

in view whatever—no party to please or build up, no desire to offend any, but rather to do good to all men—these selections will be made from any source, when conducive, to sustain the truth or expose error. Opinions and practices, by whomsoever held, whether scriptural or unscriptural, not persons nor parties, will be considered as fair subjects of its investigation. The GLEANER, considering all truths, whether doctrinal or practical, as intended for the examination and reception of all men, to whose notice they may be presented—that no one has any moral right to hold them as private property so as to consider their propriety or justness, being enquired into, or even contended against, as a personal offence against themselves—that if these be adopted and retained, only because they are sincerely believed to be consistent with the oracles of truth, all would be pleased to have them strictly tested by that standard, that if found consistent with its dictates, others may thus be allured to come with them and pursue the same path of righteousness and peace—that if weighed in the balance of the sanctuary and found wanting, they themselves may be induced to forsake the evil way they have been unconsciously pursuing.

This being then the general design of The GLEANER, willing to be always controlled by the jurisdiction of the Bible alone, and with no peculiar temptation or wish, intentionally at least, to oppose any thing that it enjoins, or to enjoin any thing that it opposes—its pages are referred to that unerring test to be approved or condemned—adopted or rejected, according to its decision.

For reasons which may render it expedient, and to contribute to their impartial examination, the Conductors of this Miscellany will exercise their own discretion to acknowledge or not the source from whence their materials are gathered; that neither undue deference on the one hand nor prejudice on the other, which may attach to particular names, may unduly influence any against forming an unbiassed judgment of its contents. Not *who* among the wise—the rulers—have held this or that sentiment? but *how far* is it consistent with the revealed will of God? should be the primary enquiry of every real disciple of Him who enjoined on his followers in this respect, to call no man master on earth;—to take heed how they heard, and what they heard,—that one is our Master,—that to him we must stand or fall,—and that none can be considered innocent, if possessing the means of correct information, they substitute any error, by whomsoever taught, in place of a truth distinctly revealed in the Word of God.

*“ Prove all things, hold fast that which is good.”*

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