself*," This is a plain case. A man with a wicked design in his heart may ask the Lord, and receive an answer according

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to his design. The answer could not be a test, for it was in accordance with the idea. Upon the same principle the New Testament teaches, that they who receive not the love of the truth, shall be visited with strong delusion, that "they may believe a lie, and be damned because they believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 10, 11, 12. "I will choose their delusions," says God, with reference to those who had "chosen their own ways," and delighted in abominations. And I have no doubt that this is verified even in the present day. Men, now I fear, who know the commandments of God, often pray to him to bestow upon them pardon and salvation in some other way. Such he may answer; and in their delusion they may believe that they have received his salvation, by penance before a priest, a mourner's-bench, or some other idol of their own creation. I speak this not in harshness, nor with a design to gratify any personal feeling I may entertain against these modern inventions; but I say it in the fear of God, and because he has said he will answer those who choose their own ways according to the multitude of their idols. I am satisfied that were I to ask him for any favor out of the way that he had appointed, and according to mine own way, I should fear that he might answer me with that strong delusion in which the apostacy from his laws is now held awaiting that awful destruction threatened in his holy word. Prayer, then, may be a test of character only so far as it is in accordance with the will of God, and thus it becomes obedience to his commandment. "If we ask according to his will, we know that he heareth us." 1 John 5: 14. Prayer is a most solemn, important and interesting institution, and he that neglects it is far from God; but prayer must be in accordance with his promises. And surely he has been rich in promises to all who keep his word, and we have no need of asking so as to receive an answer according to our idols.

3. The testimony of really or supposed to be religious persons is not a test. Proof: 1 Kings 22. Four hundred religious men—prophets, bore testimony to Ahab, king of Israel, that if he would go up to Ramoth Gillead, contrary to the word of God by Michaiah, the Lord would deliver it into his hand. He went—disguised as a common soldier, he fell, he died, by the hand of one who drew a bow at a venture. If the testimony of four hundred prophets would not be received as a test, then will the testimony of four hundred of our religious experience telling professors now be received? The supreme council of the Jewish nation, gave, as they conceived, religious testimony that Jesus of Nazareth was worthy of death. This case settles the point. But more anon.

Boonsboro, Md., September 1, 1845. J. B. F.

BENEFICIAL EFFECTS OF SINGING.

Dr. Rush said, Germans were not so subject to consumption as other people, and indeed, that he had never known but one instance of spitting blood amongst them. This is generally attributed to the fact, that they exercise, develope and keep in healthful condition their lungs, by singing. Persons of weak lungs have been relieved by the exercise of the vocal organs.

Vocal music also dissipates dull cares, softens the heart, chastens the affections, and elevates the soul to God. It is an accomplishment inferior to none other; and above all, it is an essential part of Christian worship. What is of more importance in education? T. F.

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TEST OF ACCEPTED CHARACTER.—NO. 3.

4. Men often times fall into the fatal illusion, that they are accepted with God, when the only evidence they can have of it is the complacency afforded them by a furvid imagination. I will not attempt, for it is unnecessary, a deliniation of the various excesses, irregularities and unsubstantial fantacies of the human imagination in matters religious. Its power and its effects are known and read of all the reflecting. The man under the full force of its extravagances, perchance is happy, but he cannot be safe. He may pass "through life in a sort of happy somnambulency—smiling and dreaming as he goes, unconscious of whatever is real, and busy with whatever is fantastic;—now he treads with naked foot on thorns; now plunges through depths; now verges the precipice, and always preserves the same impassible serenity, and displays the same reckless hardihood." Nor will I attempt a display of the crimes to which the religion of imagination has lead and will inevitably lead. It is known that it is not always harmless; nor that the most innocent mischief has always characterised it when inflamed by fanaticism. It is our purpose simply to show that it has, in common with other false tests, been exposed by the spirit of God; and that he who suffers himself to be governed by its dictation, submits to the dictation of a false guide, and may, with the blind leaders of the blind, be precipitated to destruction. We have already shown this to be the case in our exposures of other false tests; for every false test is imaginary in the proper acceptation of the word. But, perhaps it needs a distinct exposure, and as the word of God gives it, we will call the attention of the reader to it. Proof: Jeremiah 23: 24–33:

"Can any hide himself in secret places that I shall not see him? saith the Lord: do not I fill heaven and earth? saith the Lord. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully; what is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord."

The New Testament is equally positive. In describing the infamous character of the Gentile world, at the appearance of the Redeemer of men, Paul ascribes their awful degeneracy to the fact, that forgetting God, "they became *vain in their imaginations*, and their foolish heart was darkened,." Rom. 1: 21. This same Apostle cautions the church at Ephesus, that they avoid this self-complacent vanity. Ch. 4; 17: "This I say and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the *vanity of their mind*."

Our position is now illustrated, and the truth enforced by proper authority, that the exercise of divine power, even in the performance of notable miracles, and the delivery of wonderful and accurate prophecies, is not a divine test of accepted character; and that we cannot depend upon the answer to prayer,

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however solemn and important that institution may be, nor upon the testimony and experience of religious persons, though that testimony should be uniform, and their number amount to hundreds; nor upon any happiness of feeling obtained by the exercise of the imagination, nor upon any human device. By walking in the commandments of the dispensation under which, in the providence of God, we have been placed, in faith and verity, and only here, have we acceptance in the Beloved, and safety in the hope of eternal life. The record of the Father, the Word, and the Holy Spirit in Heaven, and the testimony of the Spirit, the water and the blood upon earth, are "that God hath given us eternal life, and this life is in his Son. Whosoever, therefore, hath the Son hath life, and he that hath not the Son of God, hath not life." 1 John, 5: 11, 12. True religion, therefore, in every age of the world, has consisted in such a regard for the will of God, which would lead to obedience to all his commandments.

Baltimore, 8th Sept, 1845.

ANOTHER STATE OF PROBATION.

We are often asked by men more curious than wise, What will become of the ignorant but honest Heathen, who have died without hearing the saving truths of the Gospel? To get rid of this difficulty; for some men can never hold their mind in suspense, and being unable to arrive, by any natural process of reasoning at a conclusion, have jumped at one; that they, in common with all who are in infancy and idiocy, will be annihilated at death. Who knows but that with reference to such there may be another state of probation. There is at least as much authority for this as for the sweeping conclusion that covers them over with the impenetrable veil of everlasting oblivion. Nay more, for whilst the Bible is as silent as the annihilation to which these sapient reasoners have consigned them, all its great principles of benevolence would dictate at least a more rational end. Besides, we are informed, that after the downfall of all the sin-promoting governments of earth, that the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High God. I ask, for what purpose shall it be given into their hands? For the destruction or torment of those over whom they reign? Then they would be very fiends. For their salvation?—Then the difficulty is removed and such persons may still be saved from the oblivious shades of annihilation, the sage reasoning of our modern metaphysicians to the contrary notwithstanding. J. B F.

Baltimore, 9th Sept., 1845.

Books donated to Mr. T. Fanning for the benefit of Franklin College, by Alex. Campbell:

Millennial Harbinger, 2nd Series and Vol. 1 3d Series.

1 Family Testament.

1 Christian Baptist.

1 Christian System.

1 Infidelity Refuted.

Bro. Campbell has my grateful acknowledgements for this valuable present, and I hope to have it in my power some day, to do at least as much for Bethany. T. F.

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W. H. MUSE'S REPLY TO MR. CRANE.

MESSRS. EDITORS:—You and your readers may think it strange, that so much should be said about the license I obtained from the "Probate Court," to solemnize the rites of matrimony. *This* is the state of the case. Soon after I came to Columbus, I was requested by a young gentleman, a member of the Columbus bar, to obtain license from the "Probate Court" to pronounce the marriage ceremony officially, which court was, in a few days, to hold its regular session, giving as a reason for his request, that a young friend of his would soon call on me to officiate in the consummation of his nuptials; and as I had been in town but a short time, he supposed I had not obtained licence from the said court. He then, I think, gave me directions how to proceed, which was simply to present my credentials as a minister of the gospel. I was then a member of the Baptist Church in Huntsville, Ala., and had no other ecclesiastical connections on earth. I presented my credentials, and obtained license. I felt under no moral obligations to say to the young gentleman, I have no right to said license, because Milo P. Jewett had called me a Campbellite, and Dr. Howell had denominated me a Campbellite Unitarian, or something like it.—Mr. Crane found that I had obtained license, and then commenced his LOW conspiracy. In his reply, he had made his case worse, and involved himself still more. And in seeming despair, he hands over his hopeless cause to his "never failing friends." I will quote the principle parts of his production, and make some remarks on them. One palpable falsehood frequently requires hundreds to sustain it. "Having never been conscious of one unkind emotion towards Mr. Muse." No man living can act towards another as Mr. C. has acted towards me, without unkind emotions. I regard this, then, as another *falsehood*. It is a poor subterfuge, after having done his utmost, to tarnish my character, and thereby render my means of respectable subsistence unavailing, and consequently beggar my family, upon being detected in his unhallowed desecration of his vocation, to take refuge in the humble supplicating tone, I *never* was "conscious of one unkind emotion towards Mr. Muse."

"And determined not to gratify him nor his friends with a controversy, which has been so much and so long sought for. Now, if he means by this, that my friends have much and long sought a controversy between me and him, hundreds of witnesses could be adduced, I think, to prove it a false statement.—But, his poor editorial effusions, as he calls his productions, are so eccentric, and the rules of interpretation adopted by his "never-failing friends" are so vague, that probably he may mean, that as we constantly challenge a free investigation of our principles, and are gratified to have them tried, that we would be in a discussion with him, of course. It is amusing to notice the dread of discussion which seems to actuate Mr. Crane's mind and the minds of his "never-failing friends." There seems to be an evil genius that haunts his imagination, meeting him at every point for discussion, in the form of a Campbellite. Michael, the Archangel, ought to say "to the devil, The Lord rebuke thee," but these modern Archangels are for giving their "adversaries" a little earnest of what they may expect hereafter. "If it were in my heart to injure Mr. Muse's character and usefulness, perhaps his history while in Huntsville, and in his student's career, at Nashville, and his subsequent equivocal position, both "Christian Baptist and Baptist Christian," at one and the same time, might furnish ample materials." The ignominiousness, the baseness of this

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one allusion, surpasses his whole conspiracy besides. I ask all candid men, and particularly those of Columbus, what is to be thought of the morals of a man, who will make such an allusion, without naming a single charge against me, whom he knows, if he knows his standing at all, to have the highest testimonial from the University in which his "students career" was seen, with such names as Rev. P. Lindsley, D. D., President of the Nashville University, Andrew Jackson, Felix Robertson, David Craighead, Thomas Washington, James K. Polk, President of the United States, G. W. Campbell, Joseph W. Horton, R. C. Foster, Ephraim H Foster, R. J. Meigs—Credentials by order of the Baptist Church in Nashville, with such names as Robt. Boyte C. Howell, pastor of the Baptist church, Nashville, Tennessee; Thomas B. Ripley, Murfreesboro, Tenn; Benj. Farnsworth, president of Union University, Tennessee, Robt. W. January, Russellville, Ky.—and also a letter of dismission from the church in Nashville, some time after I left the University. It matters not, that the names to my credentials have recently been withdrawn. The object of adducing these facts, is to show to all upright men, that the allusion to my career as a student in Nashville, amounts to a base slander. One might suppose, from what he has said in the above quotation, that so low a thing as to seek "materials" to injure me, never could find a place in so pure a heart as his. Let us hear him speak to one, whom he knew to be "A Good Baptist," as he said, when he made inquisition for "materials." Having answered these questions, be pleased also to state what is said of Muse's standing as a Christian, a minister and a scholar"? When thus answernd, "As regards his Christian character, none (who are acquainted with him) doubt its soundness," he could not find in his heart to seek materials to injure me. *Poor human nature—O! how fallen!! How fast "tending to total depravity"!!* That I have been a "Christian Baptist and Baptist Christian" at one and the same time, is too false to be seriously refuted. I think there is not an understanding between the conspirators against my character. Mr. Crane says, that my position was equivocal; at one and the same time, both Bap-Christian and Christian-Bap. Dr. Howell says, he sees me "The accredited teacher and leader of a band of Campbellites."—Mr. Crane says, "he could not condescend to a controversy with such a man as Muse." Mr. Howell says, "I have wept over you in bitterness of soul, I have sought to bring you back to a better mind, but I succeeded in no respect; I would fain hope that you would yet hear instruction, but I fear you will not.—And what do I now see? My brother Muse, to whose career of honor and usefulness, I accustomed myself for so many years to look forward with the brightest anticipations, at daggers' points with those who are his real friends, and who would have stood by him to the last, &c. Are you disposed to retrace your steps? If you are, I pledge myself to aid you to the extent of my ability." These gentlemen seem to have formed quite contrary opinions of my real worth. The one looks down upon me with contempt, while the other indulged the brightest anticipations. I leave this item by saying, *I defy mortal man* to bring aught against my character, from my childhood to this day, save the foibles incident to the present imperfect state, and he that intimates that he can, and fails to do it, I hold as a calumniator. "Now, in view of all these, I submit it to candid minds, whether I have not followed the course of honor, in never acting but when forced by imperative circumstances to engage in an unpleasant enquiry. It is either true or false, that it was made imperative upon Mr. Crane, to make

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the enquiry. Those who know Judge Sampson, and his manner of doing business, could not be induced to believe what is here stated. This statement was made, no doubt with me, to avoid the rebuke of public opinion for engaging in a matter that should not have concerned him, which rebuke he should feel. Mr. Crane asks a very grave question, "Does he not now bear credentials to which he is not entitled, and which an honorable man should give up? No sir. I do not hold credentials that an honorable man could say I ought to give up. Credentials given by a Baptist Presbytery, according to Baptist Church government, are valid until the holder is incapacitated to officiate as an ordained minister by the church of which he is a member. Hence the Presbytery by which I was ordained, have evinced an entire ignorance of their own church government, by revoking what they did in my ordination, which they were no more authorised to do than they have to revoke their acts in the solemnization of matrimony. There are other questions asked obviously for effect, but as they do not amount to any thing, I pass them by. If I am not much mistaken, and I think I am not, Mr. Crane is sustained mainly, in the present crisis of the affair before the public, by the certificate of Mr. Wm. P. Puller, Clerk of Probates. Now, that all men, in all lands in which this periodical is read, may see and know, who this W. P. Puller, Clerk of Probates, is, I give the statements made by gentlemen of this place, whose standing at home gives them authority, wherever they are known.

COLUMBUS, MISS., JULY 1ST, 1845.

Sometime during the past winter, Bro. Muse handed me the correspondence between Mr. P. L. Lake, of Huntsville, and Mr. W. Carey Crane, of Columbus. After reading it, Bro. Muse requested me to inquire of the Probate Court, whether or not an "inquiry had been made by said Court of Mr. Crane, respecting his character or standing as a Baptist minister, in order to ascertain whether or not the Court had acted correctly in granting him license to solemnize the rites of matrimony upon his Baptist credentials." In pursuance of this request, I called to see Mr. W. P. Puller, the Clerk of said court, who informed me that no inquiry had been made by the Court of Mr. Crane, in regard to the matter now in controversy. As Judge Sampson was confined at home by ill health, I could not conveniently see him, and his subsequent decease put it out of my power to get any information from him. GREEN HILL.

Mr. Puller not only gave a certificate to Mr. Crane, but authorised him to state other facts, as Mr. Crane calls them, concerning which see the following:

COLUMBUS, MISS., JULY 3D, 1845.

I do certify, that when I carried Mr. Muse's note of inquiry to Mr. W. P. Puller, that he very readily stated to me, that the Probate Court had never instituted any enquiry into the validity of Mr. Muse's credentials, so far as he knew. I asked him if he could not certify that no suit had ever been instituted by the Probate Court. He replied, that he could not; for, said he, Judge Sampson could or might (I do not recollect which) have done so, when I knew nothing about it, &c. He then gave a certificate stating that so far as he knew no inquiry had been made by the Probate Court. To this Mr. Muse objected, stating that he regarded Mr. Crane as void of that high-toned honor which should characterize a gentleman, and that he might say, in order to avoid the force of the certificate, that Judge Sampson had made inquiries which Mr. P. knew not of. I returned the certificate. He the next day gave a certficate, stating

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that he could truly say, that there was no suit entered upon the record of the Court, into the validity of his credentials. To this certificate Mr. Muse objected, stating that Mr C. might take advantage of the verbiage, alluding, as I suppose, to the difference between an inquiry instituted or a suit instituted. I returned the certificate to Mr. Puller, stating to him the objections, and told him that the language of Mr. Crane's charge was, that the Court had instituted an enquiry, and that I wished him to state in his certificate, that the Probate Court had not instituted an enquiry into the validity of Mr. Muse's credentials. He replied that he did not believe that the court had ever done so, but as he could not say what Judge Sampson had done in his absence, he could not certify positively. He then gave the certificate, which Mr. Muse published, both Mr. Puller and myself arguing that the Probate Court could not institute an enquiry, without recording the fact. It is true, I thought it rather strange, that Mr. Puller was so willing to acknowledge the facts, and yet so loth to certify to them. In one of the conversations I had with Mr. P., he stated that when Mr. C. insisted upon Judge Sampson revoking Mr. Muse's license, that Judge S. replied, that his oath compelled him to give license, for his credentials were good, and even superior to any he had seen. Mr. P. stated also, that Judge S. did plague Mr. C. concerning Mr. Muse's having quit the Baptists, &c. Mr. P. observed once during the conversation, that he had no objection to giving the whole of Judge S. and Mr. C.'s conversation; but it was agreed by both of us, that it was unnecessary. He did not insist upon giving it, or even intimate that he wished to do so. Nor did he speak of it in any other manner than as a joke of Judge S., to plague Mr. Crane. W. H. D. CARRINGTON.

That there may be no mistake in my design, in writing to Mr. Puller, I will give my note to him.

COLUMBUS, MARCH 22ND, 1845.

MR. WM. P. PULLER—DEAR SIR—You remember that I, at the last October term of the Probate Court obtained license to solemnize the rites of matrimony. Please inform me whether or not the Probate Court has "Instituted an Inquiry" into the validity of my credentials upon which I obtained said license?

Yours very respectfully, W. H. MUSE.

To which he replied:

MR. W. H. MUSE—SIR:—I received your note of enquiry, and can say there is no record to show, that the Probate court has ever instituted any enquiry into the validity of your license to solemnize the rites of matrimony in this State.

Respectfully yours, W. P. PULLER, *Clerk of Probates.*

My object in writing the above was to obtain a full and authentic answer to the question, "Has the Probate Court instituted an Inquiry?" that I might tell the "whole truth." I cared nothing for what Mr. Puller had heard or had not heard. Nor did I care how much amusement Mr. C. afforded the good humored Judge, when he found him chagrined at my preaching to the Christian Church. I wished the records of the court to speak for themselves.

To the same purpose, we have the following:

I hereby certify, that Mr. Wm. Puller, Clerk of the Probate Court of this county, stated, on the 11th June last, in my store, that there never had been an enquiry instituted of any kind by the Probate Court of this county, relative to the license obtained from said court by Mr. W. H. Muse, to solemnize the rites of matrimony. He also stated, that Mr. Crane came into his office in October

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last, for the purpose of returning a marriage license, and whilst there, "Judge S., for the purpose of joking him, (Mr. C.,) remarked to him (Mr. Crane) jokingly, that Mr. Muse had obtained license to solemnize the rites of matrimony upon Baptist credentials, and yet he (Mr. Muse) was preaching for the Christians; for Judge S. had heard Mr. Muse preach the night before." "Upon which Mr. Crane remarked, he did not believe Mr. Muse was entitled to license upon the credentials he had from the Baptist church, and that he thought he could establish the fact; upon which Judge S. then remarked, if he (Mr. C.) could establish the fact, that Mr. Muse was not entitled to the credentials he furnished from the Baptist church, his license would be revoked. I do certify, that Mr. W. P. Puller, subsequent to the above statement made by him, did, in the presence of Mr. Danl. B. Hill, say that Judge S., in a *jocular manner*, said to Mr. Crane, that Mr. Muse had obtained license to solemnize the rites of matrimony upon Baptist credentials, and was at the same time preaching for the Christians. D. D. CARRINGTON.

Mr. D. B. Hill, after dating the same as the above, in substance, closes thus: I do not pretend to give the precise words used by the parties on the occasion referred to, but the impression received by me was, that Judge S. did not commence the conversation with the view of instituting an enquiry into the validity of Mr. M.'s credentials, but for the purpose of creating a little merriment at Mr. Crane's expense, supposing that he was displeased at Mr. Muse' preaching for the Christian Church. D. B. HILL.

Since Mr. Crane's address to those who do him the weekly honor of perusing his "Poor Editorial effusions," I have had a conversation with Mr. McLean, in which he told me that he said to Mr. Crane, when he called on him for a certificate, that he could say nothing to purpose in the matter. Mr. C. then called to his recollection a report they had heard, that I did not wish to preach in the Baptist church, though I had so expressed myself. He says, he had forgotten the report, and that he does not now, nor never did believe it, and thinks he told Mr. Crane he did not. Mr. McLean's fault is in giving a report at all, in his certificate, and particularly one that he did not believe. But what is to be thought of a man who will call to the memory of a too yielding brother, a report of a *mere* report, and receive it from him in a certificate respecting a grave question, if not induce him to put it in? I think, "fair fame must be in its last gasp, *a dying struggle*—I think it beyond all credibility, that Mr. C. could have forgotten my visit to the Baptist Church, when he "penned the lines to Mr. Lake." As to Mr. Lester's certificate, I have not much to say. A man who will act in a matter as he has in this, deserves no attention. When the first article came out, I told him it was false, as it there stood. When he prepared his piece for the public, from which he extracts his certificate, I told him it was wrong, and that he had made the matter no better. And yet he prefaces his certificate with, "I presume Mr. Muse will not deny the correctness of that statement," after I had told him twice it was incorrect. I think it exceeding strange, that Mr. Lester should have heard so distinct and emphatic a statement, and receive so deep an impression as he appears to have done from his own statements, and the whole affair escape every other person of a respectably large congregation. No, if Mr. Lester were candid, he would refer to what I have written on the Divinity of Christ, and not to what he has written about me, for my real sentiments. I conclude by saying, that I still not only charge Mr.

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Crane with falsehood, but with a low, base and false allusion to my former life, and in addition to this, a contemptible interference with another's business.—For, of course, it was the business of the court to prosecute me, if I had violated any law pertaining to it, and not Mr. Crane's; and when he finds he has brought the disapprobation of a whole church, of whom he had spoken disrespectfully, he says to the world it was "imperative," and that he has the "greatest respect" for those whom he calls by an offensive name, and of whom he says, "If Mr. Muse had sought our society, he would now hold a higher position in this community than he holds." As it is, he troubles nobody, and so far as I can learn, is not likely so to do." No trouble, I suppose, nor likely to be any! "Fair fame" labors here. If all the letters Mr. Crane has written and elicited on this subject, were put together, they no doubt would make a good sized volume. Yet no trouble, nor likely to be any! I am not at all concerned, that Mr. C. charges me, in return, with falsehood. I have no choice, whether he says I tell the truth, or falsehood. He receives this last notice from me, from the importance given him by his church. If he had stood alone, he might have given full scope to his "Poor Editorial Effusions," without attention by me. I ask not the good opinion or favor of any man, who can be influenced against me by Rev. W. Carey Crane, Junior Editor of the "Baptist," pastor of the Baptist church in Columbus, Miss., though every church in the land comes to the rescue of his "Fair fame." W. H. MUSE.

REMARK EDITORIAL.—The above would have appeared in the Sept. No., had not two prominent brethren in Columbus assured me that its publication so late as Sept., "*could be of no service.*" T. F.

IMMATERIALITY AND IMMORTALITY.

Many persons, in order to prove the separate existence of the soul, make use of an argument founded on what they call its immaterial nature. I have no disposition to enter the lists of controvertists upon this abstruse subject. I entertain no doubts whatever of the absurdity of the positions of the materialists, and have but little confidence in the piety of a man who believes himself to be nothing more than a superior animal. Still, to sustain a correct position, their opponents, in my opinion, make use of an inconclusive, if not a false argument, and thus endanger the truth, when they argue the necessary "immortality of the soul" from its immaterial nature. This argument has been long since abandoned by the most learned and reflecting who have discussed the subject, and who nevertheless entertain no doubts that the soul or spirit of man lives on after the blow of death. The argument is met and overthrown by a simple position, viz: What God has made, he can destroy; which is alike the dictate of reason and revelation. If the soul be immaterial, and consequently indestructable, then even the power that made it cannot destroy it, i. e. God has divested himself of the power of destroying it. I think the question of the existence of the spirit of man without his present organization, or after death, depends not upon an argument that would make man a part of the Deity himself; and I am always sorry when I hear it used. The argument was borrowed from Plato, and never was very much relied upon by those who have sought to demonstrate the scriptural doctrine of the existence of spirit.

Neither the phrase immortal or mortal soul is to be found in our Bibles. If we seek a pure speech, we should use neither. "God only hath immortality,"

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is an inspired declaration. He is immortal in a sense in which no other being in heaven or earth can be. He never knew a beginning; he will never know an end. We and all creatures have had a beginning; we may never have an end; and we are assured we will never die, if we obey him who holds the keys of death and Hades. I think this is a true statement of the subject, and whilst I have no fellowship for the dogmas of no-soulism, nor for the principal men now propagating them in our midst; though I believe them to be self-refuting and absurd, yet I believe this not from any argument drawn from the so called immaterial, or necessarily immortal nature of the soul. "If a man die, shall he live again?" is the question that embraces the whole subject in my mind. I do not mean, nor did Job, that he should live after death. We who believe shall enjoy an *athanasian*, an immortality, a life without end, not because God cannot destroy the soul of man, but because he will not destroy those who believe. No power short of that of God can destroy, not even death, nor him who once had the power of it.

The above is presented as a solution of the difficulties of our Querist F...., who will, we hope, regard them as satisfactory. J. B. F.

Baltimore, Md., 9th Sept., 1345.

MINISTERIAL COURTESY;

A short Discourse addressed to Bishops and Evangelists.

BRETHREN:—You will find the words of my text in the last clause of the eighth verse of the third chapter of the first epistle general of Peter: "*Be courteous.*

BE COURTEOUS.

The great design of Christianity is the perfection of human character, in order to obtain eternal life. Not only does it aim to improve a few leading moral and intellectual powers, but the whole man.

In dedicating himself to the Lord, the Christian does not merely lend a few faculties for occasional use to worship God, but his entire constitution—body, soul and spirit. It becomes him, therefore, to cultivate every function of his mind, so that his own best moral interests shall be guarded, his fellow men enlightened, and God glorified.

Without making any further preliminary remarks, I call your earnest attention to the words of my text—*Be courteous.* The exhortation is addressed to all the brethren, and we might consider the subject of Christian courtesy in its whole extent; but I only propose presenting so much of it as pertains to the public teachers and preachers of the Gospel in their intercourse with one another.

To give some order to my discourse, I will first give a definition of the term *Courteous*; secondly, speak of the importance of courtesy, and its cultivation; and thirdly, of its neglect, and the consequences.

I. *Definition.* To be courteous is to be polite—to exhibit that civiliity, good breeding, elegance of manners, which commonly obtains among enlightened and refined people. It is altogether unnecessary to dwell upon this point. I shall therefore proceed to a more important matter, and consider

II. The importance of courtesy, and its cultivation. Much depends upon a preacher's manner, both in and out of the pulpit. It is not my purpose, however, to speak of this branch of my subject. Here is the truth I would impress

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upon your minds—*It is the duty of Bishops and Evangelists to extend to one another that courtesy which the genius of christianity and the genius of common sense dictates.* This is important from several considerations. It engenders and sustains a delightful condition of the finer emotions, fits one for the pleasant and profitable discharge of duty—and makes a most happy impression upon all the brethren and upon the world, fitting both for the reception of the word.

The public teacher of the Christian religion should therefore cultivate this grace—always treating his fellow laborers with affectionate politeness. Brethren, *be courteous.*

III. I come, in the third and last place, to speak of the neglect of courtesy, and of the consequences of this neglect. Under this head I remark, first, that Bishops are sometimes uncourteous to Evangelists—secondly, Evangelists are sometimes uncourteous to one another.

First. Bishops are sometimes uncourteous to Evangelists.

Allow me here to lay down a few plain principles which, I think, may be assumed without debate.

1. It is the duty of a Bishop to wait upon an Evangelist, in a house of worship, and to show him all those little attentions due to him as a stranger or travelling preacher. The same treatment is due from local to travelling preachers, be they ordained officers or not.

2. It is the duty of an Evangelist to await these attentions, and not push himself forward as if he were the only person present capable of conducting religious services.

3. It is the duty of Evangelists, when assembled together for the purpose of conducting a meeting, to regard one another with the utmost civility. If one among the number is selected to superintend affairs, it devolves upon him to exhibit such courteous attentions as will ensure peace and harmony.

THE BIBLE ANSWER TO THE ALL-IMPORTANT QUESTION, "ON WHAT GROUND DO YOU HOPE."

DEAR BRO. FANNING:—You will, no doubt, be surprised to receive a communication from me.

A few days ago, an amiable and intelligent lady (of the Presbyterian denomination) and myself talked about religion, when she asked me the most important question, "On what ground do you hope?" said she. I answered her by showing her the Bible, which says, Ephesians iv, 4, 5, 6: ☞"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, and through all and in all."☜ It is the first question and answer ever demanded from me by any person in my life.

Could not all the churches of the different denominations who read the short but striking dialogue between the lady and myself, see the propriety of giving up all their sectarian prejudices, human creeds and sectarian names, &c., and unite on the word of God as their only rule of faith and practice, of love and peace? That would be a returning to the ancient faith once delivered to the saints, or the Bible fellowship, or Christian Union and Hope.

In patience of hope in our Lord Jesus Christ,

I am your unworthy brother in Christ,

PHILIP H. NEILSON, "*Deaf and Dumb.*"

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MANNERS FROM HOME.

TEXT—1 Tim. v, 20.

"*Verb. sap. sat. est.*"

I once heard one of our sensible preachers* tell his audience that the word of truth rightly divided, contained a chapter of Law, one of Prophecy, of History, of Psalms,—of Gospel, of Conversions, of Manners, of Revelations. Said the speaker, "of all books, this of manners is most needed in this age." This is a true witness. O how we all need to study this book—to show our proficiency in our courtesy, gentleness and affability! Disciples need more accomplishments than they have yet attained. When I see young disciples, new born, a year or two years old, attacking venerable and pious men of grey hairs and bearded chins on some controversial subject—when I see pert young men, or indiscreet middle-aged men, or even elders of our people, going into sectarian meetings, and while their worship, songs, prayers or sermons are going on, laughing, looking wise, twisting, hunching, grunting, taking notes, hanging the head—or after meeting, going to the clergy and expounding texts to them—questioning, quibbling, striving—when I see this, as I often have, and more, I am pained, shocked, disgusted, and blush for our immodesty, impoliteness, unchristian conduct and manners. Bro. Fanning, shall we wink at these aberrations from Christian decency, urbanity and decorum?

These outrages are becoming notorious, proverbial, and are being associated with our very reputation in a civilized community. The cause bleeds, and shall one speak, or be silent. W. S. SPEER.

August, 1845.

There is much truth in these charges, I fear. My old school master taught me to pay the greatest deference to all persons in worship, whether the worship were true or false, and no gentleman will treat lightly those who are seriously engaged in devotion. T. F.

*In Spring Hill, Maury Co., T., sometime Sept., 1844.

SULPHUR SPRING, NEAR MOULTON, ALA.

BRO. FANNING:—Will you give us an answer to a few simple questions?

1st. Did Paul, when writing to Timothy, mean, that "a bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, not covetous, one that ruleth well his own house," etc.; or did he mean that the best they had would answer?

2d. Was Paul in earnest, when he gave the command, "Forsake not the assembling of yourselves together." And can we who meet only semi-monthly, claim to be following the advice of the Apostles?

3d. Should a young preacher be filled with dogmatism, and exclaim in his own behalf, *ecce homo*, and preach alone for *auri sacra fames*?

4th. In short, ought not Christians to obey the scriptures, and fight if they wish to wear the crown.

Yours in hope, T. J. PICKENS.

The Apostles always mean what they say, and it is insulting to the Lord, to presume any thing short of the positive authority of the scriptures "will do."

T. F.

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"CHRISTIAN BIBLE SOCIETY."

The readers of the Review have not forgotten perhaps, that the beloved brethren in Cincinnati have been making strenuous efforts to establish a Bible Society amongst us. Some months since, I published the proceedings of the society, with an able circular, and I have waited patiently to see prospects. I am satisfied the barriers in the way are very strong, but I hope not insurmountable. First, many of the disciples of Ky. Va. and C. prefer giving aid to the Baptist Bible Society. Some of our worthy Editors advocate this measure. I object to it, for at least two good reasons: 1st, The Baptist Bible Society, I am fully satisfied, after careful examination, is a strictly *party* establishment, intended alone to strengthen the hands of a people not generally favorable to the pure teaching of the scriptures. When I give my countenance or money to afford strength to Rome or Protestantism, I so far oppose Christ. This may be thought severe, but it is true, as God is true.

2dly. Some have been unfavorable on the ground of suspicion, that inasmuch as the Christian Bible Society originated in a free State, it must *ergo* be tinctured with Abolitionism. I regret exceedingly that the brethren of the north or south should be suspicious of each other. True, many at the north look upon slavery as a great evil; but as to the abstract question of good or evil, ninety-nine hundredths of the disciples of the south will have no controversy. If it be a destructive sin, it is our misfortune in the south,—we could not prevent the state of affairs, and now we must make the best of the subject we can. We hope in God, however, a way will ere long be opened to settle this question of states and nations. A freedom from its evils is most ardently desired at the south, and by the philanthropic world.

The christians of the north know not our condition, and therefore some reckless spirits may, in their zeal, which so far outstrips their knowledge, do us much injury, by misdirected efforts.

But on this question there need be no fearful apprehensions. I have the pleasure of knowing most of the brethren who have been most active, and being intimately acquainted with their sentiments, I can assure the disciples of the south, that those of the north are generally neither *northern* or *southern* men, but prudent christians, who have the cause of God more at heart than the abstract question of slavery. By a letter just received from the President of the society, Bro. D. S. Burnet, I have every evidence that could be desired to prove, both the moderation of those forward in this matter, and their entire disinclination to make a hobby of any abstract question. Although the society has not yet had the countenance of the brethren generally, it is devoutly to be hoped, it will live down the prejudices against it, and that the brethren universally will unite to give the Bible in a cheap form to the world. Not only so but it is to be hoped the time is not far distant, when a pure translation of the sacred scriptures will be given to the world. T. F.

LIFE OF B. W. STONE.

Bro. John Rogers, of Carlisle, Ky., is preparing the life of the beloved servant whose name is recorded above, and requests all persons who have his letters, which would likely be servicable to the work, to forward them to him. Copies might be retained. Bro. Stone's life is an important link in the history of the times, and doubtless the brethren will render Bro. Rogers the wanted aid. Ed.

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SULPHUR SPRING, NEAR MOULTON, ALA.

REFLECTIONS ON AUTUMN.

Autumn has come again! Once more is added to the list of years that have passed over us, and as the ripe fruit and falling leaf turns pale, we too must cease our mortal career. What a thought! the stream runs on, but we cease to be! the moonlight falls on the hill-side, but in the course of time it will fall on our graves! The leaf will be reddened, and the fruit will be ripened,—but man lives not again on earth! He leaves only a perishing monument of good or evil in the memory of surviving friends, a trace in the sand which the returning tide of time will soon obliterate. The insect on which we tread, the fabled God of olden times, the wish as yet unwished; are not more frail, feeble and unlasting than man is, and must be! Like the meteor he lights the sky for a moment, passes in darkness and is forgotten! There is melancholy in contemplating the sear and yellow leaf. The autumnal season is one dear to memory, the saddest of the year, and at the same time the sweetest.

The estimation in which a thing is held is, in some measure, determined by its quantity. When the desolation of winter is in the advance, and shudder and turn with fondness to look upon the melancholy scene still before us; supprised with the fleetness of time, and determined to enjoy what remains. We see things die around us, and remember departed friends.

Then the eye naturally looks back to the vales and mountains of existence, over which we have fondly sported in youth. We have ever found it to be the case, that the autumn call up our rememberance of those who have long since departed; the playmates of our youth, the first kindling of the parlor fire—the gathering around the newly heated hearth,—the innocent smile and the hearty laugh—these circumstances alone call up the recollections of the past, and turn the tide of thought from anticipation to memory.

Yours in love, S. J. DICKENS.

FRANKLIN COLLEGE, AUGUST 14TH, 1845.

SUCCESS OF TRUTH.

TO THE SAINTS SCATTERED ABROAD,—*Greeting.*

BELOVED BRETHREN:—My fellow Evangelist, Bro. J. J. Trott, visited the disciples at Alexandria, June 26, and after preaching one made a good confession. Next we visited Woodberry, where 160 were added. Bros. Hall, Curlee, Callahan aided part of the time. This congregation promises well,—it has the occasional teaching of Bro. Trott. Some 20 of the Methodist confessed the Lord's authority. Three were added from the Baptist, and one from the Presbyterians. Three were added at Union School house Rutherford county. On the 3d Lord's day in July, I met Bros. J. D. Ferguson and C. Day, in Todd Co. Ky., there were 7 additions, and three of them from the Baptist.

At a meeting in Williamson Co. Tenn., embracing the 4th Lord's day, at which there ten added. The 5th Lord's day we spent at Leepers' Fork meeting house, where, owing to the bad condition of the church, there was but one addition. There were 18 confessions at a meeting in Marshall Co., and I left Bro. Trott in the midst of rich harvest. In all, there have been 207 additions in the bounds of our labors within a few weeks. S. E. JONES.

Bros. Jones and Trott are able and faithful advocates of the truth. They indeed, are doing more for the good cause than all the men in Tennessee. But

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strange to say, the churches do not furnish the means to these brethren to educate their children, and I doubt whether they get travelling expenses. To the praise of the brethren in Nashville be it spoken, that they do more to send the Gospel to the needy than all the churches in the State, and yet if they would appropriate the means spent for fine furniture and fine clothes to the Lord, they might have a dozen able Evangelists in the field. Go on Bros. Trott and Jones, the Lord will open the hearts of the brethren to supply your wants.

T. F.

A FEARFUL CONSIDERATION—A WHOLE CONGREGATION UNDER CONDEMNATION.

To the Editors of the Review:

BRETHREN:—I wish to present one matter, through your periodical, for the serious consideration of all who love our Lord Jesus Christ. It is this:

The scriptures plainly teach, that every church who neglects to attend to disorderly members, is herself living in disobedience to God, and is liable to everlasting condemnation. Will any one doubt this? Let him turn first to 2 Thess. iii, 16—"Now we *command* you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," &c. Here is a plain command delivered by an apostle, by the authority of the Lord Jesus. An observance of this commandment is binding upon the Church of God in all ages. If she does not observe it, or rather, if a single congregation refuses or neglects to attend to this injunction, that congregation, according to every principle of divine justice, is living in sin, and cannot worship God acceptably.

We might sustain this position by an extended argument, but reference will be made only to Rev. ii, 12-16. What says the Spirit here to the church in Pergamos? Although she had kept the faith, yet she retained in her bosom "them that held the doctrine of Balaam," and "them that held the doctrine of the Nicholatians." For this reason, the Spirit told her to repent, or he would come and fight against them with the sword of his mouth.

Brethren, are there any disorderly members in the congregations of our Lord Jesus Christ? Attend to them, I beseech you. The cause of God rests upon you, so long as you neglect them.

WM. P. BARBEE.

Franklin, Tenn., Aug. 7th, '45.

AN APOLOGY.

Some weeks since, I received from Bro. T. A. Cantrill, of Randolph county, Ala., a report of the cause in that section of country, accompanied with an elaborate correspondence between the disciples and a sect of Baptists, on the subject of union, all of which I determined to publish, but want of space has prevented from month to month, till it now seems impracticable. This I much regret, for it would be interesting to the readers of the Review to know the beloved brethren in Ala. and Ga. are working ardently in the vineyard of the Lord; and to read Bro. Cantrell's reply to the Baptist on Heresy. It is an able document, and if in my power, at a future period, I will spread it before the public. Will the brethren who write for the Review remember, that short reports are most suitable.

T. F.

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QUERIES.

A brother writes, "give the proper idea of the word *them* in 1 Tim. 4, 16; "Take heed to thyself, and to the doctrine continued in them" &c. There are two duties enjoined upon Timothy, which stand as antecedents. 1st. The taking heed to himself, and the 2d. Taking heed to the doctrine. This may be considered rather liberal, but it is sufficiently critical for all practical purposes. and moreover, the Apostle could have had no other idea.

2d. "Do men experience punishment or happiness from death to the resurrection?"

I think so. My *opinion* is, that the rich man and Lazarus represent the state of the dead from death to the resurrection. "*The dead* rest *from their labors*," and I conceive this very great happiness.

3d. "Will the Millennium be a spiritual or personal reign of the Messiah?"

Will some one better acquainted with the subject than myself, answer. My *impression* is that the Lord will reign personally with the saints, in the very country that gave him birth; but at present I am not disposed to debate the point. If ever I get positive knowledge on this subject, I will communicate it.

T. F.

CHRISTIANS MARRYING WITH THE WORLD.

A brother writes, "Would a Christian sister be acting consistent with the christian religion to marry an Atheist, Infidel or Deist?" While a few infidel and sectarian husbands are sanctified by christian wives, the law of our Master and the organization of his church, seem to require the marriage of christian women "only in the Lord."

Amongst all my acquaintances I cannot call to mind a single christian woman who was happy after marrying an infidel or sectarian husband, but I have at least a score in my eye, who have been induced to neglect and abuse the cause of Christ, on account of sceptical and partisan husbands. *Wealth* and *amors* may lead christians to be "unequally yoked" with the above described classes, but it is too great a risk for any one whose heart is placed upon God. Poverty and affliction, in the enjoyment of christian privileges, may be borne gladly; but wealth and ease without full liberty to serve God, constitute hell. While evil communications corrupt good manners, we need christian wives and husbands to enable each to fill out his or her proper relations in life; and my judgment is, any man or woman is a thousand times better off alone in the world, than when *tied* to a servant of man's destroyer; and I would almost as soon have the devil himself for a companion as to be compelled to live with a woman who had no heart to adore the Father of the universe. May the Lord save me from irreverent persons. Beware, O ye people of my God, how you league your fate with the children of the wicked one.

T. F.

BRETHREN COMING SOUTH.

Brethren J. T. Johnson, William Morton, and G. W. Elly, have agreed to visit Madison, Limestone counties, &c., of North Alabama, in the month of September next, and expect to pass through Nashville. We hope the brethren here will give them a cordial reception, as they are going to the aid of our friends in Triana, Sommerville, Moorsville, &c., and spend several weeks about Huntsville. Will the brethren give them their aid and friendly support.

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For the Christian Review.

RESPONSE.

From the church at Rock Spring, Rutherford county, Tenn., in reply to brother Barnes and others, who made an appointment for a co-operation or investigation meeting, including the 3d Lord's day in October, 1845.

This church cordially approves of the meeting, and hopes the intention specified in the announcement will be carried out. Christians generally, are earnestly invited to attend in full armor.

By order of the Church. BEVERLY NELSON, *Deacon.*

P. S. As the brethren have proposed their important questions for discussion, I will take the liberty of propounding two more.

1st. By what authority do christians hold co-operation meetings?

2d. Does Christ require less of his disciples than was required of the Jews under the law, or of the subjects of the patriarchal age? B. NELSON.

CHRISTIAN STATISTICS OF TENNESSEE.

It should be a source of joy to the disciples, that our very highly esteemed Bro., Albert G. Branham, of Sumner, has gained his consent to visit the churches of Tennessee, for the purpose of learning their spiritual condition, and collecting statistics. Bro. Branham is eminently qualified for this important mission. He is perhaps better versed in the scriptures than any man of his age in the State,—is devoted to the cause, and above all, is able and faithful to teach the truth. He has better conceptions of the christian character than most men of greater age and much more experience. His teaching to the different congregations, and reports, will be invaluable. The cause is always safe in the hands of a man of his unobtrusive manner and deep piety. Brethren, give your countenance to this holy mission. T. FANNING.

CHRISTIAN STATISTICS OF KENTUCKY.

Bro. S. M. Scott has been engaged the past year in visiting the churches of Ky., and he reports 33,830 members; No. of churches 380; No. of preachers 195; No. of additions within the year preceding, 3,884—churches which meet every Lord's day, 163; churches that meet semi-monthly, 68; churches which meet monthly, 92, and 51 not reported as to this item. Of these churches, 136 have been organized within the last four years.

BACON COLLEGE.

From a correspondent at Harrodsburg, we learn, that our much esteemed Bro. Shannon, who was expected to leave the college at that place, has consented to remain five years longer. At this intelligence we are much gratified, and we trust Bacon College will soon be on a firm basis, and will occupy a high stand amongst her sisters. The disciples are not yet sufficiently alive to this subject. T. F.

EXAMINATION OF FRANKLIN COLLEGE.

The annual examination of Franklin College will commence on Monday, the 12th, and close on Wednesday, the 15th, of October. Parents, guardians, and others interested in the education of youth, are respectively invited to attend. The annual address will be delivered on the 15th, by Hon. Edmund Dillehunty.

B. EMBRY, *Secretary.*

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For the Christian Review.

OBITUARY.

Departed this life, on Lord's day, the 13th of September, '45, HENRY KIRKPATRICK, in the 56th year of his age. In recording this event, we are called upon to mourn the loss of a most estimable brother—one whose godly walk and conversation had long distinguished him from those who are living without God and without hope in the world. Some 16 years since, he united with the christian church, having, for a number of years previous, been a member of one of the Baptist denomination. The writer of this notice had enjoyed the pleasure of a personal acquaintance with the deceased since January last, during which time he was confined to his room and bed. I can truly say, that I have never witnessed more patient resignation and christian fortitude. Afflicted with an insidious disease, (pulmonary consumption,) which, but a short time ago, bore two lovely daughters to the grave, he appeared, upon every interim, more than willing to depart, and leave all earthly friends behind. But his desire was not a selfish one. He not only laboured for eternal life himself, but was exceedingly anxious for the salvation of his brethren, and of the world. He discovered with painful emotions the cold indifference of many who had named the name of Christ, and did not forbear exhorting them to a more consistent course of conduct. The love of God, the death and sufferings of Christ, the resurrection of the dead, and a glorious immortality, were themes upon which he delighted to dwell, and whenever the brethren assembled at his house on the Lord's day, to break bread with him, he seemed entirely removed from the things of earth—to be elevated in soul to the abode of the redeemed, eager for the time of his departure. A short time before his decease, he addressed a letter to the congregation in Franklin, in which he earnestly exhorted them to a more active exercise of their Christian talents. "In view, therefore," says he in the close of this letter, "of the just retribution at the bar of God, I exhort you to be diligent in every good word and work. Do not sleep, but watch the sober. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Be assured, that they that *conquer*, and they alone shall wear the crown." Such was our beloved brother in life and death, and such should all be who love our Lord Jesus Christ in sincerity and truth.

Franklin, Tenn., Sept. 20th, 1845. W. J. B.

For the Christian Review.

Departed this life at her Father's, Bro. Stephen Wilson, in Sumner county, Tennessee, Lord's day morning 25th instant at a 11 o'clock, Sister MARY WILSON, after a painful illness of 25 days. She was a pious member of the Christian Church, her confidence in Jesus did not forsake her in the hour of trial, while her body was racked with pain; her soul rejoiced in the Lord. The writer of this was frequently present during her sickness, she bore it with fortitude and resignation; at times her heart overflowed with love to her Savior. On Friday evening before her departure, whilst her friends were around her bed, she repeated Hallelujah several times, but not sufficiently distinct to be understood by her beloved Father: he enquired what she said; the reply was, I am praising my Savior, I do love my Savior, I do love my Savior; manifesting to all present that she felt a joy unspeakable and full of glory, a happiness that the world cannot give nor take away. She has gone to reap the reward of the

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faithful, leaving behind to mourn her loss (not as those without hope,) a beloved Father and Mother, Sisters and Brothers, and many relatives and friends endeared by the strongest ties. W. A. B.

Gallatin, August 30, 1845.

ELK RIDGE, GILES COUNTY, TENN., AUG. 28TH, 1845.

BRO. FANNING:—Since the date of my last communication, we have held two protracted meetings—one at Cane Creek, Marshall county, which continued four days—14 additions. Brethren Hopwood, Griffin and myself spoke the word of the Lord to the people.

Our next meeting, which included the 4th Lord's day in this month, and which has just closed, was held at Robinson's Fork meeting house, in this county. The meeting continued 5 days, and of the number who heard the word, 10 "believed and were baptized." Brethren Hopwood, Barrett and myself attended. Glory and honor to God and to the Lamb for the joyful news of salvation.

Mighty Savior,

"Ride on, till the compass of thy great dominion
The globe shall encircle, from pole unto pole;
And mankind, cemented with friendship and union,
Obey thee with heart and with soul."

The grace of God be with all the saints. B. W. WHITE.

PROGRESS OF THE GOSPEL.

NASHVILLE, October 6, 1845.

BRO. FANNING:—Brother *Morton* and myself are this far on our way to North Alabama in order to spend several weeks with the small band of brethren in and about Triana, on the Tennessee river. On our way to this place we paid a passing visit to the church at Bethel in Warren county; spent two days and immersed 7: the day after one was immersed at Bethany, Logan county, Ky. At Hopkinsville we spent several days and immersed 10, and two others at other points, making 20 in all. We have had a very pleasant and happy interview with the church in this city for several days and nights, but no additions, and we are compelled to leave just as the interest is increasing. May the Lord bless the brethren and prosper our journey.

Yours truly, G. W. ELLY.

NOTICES.—1. Brother Jacob Creath, jr., of St. Louis, has sent us a neat pamphlet of more than 40 pages, containing a series of essays on "Marriage and Divorce," and from hasty examination, we are disposed to let our readers have some of the benefits of his views, so soon as we can find space. Bro. C. has a strong head, and his views are generally very good, and very rarely, if ever fail to improve the christian reader. 2d. "A CRITICAL ESSAY ON AC. 2, 38, *By J. T. Renneau, of Clinton Co. Ky.*

This is the title of a pamphlet of 16 pages which we have received, and which we would be glad to commend to all the religious "denominations of the country."

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CHRISTIAN REVIEW.

VOL. II. NASHVILLE, NOVEMBER, 1845. NO. XI.

MALADIES OF THE TONGUE;

A Discourse by William J. Barbee, of Franklin, Tennessee.

TEXT. And the tongue is a fire,—a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the whole course of nature, and it is set on fire of hell.—*James* iii, 6.

The commission of sin is the perverted use of the faculties with which God has endowed the human race. In the complex organization of his body, the wonderful faculties of his mind, and the extensive relations he sustains to the whole universe, man possesses an immensity of moral and physical power. This power may be used so as to redound to the honor and glory of God and of his kingdom; or it may be abused so as to contribute to the interest of the kingdom of Satan.

The mind of man is at once a magazine and an engine. It is constantly accumulating and constantly sending forth. Every faculty has some office to fill —some duty to discharge. If there be harmony in the movements of the whole, good will result. If not, then derangement must occur, and evil inevitably follow.

Among the faculties of which we are speaking, that of *speech* holds a prominent place. It is a gift which distinguishes man from the inferior intelligencies. Its exhibitions are truly wonderful. They demonstrate the high position of the human race, in the "vast chain of being which from God began"—and afford abundant proof of the power, wisdom and goodness of him "in whom we live and move and have our being." By the proper use of this faculty the Christian blesses God and exalts his own character. By its abuse, he curses his fellow man, degrades himself, and brings reproach upon the cause of his divine Master.

Let us then, brethren, consider the evils or maladies of the tongue*—their *origin*, their *nature*, their *danger* and their *remedies*. I will begin by remarking that the *tongue* is a good index of the man. The inspired writers, as well as the great Teacher himself, have virtually declared respecting the characters of men, *By their tongues shall ye know them.* "The tongue of the wise (says Solomon, Prov. xv, 2) useth knowledge aright; but the mouth of fools poureth out foolishness." Again he says, (Prov. xii, 18,) "There is that speaketh like the piercings of a sword; bnt the tongue of the wise is health." The prophet Jeremiah, in mourning over the apostacy of Israel, says of them, (Jer. ix, 3, 5, 8,) "they bend their tongues like their bow for lies"—"they have taught their tongue to speak lies"—"their tongue is an arrow shot out; it speaketh deceit." In harmony with these expressions is the language of the Apostle from whom I have taken my text, ch. i, 26: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

*It is scarcely necssary to remark that the *tongue* is used in this chapter, as well as in several portions of the Bible, by the figure of metonymy, for the *speech*.

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In the consideration of this subject, I shall present, *in order*, the principal evils of the tongue,—consider them separately—allude to the remote cause of the whole, and point out, from the word of God, the remedies we should use for their prevention and cure. The evils may be arranged under the eight following heads: 1, *Loquacity;* 2, *Foolish Talk and Jesting;* 3, *Disclosure of Secrets;* 4, *Gossip;* 5, *Flattery;* 6, *Unscriptural Complaint;* 7, *Abuse of religious opponents, and of enemies;* 8, *Slander.*

1. *Loquacity.* The first evil I have put on the list is *loquacity.* This is plainly exhibited by a perpetual use of the muscles of the little member. In other words, it is *talkativeness*—a disease which has prevailed as an epidemic ever since mother Eve opened her mouth. I remark concerning this evil, 1st, that it exhibits impolitenes as well as an intolerable self-esteem: 2d, that it destroys any moral power which the individual may possess, and exposes him to the pity and contempt of his fellow men; 3d, that it is apt to make mischief and to involve one in perpetual trouble. It is a complex disorder, made up of ignorance, impudence and self-esteem. Will you hear the word of the wise man of Israel? "In the multitude of words, there wanteth not sin: but he that refraineth his lips is wise." Prov. x, 19. "A fool's voice is known by the multitude of words.", Eccles. v, 3.

A decent respect to the feelings of all with whom we may hold social intercourse, forbids excessive talking. Courteousness dictates that our words be few; but above all, the sacred oracles direct that every man (in Christ) be slow to speak." It is impossible for the loquacious tongue always to use the words of truth and soberness, and every one addicted to this vice renders himself the just object of sport and ridicule. For this reason the Christian impairs the integrity of his character. He may possess an unusual share of intellectual capacity; he may understand the will of God even more perfectly than his less talkative brethren; he may be enabled to present the truth as it is in Christ Jesus to a world lying in sin and wickedness; he may be competent to teach his brethren their duty; but alas! his efforts will prove unavailing, because of this blemish in his own character. Sinners will reject his council because he talks too much; and saints will not receive his instruction because his words are not few and well spoken. Thus does he destroy his moral influence, and become a useless member of the body of Christ. I might enlarge upon this evil, but I will pass on to the consideration,

2. *Of Foolish Talk and Jesting.* As a distinct text on this head, I present for your reflection, Paul's language to the Ephesians, v. 3, 4. "But fornication and all uncleanness or covetousness, let it not be once named among you as becometh saints; neither filthiness, nor *foolish talking*, nor *jesting*, which are not convenient; but rather giving of thanks."

Brethren, how many of us are guided by this injunction? Are we never engaged in the light, idle, frivolous conversations of the day? Do we never stop at a convenient spot and enter into the merits of a vulgar tale, or lend our aid in giving zest to a joke for the purpose of "killing time" or raising our spirits? Look at yonder group of idlers. They are assembled at the corner of the street. They have just taken their 10 o'clock potation. Each one has a cigar in his mouth. They are discoursing upon the comparative merits of opposing candidates for the State Legislature. One tells an anecdote of Major A, and another of his opponent, Captain B, while a third gives an entertainining description of a political meeting, a fishing party, a dog fight, or a horse race. When all

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other material is exhausted, they commence their jokes; and each one in turn become the object of sport and laughter, until the ringing of the bells calls them to the dinner table. My picture is not complete. In the midst of that merry group stands one who has named the name of Christ, and solemnly vowed to abstain from all appearance of evil. *He* lends a listening ear and a talking tongue. He tells as fine an anecdote as any one around him. He shudders not when his Maker's name is blasphemed! And, when the silly jest is made, he is ready with open mouth, and quivering tongue, and heaving chest, to raise the laugh. Now he starts. He is disturbed. Conscience speaks. She quotes from Paul, "Let your speech be alway with grace, seasoned with salt." He determines to leave. He is about to start—he moves apace. "Stay," says one, "I have a good one I must tell; just stay a moment." Again he composes himself—the jest is told, but he does not leave; no, it reminds him of another; he cannot forbear the pleasure of telling it. God's law is again violated, and again conscience speaks. She presents the language of the same Apostle, "Let no corrupt communication proceed out of your mouth." But *conscience* has been stifled once, and it is an easier matter to do it a second time. He remains to hear the narration of a curious and amusing circumstance of which some one is reminded by the story just told. It is full of vulgarity, and interspersed with an abundance of oaths. During the detail of certain irreverent items, conscience makes another effort. He listens to her voice once more. "Paul says, Walk in wisdom to them who are without; and a greater than Paul, Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." At this juncture some one passes along, touches him on the shoulder, and says to him in an under tone, "I will pay you that money I have been owing for some time, if you will step with me to my office." With all possible agility he leaps from his chair, leaves the narrator in the middle of his story, and pays his respects to the mammon of unrighteousness. As he moves away in haste, some one observes, "John's religion don't trouble him much."

I will here leave this scene, and present you another. It is the Lord's day. The morning sun shines with smiling face on the opening flowers and green foliage of Spring. The birds are singing sweetly, and one is almost disposed to think they are lifting their voices in songs of praise to their great Creator. At the house of Brother Trueman may be found Pietas and Vanitas, two Evangelists who are holding a protracted meeting in the neighborhood. On the day previous they both preached; Pietas, a plain practical sermon on Christian duty; Vanitas, a flowery discourse on no particular subject. They are now making some arrangements for the work of the day, when they are suddenly interrupted by a servant who announces breakfast. In a few minutes they are all assembled in the breakfast room. Besides the family of Bro. T., several young brethren and sisters are present from a distance. Thanks are offered to the Father of mercies for his expression of goodness, and whilst the guests are being served, Bro. Pietas opens a conversation with the head of the family on some one of the many duties of the disciples of Christ. Bro. Vanitas, not feeling particularly interested, addresses himself to one of the young sisters on the prospect of a large meeting—talks fluently of the fashions of the day—familiarly about the last novel, and humourously about many of the prevailing manners and customs of the day.

The breakfast is finished, and all retire to an adjoining room and engage in

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worship. After worship, our young Evangelist resumes his conversation. Light literature is his theme for a few moments. He quotes Byron, and Moore, and Burns, then descants upon the merits of Nicholas Nickelby and Oliver Twist; enquires if any one of the sisters has ever read the *Mysteries of Paris;* speaks reproachfully of all who condemn novel reading; offers one or two arguments in its favor, and closes by telling two or three lengthy anecdotes which elicit bursts of laughter from all except our sedate brother, who is sitting in a remote corner of the room, earnestly engaged in studying the sacred oracles.

The hour for the forenoon services arrives. Bro. Vanitas preaches. He makes quite a splendid effort. He discourses upon the introduction of the Gospel to the Gentiles. His argument is logical, his illustrations appropriate, his exhortation touching. An invitation is given to the world to obey the gospel, and *some* of the brethren are astonished that no one comes forward. Bro. *Pietas* follows with a short exhortation, after which one individual presents himself and makes confession.

In the afternoon Bro. Pietas discourses upon the Love of God in Redemption His sermon is not so logical as the discourse of the morning; but in a plain and impressive manner he describes the condescending love of God, and entreats the sinner to be reconciled to him. Upon the close of his remarks, five individuals confess the Savior. The meeting is adjourned to the next day. The Evangelists return to the house of the hospitable Elder; upon their arrival, find a large company. After the usual introductory ceremonies, our Evangelists are again seated; the one to converse of Christian responsibility—the other, on the beautiful faces he saw at meeting. I will not detain you with this sketch. The meeting is continued during the week. Some fifteen or twenty are added to the congregation, but in every instance it appeared that the confessions were taken immediately after the discourses of Bro. Pietas; and it was farther remarked by every intelligent man of the world, that if Bro. Pietas had been alone, forty additions might have been made as easy as fifteen.

Such is a sketch from life. I leave it with you, and make no comment. Not to grow tedious on this part of my subject, I must here, in conclusion, express my regret that many of our good brethren are in the habit of convening at some favorable points on the evening of Lord's day; and, instead of conversing upon the matters which have been presented for consideration in the discourses or lessons of the day, will pass off the time in "foolish talking and jesting, which are not convenient." Brethren, if any of us have been guilty of this evil, let us reform. We may do incalculable injury to the cause of Christ by its practice. Let us not suffer it to grow upon us, as it may become a part of our very constitution. Neither let us encourage it in others. Still farther, let us not go in the way of it. Shun it, I beseech you; for it is a contagious malady.

The next evil of which I am to speak is—

3. *The Disclosure of Secrets.* This is a most singular propensity. That an honest and intelligent being should be guilty of a breach of confidence in order to gratify a wicked desire—to deliver a burdened mind of that which costs so much pain and trouble, is a paradox in our moral constitution. The disclosure of any thing committed to us as confidential, is a sin against God, against society, and against oneself. It is a sin against God, because it cannot be committed without *lying.* It is a sin against society, because of the multiform evils

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which grow out of it. It is a sin against oneself, because of the loss of character which must necessarily follow.

The first point is self-evident, and needs no elucidation—so also the third. The second may require some demonstration. I observe, then, that this evil is as well calculated to disturb the peace both of civil and religious society, as any of the licensed immoralities of the day. A tells B something he has heard as a secret concerning the family of C; B communicates it to another friend as a secret, and this friend to another—and thus, that which was told in the closet never to be repeated, is soon published upon the housetops. And who can calculate the mischief that is made? How many hearts are made to bleed? How many ties of affection are severed? How many evil contentions arise? How many innocent ones suffer?

Closely allied to this is another evil, of which I shall briefly speak. I mean the report of small occurrences, and conversations within the domestic circle. Every family has its peculiar manners and customs and discipline. Every family too, has its privileges, privileges enjoyed by virtue of the family compact: and no one has a right to make such an exposure of these manners, customs and privileges, as will be calculated to present a single member of the family in an unpleasant attitude. Is this principle ever violated? Let neighborhood quarrels and law suits answer.

4. *Gossip* is the fourth evil in my class of maladies. There are, in almost every community, a number of men whose business it is to lounge about the stores, and groceries, and taverns; hear the news, idle rumors, and falsehoods of the day, and make report. Again, there are not a few women in every grade of society, who make it their daily avocation to take their sewing and go out on a tour of talking. And, if we might judge from what we learn by gossip itself, we would be led to suppose that a society of Gossips is an institution estalished in every village and town in the country—one which claimed a high antiquity, and one whose exertions in behalf of the downfall of society have been unremitting from time immemorial to the present moment. We would suppose also, (probably we have no right to such an opinion,) that among the members of this noted and venerable institution, were a few whose names are recorded elsewhere as disciples of Christ. Their tongues are employed on the Lord's day in "blessing God," and during the week in "cursing their fellow men." They sing the praises of God on the first day of the week—the praises of the Devil on the six remaining days. Do you ask me how? I answer, in giving currency to false reports, in accumulating a vast amount of trash in the shape of family and neighborhood jars, individual quarrels, and individual misfortunes; in believing every idle rumour they may hear, and relating every item of news that comes to their ears. Such individuals are of no use, so far as good morals or sound Christianity is concerned—and better would it be for the church, were she to withdraw her fellowship from every such member, provided they could not be brought to reformation by milder measures.

It is a fact worthy of notice, that the Apostle Paul gives this evil a special notice. Turn, if you please, to his second letter to the Thessalonians, chap. 3, v. 6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition ye received of us." v. 11: "For we hear that there are some which walk among you disorderly, working not at all, but are *busybodies*."

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Notice, the apostle commands the brethren at Thessalonica to withdraw from the disorderly. *Disorder* is a general term, embracing every species of transgression against God's *order*. Next, he defines the particular kind of disorder which obtained in the Church at Thessalonica. The disorderly persons had quit their work and become *busybodies*. Now, if I am not mistaken, a busybody is, as a general thing, one who, by the use of his tongue, meddles with matters which do not concern him. This is, at least, one way of being busy. So spoke Paul to Timothy, 5th ch. 1st let,, when giving certain directions concerning young widows. "And withal they learn to be idle, wandering about from house to house; and not only idle, but talkers also, and *busybodies, speaking things which they ought not.*" This language needs no comment. I therefore proceed to consider—

TO BE CONCLUDED NEXT NUMBER.

NOTES OF A TOUR.

The world has ever been devoted to novelties, and therefore, whatever I shall see that is new and interesting, in my rambles, I will take much pleasure in giving to the readers of the Review.

Friday, Oct. 17th, I left home for the purpose of visiting Cincinnati and the East. At 2½ A. M. the 18th, I left Nashville, in the stage, and passed Gallatin, Scottsville, Glasgow and Bardstown, to Louisville, in about 40 hours. In this metropolis of wealth and fashion, I spent a few hours in visiting my friends, and I was much pleased to meet with Bro. C. Kendrick. He has been employed by the church to evangelize in the city and surrounding country, and in addition to his former labors, he has engaged to conduct the Christian Journal. This is a good arrangement, and the brethren should sustain the paper. He will, doubtless, make it practical and useful.

On Monday morning, at 10 o'clock, the 20th, I left Louisville, on the good packet, "Ben Franklin," for the "Queen City," at whose port I found myself safely landed next morning at daylight. This is the most stirring, business, and enterprising city in the West. About two thousand houses have been built the present year.

I was much gratified to spend several days with the disciples of Cincinnati. From the best accounts, all five of the congregations are progressing in the truth and godly piety. Bro. D. S. Burnet still labors for the church on Sycamore street.

Dnriug my stay I had the liberty, for the first time, of attending a meeting of the self-styled "*Second Advent Church*," and if the readers of the Review could be interested in what is extremely ridiculous, they could not fail being pleased at a few of the incidents of the evening. As I approached the door, I said to a couple of gentlemen, as they entered, "Is this the Millerite temple?" One gravely replied, "*This is the Second Advent Church.*" Thought I to myself, this is a church not recognized in the Bible, and such an answer savors much more of impertinence, than deep piety. But I entered, and found about 75 persons on their knees, seeming to pray most fervently, that those of "the faith," (meaning themselves,) might be ready for the Lord, whose coming was anticipated in "a few hours." When the prayer ended, an aged man rose with closed eyes, and said he would not look at the people, for he spoke before God, and after uttering a few incoherent sentences, he gave us to understand, that in

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a few hours, the drama of terrestrial existence would terminate, and he appealed to the brethren to know if they were ready, and the response was in a loud amen. I am not disposed to speak lightly of these people; but, really, there were many of them who manifested considerable lightness of mind, notwithstanding the repeated declarations, that the world would be destroyed in a "few hours."

In the mean time, Mr. Jacobs, the chief teacher, arose, and pretended to argue from the Scripture, that the bridegroom was at the door, and the trumpet would sound very soon. He concluded his speech by reading a letter from "brother Cook," who testified, that he had been cured of "chills and fever" by prayer, and anointing with oil, and he argued strenuously, that divers diseases had recently been cured by the same means, and that miracles were a *sine qua non* of "the *faith*." Next, an old lady told a long story of a boy whose face had been cured of a severe burn, by hers and the boy's prayer. Several told of marvelous works that had been performed in answer to their prayers. One woman praised herself out of breath to her "sweet Jesus," and concluded by telling the Lord she did not know what to say. Poor woman, any one of common sense could have told her that before she began. There was, upon the whole, as great an amount of screaming, jumping, stamping, and downright nonsense and presumption, as I have ever seen exhibited at the camp-meetings of the wild west. Remember, reader, I am now in the "Queen City" of the west, and all this occurred a few squares from the comfortable little room in which I am writing.

So much, I have said in reference to these deluded people, to forewarn others of the dangers of hasty judgments, and letting feeling prevail over reason and revelation. I must not forget to say, the all-prevailing argument was, with most of the speakers, that the Lord had revealed his coming to them that very day by his spirit, and they then *felt* in their souls, that the world would end in a "few hours."

Oh, delusion! thy victims are legions!! This same *special feeling* revelation made most of these ignorant persons "second adventists," (in their sense,) and, indeed, it has made nine-tenths of the converts to the sects of the age; and notwithstanding it is *the* orthodoxy of the country, it is one of the strong delusions which God has permitted, that men might believe lies and be damned, because they would not receive the truth in the love of it.

There is considerable excitement in the city, on the "Priest Ronge" question. Some twelve or thirteen hundred German Catholics have determined to renounce his holiness at Rome, and constitute themselves an independent Catholic party.

I had the pleasure of giving two addresses on the 26th, in the disciples' meeting house, on Sycamore street. The congregation is large and intelligent, and seems to be in good order. One bowed to the authority of the Savior.

T. F.

THE CAUSE IN OUR GREAT CITIES.

I have spent a few weeks in some two of our Eastern cities. I have been in them chiefly as a "Looker On," although I have been actively engaged in the proclamation of the word. I feel myself somewhat prepared to answer the question so often asked in the South-West—Why have not the principles of

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primitive Christianity met with more success in our Eastern cities? and to make one or two observations upon the probable prospect of their future success.

In at least one of these cities, one great cause of the comparative failure of our efforts has been the fact, that the first proclaimers, feeling perhaps the great responsibility resting upon them, in calling upon men wholly given up to sectarianism to renounce all human tradition and submit only to Apostolic authority, and knowing that such a work would be almost super-human if successful, made their first efforts among people whom they considered nearest the truth, but who were found afterwards to be as tenacious for the few customs they still adhered to, as were the sects to all the traditions of the Elders. There were those in the city who worshipped God every first day of the week much according to the primitive example. With these they cast in their lot, and for a time all seemed to work well, and promise an abundant harvest for the truth. Among this body were many most excellent men; but there were some whose views of the government of the church were borrowed, doubtless, from their views of political government in the monarchial countries from which they had emigrated. They ruled, accordingly, with a rod of iron, and like many of the governments of this world, they broke themselves down by the weight of their own supreme authority. This "too much rule" is a fatal error, and has been a very common one in communities, who supposing their location nearer the great Atlantic than the greater Pacific, has given them, as it should have done, superior wisdom. The apology for it is, that this age is disposed to throw off all government; parental, political and religious. This may be true to some extent. There may be, and perhaps is, too great a rebound from the tyranny and oppression of the domination of kings and priests in our republican government. Still, if I must choose between extremes, I believe at this time I should prefer no government to a despotic one; for there is more probability, in a country like ours, and under the development of the correct principles of all government, which the investigations of primitive Christianity have presented, that you can establish proper rule where no one holds the reins, than where a few have assumed a lordship over God's heritage. Be this as it may, no one can tell the disastrous effects to which the course of our brethren has led in the city referred to. They have divided and subdivided, until alienation has taken the place of affection, the weak have been made to fall, the timid are driven away, the doubting destroyed; and the enemies of the truth, who were trembling at the former advances of its defenders, have the complacent satisfaction of seeing it chained and almost exiled by its professed supporters. Yet with the efforts of a few who still retain their integrity, if not their former zeal, the power of the Reformation may again be felt. Any other cause would have inevitably been overthrown. And hence my astonishment is not so much that they have not succeeded, as that they have not been destroyed. They certainly have the prayers of all good men.

Their divisions have led to many evils, but to none, perhaps, which is now doing so much harm as an almost general spirit of despondency which they have created. It may be regarded as a good rule, that those who despair of the success of any cause do but little to advance it. Indeed, so true is this in my observation, that when I hear a brother say, "The cause will not succeed here;" "it is useless to make an effort;" "it may succeed in the West," &c., &c., I conclude either that he has lost his confidence in the truth; or that from fear of

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the influence of some idol of fashion, or refinement (!), or covetousness, he is willing to do but little to assist its progress. And truly it will not prevail through the instrumentality of such men; they are not the persons, unless they are renewed in their minds, whom the *God of truth* will select as the vessels of his mercy and salvation; for they have forgotten that faith and courage which would lead to fight the good warfare with a zeal, boldness and fortitude, which is ever proportioned to the amount of opposition. Alas! how few do we meet who have joined to their faith courage—courage that quails not in the path of duty before the face of men, though frowned upon by custom, assailed by those in high places, endangered by persecution, and avoided and contemned by the supposed "high ones" of this earth. I speak not of the courage of this world, that puts at defiance the laws of God and society to obtain honor of men; but of that moral fortitude that dares to do right; and rather than incur the displeasure of God, would bear the displeasure and calumny of all the earth-born. But if our brethren seek to build up a strong party, to win the smiles and approbation of men of the world; if they expect honor from high places by preaching the truth of Jesus, the Nazarine; if this be the success they seek, they will be disappointed, and of all such earthly expectations the church of Jesus Christ would well be rid. They are a hindrance to its advancement; those who entertain them are stumbling-blocks in the way of sinners, and with the world and its honors they are idolizing, they must go to destruction. May the Lord assist us to remember, in the fullness of its spirit, that commandment which enjoins—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Separated from the unhallowed influences of the love of the praise of men; and brought wholly under the direction of that zeal which obtains its ardor from the character of the truth itself; made fully to obey the injunction, "seek not high things, but condescend to men of low estate;" throwing off their aspirations after the grandeur of this life and the influence of those whom the God of this world has placed in high places, the Brotherhood not only in the East, but also in the West, may yet save themselves, their families and many of their countrymen. But otherwise their destruction and that of those around them will be inevitable.

Again: The old evil, "who shall be greatest?" still visits its consequences upon those who seek destruction, and all under their influence. I often feared that this spirit has been encouraged amongst our brethren by the example of those to whom we have looked up as teachers of the ignorant and guides to the blind. Forgetting that the reward of their labor was in heaven, they have brought shame upon the cause by their attempts to place themselves in the proper nitch in the temple of fame. Our kingdom is not of this world, nor are its honors to be found in the path of the ambitious, the proud and the haughty. But many still seek the honors which come from men. The influence to which we refer has countenanced the advances of that "green-eyed monster," Jealousy, so that he contracts the vision of many who would otherwise be men of enlarged minds and extended influence. And to this, the meanest of all human passions, has the cause of God been more frequently sacrificed than to any other I have seen it where least I expected it; and into the purest abodes of peace,

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prosperity and happiness, I have known it to pour forth as from a Dragon's mouth, the filth of its foul vomiting, until all that was lovely and amiable was overwhelmed in a disgusting deluge of every hatred, disunion and every evil work. Our cities have felt its effects, and a man with half an eye can see that the evils under which they now labor, though attributed to other causes, owe their origin to that fell disposition that caused the angels to lose their first estate. When will Christians learn that whatever of talents, genius or education they possess, they are the Lord's, and that those who possess them are called to render them subservient to the promotion of the cause of holiness, of life, and of God? When will they remember that the vulgar distinctions of small and great, noble and ignoble are not of the Father, but of the world: that they are mere feathers dancing upon the ocean of human life, incapable of tossing it into fury. I suspect the faith of any man who is governed by such a principle, and endeavor to make him feel that Christianity is true and divine, being satisfied that the most superficial knowledge of it will show him at once that such a spirit is as opposite to its spirit as light is to darkness. He may be deceived to suppose that he is a believer in Jesus Christ, but it is a strong delusion of the wicked one. What! profess to believe that all we are belongs to God by the purchase of the precious blood of his son, and that it should be sanctified to his service by being devoted to the good of all his people, and yet be jealous of the success and attainments of a fellow-laborer! As well might you talk of the faith of dæmons, as of the faith of such a man.

"How oft by drinking the inglorious draughts
Of cursed ambition, is the soul of man
Bound to the depths of servitude and folly!
And its native honors so defiled
And buried as to efface forever
The image of its Maker."

The Brethren in the East, as well as among us, have suffered much from the influence of the preaching of a class of men who may by way of distinction be called "*sect abusers.*" This class of men is more numerous than we are aware, and their lucubrations upon sectarianism in general, and their sectarian neighbors in particular, oftentimes owe their origin to other than a general hatred to the partyism of the age. A great many men, entirely destitute of natural speaking talent, do sometimes, by dint of almost unexampled energy and industry, become acceptable proclaimers of the word. These men in their first efforts, are generally harsh and uncouth; and oftentimes being unable to command their ideas whilst standing before a public audience, use their time in abusing the sects. So frequent has been my observation in these cases, that I am almost prepared to say that I have never met with a general sect abuser who was not destitute of natural ability for speaking. They speak abuse because they can speak nothing else. As, however, their untiring efforts are at last rewarded with success, they become more mild and Christian in their address, and not unfrequently under the softening influence of Christian sympathy for the misfortunes of our race, very useful men. But as a general rule, such are great hindrances to the progress of truth, who because sin and destruction have such an unlimited command of the human faculties, have not a sufficiency of other ability called forth to direct them in any other course than a trial of abuse against all men but themselves. Such persons should look less at the evils of sectarianism, and more at the good and merciful and saving designs of primitive Christianity. "Thus would kindred objects kindred thoughts inspire."

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But one of the greatest evils to which our brethren are exposed in large cities is, that as they are surrounded by numerous examples of the lovers of this world, they are apt to feel but little responsibility in the manner in which they spend the means of doing good entrusted to their care as stewards that must give an account. There is that idol called a "*certain style of living*," which they immolate themselves before, so that in proportion as their business is prosperous and adverse, do they pour forth their libations at the shrine of this admired goddess. I am always astonished that the followers of Jesus Christ should seek to ape the manners and customs of a world filled with all the deceivableness of unrighteousness among them that perish. To live in a house that has cost enough to have sustained the proclamation of the gospel in every street and lane of the city; to furnish it with furniture and gilded trappings, whose value would have procured the light and blessing of a good mental and moral education upon as many as there are distinct articles; to appear in a dress whose price would erect a place for the worship of the Lord our God in one of the deserts of Zion—is certainly incompatible with the spirit and direction of that religion which teaches us that a man's life consists not in the things which he possesses, and that most solemnly charges the rich in this world that they be not high-minded, nor trust in uncertain riches; but that they be rich in good works; ready to distribute, laying up a good foundation againgt a time to come, that they may lay hold on eternal life. I would not go into eternity—I could not bear the idea—having the great moral lever of wealth in my possession, without ever having used it for the great purposes of humanity and religion. Ah! what a testimony will it bring against us in the last day. How many are doing worse than the man who hid his *one* talent in the earth? And if he were condemned for not using what was committed to him, what will be the situation of those who are heaping the Lord's treasure upon their lusts. Beloved Brotherhood, how many such in your cities (ah! yes, and in the country too!) who will never enter the eternal kingdom of Him who though he was rich became poor. O the responsibility of wealth! Who would not sooner die an outcast Lazarus, without a testament or executor, than to die one of those of whom James says, "they have lived in pleasure upon the earth; have nourished their hearts and been wanton? For as victims are fatted for the day of sacrifice, so do you luxurious and sensual livers pamper yourselves for the day of vengeance." It is the most astonishing truth connected with the inconsistencies of sinful men, that they should believe that if a man have talents or education, that whatever of mental ability or acquirement he possess, he should devote it to the Lord and his cause; but it never enters into their mind to conceive that they can glorify God with their substance. If a preacher stop the proclamation of the word to follow some more lucrative calling, he soon becomes the subject of their reproach; but never once do they think that he is doing precisely with his talents what they have been doing all the time with their treasure; viz., using them in the service of their worldly, their sinful aspirations, and that if the one is condemned the other must be. Both are prostituting their religious character and usefulness to a world that will perish; and they are casting away that happiness in the world to come, which neither riches nor honor can procure. 'Tis not the possession of riches or talents of which I complain; it is their *use*. Happy their possessor who, enlightened by the truths of that faith which triumphs over the world, who uses all he has

"As indulgent streams
To cheer the barren soil, and spread the fruits
Of joy, where ignorance and misery
Held undisputed sway."

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I have many things to say further upon the influences in cities that are constantly at work in opposition to the spread of the gospel there; but they all amount to the same thing with those to which we have referred, viz: That there are no other reasons why primitive Christianity does not prosper and prevail in them, than why it does not every where prevail. That if there is any difference, it is that there is a greater concentration of evil in them, as there is in the means and opportunities of doing good, than there is in country places. There is more severe application and engrossing attention to the business of this world, which more readily closes the mind to eternal things; the object of sinful men to acquire property and distinction, is more constantly before the mind; dangers and temptations of every kind are more numerous, and consequently great and constant exertion is required to keep the objects of the religion of the New Testament before the mind. But I must defer my observations upon these and kindred matters, to a more convenient season. Meanwhile, let us pray, Lord keep us from the evils which are everywhere in the world. J. B. F.

Baltimore, Oct. 1, 1845.

MINISTERIAL COURTESY;

A Discourse addressed to Bishops and Evangelists.

BRETHREN:—You will find the words of my text in the last clause of the eighth verse of the third chapter of the first epistle general of Peter: "*Be courteous.*

BE COURTEOUS.

The great design of Christianity is the perfection of human character, in order to obtain eternal life. Not only does it aim to improve a few leading moral and intellectual powers, but the whole man.

In dedicating himself to the Lord, the Christian does not merely lend a few faculties for occasional use to worship God, but his entire constitution—body, soul and spirit. It becomes him, therefore, to cultivate every function of his mind, so that his own best moral interests shall be guarded, his fellow men enlightened, and God glorified.

Without making any farther preliminary remarks, I call your earnest attention to the words of my text—*Be courteous.* The exhortation is addressed to all the brethren, and we might consider the subject of Christian courtesy in its whole extent; but I only propose presenting so much of it as pertains to the public teachers and preachers of the Gospel in their intercourse with one another.

To give some order to my discourse, I will first give a definition of the term *Courteous;* secondly, speak of the importance of courtesy, and its cultivation; and thirdly, of its neglect and the consequences.

I. *Definition.* To be courteous is to be polite—to exhibit that civility, good breeding, elegance of manners, which commonly obtains among enlightened and refined people. It is altogether unnecessary to dwell upon this point. I shall therefore proceed to a more important matter, and consider

II. The importance of courtesy, and its cultivation. Much depends upon a preacher's manner, both in and out of the pulpit. It is not my purpose, however, to speak of this branch of my subject. Here is the truth I would impress upon your minds—*It is the duty of Bishops and Evangelists to extend to one another that courtesy which the genius of christianity and the genius of common*

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sense dictate. This is important from several considerations. It engenders and sustains a delightful condition of the finer emotions, fits one for the pleasant and profitable discharge of duty—and makes a most happy impression upon all the brethren and upon the world, fitting both for the reception of the word.

The public teacher of the Christian religion should therefore cultivate this grace—always treating his fellow laborers with affectionate politeness. Brethren, *be courteous.*

III. I come, in the third and last place, to speak of the neglect of courtesy, and of the consequences of this neglect. Under this head I remark, first, that Bishops are sometimes uncourteous to Evangelists—secondly, Evangelists are sometimes uncourteous to Bishops—and thirdly, Evangelists are sometimes uncourteous to one another.

Allow me here to lay down a few plain principles which, I think, may be assumed without debate.

1. It is the duty of a Bishop to wait upon an Evangelist, in a house of worship, and to show him all those little attentions due to him as a stranger or travelling preacher. The same treatment is due from local to travelling preachers, be they ordained officers or not.

2. It is the duty of an Evangelist to await these attentions, and not push himself forward as if he were the only person present capable of conducting religious services.

3. It is the duty of Evangelists, when assembled together for the purpose of conducting a meeting, to regard one another with the utmost civility. If one among the number is selected to superintend affairs, it devolves upon him to exhibit such courteous attentions as will ensure peace and harmony.

First. Bishops are sometimes uncourteous to Evangelists.

Brother A once visited a congregation superintended by Bishop Morosus. The hour of preaching arrived. Brother A, a man of becoming modesty, waited patiently, expecting the overseer to conduct him to the stand, or at least, to say something that would lead to the opening of the service. But no; the surly bishop sat, and did not open his mouth, until asked by some one if it was not time to begin the exercises. "Yes, long ago," was his reply, in a tone of voice indicative of envy. Brother A proceeded—sung, prayed, preached, exhorted and dismissed the meeting: the Bishop showing no more attention than if he had been a Catholic Priest.

Secondly. Evangelists are sometimes uncourteous to Bishops. Brother Rusticus sent an appointment to preach in Cherry Vale. At the appointed time he arrived, and was met in a very courteous manner by Bishop Affable. They repaired to the meeting house together. The kind hearted and polite Bishop was about to introduce the preacher to some of the brethren, when, much to the surprise of all the well bred people, he marched up in the pulpit with all the pomp and circumstance of a Roman Pontiff, conducted the exercises of the evening in a very uncouth style, and made another appointment without saying a syllable to his superior in office.

Thirdly. Evangelists are sometimes uncourteous to one another. Bro. Acerbus—an Evangelist of some distinction, held a protracted meeting in Beech Grove, to which a number of proclaimers were invited. Some seven or eight were in attendance. Brother Acerbus opened the meeting, preached a number of times during the meeting, exhorted every day; condescended to allow one of his brethren to preach; graciously permitted a second to open one of the

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meetings; and to the rest, with one or two exceptions, he granted the privilege of sitting in the stand.

Such are instances of the neglect of courtesy drawn from actual observation.

I remark, in conclusion, that such conduct in ministers of the gospel, has a most pernicious influence. It arouses the angry passions of our nature, begetting envy and strife among those immediately interested therein, and a most unpleasant feeling among brethren generally. In addition to this, it will inevitably secure the sneer and contempt of the world, and close the ears of sinners.

Therefore, brethren, beloved in the Lord, I entreat you, in the language of my text, *Be courteous.* W. J. BARBEE.

☞Through the press and hurry of business, we left out a portion of the above communication and we hope Bro. Barbee will in kindness excuse us, as our constant engagements kept us so busy at other work, we did not pay that attention to the last Review that we ought to have done. We hope in future to be more careful.

THE SOURCE OF SPIRITUAL IDEAS.

How many men conceive that their notions of God and divine things are intuitive and independent of divine revelation, who all their life time have lived within its enlightening influences. And many there are who although they do not conceive them intuitive in themselves, suppose they are in others, by whom they have been taught. Revelation, like the light of the sun when reflected from object to object, ceases to remind us of its origin, and seems to be a part of our being itself. As well might we deny the existence of the sun in the heavens, because we receive light through a pane of glass, as the revelation of God because we receive its truths through the reflecting powers of the human mind! There are times when the sun emerges from a cloud, and pours his floods of warmth and light so directly upon us that all are forced to look up and acknowledge the source from which they come; still we know that he has not altered his power by which we are made so sensibly to recognize his existence. So also there are times when the clouds of human ignorance are driven away by the winds of rational investigation, and the mind of man is made to look up and acknowledge the source of all spiritual knowledge in the Revelation of God; and still also we must know that it, since its completion, has ever been the same, though we have not been in the same state to receive its influences. The Bible is unquestionably the source of all spiritual ideas, and if we lack evidence of the truth, we can find it every day in that which we see and know of man. Where the New Testament has not gone either upon printed sheets or from the mouth of those who have learned its divine knowledge, there midnight darkness reigns over all the powers of mind, and proportionate light will be found in the exact proportion in which its truths have been made known. The six hundred millions of human beings who now are in the bondage of a paganized idolatry; destitute of just conceptions of God and their relationships to him; having no consistent ideas of heaven and immortality; ignorant alike of salvation and the only name under heaven through which it is to be obtained,—are but six hundred millions of arguments in favor of the truth that man, in order to know, must be taught; and that the only correct source of spiritual instruction is the revelation of the Spirit of God. All our observation, therefore, confirms the declaration of inspiration, that "faith comes by hearing, and hearing by the word of God." J. B. F.

Baltimore, October 1st, 1845.

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THE SPIRIT.

Bro. FANNING:—One time more I beg you to publish in the "Review" a few suggestions from the pen of your devoted brother.

In the last No. of your paper I see a very lengthy communication from Brother Hackworth, treating on the reception of the Spirit. It is to this epistle I wish to reply in brevity, and should you think it (the reply) worthy of public notice, please publish it in the Review. Permit me, my Bro. Fanning, to say, that this is, in my humble opinion, a subject of vital importance to every believer in a risen Savior. I mean the reception of the Holy Spirit, being a subject I have long since desired to see or hear discussed. The seeming difference between you and Bro. H., as I infer from your communications, seems to be about this: Bro. H. contends, that no man does receive any portion of the Holy Spirit, either as a comforter or as a means of purification. In fact, he goes so far as to say, that such a belief "is only one of the relics of superstition and ignorance." If I know myself, there is nothing which gives me more pain, than such reckless assertions as those just mentioned, coming from my brethren, who profess to be followers of my kind Master, "who died for my sins, and rose again for my justification."

But I must return to the seeming difference which exists between Bro. H. and yourself, and also myself and others. You teach, and I believe, that the word is the instrument or medium through which the spirit is ministered, being promised to all who obey the commands of God.

Now, I ask Bro. H., and all other persons who differ with me and Bro. Fanning, if the Holy Spirit is promised to all those who submit to God's word, do they not receive said Spirit when they submit to God's commands, as a matter of course? Should Bro. H. contend that the Spirit is not promised to the obedient, I would simply ask him to say candidly, what he believes the following passages of the Scriptures mean, when properly understood. (Bro. H., be candid.) Peter said to the Jews, that if they would obey God, they should "receive the gift of the Holy Spirit." Ananias said to Paul, "that thou mightest receive thy sight, and be filled with the Holy Spirit." Again Peter says to the multitude, "and so is the Holy Spirit whom God hath given to them that obey him." Bro. H. may contend that the promise, spoken of by Peter, on Pentecost, was the miraculous gift of the Holy Spirit; but I fancy to myself, if this be his position, he will find it somewhat a difficult task to sustain it by the word of God. I have heard this assertion made by various individuals, eminent for their biblical knowledge; but I have never heard it sustained by eternal truth to my satisfaction. Bro. H. seems to be quite particular in impressing on the minds of our brethren, the great necessity of giving to the word of God all the power in conversion and purification. This is a something an Apostle of Christ never did; if so, I call upon Bro. H. to point out the place in the Scriptures conveying such an idea. Paul says to his Roman brethren, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Spirit which is given unto us." As respects Bro. H.'s remarks about serving God with the portion of his Spirit given unto us, &c., I can only say, they are mysteries to me, and I call upon him to explain himself more fully.

I am frank to concede, for I know it to be so, that "the gospel is the power of God unto salvation to all who obey; but while I believe this, I as firmly believe

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that "the Holy Spirit is given to all who obey God. I have as much proof for the one as the other—what say you, Bro. Fanning?

I very well know that Peter speaks of "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." But while I know this, I know something else—which something is this: Christ speaks of "being born again," and that of the Spirit—and Paul speaks of the "renewing of the Holy Spirit." I know that the Scriptures teach the idea, that we must receive the word of God as it is indeed and in truth, the word of God. But at the same time I know that in another place it speaks to this effect: "In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Again it says, "What! know you not that your body is the temple of the Holy Spirit which is in you, which you have of God, and you are not your own?"

In conclusion, I will say, that although these suggestions are from a young individual in the cause of Christianity, they are from one who is ardently searching after truth, and one determined to receive no suggestions, from whatever source they may spring, contrary to the plain revealed will of God. All of which is respectfully submitted.

Yours in Christ, WILLIAM B. RANDOLPH.

Newmarket, September 10th, 1845.

Rock Spring, October 18th, 1845.

Pursuant to previous appointment, many of the disciples of Christ met this day, to consider what are the duties of Christians in reference to the disposition of worldly goods. The object of the meeting having been stated, in an appropriate address by Bro. Jno. M. Barnes, followed by Bro. Clark, Bro. B. Nelson moved that Bro. C. Curlee be called to the chair, and W. G. Rouche appointed Secretary; which motion was unanimously carried.

Bro. Jno. M. Barnes moved that a committee of five be appointed by the chair to draft a report embracing the teachiug of the Bible on the subject of the meeting, and be instructed to report at 9 o'clock on Monday morning, the 20th inst., which motion unanimously carried. Whereupon the chair appointed Brethren Jno. M. Barnes, Wm. Hooker, A. G. Branham, C. Curlee, and S. E. Jones. After which a letter from Bro. T. Fanning was read, submitting several propositions for the consideration of the meeting, and it was ordered to deliver it to the reporting committee, with instructions to consider its contents in their report. The meeting then adjourned, to meet at 9 o'clock on Monday, the 20th instant.

Monday, Oct. 20th. The meeting met according to adjournment; prayer by Bro. C. Curlee. The committee, through Bro. A. G. Branham, made the fol lowing report, which was read and adopted.

To the brethren assembled at Rock Spring: Your Committee would report:—To the 1st question, which is, What are the objects which the church was instituted to accomplish? we answer, we understand the Scriptures to teach, that these objects are briefly two:

1st, The edification and perfection of its members in love and holiness, and the supply of their temporal wants; and this is subservient to the 2nd, viz: the illumination and conversion of the wicked. Eph. 4: 15, 16: "But speaking the

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truth in love (we) may grow up unto him in all things which is the head, even Christ; from whom the whole body fitly joined together and compacted, by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body into the *edifying itself in love.*" James 1:27: "Pure religion, and undefiled before God and the Father is this; to visit (take care of) the fatherless and widow in their affliction, and to keep himself unspotted from the world." Matt. 5:14, 16: "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Phil. 2:15, 16; 1 Pet. 2:9, 12.

Question 2nd. If money is necessary to the accomplishment, how is it to be obtained? from whom? and in what proportion? Answer: According to the New Testament, it *is* necessary for the accomplishment of both these objects. For the first it is necessary to take care of the destitute, by which we understand not merely providing food and raiment for the body, but also the means of education. 1st Jno. 3:17: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Gal. 6:10. James 2:16, 16. Money or its equivalent is also necessary to sustain the bishop or bishops who devote their time to the spiritual welfare of the members. 1 Tim. 5:17, 18: "Let the Elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The labourer is worthy of his reward." Also 1 Pet. 5:6; Gal 6:6. For the second object, it is necessary to support those who carry the Gospel beyond the boundaries of the Church. See 1 Cor. 9th chapter, especially verse 16: "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." From whom is it to be obtained? Answer: There is no authority in the Scriptures for obtaining it from any persons but the subjects of Messiah's kingdom.

In what proportion? Answer: Each number is bound to contribute according to his ability, and this is to be done of a willing mind. "As the Lord hath prospered him;" that is, "according to what (property) he hath" in his possession, is the Scripture rule. Luke 12:46: "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more." See also the parable of the talents, Matt. 25, and of the pounds, Luke 19 and and Acts 11:29. What are the Scripture means of collecting funds? Answer: 1st, The first day contribution—I Cor. 17:1, 2; 2nd, by individual gifts, donations, or contributions—Luke 8:1, 4, Rom. 16:1st to 6th inclusive; Acts 9:36–43.

Question 3d. Ought there to be any stipulated amount promised to the Bishops and Evangelists, by the church? Answer: We find no special law in the New Testament upon this subject.

We would also report on the contents of Bro T. Fanning's letter, that we deem it an important matter to hear from all the churches of the State—when each was constituted; its increase; its numbers; the means used for growing in grace and knowledge, its *means* of doing good, and what it is doing; and last, but not least, the state of family culture. As Bro. A. G. Branham, of Sylvan church, Sumner county, Tenn., is willing to undertake this work, we recommend that congregation to send him forth, and request all the churches to

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assist Bro. Branham by contributing to bear his expenses. We also consider it important to have semi-annual meetings for consultation and co-operation; and accordingly we agree to meet for these purposes, on the 27th of December next, at Berea, in Marshall county, Tenn., near the Fishing-ford on Duck river, 20 miles east of Columbia, 18 miles north west of Shelbyville, 16 miles north of Lewisburg, near the road leading from Nashville to Huntsville by Fishing-ford.

Bro. Trott was appointed to write an address to the churches of Middle Tennessee, setting forth the object of that meeting, and inviting them to send messengers to the meeting prepared to concult and act particularly on the subject of evangelizing and educating poor, pious young men of promise, for the purpose of preaching the Gospel, and also on the subject of educating the children of such evangelists as give themselves wholly to the work of preaching and teaching the christian religion.

C. CURLEE,
JNO. M. BARNES,
WM. H. HOOKER,
S. E. JONES,
A. G. BRANHAM.

This report was considered item by item, concurred in, and ordered to be published in the Christian Review, with the request that all christians consider well its contents.

C. CURLEE, *Chairman.*

WM. G. ROUCHAC, *Secretary.*

NASHVILLE, OCTOBER 23D, 1845.

To the Churches of Christ in Middle Tennessee:

DEARLY BELOVED BRETHREN:—At a meeting of many intelligent and prominent brethren, held at Rock Spring, embracing the third Lord's day in this month, a committee was requested to address the Churches in Middle Tennessee on the propriety of semi-annual meetings, for the purpuse of deliberating and co-operating in several important subjects pertaining to the Kingdom of God's dear Son. In pursuance of this request, we respectfully, dear brethren, solicit your earnest attention to this important matter.

We have in the "Acts of Apostles" an invaluable history of the primitive Churches, giving an interesting account of the origin, location, numbers and character, &c., of many of the first churches. It is very desirable that we have similar information of the Churches in this age. In order to obtain this, our beloved Brother, Albert G. Branham, has been requested to travel over the State and visit the churches in the three natural divisions of the same. We respectfully request the brethren to receive and help him on his way. It is also very desirable that the Churches of Middle Tennessee form a more intimate acquaintance, that they may know what they are able and willing to do to carry on the great work of evangelizing. That we may accomplish this, we are requested to solicit the Churches to send messengers to the meeting to be held at *Berea*, Marshall county, commencing on Friday, the 27th December next, with the following information from each Church:

1st, How many *Evangelists* has each church set apart to the work of the ministry?

2d. How much does each church contribute annually to sustain Evangelists?

3. How *much more* is each church willing to contribute for this noble purpose?

Beloved brethren, our kind Heavenly Father has surrounded us with many

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favorable circumstances for doing good! We are *stewards* of the manifold favors of God, and it is required in stewards that they be faithful. Much has been done, much is doing, and much more may, by the blessing of God, be done in this State. The first Churches united their effects to convert and bless the world, under the direction and help of Him who loved and died for the world. We have the inspiring example of the Heavenly Father, his beloved Son, the Apostles and first christians, to prompt us on in the enterprise of glory, honor, immortality and eternal life. Brethren, our hearts' desire and prayer to God is, that we all may act worthy the high vocation wherewith we are called.

In much esteem and christian affection, we are your brethren in Christ Jesus our Lord.

J. J. TROTT,
A. S. BRANHAM,
W. H. WHARTON.

MORE HERESY.

Some time ago a paper was published in Huntsville, Alabama, called the Baptist Evangelist, and the editor chosing to think for himself, departed a little from the cant phraseology of orthodoxy, and forthwith one Mr. "H.," a Professor of Theology in the Baptist ranks, raised the hue and cry against him, through the medium of the Alabama Baptist, a paper published in Marion, Alabama. Since that time, the incumbent of the editorial chair of the aforesaid Alabama Baptist has been changed, and lo and behold, the creed of the paper has changed too. Mr. Hoskins, the present editor, is young in theological warfare, but he is sufficiently spirited and independent. He, withal, has the character of an honest, pious, well meaning gentleman. He is not a *clergyman*.

Mr. Hoskins has lately thought it his privilege to write something about the Trinity, which has not met the approbation of Professor "H." and forthwith the charge of heresy is published! The editor, in his remarks upon this onset, manifests a little feeling, and rather complains, that he should be subject to Rabbinical censorship. How it will terminate I know not, but one thing I know, that if "H." succeeds in keeping all the young, vigorous, active intellects of South Alabama Baptists within the manacles of what he calls the faith of Evangelical Christians, he will have a Herculean task to perform.

I do not altogether approve of the position assumed by Mr. Hoskins, and am inclined to think that a discussion of the question broached by him, is, at least, of doubtful expediency. Yet I do so much detest this jealous captiousness in favor of orthodoxy, which some would-be great men frequently manifest, that I acknowledge my sympathies are with the editor.

Mr. Hoskins says, there are not three persons in one God, but only one person, and that is Christ. By person he means a *human being*, and does not apply that term to Deity. The Word was God, and was made flesh. God was manifest in the flesh; in the person of the Messiah the one only true God dwelt, so that Jesus could say, "he that sees me, sees the Father." The distinctions of Father, Son, and Holy Spirit, he thinks, grow out of the different relations or offices in which the Supreme Being is presented to men in the plan of Redemption.

Mr. "H." objects to "an economical Trinity, or Trinity of relationship or offices," and insists "that there are three divine persons constituting but one God." He quotes Heb. i, 3, to prove that the term person is applied to the Father, and that the Son being an image of Him, there must at least be *two* divine persons.

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Professor Stuart differs from Professor "H." as to the meaning of the Greek *hupostasis*, and says it was never used in the sense of person till *after* the Arian controversy, and that indeed this passage has exclusive reference to the *incarnate Logos*, and not to Messiah in his *pneumatic* or spiritual nature.

I do not, however, intend to enter into the merits of the controversy. I merely allude to it, as one of the signs of the times, and to show the manner of warfare used by orthodoxy. Professor "H." appeals to Fuller, to the faith of the Baptists and other Evangelical denominations, takes sides with Athanosios, and shows the editor off into bad company, and tells him to explain and get out the best way he can. Friend Hoskins really hardly knows what the charge is against him, whether he is a Socinian or a Swedenborgian, and whether he ought to consider "H." "a thorn in the flesh," or to receive him as a father confessor, and repeat to him the Nicene creed. He says he saved the credit of the Professor on a former occasion, by declining to publish the sentiment, that "infants are born of the water and of the spirit.

But I must not prolong this article. I would advise the editor to be a *free man*. To undertake to serve any party in this age as a preacher or conductor of a religious paper, is to be the veriest slave. A. G.

Jackson, Miss., Sept. 16, 1845.

Dear Brother T. Fanning—I have long contemplated writing a few essays for the Christian Review, but having had much affliction in my family, and a vast amount of labor to perform in my present station, I have not found it convenient to do so. Besides, what I might write, would probably be less interesting and instructive than the production of the numerous correspondents who furnish you with matter amply sufficient to fill out the pages of the Review. This I offer as an apology for my silence.

I am engaged nearly every Lord's pay in preaching in the country around Jackson, and direct my efforts principally to the correction of those errors, which prevent the union of Christians. One of the great errors, and which is, in my judgment, the fruitful parent of all others that have separated the professed disciples of Christ, is a mistake as to what constitutes a justifying faith. It is this that originated creeds, and party names, kindled the fires of persecution, and burnt the martyr at the stake; and it is this, that at the present time, divides professed Christians, paralyses their efforts, and neutralises the divine energy and efficacy of the gospel. Impressed with these convictions, I labor to show, that most protestant churches do not differ in *faith*, but in *opinions*, which they erroneously call faith, and to which they give an importance in the formation of christian character to which those opinions are not entitled. I assume that in giving a revelation to man, God, as a good being, would necessarily direct every thing necessary for him to believe and do, and warn him of every danger to which he might be exposed—as a law-giver, he would command all necessary to be done, and threaten punishment for every thing which he did not allow to be done.

These assumptions I find abundantly sustained in the scriptures. As to what I find necessary to be believed, upon looking into the scriptures, four plain undisputed facts, about which all christians agree, are presented for our faith. 1st. that "God exists, and that he is the rewarder of those that diligently seek him." 2nd. that Jesus "is the Christ, the Son of the living God." 3rd. that "he died for our sins," and 4th. that he rose from the dead. Every mind will at

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once perceive, that to deny one of these facts, is to deny the Bible, and become an infidel. They all stand or fall together. These facts or truths believed in all their amplitude, embracing the character of God, his Son, and what they have done for man, works reformation, reconciliation to God, and obedience to his government; and end in pardon, justification and salvation.

Being aware that some say there is no line of distinction between faith and opinion, I argue in reply, that as there is only *one* God, *one* Lord, and *one* baptism recognised in the scriptures—so, also, there is but *one* faith, and that this, like its Author, is unchangeable. If a man's faith be *gospel* faith, he cannot *change* it and remain a christian. On the contrary, a man may change from an Arminian to a Calvinist, or from a Calvinist to an Arminian, from a Trinitarian to a Unitarian, or from a Unitarian to a Trinitarian, and yet, his christian character not suffer by it. It follows, therefore, that there is a radical distinction, or difference between the faith of the Gospel and opinions.

Opinions, such as Calvanism, Arminianism, &c., if they can be called belief or faith at all, are, I contend, believing something ABOUT God, ABOUT Jesus Christ, or ABOUT the facts or truths revealed; but there is a fundamental difference between believing ABOUT the Lord, and believing IN him, or ON him. Faith is that firm persuasion or conviction, that takes God at his word, and relies implicitly upon him and his truth,—but our deductions philosophical, metaphysical, theological, or by whatever name we please to call them, are not recognized in the Scriptures as faith. Whether true or false, they have nothing to do with our faith, or salvation, unless they operate to destroy faith or confidence in God, or lead to disobedience to his revealed will.

I contend that the terms of admission, so far as faith is concorned, into the church, is a hearty belief in the facts above mentioned, and that the only test of Christian character afterwards, and of right to enjoy the privileges and immunities of Christ's kingdom on earth, is a life of obedience to the gospel.

If in these views I be correct, the difficulties to a union of Christians are not so great as some have supposed. Let all who love the Lord Jesus, be content that he alone shall rule in Zion. Let them regard his law as all sufficient for carrying on the affairs of his kingdom, and then party creeds, the offspring of the fundamental error first mentioned, will disappear. Party names will follow in their train,—and then if less pride and more humility prevail, all the other seeming difficulties will vanish. Our differences of *opinion*, instead of being regarded as barriers to Christian fellowship, will become subjects of friendly, of brotherly investigation, and will be classed with matters belonging to the *intellectual* department, as a source of edification. They will not be permitted any longer to intrude upon the territories of the *moral* and *spiritual* interests of God's chosen people.

As to the difference of opinion about baptism, it seems to me, all difficulty growing out of it might soon be removed. For though the Baptists and *Christians conscienciously* believe that immersion only is baptism, and therefore cannot be expected to give it up; the pædobaptists, while they practice sprinkling and pouring, believe also in immersion, as a valid baptism. They can, therefore, conscientiously immerse. If they desire the union of all God's people, they can, therefore, without any sacrifice of principle, meet immersers on common ground, and obliterate this difficulty. If all would agree to meet on the Bible alone, as their creed, apply only the tests of character and privilege adopt-

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ed by it—wear no name but one of divine authority, and all would divest themselves of the pride and carnality of party, and drink deeply of the meek, charitable and forbearing spirit of the gospel, Christians would soon be one, and who can tell the glorious consequences that would result. "The world would believe that the Father sent the Son," and the church, "like an army with banners," "would go on conquering and to conquer."

Your old brother, JAMES E. MATTHEWS.

COMMUNICATIONS FROM THE CHURCHES.

The Brethren S. E. Jones and J. J. Trott, Evangelists of the congregation in Nashville, report the success of their labors in the Lord as follows:

In the month of January, in company with Bro. J. D. Ferguson, four were gained in Nashville, and four in Hopkinsville, Ky.

In February and March, twenty-one were added in Paris in the Western Dis't.

In April and May, in Williamson, ten; eleven were gained at Rock Spring, Rutherford; ten at Fall Creek; six at Clarksville; with Bro. Ferguson, two more were added to the Church.

In June and July, one was added at Alexandria, De Kalb county. At Woodbury, Cannon county, after two weeks' labor, one hundred and sixty were won over to the good cause—also two at Readyville. In July, in Davidson county, three; in Todd county, Ky, in company with Brothers Ferguson and Day, seven were added.

In August, eleven were gained in Williamson county, thirty-four in Maury county, two at Lebanon, in Wilson, one at Hartsville, one at Rome, one at Statesville.

In Sept., with Brethren Murphy, J. Spear & Son, twenty-three were added at Brawly's Fork, Cannon county, and two reclaimed. At Woodbury, with Brethren Hall, Curlee, Murphy and White, forty more were added, making two hundred at two meetings at that point. In their labors of love at this place, they had the cordial co-operation of a zealous and worthy Baptist preacher, by the name of Dupee. Such examples, and the success attending them, ought to plead powerfully in the hearts of all in behalf of union. At a popular Baptist meeting house in the neighborhood of Woodbury, there were large and attentive congregations, and one good confession was made, and from the friendly and fraternal feeling which seems to prevail, much good may be augured in our future efforts. In Alexandria and its neighborhood, with the assistance of our young and amiable Bro. A. G. Branham, twenty-one additions were made. At McMinnville, a church was planted with fifteen members, to which the Lord added seventeen others—the present number is 35. In White and Overton 15 were gained.

In Oct., with J. D. Furguson, twelve were gained in Todd county. At Bethlehem, in Wilson county, Tenn., seven made the good coafession. In Maury county, twenty-three were gained to the Lord's cause. In Marshall 26 were added at a recent meeting. Thus, in ten months the Lord has blessed the labors of those who have planted and those who have watered, with an increase of four hundred and sixty-five souls, while the disciples have been greatly stirred up in their spirits, and are happily advancing in Divine knowledge, in personal holiness, and in piety in their congregations and in their families.

SMITH COUNTY, SEPT. 21ST, 1845.

BRO. FANNING:—As it always cheers my heart to hear of the salvation of sinners and the union of Christians, so I think it is with others; therefore I will publish the following. In company with my colleague, Bro. Trott, since the last publicution in the Review, we have had, at Woodbury, 50 accessions; at Brawly's Fork, 23; Poplar Stand, 1; Statesville, 1; Maury county, 34; Williamson, 11; in Rome, 1; in Rutherford, 3; in Hartsville, 1; Allensville, Todd couuty, Kentucky, 7—in all, 132—all of which have been since the 8th of July. Bless the Lord! Your Brother most affectionately, S. E. JONES.

WOODBURY, NOV. 3D, 1845.

BROTHER FANNING:—I have just returned from a protracted meeting held at *Berea*, Marshall county. This church was organized July, 1827, by Brother J.

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K. Speer, on the primitive foundation, numbering then only 14, but now 120. Brother W. S. Speer and myself performed the labor of *preaching*, brother Barnes and others occasionally delivering a word of exhortation. The Brethren were much refreshed in the Lord, and 26 were added during the meeting, which continued about one week. Brother Jones and myself, during the last four months, have witnessed the conversion of about 400. Most of the time we were together, but occasionally labored separately.

In good hope, J. J. TROTT.

GOOD NEWS FROM ALABAMA.

CORNERSVILLE, GILES COUNTY, TENN., OCTOBER 10TH, 1845.

BELOVED BRO. FANNING:—At 8 o'clock last night I reached home, tired and hoarse, from a camp-meeting at Green Hill, Limestone county, Ala., where I commenced preaching last Friday night—the meeting continued till Wednesday evening. I preached 16 times, being the only evangelist present, except our excellent bro. Collinsworth, who being *at home there*, refused to preach. We had plenty of rain, mud and wind—but the people flocked out in crowds—32 additions, the result—27 by immersion—5 restored—3 or 4 of these last were not apostates proper—but there being some difficulties, they withdrew. The troubles that afflicted the brethren at G. H. are ended forever, I hope. O for Bishops—overseers, shepherds, *to feed, to watch and heal* the young and old disciples! God preserve you! W. S. SPEER.

☞Bible Advocate please copy.

CORNERSVILLE, SEPT. 26, 1845.

BRO. T. FANNING:—Father, Bro. Gooch and myself, held a protracted meeting in old Hickman, at Nick's—26 immersions—1 accession from the Baptists, the result—2d Lord's day in September.

Yesterday I left Bro. Bobo's, near Lynchburg, where this week I immersed 8 persons—among them a splendid young M. D. I hope he will henceforth with gospel medicine physic sin-sick souls. Write me.

And so God preserve you! W. S. SPEER.

P. S. Bro. N. Murphy was with me at Bro. Bobo's three days. Why did not Bro. Curlee attend?

THE CHRISTIAN REVIEW.

Although this journal, so far, has succeeded well, by an arrangement which will be made another year, it will be made much more interesting, and efficient in the cause of truth. It being published in Nashville, it has been impossible for an Editor to give it proper personal attention. The consequence is, slight errors may be seen in every No., which can be avoided in future. I have also learned, from experience, that no man can give proper spirit to a paper, unless it is under his personal inspection. After the close of the current volume, the Review will be published at Franklin College, and I hope the brethren and friends of truth, will prepare to increase the subscription list at least fourfold. Brethren, influence your *worldly* and sectarian neighbors to read the Christian Review during the year 1846. If they will not subscribe and pay for it, attend to this matter for them, and you may save souls and gain a rich reward thereby. A new prospectus will be sent forth soon. T. FANNING.

ERRATA.—Page 236, for "*cause* of God" read *curse* of God; for "W. P. BARBEE" read WM. J. BARBEE.

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SPECULATION IN RELIGION.

Some of our brethren very much fear the spirit of speculation into the mysteries of religion. I confess that when they are indulged in without reference to practical good, I also dread them. But as we are creatures very subject to extremes on all subjects, I would ask, if there is not some danger in too strict a prohibition here? Will not Christianity suffer more by avoiding the great themes of reflection and meditation which its deep spirituality reveals, than by attempts to fathom some of its mysteries? Will not a cold withdrawal from the high themes which it presents before our curiosity, and which are so well calculated to call up the most vivifying and soul-enrapturing influences of another life, be attended with more mischief than to err sometimes in meditations upon these? I love a deep-toned spiritual religion, with themes of contemplation higher than the heavens, and deep in unfathomable mines of knowledge which eye cannot see nor ear hear; and I cannot but believe that we are not only permitted but invited to search into with the most eager attention, and speculate upon the spiritual state, and the spiritual body, and the spiritual existence of the present and ultimate condition of the dead, and all other subjects that the "grand things of God" in the gospel present before us, provided always, that we do not impose our speculations as articles of faith and rules of conduct upon those who may differ with us.

"The high-born soul
Disdains to rest her heaven-aspiring wing
Beneath its native quarry. Tired on earth
And this dimmed scene, she springs aloft
Through fields of air. * * * Now amazed she views
The imperial waste where happy spirits hold
Beyond this concave heaven their calm abode,
And fields of radiance, whose unfading light
Has travelled the profound six thousand years
Nor yet arrives in sight of mortal things.
***Each high ascent of things enlarge her views,
Till every bound at length should disappear,
And infinite perfection close the scene."

Baltimore, October 1st, 1845.

ATHANASIA.

We learn that one of our brethren in this State is preparing for the press a work entitled Athanasia, or The Scriptural Doctrine of Immortality.

THE CHRISTIAN REVIEW.

The next No. closes the 2d Volume of the Review, and it will then be removed to Franklin College, and be under the control of T. Fanning, when the size and form will be materially altered. It will be printed on a new and beautiful Type, procured in the City of Boston for the purpose, and to contain 48 large pages with a cover, at the very low price of **$2 per annum in advance.** Our friends will discover that the price has been increased, and it is to be sincerely hoped, that the brethren generally will take hold of the matter in good earnest. Type, Press, Paper and Fixtures, all have to be paid for soon, and if you will not attend to these matters, we cannot send you the paper. We hope to give the neatest publication in the west, and to give general satisfaction to all parties.

TENNESSEE ALMANAC AND STATE REGISTER, FOR 1846,

Containing valuable statistics—Meeting of the Courts—Lists of Clerks and Sheriffs in our State—Members of the Legislature—and 365 Original Calculations made expressly for it at Franklin College. Call at the Office of the Tennesse Agriculturist on Deaderick Street.

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CHRISTIAN REVIEW.

VOL. II. NASHVILLE, DECEMBER, 1845. NO. XII.

MALADIES OF THE TONGUE;

A Discourse by William J. Barbee, of Franklin, Tennessee.

TEXT. And the tongue is a fire,—a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the whole course of nature, and it is set on fire of hell.—*James* iii, 6.

CONCLUDED.

5. *Flattery.* This is an evil which preys upon the organs of self-esteem and approbativeness. It is found in the nursery, at the tea-table, in the social circle, in the public assemblies of men, and in every kind of society, civil, religious and political.

The mother administers flattery to her child when, day after day, she styles it the prettiest creature in the world—"the sweetest thing that ever was." That same mother loves to be flattered herself. She invites her friends to supper, and makes special preparation. At the table she complains of every thing: the coffee is not strong; the biscuit are too heavy; the butter is not sweet, &c. The reverse of this she knows to be true. What is her object? She is eliciting flattery. She expects her guests to say, "Oh! the coffee is excellent; the buiscuit are delightful; and as for the butter, we never tasted sweeter before." Thus the desire for flattery leads to lying.

But go into the social walks of life or in the public conventions of men, and you will there find this evil cherished and sustained by a code of etiquette.—How many millions of false compliments are paid and returned! How many lies of convenience are told in order to be considered polite! How many promising youths are spoiled by a daily course of flattering speeches! I do not design, by these remarks, to condemn every thing which passes by the name of flattery. When praise is deserved and appropriately given, let it come. I am speaking of flattery as an evil. It is easy to discriminate between the two species: for whenever we can speak the whole truth, and nothing but the truth, and at the same time exert no unhappy influence,* we may bestow our flattery. On the other hand, whenever we are compelled to depart from the truth, be the result what it may, we are doing wrong.

The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. Psalm xii, 3.

He that rebuketh a man, afterwards shall find more favor than he that flattereth with the tongue. Prov. xxviii, 23.

*It may seem strange, at first sight, that the truth can at any time or in any manner, exert a pernicious influence. But in many cases of flattery this is demonstrably true. There are a great many individuals who should not be flattered in any shape or form, because it has a tendency to ruin them. For example, a boy of 16 is decidedly the most talented member of a Freshman class in College—tell him so, and you'll excite his vanity to a pernicious extent. Hence it is not always *expedient* to tell the truth. We might enlarge on this point, but this is not a proper place.

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A man that flattereth his neighbors, spreadeth a net for his feet. Prov. xxix, 5.

With these words of David and Solomon I drop the consideration of flattery, and proceed to notice—

6. *Unscriptural Complaint.* I wish to designate by this title an evil prevalent in the church, and I will present it without any preliminary remarks, by asking you to turn to Matthew xviii, 15–17. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee, one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; and if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Here, my brethren, is a law of Christ which we regard as binding upon his church in all ages. It is one which commends itself to the good sense of every thinking being. And if Christians would only be guided by it, an immensity of disorder would be kept out of the church. But alas! It seems we are too much disposed to reverse God's order. Instead of obeying the precept, and going first to our brother, as our great Head has directed us, we first tell our grievance to the church, then we talk over the matter in detail to a few select brethren, in order to obtain their sympathies, and perhaps their advice: and, last of all, we go to the brother himself who has given us offence. This, I say, is the reverse of God's order, and must of necessity bring evil. It is calculated to disturb the fellowship of the whole congregation—to establish party spirit—to retard advancement in divine life—to establish perpetual animosity between the conflicting parties—and to hinder the progress of the gospel. How easy to prevent all these evils, by observing the Saviour's law. Let an offended brother go to him who has given offence, and do as Christ has commanded; and *in every case*, if the Christian spirit prevail in both, the difficulty will be settled. But suppose the offender to be destitute of the spirit of Christ; he must, nevertheless, be dealt with according to the law of Christ. As well might a private citizen of any State in the Union undertake to hang a man for murder in the first degree, as a citizen of Christ's kingdom to take into his hands individually the execution of a law by pursuing a course dictated by passion, caprice or fancy.

Now let me ask, brethren, why is it that this law is so often violated? It is because Christians will not bridle the tongue. Or, regarding the heart as the prompter of the tongue, we may say it is because their hearts are not right in the sight of God. They are influenced by sudden emotion and violent passion. They act from impulse, and not from principle. They take no time to reflect upon the wrong in itself considered, or upon the extensive evils consequent thereupon. They consult not the interest of the cause of their divine Master, but their own interest. The language of their conduct is, "We have been insulted, and we are determined to have a satisfactory explanation, or else seek revenge."

The evils which exist in almost every Christian congregation in the land, arising from a non-observance of this law, call loudly for reform; and it becomes those to whom the apostles have committed the oversight of disciples, to rebuke the transgressors and bring them to a sense of duty.

7. *Abuse of Religious Opponents and Enemies.* In looking without, we discover two sources of opposition; 1st, the various religious sects; 2d, the world.

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We have been shamefully treated and abused by both; and what, let me ask, has been our conduct to them in return for their unkindness? Have we imitated the example of our blessed Saviour, "who when he was reviled, reviled not again"—of the apostles, who "being reviled, blessed; being persecuted, suffered it; being defamed, entreated"! I fear not. So far, indeed, from following their example, we are too apt to carry the unholy war into the enemy's camp. I would apply this remark especially to my preaching brethren. Often has my heart been pained to hear the coarse, vulgar, abusive epithets applied to the various sects by Evangelists from the pulpit. Paul directed Timothy to "preach the word, to reprove, rebuke, exhort, with all long suffering and doctrine;" but never did he direct him to abuse Jew or Gentile. On the contrary, he forbids it. Listen to his language. And the servant of the Lord *must not strive;* but be *gentle* unto all men; apt to teach, patient; *in meekness* instructing those that oppose themselves;* &c. 2 Tim. 2: 24, 25. True, it is the duty of every Christian to *contend earnestly* for the faith, as directed by Jude, but this he can do without one single abusive term. Consult Paul's first letter to the Thessalonians, and you will find that he himself pursued the course which he prescribed for Timothy. He united moral courage with meekness and mildness in the defence of the truth.

But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God which trieth our hearts. For neither, at any time, used we flattering words, as ye know, nor a cloak of covetousness; God is witness; nor of men sought we glory. * * * * * * * *. But we were *gentle* among you, even as a nurse cherisheth her children. 1 Thess. 2: 47.

From the apostolic precepts and examples laid down, we are brought to this important position: An Evangelist, to discharge his duty to God, to the church, and to the world, must, at all times, so order his words as to defend the truth fearlessly, and at the same time to give no offence to any man of reasonable perception.

What is the uatural result of the abuse of which I am speaking? The ears of the people are closed, and they will not hear. What is the result of a contrary course—the course directed by the apostle? Their eyes are opened, and they will at least hear, if they will not obey. But I am told that numbers have been brought to confess the Savior by this unscriptural plain dealing. Admit it. What do they become? Meek and humble Christians? No—partisan warriors! sectarians! debaters; wandering up and down to find somebody who wants to dispute.

A word respecting the abuse of enemies in general. Paul has given this precept: See that none render evil for evil unto any man. 1 Thess. 5: 15. Again: Bless them which persecute you; bless and curse not. Rom. 12: 14. Whenever we are assailed by the voice of slander, we may defend ourselves in the dig-

*Will my brethren of the ministry who are acquainted with the original, suffer me to call their particular attention to this passage in connexion with the 3d v. of Jude's letter? The word *strive* in the Greek is *machesthai*, the infinitive of *machomai*, which signifies to fight, to dispute, to contend, to storm. The noun *mache* signifying a fight, a *battle*, a *contention*. The words to contend earnestly in Jude are *epagoonidzesthai*, the infinitive of *apagoonidzomai*—the translation of the common version is a very good one. Jude does not contradict Paul. Paul evidently intended to proscribe all angry strife, while at the samo time he would have an Evangelist exhibit all boldness and earnestness.

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nified language of a Christian, but we should never suffer our tongues to be moved by the violence of passion, lest we repent too late of the harshness of our words. If, therefore, our enemy persecute us, in word or deed, it devolves upon us to speak to him in kindness—in so doing we may heap coals of fire on his head.

8. *Slander.* I come now to speak of the last and most dreadful malady to which the tongue is liable. Slander is a pestilence that walketh in darkness, preying upon character as a malignant fever does upon the body of man. It has no respect to age, sex or condition; and whenever it makes an attack, it seldom lets go until the death of its victim.

Will you listen to a description of the Slanderer? "His tongue is a devouring fire, which tarnishes whatever it touches; which exercises its fury on the good grain equally as on the chaff; on the profane as on the sacred; which, wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever, in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys. It is an assemblage of iniquity, a secret pride which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents or property of others, makes them the subject of its censures, and studies to dim the splendor of whatever outshines itself; a disguised hatred, which sheds in its speeches the hidden venom of the heart; a deliberate barbarity, which goes to pierce an absent brother; a scandal, when we become a subject of shame and sin to those who listen to us; an injustice, where we ravish from our brother what is dearest to him. It is a restless evil which disturbs society; spreads dissension through cities and countries; disunites the strictest friendships; and every where is an enemy to peace, comfort and christian good breeding. Lastly, it is an evil full of deadly poison; whatever flows from it is infected, and poisons whatever it approaches. Even its praises are empoisoned; its applauses malicious; its silence criminal; its gestures, motions and looks have all their venom, and spread it each in their way."—*Massillon.*

If I could undertake to add any thing to this eloquent description of a slanderer, I would say, in plain terms, that he is at once a *Liar*, a *Thief*, and a *Murderer*. He is a liar because he tells that which he knows is false. He is a thief because he steals that which should belong to but one individual—his character. He is a murderer, because he deprives his victim of his moral life. He becomes dead to society—separated from the company of those with whom he formerly associated.

There are various kinds of Slander. I will speak briefly of Insinuation, Detraction, and direct malicious falsehood.

The slanderer, who operates by insinuation and detraction, has all the wisdom of the serpent, with no small portion of his venom. He speaks of the object of his slander only when his name is mentioned by another, or by describing him as somebody that does not live a hundred miles off. Is he mentioned as a benevolent man? With a significant look and a peculiar tone of voice, your modern Cynic will ask, "How did he get his money?" adding, perhaps, "Well, I wonder sometimes if honesty be the best policy." "Who was it

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that betrayed his Master with a kiss?" "Is there no law in this country against a man's whipping his wife?"

I regard this kind of slander as bad in a moral point of view as direct malicious falsehood; and in a civil point of view, it is worse, for the simple reason that the law of the land takes cognizance of the latter, and not of the former. And is this abhorrent evil found in the church of God? Yes, in all its forms. It is painful to make the acknowledgement, but it is true, and it would be lying in the presence of God to deny it. When I reflect how many there are who have a name to live, that, by detraction and whispering insinuation, yea, by direct lying, endeavor to ruin the character of their brethren, and that such are retained in the fellowship of the church, I cannot but think of the voice of the Spirit to the Churches of Asia Minor. "Repent, or I will come unto thee quickly, and will fight against thee with the sword of my mouth."

The Cause and Cure. Having thus treated separately of the maladies of the Tongue, allow me very briefly to speak of the remote cause of the whole, and of the remedies suited to their prevention and cure.

I must refer you to my text. It is one of the most comprehensive passages I ever met with in the word of God. The tongue is discribed as a *fire*, and it sets on fire, not merely the man's whole body, but the whole course of nature. So much for the evil and its extended effects. Now for the cause. *It is set on fire of Hell.* (Gehenna, not Hades.)

The Devil stands at the head of every species of sin in God's Universe; and whosoever committeth sin is, to a greater or less extent, under the influence of the Devil. And although Christians are delivered from sin in putting on and walking in Christ, still "the flesh lusteth against the Spirit, and the Spirit against the flesh." The flesh sometimes conquers. Whenever it does, Satan has greater dominion for the time being than God. Now this dominion of the evil one is exhibited as often by the wicked working of the unruly member as in any other form of evil. When, then, we ask what is the remote cause of all the ills of which we have been speaking, the answer comes from God's word—*The Devil.*

The same unerring source of wisdom gives us a cure for these disorders.

The first prescription to which I would direct your attention is laid down in James 1: 19. Wherefore, my beloved brethren, let every man be swift to hear, *slow to speak*, slow to wrath. True, this is not laid down by the apostle as a remedy for any particular affection of the tongue? but I wish to observe that it will serve as a preventive to every one. In other words, if we will take heed to this injunction, we shall never be guilty of a single sin described in our discourse. But alas! we are, I fear, slow to hear, swift to speak, swift to wrath. The consequence is, by a moral necessity, that we are filled with and disturbed by all the evils growing out of disobedience.

The next direction worthy of notice is contained in 1 Peter 3: 10. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Again, Colossians 4: 6, Paul says, Let your speech be always with grace, seasoned with salt, &c. In other words, always speak to the benefit of your hearers.

Of a similar import are a number of passages in God's word in reference to this subject. I will not adduce them now, but beg you to consult them yourselves.

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Before closing I wish to notice one important matter; and I must present it by an illustration. All local diseases of the body of any severity require, not only local, but constitutional treatment. Inflammation of the eyes, for example, must be managed not merely by local washes, but by means and measures adapted to the entire system. This arises from the mutual dependence of the various organs and their functions, one upon another. So in the moral affections before us. Local treatment alone will not answer. The very existence of these maladies is evidence of constitutional derangement, and it is absolutely necessary that constitutional remedies be employed. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. The whole man, then, needs purifying. The fountain must be cleansed—the heart must be sprinkled with clean water. Every impure emotion must be expelled, or we shall discover that the disorder of the tongue has only been temporarily relieved.

Let the word of Christ then dwell in us richly in all wisdom. Let us be followers of God, as dear children, and walk in love as Christ also hath loved us, and hath given himself for us. And whatsoever we do in word or deed, let us do all in the name of the Lord Jesus, giving thanks to God and the Father by him. To him be glory both now and forever. Amen.

Note. We regard it a fundamental principle in the divine government of our Heavenly Father, that no member of the body of Christ can obtain forgiveness of God for any sin committed against his brother, until he first makes proper acknowledgements to that brother, and seeks his forgiveness in all becoming humility. See Matt. 5: 23, 24; Col. 3: 12, 13; James 5: 16. Hence in reference to many of the sins of the tongue, (such, for example, as slander,) it may be observed that the first step in order to remission is to ask forgiveness of the brother whom we have wronged. We see no reason why the same principle should not obtain in every case when a Christian is one party and a sinner another.

FAMILY RELIGION—ITS PROPRIETY AND NECESSITY.

[Continued from August No.]

I am induced, beloved brethren, to prosecute my address upon this subject from the importance and necessity of the case. In a long tour, extending now from Middle Tennessee to the city of brotherly love, through Kentucky, Ohio, parts of Pennsylvania, Maryland and Virginia, associating as circumstances have ordered, sometimes with our brethren and friends and oftentimes with their enemies and those who are indifferent towards us, I am compelled from the observations I have made to say, that there is prevailing almost everywhere and among all classes of professing Christians, a most deplorable lack of family piety, personal godliness and devotion, and zealous enterprise on the great cause of human salvation. As a consequence, the humility, moderation and benevolence, the usual concomitants of a sincere profession of the religion of Jesus Christ, and which once so remarkably distinguished those who believed that his kingdom was not of this world, are greatly supplanted by aspirations after the pomp and splendor, ease and sensual gratification afforded by those things which perish in the using. Those of my brethren whose personal acquaintance I enjoy need not be told that I am not of those who take pleasure in useless condolings over the faults and misfortunes of our brethren; nor of those who despair of the success of the humble effort at Reformation in which we are professedly engaged. Still I am compelled to say, that whilst I have

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oftentimes felt ready to sharply reprove those who can speak only in croaking lamentation, I do know that there is an almost universal prevalence of apathy in relation to the things pertaining to the kingdom of God; and unless it can be succeeded by that zeal for God which Christianity requires, that those now professedly engaged in the good work will not be the honored instruments through which it will be carried forward. It is in vain to cry peace when there is no peace—or safety when there is no safety. A magnificent and glorious prospect was well opened before us, and under the fostering care of Him who rules among the nations, triumph and victory for the cause of primitive Christianity, seemed as certain as it was desirable. Shall we suffer a dark reverse? Shall the chains of priestcraft, and the excesses of fanaticism, or the dread waves of luxurious corruption be thrown over that fair prospect? Shall the dread effects of sectarianism be perpetuated hopelessly, until the slumbering wrath of heaven, in fire and tempest, shall visit us as it did Egypt, and Babylon, and Jerusalem? For myself, I have no doubts of the ultimate triumph of the saving principles we have inculcated, but I have doubts of that triumph through the agency of many now supposing themselves engaged in the work. "We can do nothing against the truth" says the voice of inspiration, although we be reprobates. Agencies which human wisdom has conceived wholly destitute of efficiency, and oftentimes as tending to the very overthrow of religion, have been used by Jehovah, in every age of the world, as the best adapted for the final success and establishment of his cause in the earth. The assaults of enemies, and the mistakes of friends, have alike been made contributary to the ends of Him whose "foolishness is wiser than the wisdom of men," and "who takes the wise in their own craftiness." But in all such instances, much of the instrumentality, being by its sins a vesssel of wrath fitted only for destruction, has gone to that destruction when once the purposes of Jehovah were served. My fears, beloved brethren, are here. For many, it would seem, instead of being vessels of honor bearing salvation to the dying sons of men, have, in many instances become vessels of strife and vain glory, seeking the praise of men instead of the approbation of God. Alas! too, in this case as in most others, the leaders of the people do cause them to err. The position we occupy or may hereafter occupy in the ecclesiastical history of this country; to whom shall the honor of the present Reformation be ascribed; what shall be our character with the learned and the noble of this and the succeeding age,—the almost constant exhibition of selfish aspirations of this character in those whose example we have hitherto emulated, together with their frequent personal quarrels, is leading, and it has led many in more humble stations into the vortex of strife, sedition, jealousy and detraction; so that in almost every community some ambitious Diotrophes, in seeking the pre-eminence, has stopped the progress of truth for years. Contemplating our efforts from this position, I am oftentimes made to ask, with reference to those whose former almost unexampled works of faith and labor of love have spontaneously excited the admiration and affection of men in all classes of society—Do they believe in God? Do they, whilst seeking the praise and approbation of men at the expense of each other's labor, do they believe in the principles of Him who says of those who performed their alms in public, "*you have your reward*"?—in him who has promised a blessing upon those who for the cause of their Redeemer are hated and despised, whose names are cast out as evil, and whose company is avoided?—who teaches that

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all such are to look for their reward in heaven? Will not many of them receive their consolation upon the earth? Had I the ears of the chief and the wise among us, I would ask with all simplicity, Have you not received, or are you not receiving your reward? Can you, therefore, reasonably expect one at the resurrection of the just? Flatterers speak lies to you, and deceivers lead you astray; ambition blinds, or avarice misleads. Your position has oftentimes brought courtiers around you, who with feigned friendship and base arts have caused you to believe you did right where you did wrong, and wherein long since you should have magnanimously acknowledged that wrong. Do you not now seek praise where a few years since you saw nothing but priestly tyranny and self-aggrandisement; and do you not now follow arts and policies which you once exposed as the machinery of the man of sin? And again I ask, Think you that ye believe in the reward which the Lord will give to those who love him at his appearing and kingdom? "How can ye believe which receive honor one of another, and seek not the honor which cometh from God only?" Shall we forget that "in honor we are to prefer one another"? And shall we not suffer the trial of our faith (by the worldly honor that may be clustering around us!) being more precious than that of gold that perisheth, though it also be tried with fire, *that it might be found to honor, and praise and glory at the appearing of Jesus Christ;* whom not having seen, we love, and in whom though now we see him not, yet believing we rejoice (not with the joy that the fame or applause, or the ease or the wealth of this world may give, but) with joy unspeakable and full of glory.

We have sought, and perhaps we have found, an excellency in intellectual advancement and Biblical knowledge. Knowledge has been caused greatly to prevail where ignorance once held almost unlimited sway. But this knowledge has not always been subsidized to the influence of that spirit which came from heaven, and which leads in the pathway of life. We have yet to learn the wisdom of that Apostolic saying—"knowledge puffs up, *but love builds up.*" Upon the virtue and piety of men depends their usefulness. It is so with reference to our political rights, as all Whigs and Democrats will acknowledge.—Upon the virtue more than the intelligence of the people depends the permanency of our free institutions. So with regard to our religious privileges. Unless the virtue of our profession can be maintained, our knowledge of its facts, history, and arguments will be of little service. The reason of our hope depends more upon the sanctification of the Lord God in our hearts, than upon a knowledge of the evidences of Christianity, the corruptions of sectarianism, or the devices of infidelity.

Nothing will so certainly secure our salvation from the blighting effect of the strife of those who are called our lerders, or from the vain glory arising out of a consciousness of superior religious knowledge, as an immediate consecration of our time to the religious culture of our families. This will divert the attention from things afar off and bring it to those that are nigh. And as we ourselves will be constantly stimulated to practice those duties which we teach to our children, we will soon lose our interest in the peculiar greatness of Bro. A or B, or the preaching of Bro. C or D, or the sprightliness of Bro. E or F, as the cases may be. Family religion will absorb all our interest, and call into exercise our time and faculties otherwise improperly employed—for it will tend to

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secure zeal and energy, and with these congregational purity, prosperity and peace.

What is the cause of the deadness to religious efforts which everywhere prevails? Why the lack of earnestness and zeal in the cause of human redemption? Whatever we may say with reference to the immediate causes of these crying evils, however true it may be that the late political storm through which we have passed has carried away much of the piety and interest of professors of Christianity; yet it must be acknowledged that this would not have been the case, had we been more upon our guard; and that a security against that recurring evil and many others, would be a constant attention to our personal devotions and the moral and religious training of our children and servants.

Christianity is a communicating system. We cannot be interested unless we are interesting others. And in proportion as we give the good things contained in the holy word, in like proportion will we desire more of the light and comfort therein contained. "It is more blessed to give than receive."

How our brethren can profess to believe the Bible and neglect this important duty, I am at a loss to imagine. They must, if sincere, believe that Christianity affords them clearer conceptions of Deity, more practical precepts for the government of their lives, than all the systems of the priests, scholiasts and philosophers of all the ages of times, or of whatever attainments of wisdom and knowledge. Then are they not sinning against the best interests of their children, and daily violating the consistency of their own profession, who withhold such important and invaluable information and cultivation, by a neglect of this imperative duty. Can a man consistently believe that the good of his fellow-creatures is presented only in the word of God and the examples it requires, and yet refuse to teach that word or present those examples to his family? Can a man believing this plead a lack of time, or disposition, or opportunity? Can there be a more critical conjuncture to engage his devotion; a more urgent occasion to claim his attention; a more important business to demand his care,—than those which the situation of all his dependents presents? Methinks that no man solicitous for the welfare of his family or properly desirous for his own salvation, but who will redeem from his devotion to the world and society time enough to make effectual efforts to train the budding faculties of those entrusted to him, and by his example direct them in the way of salvation and life.

We oftentimes mourn over the deficiency of our faith and zeal, as contrasted with the practice of those eminent saints whose lives are proposed as patterns, and of our incapacity to obtain that complete knowledge of religious truths that would lead us to relish a meditation upon them, and a practice of them. Yes, here is the paramount difficulty! We do not relish; we do not love Christian practices. And how shall this fatal misfortune be overruled? By no other way than by a thorough reformation in the manner in which we spend the greater part of our time. How much of it is wasted in public amusements and worldly pleasure? How little of that time redeemed by the precious blood of Christ is spent in habitual thinking and meditating upon divine truth! How much serious attention and profound application have we given in efforts to know and relish the things of God? In a word, how can we expect this relish whilst devoted to all the dissipations of sensual pleasure? In vain we attend the preaching of teachers and Evangelists never so capable and learned; in vain we glance over the pages of many periodicals devoted to religious reforma-

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tion, or attend the casual conversations of those whom we deem able to instruct us—unless we reflect and meditate for ourselves, these helps, however important, will be of but little service. A great advance to this relish of divine things will be the habitual practice of family religion. It will assist us to throw off our slavery to sensual pleasure, will prepare us with a taste for the delicacies of intellectual religious society, and assist us reciprocally with the discoveries of truth that we may be permitted to make to enjoy those spiritual pleasures which cause the mind almost imperceptibly to prolong the time of its communion with the Father, and desire it to continue for life.

But a similar good effect of family religion is, that it prepares the mind to form good resolutions and to carry them out. Do I pray for an enemy, the very act prepares me to love him as the Lord has given me commandment. Do I pray for the destitute, my heart is at once prepared to assist in their relief. Do I pray for my country, that its rulers may be virtuous, and carry out the designs of civil government, and maintain the preservation of our liberties so free from religious intolerance and persecution, I am at once prepared for the purest patriotism, sanctified for the Master's use. Do I pray for the faithful people of the Lord, my soul is at once elevated into communion with them, and I delightfully realize the unity of the spirit in the bonds of peace. So also, when we pray for those connected to us by ties of consanguinity and love, there springs up in the soul a fountain of kindred feeling, whose source would be discovered no other way, and I am prepared to go to the work of rearing them for the high purposes of Christianity in time and eternity.

I have often been astonished at the ignorance or perversity of those who deny the authority for daily prayer. Not to mention the reasonableness of committing ourselves every morning to the protection and direction of our kind Preserver, and of every evening gratefully remembering his goodness and recommending ourselves to his care; not to attempt to show that in the very nature of our wants and of our absolute dependence upon God for our existence and every blessing we enjoy, and the propriety of our expressing our sensibilities of these,—as though we might forget the Lord Jesus Christ and the holy Apostles have positively enjoined by precept and example a continual observance of this institution. In a preceding address we have referred to the example of Him who says, "Men ought always to pray and not to faint," and who often not only retired alone for secret devotion, but also prayed with his disciples. We also adduced Apostolic authority upon the subject. But all is not yet presented. Will the reader negligent of this duty contrast his conduct with that of the Apostle Paul, who says, in his second letter to Timothy, that he "without ceasing remembered him in his *prayers night and day.*" Will he regard the authority of him who ordains "that Christian men pray everywhere, lifting up holy hands without wrath or doubting;" and who calls upon us "to draw near with a true heart, in full assurance of faith," through our High Priest and Altar, Jesus Christ, and "through him to offer up the sacrifice of praise to God *continually*, the fruit or calves of our lips, giving thanks to his name?" Do we need superior authority to this—then methinks our perverseness amounts to unbelief, and we are in danger of the captivity of Satan.

I know there has been much disputation upon the nature and effects of prayer, so much indeed, that honest men have been bewildered by the subtleties, jargon and sophistry of those who argue as though vain jangling were godli-

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ness. These have caused the propriety and advantages of prayer to be lost sight of, and its practice to be neglected even by those who once, according to the Apostolic exhortation, "in every thing by supplication and prayer made their requests known to the Lord." I would ask all entangled in the snares of the metaphysical speculation upon this subject—Have you made greater advances in the piety since you gave heed to that reasoning which caused you to abandon the practice? Have you been more restrained from vice or more excited to virtue in the regulation of your passions and conduct since your adoption of what your deceivers call a more rational religion? And whilst you are answering these questions, perhaps you would do well to review the argument, by which you have been diverted from this sacred duty. With Paul I would continue to ask, (though upon another subject), Did you receive the spirit through the hearing of impious philosophy, or by the obedience of faith? And will you continue to yield your knowledge of the forcible restraints from evil that your addresses to heaven for assistance and protection have given you? I must candidly say to you, then, that I fear for all who have yielded the practice of this solemn and interesting institution, that they have done it for the sake of some sinful gratification, which you would not without great compunction allow, when frequently by prayer you placed yourselves in the presence of "Him who searches the heart and tries the reins of the children of men." Prayer and sin have no fellowship with each other. Their nature and effects are entirely incompatible. And even now, if you would be saved from vice; from a criminal abuse of your time, your faculties or your substance; if you would have joy in God and love for his commmandments; if you would have that unalloyed complacency which arises out of a constant trust and reliance upon his providence,—there is nothing can restore these to you but a constant and habitual intercourse with God. This will restrain us from sin; excite us to righteousness; sustain us in distress; arm us in weakness and trial; give us the joy of gratitude, and in all things assist us to imitate

"The first in heaven
And set our feet on hell."

In conclusion, let me ask you once more—those of you who cannot find time nor inclination to attend the duties of family religion, What designs have you with reference to your lives? What aims and projects are now before you? Have you any equal in importance to the cultivation of your own religious faculties and those of your children? Have you any thing more valuable than your souls? Any pursuit more noble and exalting than the hope of salvation? Can you persuade yourselves that there is any happiness equal to the approbation of God? Will you destroy yourselves, and the budding hopes of your little ones oftentimes reaching after eternal things? Will you destroy the fruit of the labors of them who watch for your souls as those who must give an account? What do you promise yourselves? A life of twenty, thirty or fifty years? A life of idleness or dissipation in the Master's vineyard? Remember he comes to call his stewards to an account. The present life will soon close, an eternal one will begin. Your imaginary enjoyments will vanish with an inconceivable rapidity. Then what will be your conclusions upon this subject? Will it be any satisfaction for you to know that you have murdered your own bliss, and prevented that of those connected to you? That you have allowed their religious faculties to be blighted, deadened, sunk? Will it be any gratification to

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RONGE'S DOCTRINE SMUGGLED INTO BOHEMIA—PROGRESS OF RELIGIOUS REVOLUTION IN GERMANY.

Those of our readers who take an interest in the religious history of the times will be interested in the following facts:

Between the Roman and German Catholics a fierce controversy is going on. Ronge was fiercely assailed by the Romanists, and suffered persecution from his opposers, but friends were rising up all around him, and the weaker party of to-day, promises, ere long, to be the strong party. These movements have excited deep interest, not only in the small principalities, but throughout Prussia, Austria, and every where from the Baltic to the Rhine. They are likely to lead to political revolutions, and to change in this respect the settled policy of Governments for a hundred years past.

The opposition to the Romanish faith had increased the zeal of the Roman Priests tenfold. The jesuits at Heiligensnædt are in full activity, and fanaticism has risen there to such a pitch that the "Heiligenstædt shooters" company, made Acturius Marning, an adherent to the new doctrines, their target "in effigie." In the midst of the excitement Mauritius Moeller has established himself at Anrode, and has already met with great success among the people. No less, however, he experienced the enmity of the Roman Catholic priests, who, by their opposition, compromise themselves in the eyes of the public, and only promote German Catholicism."

The following account is taken from an authentic private letter from Prague to a gentleman of New York:

In the vicinity of Prague, a great "indulgence" has been promised by the Catholic clergy, with a view of operating, as much as possible, against the poison of the new doctrine. To that end clerical books were distributed and sold, after they had been examined and stamped. For the sake of convenience in stamping the little books, (whose contents appeared from the titles,) they were folded in the middle. Some obliging assistants spared the fathers of the Church the trouble of folding the little books, which labor they performed for them, laying the books with the titles turned upwards towards them, that they might glance over the titles, and be sure of the genuine Romishness of the books. Thus 40,000 copies of truly holy books, were stamped, and not before they were distributed was it discovered, that, within each copy there lay a copy of the acclamation of Ronge. Instantly some persons were sent out in all directions, to recall the horrible pamphlets; but they hardly succeeded in recovering the fourth part of them, and now Ronge's acclamation, in 30,000 copies, makes the round in the country of Bohemia.

A newspaper, entitled "The Prophet," gives the following account of an act of intolerance, alike imprudent and violent:.

Before the confiscation of the writings of Ronge was pronounced in Bohemia, the evangelical priest Molnar, of Gablonz, near Reichenberg, in Bohemia, when returning home from a journey to Hirschberg, (Silesia,) on the 5th of February, took along three pieces of Ronge's writings to Tannwald, in the county of Morgenstern, where he left them in an open packet with a catholic, whom he requested to deliver it to a friend of his, a protestant. In consequence of this circumstance, the imperial circuit court at Jungbunslau, on the 29th March, in an "arbitrary way" sentenced pastor Molnar to six weeks imprisonment, with foot traps attached to his feet. The royal imperial consistory in Vienna, of the Augsberg confession, it is true, considered this sentence 'arbitrary,' but it was not thought proper by that body to interfere with it, although the community of Gablonz made an application for the sake of their priest. But as pastor Molnar had applied to the royal imperial chancery of the court for pardon, the punishment was 'pro-tem' suspended by the authority at Jungbunslau."

This revolution may, in the hands of an overruling Providence, effect wonders. There are those who expect as much from it as has been realized from the Lutheran Germanic Reformation. Be this as it may, it forms a most remarkable epoch in the history of that government. Indeed religious revolutions are extending themselves over Prussia, France, England, and even Italy.

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itself. A new Reformation is in progress, and its results, after much agitation, convulsion and confusion, may be of the grandest character. Perhaps those interested in the "signs of the times" will be edified by the following, taken from an Eastern Journal:

A general re-action appears to have taken place throughout Continental Europe against the ecclesiastical despotism to which the people have been subjected. The religionists have divided into two great parties—one clinging to the old systems, the ancient traditions and venerable forms of "the church"—the other spurning long-recognised authority, rejecting the antiquated belief in the legends of the past, and boldly demanding for all the right of private judgment in matters of faith. The battle between these conflicting parties has not been confined, as our readers must be aware, to a mere warfare of opinion. It has produced physical collision—civil commotion—the shedding of blood—and the shaking of civil dynasties. In Germany the "new reformation," as it is called, is proceeding with a degree of tumult and violence, that threaten terrible consequences. In Prussia, the "orthodox" and "movement" parties, are daily exhibiting greater ascerbity of feeling, and the King has been forced into a policy, which will probably lead speedily to a decisive, and it may be bloody conflict between the two opposing forces. Switzerland has already been the scene of civil war. In Italy and France, the same antagonism of opinion on religious matters, exists. Even in Great Britain, we see the same elements of revolution at work. The war upon the established system of religion is waged with greater violence and bitterness than ever. Meanwhile, the philosophers, infidels, rationalists, scoliasts, all sorts of reformers, are busy—wild and visionary theorists announce on all hands their extravagant and ultra notions—the foundations of popular opinion on religion, society, government, everything appears to be moved—change, transition, revolution, appear everywhere to be the order of the day. Here, in the United States, we perceive the same extraordinary revolutionary movement. On all hands men are calling out, as in the days of the prophet of old—"Who will show us some new thing?" The old sects are split up and divided into fragments. All the churches are torn and distracted by internal difficulties and quarrels.

What does all this mean? What do these strange signs of the times portend? We believe that all this tumult—all this agitation of the churches—all this wildness and extravagance of opinion—betoken the advent of a better era in the history of mankind—the approach of the latter day of more perfect light and liberty. The human mind has been thoroughly awakened from the slumber of ages. The Reformation of Martin Luther was the beginning of a new era in the fortunes of the human race. We are now on the verge of another great epoch. Men are gradually emancipating themselves from the bondage of antiquated error.—The seeds of civil and religious liberty, sown two centuries ago, and over which, in many parts of Europe, the cold and wintry blasts of by-gone ages had swept, all but killing them, now begin to spring forth. Republicanism has taken firm root in the popular mind. The grain of mustard-seed has lived and flourished till it has grown into a mighty tree, its roots stretching far and wide over a vast continent, and its leaves—may we not without profanity say?—for the healing of all nations. The church as well as the state—religious formularies and religious creeds as well as politics, begin to experience the influence of the newly created but gigantic power of human liberty. Hence these religious agitations, which now convulse Christendom to its centre. By and by, however, the din and tumult of the conflict will cease—right will everywhere triumph over wrong—reason and common sense will take the place of superstition and implicit faith—and humanity, freed alike from religious and civil despotism, go forth to new fields of conquest and triumph, wider and more glorious than poet or philosopher has ever yet imagined.

Our limits will not permit us to give any reflections or observations on the above. They are worthy of the most calm consideration; for *the end is not yet.*

Baltimore, Oct. 8th, 1845. J. B. F.

An old hard-shelled minister observed in a late sermon, that "no one ever got religion in a *great bustle!*" Think on this, ladies.

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COLLEGE ENDOWMENTS.

Bro. A. Campbell, in his Sept. Harbinger, predicts the downfall of Franklin College, on the ground that the projectors of the institution ask not an endowment to sustain it. However, he is kind enough to insinuate for it a probation of a "hundred years." This reminds me very much of the learned naturalist, Dr. T., who predicts that the "Mammoth Cave," in Ky., will ere long fill with Calcareous Alabaster, but concludes by the consoling reflection, that most persons in the country will have time to visit it before this revolution takes place.

Franklin College may fail, and if it prove to be an institution of as much aristocracy, idleness and dissipation as most endowed colleges of England and America, the sooner, the better. Though, wishing to be better understood on this point, I will lay down a few propositions, which I think indisputable.

1. All *salaries* are corrupting in their tendency. They stifle exertion, beget habits of luxury and idleness, enervate responsibility, and too often deprave the heart. No lawyer, physician, teacher, preacher, field or shop laborer, in my estimation, will execute with half the energy, when working by the day, or year, that he will when his reward depends upon his exertions.

2. Any system of education or religion which is not sufficiently meritorious to prove self-perpetuating, should be abandoned. The endowed town and city schools of the West have generally proved worthless, while schools which have depended upon their merit for success, have proved the greatest blessings.

But not intending to discuss this question at present, I will say to my Bro. C., and all whom it may concern, that with my present views of education, I could not ask an endowment for Franklin College, but I should be exceedingly glad to get enough money from the public to finish the buildings, and purchase apparatus und books, and afterwards, if the system should prove a blessing to the country, and it be ascertained, that an endowment is necessary to support it, strong efforts will be made to secure it. In the mean time, I shall rejoice to see Bethany and Bacon spreading their benign influence through the country, and if either should do more than Franklin, on account of an endowment to pay professors, I will exert myself to obtain a rich endowment for her, and if I should be out of place, no doubt others will do the same.

My sincere desire is to see the three colleges now in existence succeed, and I should rejoice to see a college in every State in this great union, under the direction of Christians. I hope my views of endowments will have no influence in preventing Bethany and Bacon from receiving each an endowment. Franklin needs, and will ask more, I fear, than she will receive. T. F.

FATAL DELUSION.

I can conceive no more fatal delusion than that of a man presuming to be a Christian, in the Bible acceptation of that term, who has not allowed the pure truth to operate upon his heart and govern his life. It supposes that there may be Christian sentiments, without the truths which originate them; or Christian morality, without Christian doctrine, Christian piety and Christian faith—i. e. Christianity without Christ, life without the power by which to live, and effect without cause! The delusion is as fatal as the reasoning is absurd. What an argument this, for constant, prayerful and unprejudiced examination of the oracles of God! How apposite does it show those exhortations to be, which beseech us to be nourished in sound doctrine, rooted, and grounded, and estab-

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lished in the truth. Brethren, do you remember that all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth and the flower fades away; *but the word of the Lord endures forever, and it is this word which by the Apostolic gospel is preached to us.* May the Father of lights incline our hearts to heavenly and enduring wisdom. J. B. F.

NEWS FROM THE CHURCHES.

BROTHER FANNING:—Having now entered upon the work to which I have been recommended by the brethren, I deem it important to state the reasons which have influenced me to undertake it. I do this the rather because I think it possible that both my motives and my object will be misunderstood by the brethren. Many of them are opposed, and none more than I am, to making a display of our numbers, or trusting in numbers rather than in the truth recommended by our holy living, and attended by the blessing of the Lord. Still, as we have the example of inspired writers for giving the numbers of those on the Lord's side, we are not without authority for reporting, but not boasting of, this among other items of news from the churches; not that it is the most important, or even the main thing to be learned, but yet as necessary to give a correct idea of the state of the cause in any place. If however any church or brethren think it is contrary to the will of the Lord to make public our number at any place, I am willing to omit it, as I desire not to reveal unpleasant secrets.

To take the statistics of the brethren in Tenn., is not my chief object. The time of my life has now come when I feel called upon to do something more for the good cause of my Lord and Master, than I have been doing. Though my abilities are small, I desire to consecrate all to his service, the remnant of my days, and I am willing to labour at any point where I may be placed by the brethren. I belong to them, to be directed by their discretion in all my labours. Upon enquiring honestly before the Lord what work is now most needed, I am constrained to answer, not proselyting, but *edifying the body;* not an increase in numbers, but an increase in *piety, holiness, and zeal for good works;* not teaching the 1st lesson, but the 2d lesson of christian science, not to "combat sectarians," but to combat worldly mindedness and slothfulness in the Lord's vineyard. To this work I have offered myself, and the brethren have approved it. I propose, then, to publish in the Christian Review, under the head of "News from the Churches," a brief sketch of each congregation that I may visit, that the brethren may become acquainted with each other, and be stimulated to emulate each other in good works. Paul made known to the Corinthians, the grace of God bestowed on the churches of Macedonia, that is, their great liberality in making a contribution for the saints, and he boasted to the Macedonians, that Achaia was ready a year ago, and their zeal had provoked very many.

Brethren, may we not thus provoke one another to love and to good works, by making known the grace of God bestowed on the churches of Tennessee! Again, such was Paul's "care for the churches" that he thought it good to be left at Athens alone, and sent Timothy, his fellow-laborer, to the Thessalonians, to establish and comfort them, and to know their faith, lest they had been tempted and his labor destroyed. But when Timothy came and brought him good news of their faith and love and great desire to see him, he was comforted over them, in all his affliction and distress. 1 Thess. 3: 2–7. If Evangelists now feel the same earnest care for the churches that Paul did, what more com-

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forting, to them especially—what greater joy could they have, than to hear that their children walk in truth! 3 Jno. 3, 4. But if they should hear otherwise, should they not leave the field of proselyting, and go to nursing, "exhorting, comforting, and charging every one as a father doth his children, that they should walk worthy of God, who has called them unto his kingdom and glory." 1 Thess. 2: 11, 12. Thus did Paul, but now this part of the Evangelist's work seems to me much neglected. He also heard from the other churches by messengers—Col. 1: 7, 8; 1 Cor. 1: 11: Phil. 2: 19; and we find the messengers of the churches assembled to John in the Isle of Patmos. This and much more that might be adduced, shows the importance of hearing from the brethren, not merely the number added at some protracted meeting, (which is most that is now reported under the head of "News from the Churches,) but *what those are doing* who are already members.

If I should speak of things which ought to remain secret, or neglect any thing of importance, I wish to be corrected by the brethren. By publishing in our papers, the additional expense of a pamphlet will be saved.

Sylvan Church, Sumner county, Tennessee, was organized March 30th, 1834, with 9 members. Present number, 115; 44 males, 57 females, 15 servants, 36 heads of families; 4 immersions past year. From the first, some have met regularly on the 1st day of the week, to break bread and worship the Lord. At present about 50 disciples, on an average, are present each Lord's day. They are much scattered, and the meetings are alternately at Hopewell, Castalian Springs, and Sylvan Academy, the brethren having no house of their own. I mention these facts, not as being a good reason why all should not be present at each meeting, but to show that all circumstances are not the most favorable. We yet hope that the brethren, by building a house at some central point, will provide for a general assembly each Lord's day.

The Elders are John Gillispie, W. A. Bush, and P. Hubbard; Deacons, John Bush, W, C. Huffman, and G. B. Harris; A. G. Branham, Evangelist. Bro. Jas. Calahan, during the present year, has preached for the brethren monthly, for which they give him $100. He is the first who has been engaged by this church in this way, and as the brethren are not generally in favor of having monthly preaching, it is to be hoped they will not fall into this dangerous habit, especially as they have proved by experience that they conduct their meetings to edification of the body, without a preacher. Passing Evangelists are generally well paid by a contribution made on the occasion.

Some eight or ten families only, attend to regular family instruction and worship; and even in some of these, I am sorry to say, the servants are much neglected. There seems to be, however, a growing interest on this subject; the number of families in this church who call on the name of the Lord night and day, has increased of late.

A Bible class was set on foot about 4 years since, and after various methods being tried, the present plan is, to meet at 10 o'clock Lord's day, and spend one hour in examining some chapter as a lesson. The elder who presides, or some one named by him, proposes such questions to those who assemble at this hour, as may be answered from the context or parallel passages, carefully avoiding controversy. But few take much interest in these exercises as yet, though the interest seems increasing, and we trust *will* yet more and more.

After the Bible lesson, the present order is to spend an hour in singing, pray-

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er, and breaking of bread, after which a discourse or exhortation is offered by some one of the elders or brethren. A small sum is generally contributed for the expenses of the house. There are some differences among the brethren in reference to Christian duties and church discipline; but there has been, as yet, enough of love and forbearance to preserve at least an outward union. Much study of the good book is still needed, to bring about that perfect union in the same mind and the same judgment, which an Apostle has commended.

Hartsville Church, Sumner county, Tenn., was organized Dec. 29th, 1842, by the labors of Bro. S. E. Jones. Present number 64. 26 males, 23 heads of families, 36 females, 2 servants; no increase past year. They meet weekly, about 20 present at each meeting: no officers at present, but some are being proved for elders and deacons. Exercises of Lord's day, are reading with occasional remarks, singing, prayer, and breaking bread, contribution usually neglected. Much backwardness manifested in acts of worship, though a few worship in their families. But little brotherly love, zeal for good works, or spiritual life, is manifest among the members. Several cases of public transgression of the laws of Christ, and even quarrels and fighting among professed disciples, have occurred since the church was brought together, and eight have been excluded,—several of them young men of promise. On account of these things the good cause is evil spoken of, in this region; and no doubt, much of all this is owing to the fact, that the minds and hearts of these brethren have been more engaged, for some time past, in reference to worldly elections, than in reference to their election to eternal life.

These two are the only churches in Sumner county. A large portion of the people in this county have not even heard the gospel preached, as we understand it. The word has not been sounded out in the neighborhood by the churches as it was in ancient times. See 1 Thess. 1: 8: "For from you (the Thessalonians) sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith to Godward is spread abroad: so that we need not to speak any thing."

By the 1st of January I will be able to report from 5 or 6 churches, if the Lord will. Yours in Christ,

A. G. BRANHAM.

A CHURCH WITHOUT A BISHOP.

Some twelve months since, it will be remembered by our readers, that a discussion between Drs. Wainwright and Potts, of New York, was held upon the question, Can there be a Church without a Bishop? It seems that the Presbyterian party at least are not fully satisfied with the result, and have appointed that the "Rev. Dr. Potts" deliver a discourse upon the "nature of ordination." The N. Y. Journal of Commerce, in giving notice of this appointment, makes the following sensible remarks:

"In our judgment," says the Journal, "it is not altogether safe to keep up so constant an inquiry into the nature of old and venerable institutions. Dr. Potts in his attempt to prove that there could be a church without a bishop, well nigh upset the Presbyterian Church as well as the Episcopal. Such examinations about old usages are apt to be like the attempts to repair old buildings. Every defective part which is removed, only exhibits more defects, until there is evidently no cure for the wide decay but in pulling down the whole fabric."

The fewer examinations of the foundation of such religious institutions as

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Episcopalianism and Presbyterianism the better, unless those who are digging round them desire to be buried under their ruins. Far better leave them involved in the mysterious rubbish of past centuries of sectarianism—

"Dark, tangled mysteries, dark as fraud can weave,
Which simple votaries shall on trust receive,
While craftier feign belief till they believe."

La Fayette, Ohio, November 29th, 1845. J. B. F.

DONATIONS TO FRANKLIN COLLEGE.

Some one, following the admonition of the Savior, to "not let the left hand know what the right does," has enclosed in a blank sheet a hundred dollar note to Franklin College. He will have his reward in the next world.

W. A. Eichbaum has presented the College a map of Tennessee, and an assortment of books, such as the New Testament, in German, Irish, Arabic, the Book of Mormon, &c.

D. D. Owen, of New Harmony, Ia., has sent a box of most valuable minerals to the institution. Most of the specimens are from the McClurian collection, and many of them foreign, and all of them most valuable to the student of nature.

For the Christian Review.

SHREVEPORT, LA., OCT. 22, 1845.

BRO. FANNING:—In the Review of September of the present year, I see a hint on the subject of its enlargement. Nothing, in my humble opinion, would conduce more to the spread of the truth and the confirmation of the disciples in the different States where it has circulation; and nothing would have a better tendoncy to gain for it universal patronage. It is a source of great comfort even now, in its infantile state and comparatively diminutive size, to spend an autumn evening, after buffeting the waves of life's uneven stream, in perusing its half discussed subjects, and learn from the communications of the Brethren that the faith once delivered to the saints is being contended for, that Messiah's kingdom is triumphing over every opposition, that the obscure parts of the earth —the hamlet and the cottage of the poor—are visited by the zealous evangelist, and that sin is being condemned in high places—especially to one in my situation, far separated from the disciples with whom I once enjoyed the inestimable privilege of Christian communion and fellowship, and deprived of the benefits of an organized society of Christians. But thanks to him who has promised to sustain his humble followers, we have his word, which serves as a lamp to our feet, and a light to our path, and is powerful and sharper than a two-edged sword, &c.

But the subjects are not sufficiently investigated. There is not room in so small a sheet, and that only monthly, to give all the arguments and authorities on any subject, and show in one condensed form the invincible proofs of the truth of the Christian religion. I would not intimate that the sacred scriptures do not sufficiently demonstrate that fact; but the great desideratum is, the people will not go to the record; that object once accomplished, and the world will be revolutionized with Christianity, and there would not be one left to say to another, in all God's holy mount, Know ye the Lord.

I would say to the Brethren throughout the different portions of the country,

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send in your views on the subject, and if all are willing, let us have, at least in size, a respectable Family Magazine, having for its object the promotion of the cause of the church of Christ, and instead of taking two or three small pamphlets, neither of which has room to admit a communication of even respectable size, let us have a Journal worthy the attention of an able editorship. I have full confidence in the ability of the Editors of the Christian Review, and feel well assured that under their control nothing will be permitted to appear in its columns that will not redound to the edification of the church and the advancement of truth; and then the subscription price being three or four dollars will put it in the reach of almost every disciple—even the poorest saint could deny himself of superfluous expenses enough during the year to pay his subscription.

As lengthy communications are inadmissible, I must close; and permit me, in conclusion, to say to the Evangelists of the Christian church, that this is becoming a place of some importance, surrounded as it is by a healthy, fertile and densely populated country, and we are entirely destitute of a laborer in this portion of God's vineyard; that although sectarianism, with her "Proteous shapes," is erecting her standards and insinuating herself amongst us; yet the people are intelligent on the subject of the Christian religion, and we need nothing here but an introduction of the Gospel according to apostolic teaching, to establish an important corner post in Zion's bulwarks.

With the hope that these suggestions may merit a place in the Christian Review, induce the Brethren to notice the subject upon which I have written, and influence some Teacher of the Reformation to bestow some labor in this section of country, I remain your brother in Christ, JAMES M. MONGALA.

CARTHAGE, SEPTEMBER 15TH, 1845.

BROTHER FANNING:—May an old disciple congratulate you in your good fortune of being so bountifully suppplied with correspondents; but what shall be said of the *pettish*, who have given occasion for "mortification and shame"? O! that brethren would learn to be modest,—not to manifest so much selfishness,—such an itch for writing, such a desire to see their own pretty little productions in the public prints.

From the specimens of correspondents already published, one might readily conclude that you have reason to rejoice, and reason to regret; pro and con, cross and re-cross; providence and no providence; Spirit and no Spirit; immersion, re-immersion, or rather almost no immersion. Your worthy correspondent on the latter seems to be very sensitive; he says, (Review, page 195,) "Jesus says, 'preach the gospel to every creature; he that believes and is immersed shall be saved. He who believes, must believe that which is preached, which is the gospel. The gospel of Jesus is, the death of Jesus for our sins, his burial, and his resurrection. These facts are the things to be believed." An old disciple thinks, that we are as solemnly bound to believe what Jesus preached, as that we are to believe what he commanded his apostles to preach. "He that believes and is baptized, shall be saved. Who can believe this and be guiltless?

Again your correspondent says, "I can never believe that God will withhold his act of pardon because I may not have understood that my sins were forgiven in the act of baptism." Is not this almost sectarian phraseology?—"outpourings of the Spirit at intervals or seasons"—*God withholding acts of pardon.* And

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would not our brother's logic come as near making a saviour of *faith* as of "immersion"? Or would he have us pardoned without faith, lest *faith* should be made a "Saviour." Whether our brother knows any thing of "reason", is quite another matter. Strong assertions are brought in when arguments are weak. When an old disciple hears brethren say, *pardon in baptism*, "*God grants pardon in the act of baptism*," *God forgives us our sins at that time*,—he is inclined to think they use a Babylonish style, ashdodish, not a pure speech. But perhaps a few thoughts on the New Covenant might aid our brother, and relieve him in his straight on *re-immersion*. "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;—I will put my laws in their mind, and write them in their hearts;—and their sins and their iniquities will I remember no more." Heb. 8: 8; 10: 11. See also Jer. 31: 31–4. The old covenant was written in the heart. Jesus says, Behold I send the promise of my Father unto you—the Holy Spirit—he shall guide you into all truth—shall testify of me: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. On the day of Pentecost they were filled with the Holy Spirit, and began to speak with other *tongues*, as the Spirit gave them utterance. The Jews being confounded, Peter stood up with the eleven, quoted the Prophet Joel, and made the application to that marvelous scene,—"And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy." The prophecy was fulfilled—"I will put my laws in their mind." These did not teach every man his neighbor and every man his brother—for they all knew the Lord. From these new tables, and these only, can be read the laws of the new covenant. This is the establishment of the new covenant—the new institution—the new kingdom—the reign of Christ upon earth—"Glory to God, and good will among men." "And their sins and their iniquities will I remember no more."

Under the old covenant there was a remembrance of sins every year—Paul says so. It will be seen that this remembrance was in the offering sacrifices for sins. "Jesus, by his own blood, entered in once into the holy place, having obtained eternal redemption." Heb. 9: 12. Again, v. 26: "In the end of the world, he hath appeared, to put away sin by the sacrifice of himself." Again says Paul, Heb. 10: 10, "By the which will we are sanctified, through the offering of the body of Jesus Christ once." Not twice, nor oftentimes, but once; never again to be offered for sins. "And their sins and their iniquities will I remember no more." Now, says the apostle, "where remission of these is, *there is* no more offering for sin." v. 17, 18. Therefore, as there is to be no more remembrance of sins—never another offering for sins;—the only acceptable one having been made, the only one that can take away sins; an old disciple concludes, that God has through, or in that one sacrifice, promised, or granted pardon to the WHOLE WORLD. This grant or pardon is to be enjoyed under the new covenant; according to the laws of the new institution, "He that believes and is baptized shall be saved." "Repent and be baptized every one of you, in the name of Jesus Christ, into (eis) remission of sins." Because in Christ is *pardon*, sanctification and redemption; he who is in Christ enjoys pardon, he who is out of Christ enjoys it not. If these things be so, then our brother may have no more trouble on re-immersion: provided, all enter into, and walk in Christ according to the truth.

May mercy, truth and love be with all the holy brethren.

AN OLD DISCIPLE.

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From the Christian Journal.

BAPTISM FOR REMISSION—A SUMMARY ARGUMENT.

If Jesus Christ, under all the sanctions of all authority in heaven and upon earth, appointed faith, repentance and baptism, in order to the remission of sins —If Peter and the rest of the Apostles, upon the natal day of the Christian Institution—the day in which the Prophets had said the word of the Lord should go forth from Jerusalem, acting under all the inspiring influence of a baptism of the Holy Ghost, and under the seal of a commission, embracing in its benefits the whole human race, commanded three thousand believers to repent and be baptized for the remission of sins—If Philip, to the Samaritans, the Eunuch and Simon, preached the things concerning the name of Jesus and the kingdom of God, and then baptized them with these—If Annanius, by divine authority, commanded the repenting Saul to be baptized, and wash away his sins—If Peter, holding the keys of the kingdom of heaven, and acting according to the instructions of an angel from above, commanded Cornelius to be baptised in the name of Jesus Christ, after having declared that in or through that name, all the prophets bore testimony, he should receive the remission of sins—If Paul, after preaching the word of the Lord to Lydia and the Jailor, would order their baptism forthwith—If, when the Corinthians heard, they believed and were baptised—If they were thus washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God—If all the Epistles, that speak upon this subject with one voice declare, that we are baptized into the death, name and body of our Lord, through which remission flows by the appointment of God—If they testify that thus we are made free from sin, put on Christ, and enter into him—If thus we are buried and raised with him, and have all our trespasses forgiven us—If salvation from sin cannot be obtained out of the name and death of Christ, and if baptism is the appointed way by which the believing penitent enters these—If all these be true, or if any of the above premises are sustained by the word of God, then no man, who respects the authority of God, dare deny that *baptism, preceded by faith and repentance, has been appointed by divine authority, in order to the remission of sins.* The curious, who may have doubts of the scriptural character of the above premises, may examine carefully the following passages in the New Testament:—Matt. 28: 18, 19; Mark 16: 15; Luke 24: 43, 49, in connexion with Acts 2: 37, 38; 8: 18; 13: 38; 22: 16; 10: 43, 48; 18: 15, 32, 33; 18: 8; 19: 1, 6; Rom. 6: 1, 18; 1 Cor. 6: 9, 12; Gal. 3: 27, 28; Eph. 5: 25, Col. 2: 11, 13; 1 Pet. 3: 21; Heb. 10: 22; Titus 3: 5. And I am persuaded that no man can examine these, in the connection wherein they stand, without seeing *God's plan* for salvation from sin.

J. B. F.

THE HEART AND THE MASS.

"Our first aim," said Luther, "must be to win the Heart, and to this end we must preach the Gospel. Then we shall find the word impressing one to-day, another the next day, and the result will be, that each one will withdraw from the mass, and cease to receive it. God does more by the simple power of his word, than you and I, and the whole world can effect by all our efforts put together. God arrests the heart, and that being taken, all is won."

THE CHRISTIAN REVIEW.

The readers of the Review may be assured, that new materials have been purchased for the work, and that it will be out in an enlarged and improved style in Jan., '46. The 1st No. may not reach subscribers as early in the first month as heretofore, but it will be sent forth in good time, and it is earnestly hoped a vigorous effort will be made, to increase the subscription list, and thereby advance the cause of truth. We owe it to the Lord, to ourselves, and to the people at large, to teach this generation primitive christianity. The Review can be made a most valuable auxiliary in this work, and the brethren particularly, and friendly aliens in general, are respectively solicited to give their aid. Let each subscriber obtain *five* new ones, and the work will at once have a large

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circulation. If five cannot be obtained, one can. Friends and Brethren, truth is at stake, and not party interests. T.

One or two Printers, Blacksmiths, Shoemakers and Wagon Makers, who sire an education, can get a situation in Franklin College. T.

IRVING COLLEGE,

IN WARREN COUNTY, TENNESSEE,

WILL commence its 6th session, (but 1st since chartered,) on the of January next. The institution is located in a retired portion o country, beyond the corrupting influence of towns, villages, and other pl of public resort; and in point of health cannot be surpassed. It is situ upon a considerable eminence, surrounded almost entirely by ranges of berland Mountain, from 2 to 5 miles distant, affording scenery delightfu picturesque. Commodious brick buildings have been erected, including lege dormitories, dining room, &c., all in the same yard—likewise some Cl cal and Philosophical Apparatus have been procured. Every two student be furnished a room, bed, chairs and table.

TEXT BOOKS USED.

Smith's Geogrophy, Kirkham's English Grammar, Comstock's Natura losophy & Chemistry, Wayland's Moral Science and Political Economy, H Logic, Brousay's Physiology, Adams' Lectures on Rhetoric, Vattel's L Nations, Smiley's Arithmetic, Davies' Algebra, preceded by his Elements same, Davies' Geometry, Trigonometry, Surveying and Mensuration; A Latin Grammar, Historæ Sacra, Veri Romæ, Vita Washingtonii, Virgil an ace; Anthon's Greek Grammar and 1st Lessons, Greek Testament, Græ nora, Xenophon and Homer.

Five days in the week will be devoted to recitations, and Saturday, t position, Declamation and Debate.

THE GOVERNMENT will be mild but strict and moral; and in all cases who will not be influenced to comply with its requisitions, will be suspe expelled from the Institution; and no person will be admitted, who h dishonorably discharged from any institution of credit, or who is not mo willing to subject himself to the government with the determination to useful to himself and the world.

TERMS.

Tuition alone in Sciences per session of 5 months - - - -
Tuition alone in Languages, per session of 5 months - - - -
Boarding, lodging, washing and tuition per session of 5 months - -

A liberal discount will be made to those who pay at the commencem

We wish all applications to be made by the 1st of January next. A W. Owen and W. C. Dill, (post paid) Morrison's ⋈ Road s, Warren Co.

S. W. O
November 27th, 1845. W. C. D

The King of Prussia, it is stated, has at his own expense, the p caused *seventeen thousand* copies of the Scriptures to be printed for tion among the schools of his realm—each one bearing his seal, and ar tion stating that it is the gift of his Majesty, to be used by the teach instruction of the school.

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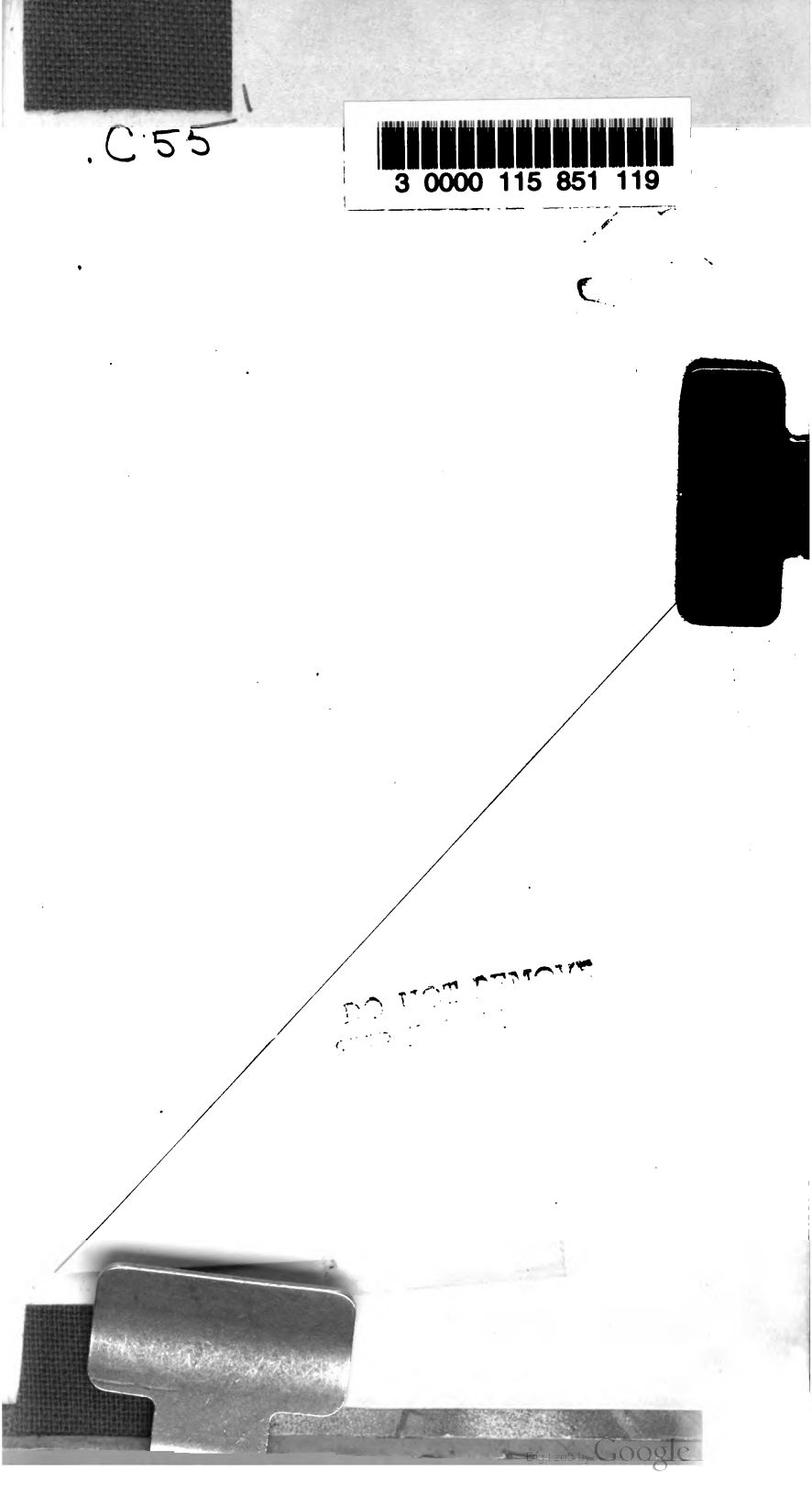
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