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THE CHRISTIAN GLEANER.

VOL. 2.

HALIFAX, JULY, 1836.

NO. 5.

“PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.”

PERSONAL REFORMATION.

“EXCEPT your righteousness exceed the righteousness of the Scribes and Pharisees, you shall never enter the kingdom of heaven ;” not as a preacher in this county happened to say, “Except you *tithes* exceed the tithes of the Scribes and Pharisees,” [who only gave a *tenth* of all,] “you shall never enter the kingdom of heaven ;” not as another class of preachers say, “Except the righteousness of Christ, which is to be yours by believing it, exceed that of the Scribes and Pharisees, you shall never enter the kingdom of heaven :” but it is, “My disciples, except *your* righteousness,” &c. for many workers of iniquity say, “Lord, Lord”—many of the unjust, rapacious, and unmerciful, say, “Master, Master ;” but it is only he who does the will of the heavenly Father, who shall enter the heavenly and eternal kingdom.

“Oh ! that I had true faith,” said Evangelicus in his 70th year, and on his death-bed—“Oh ! that I had true and saving faith,” repeated he. “I have been seeking the Lord for 50 years, yet I fear my faith is deficient. I would give the world to know that my faith was of the genuine kind. True, justifying, saving faith, of the operation of God, is that which my soul longs for.” Poor man ; *half a century a christian without a christian faith* ! rather, perhaps, without the knowledge and works of a christian. What a perversion of words, ideas, and things has this popular notion of a *saving* faith generated ! A *saving* faith ! as if there was a saving essence in one sort of faith which another lacked. The saving essence of faith is, that it *works by love*. Hence wherever there is the belief of the gospel, there is a *working* soul—one that *labors* for the food which does not perish—one that *strives* to enter through the strait gate—one that runs, wrestles, fights, and agonizes for the crown—one, indeed, that *works out his own salvation*, because he believes and feels that God works in him to will and do the things good and profitable.

But, “WHAT DO YOU MORE THAN OTHERS ?” This is a question put by Jesus to his disciples. He certainly was an orthodox teacher, and why do we not regard his lessons ? If christians do no more than others, they are no better than others. Every christian must be a reformer. A reformer he must be until every thought, and

word and deed is just what it ought to be. There are some things of which we must do less, and others of which we must do more, than others. Besides there are some things which other men than christians do not at all practise.

But we would only now remind all, that until reformation be perfected in spirit, word, and deed, the christian must be a reformer. And it is much easier to reform the creed than the heart, and the doctrine than the manner of life. But christians must differ far from other men if they will bear any comparison with Jesus and those whom he praised; for they and he differed very much from all other persons.—
[*Millennial Harbinger.*]

A. CAMPBELL'S REPLY TO EPAPHRAS, ON HIS BEING A SECTARIAN LEADER.

DEAR SIR,

THAT we are denominated a sect, and I a sectarian; and that the advocates of the New Institution, as it came from the lips of its founder, and from the pens of the Apostles, by the inspiration of the Holy Spirit, are slanderously dubbed *my* followers, must all be acknowledged; but then a serious question arises—Whose sin is this? Do we so denominate ourselves? Do we own it, as do Calvinists and Lutherans, Wesleyan Methodists, &c.? It is no slander to call a person by the name he has assumed, or to ascribe to him his real views, sentiments, and practices: but was not the motto on the banners under which we commenced our march, “*Style no man on earth your Father; for he alone is your Father who is in heaven: and all you are brethren. Assume not the title of Rabbi: for you have only one teacher. Neither assume the title of leader; for you have only one leader—the Messiah.*” Now, because some person must begin every thing, and say to others, Come; does it follow that all who unite with him upon the same principle, and agree to walk by the same rule, are the followers of him, who may have been but the occasion of their enlistment under the command of the Great Leader of the Christian Army; or but a concurring cause of their forsaking the doctrines and commandments of men?

But, in this sectarian age, every man is supposed to belong to a party, commenced by some person; for every real son of a human creed, conscious that he himself is led, in his sectarian career, by some demagogue, political or religious, imagines that no person can follow the Apostles alone, or be guided exclusively by the authority of the Messiah; and, therefore, imputes to others his own follies and faults. That we are thus traduced is to be attributed to this bias of the age, or to some unhallowed motive. We would, indeed, be blind, not to see that many of our opponents design and toil to stigmatize the thousands who have vowed allegiance to Jesus as their Commander and King, with epithets most revolting to their feelings,

and with a character of which they are most unworthy—that of being the followers of men instead of Christ!

I did not esteem it a compliment when a Moderator, who presided over a discussion in which I was engaged, said, “that I could prove a crow to be as white as a swan;” because his object was to ascribe the defeat of his partizan, not to the force of truth, but to the ingenuity with which he was assailed. It was a mere stroke of policy, to beguile, or quiet the consciences of his party. In the same light we must regard the calumnies intended for the friends of reform, in calling me their leader, and them the led; in dubbing them *Campbellites* rather than *Christians*; in representing them the disciples of men, rather than the disciples of Christ.

I am unwilling to be a sponsor for a single individual, or to be responsible for any one, as a follower of mine. Such are not the company which we choose, nor the confederates which we seek, in restoring the ancient order of things. But we can say, in behalf of many, very many of our own acquaintance, that they have a higher sense of Christian character and dignity, than to be the followers of any man: and there are not a few who would not call themselves Paulites or Apollosites, if both Paul and Apollos were now living among them. Nay, many of them are so jealous of the honor of Jesus, and so elated in him as their only leader, that they would not, for the world, assume the name of man or angel, and avow themselves his followers.

The stale slander that I am seeking to be the head of a party; and that the friends of reform are partizans of myself, or any one else, was set on foot by the greatest enemies of reform;—by those who wished to represent this reformation as differing from other attempts, only as the Protestant sects differ from one another, in some matters of opinion, or in the forms and ceremonies of religion. We aim much higher, and look much farther, than did the founders of these systems. We substitute no half-way expedients; we adopt no amendments of old systems, nor attempt putting new patches upon the tattered and filthy garment of sectarianism. *The New Testament facts are the things believed by us, and constitute our faith: the New Testament exposition of these facts is our doctrine; the New Testament rules of behaviour are our moral system; and the New Testament institutions of consecration to God are the worship which we practise. Such is our profession; and until we fully attain to this, we set no boundaries to our views, aims, and pursuits.*

If, then, we are made a sect, it will be no sin, nor mischievous contrivance of ours; nor can we be in any other sense a sect, than as the first Christians were a sect, contrasted with those who nicknamed them “*The Sect of the Nazarenes.*” We do receive every man and woman to immersion, on the identical confession of faith made by those whom the Apostles and their attendants immersed. We immerse them for the very same purpose; and use, on such occasions, the precise words of Peter, who opened the door of faith to Jew and Gentile. We celebrate the Lord’s death and resurrection, and

solemnize the Lord's day, as did the first Christians; and exclude from our fellowship none but those who, by their behaviour, refuse to submit to the morals and positive institutions of the New Testament. We ask not after the private opinions of any man, nor do we repudiate his profession of the faith, because he may hold some of the opinions of Calvin or Wesley. So long as he holds the head, *Jesus*, as the Son of God, as the only Lord, Lawgiver, Prophet, Priest, and King—so long we hold him and treat him as a brother. But we cannot receive, as Christian brethren, Mahometans, Jews, Samaritans, Phari-sees, Sadducees, nor those who deny the divine excellency and glory of the person, mission, and sovereignty of the Lord who bought us; nor can we look upon Sceptics, Deists, and Atheists, however polished in their exterior, in any other light, than as under the condemnation of God. Now if this constitutes a sect, then do we glory in it; and will, with Paul, say, "I confess that according to the way which they call a *sect*, so do I worship the God of my Fathers; believing *all things* which are written in the law and in the Prophets," and in the New Institution.

Pardon me, my good sir, if I have extended my remarks beyond the letter of your kind hints and benevolent fears, inasmuch as we are so often assailed with imputations most abhorrent to our feelings; because intended to place us on the same footing with the sectarian reformers of popery, and to represent the believers in the ancient and apostolic gospel and order of things, as a new, or co-ordinate sect; with all the rival interests, policies, and feelings which belong to such human establishments. Such never was, such is not now, and, we trust, such never will be our aim and object. The world has had sufficient time to test what these systems and sects can achieve; and if the experiments already made, will not convince this generation of their impotency and inadequacy, the judgments of God and the vials of his fierce indignation against an apostate age, will make us feel the wickedness and folly of our wanderings from the Christian Institution.

But that some of those who have abandoned the doctrines of men, and come over to the help of the Lord against the captivators of his people, should occasionally occupy the ears of saints and sinners with such disquisitions, as were the marrow and fatness of the systems which they have renounced, is no doubt true, and worthy of all you have said against it. As we have no defence to offer for such a course of procedure, will you accept of an apology? Nurtured and educated in a religion of opinions, brought up in the school of orthodoxy, rather than in the Christian Institution, it is not surpassing strange that some teachers, skilled in the tactics of that warfare, should sometimes be found fighting the same old battles over again, and presenting the artillery of their logic and rhetoric against the *opinions*, rather than the *sins* of men.

Against this course, and against theorizing, in the manner of some, upon the ancient gospel, your remonstrance is in exact accordance

with the views and sentiments of a great proportion of the more intelligent and discriminating pleaders for a restoration of the apostolic faith and practice.

Doctors may require theories to guide them in practice ; but he that goes about among his patients, preaching his theories of medicine and of cure, will sooner make them doctors than restore them to health and vigor. Now if every patient must be a physician before he can be persuaded to take medicine, then is he a sound reasoner and a skillful preacher, who would justify the exhibition of a theory of the ancient gospel, instead of administering the word of life—because physicians cannot prescribe medicine without a theoretic knowledge both of it, and of the disease which it is intended to cure.

He that theorizes upon the ancient gospel, and he who opposes the theories of modern gospels, would be better employed in teaching a theological school, than in addressing sinners ; provided he could persuade his students when he gave them their diploma, that outside of the threshold of his school they were never to open their lips on such themes. We place the theories of the *Five Points*, whether sharp points or blunt points, old points or new points, where the Eleusinian mysteries were placed—in the archives of the inner temples, for the benefit of the initiated ; and with the same injunctions, that they be kept from the public ear ; and that the plain, sober, palpable matters of fact—the threatenings, promises, and proclamations of the New Testament be relied on, in addressing sinners, and in beseeching them to be reconciled to God, through Jesus Christ, the Saviour of the world.

Your remonstrances, I hope, will be well received by all those who are unwittingly giving a sectarian aspect to the faith once delivered to the saints ; and who, in their zeal, are building again the things which they have destroyed in protesting against the corruptions and corrupters of the Christian Institution.

ONE BOOK, ONE SPEECH, ONE MIND.

Illustrated in a letter from Brother Hall.

LITTLE ROCK, September 18th, 1832.

Brother Campbell,

I HAVE just read No. 2, on the Millennium, in the 4th No. of the first volume of the *Millennial Harbinger*. Reading the letter from brother A. Rains to you, brought to my recollection a circumstance which happened with him and myself several years ago. It was at the time he passed through Kentucky on his way to the state of Ohio, for the purpose of commencing a periodical in favor of Universalism. I was at that time a member of the Christian Church, and was what is popularly called a *Unitarian*. Alas ! on that subject I have

delivered some hundreds of discourses, and written several essays, Brother Rains and I met not far from Lexington. We were introduced to each other. I delivered an address on the Universal Judgment one forenoon. In the evening he spoke on Universalism. He invited me to conclude: I did so, and made some remarks in opposition to his discourse. After meeting, it was proposed by some of the people, that brother Rains and myself should discuss the subject of Universalism. We agreed to do so; but could not agree on the time to meet and debate the question. As we were going the same direction, we travelled some days together. I found him to be a gentleman, and a man of talent, with a good stock of information. In a word, I was delighted with the man, and regretted that such talents should be employed in pleading a cause so unworthy of them. We parted: he went to the state of Ohio, and I to Alabama. I went preaching antitrinitarianism; and he I presume, Universalism. I heard of him no more until I saw his name announced in the Harbinger as a reformer. Long before I heard of him, I had also embraced the same sentiments; and as the people with whom I was connected would not cease their speculations, and finding a church of Baptists who held the same sentiments I did, I joined them. Since then I have been teaching the ancient gospel and ancient order of things. And I can say of my former notions, as brother Rains says of his Universalism—I have not only not recalcated them since, but I have also forgotten the arguments which I used to advance in favor of them. My mind has been entirely taken up with primitive christianity. Thus brother Rains and I have arrived at the same point by taking the Scriptures as they stand for our rule of faith and conduct, and ceasing from speculation. Brother Rains and I might have theorized and contended for our speculations till doomsday, and never would have thought the same thing; but by dropping every thing of this nature, and contenting ourselves with the “faith once delivered to the saints,” we have become of “one mind.” This is an additional argument in favor of your position in the number referred to.

I am still in this place, though when brother Collins wrote you I expected to remain but a short time. Since I came here I have immersed and introduced into the kingdom just 40 persons. More will be immersed soon,

I have just returned from a meeting on the Saline, 30 miles distant. I had the happiness while there of seeing the church unanimously renounce their human creed, and agree to be governed by the gospel alone. I also saw four persons immersed for the remission of their sins on Lord's day. Two of them had been Methodists. The prospects of reform are flattering throughout the territory.

THE NEW NAME.

Query.—What is the *new name* which the mouth of the Lord should name, by which Zion and Jerusalem are in the Millennium to be designated?

Answer.—Some have applied this to the church of the Gentiles, and supposed that the name *Christian* is that new name. But nothing in Isaiah's prophecy can be much plainer than that the new name belongs exclusively to the remnant of Israel who shall return to their own land; and, indeed, the Prophet tells us that the new name is *Hephzibah*, and that of the land *Beulah*. Any person who will read the first five verses of the sixty-second chapter of Isaiah in succession must clearly see this,—“The *Gentiles* shall see thy light, O Zion, and all kings thy glory.” Then Jerusalem shall no more be named *Forsaken*, neither shall thy land any more be named *Desolate*, but thou shalt be called *Hephzibah*, and thy land *Beulah*; for the Lord *delighteth in thee*, and thy land shall be married.” The new name is, then, “the Delight,” “the beloved.” “I will call her *beloved*, *sought out*, a city not forsaken.”

READING THE ACTS OF THE APOSTLES.

Dear Sir,

ABOUT a year since I was reluctantly led to one of your meetings. An aunt for whom I had great respect, at whose house I was then on a visit, a great admirer of your writings, compelled me to attend a night meeting at the villa of 'Squire G—— n. My Presbyterian mother had so often warned me of your errors, that I went to hear you with the most firm resolution not to attend to any thing you might say—in fact, not to hear you at all. I would not join in singing, nor rise in the time of prayer. I strove to think about other things—scenes afar off, that I might not be polluted with your ‘foolish notions.’

But in an instant after you read the chapter from which you spoke, I was all attention. Before I knew what I was thinking about, I was interested in the subject. And if my salvation had rested upon my forgetting the following remarks you made upon reading the writings of the Apostles, I should doubtless be lost forever; for never did I get them out of my mind until I made the experiment; and now it appears impossible for me ever to forget them.

You said—“If any one were to ask you how true and saving faith is to be obtained, you would tell him to read the memoirs of Jesus Christ, written by Matthew, Mark, Luke, and John, one book at a time, with their references to the Old Testament; and so, often in succession, until he could satisfactorily say that it was all a cunningly devised fable, or most certainly true. If he came to the conclusion that it was unquestionably true, then he had true and saving faith, if he would follow it up.

"If, then, he asked you how he might acquire a full knowledge of the gospel, and what he himself should *do* to be saved? you would tell him to read the Acts of the Apostles carefully through, and so often as was necessary to his understanding what the Apostles taught every one to do. If, again, he wished to know what authors he must read, that he might have an accurate knowledge of the whole christian religion in all its bearings and tendencies, he must read the letters of Paul, Peter, John, James, and Jude."

You complained of the general ignorance of the scriptures which prevailed, and of the tendencies of all human systems to promote ignorance of that book; and after bewailing the intractability of this perverse generation, you closed that part of your discourse by saying that "the largest demand you had ever made upon any hearer who wished to decide between you and the teachers of human opinions, was, to read the Acts of the Apostles once through every day for seven days; and if on the evening of the seventh day, when he had seriously reflected upon the whole history of the sayings and doings of the Apostles, he did not discover that the ancient gospel and order of things were wholly different from the modern gospels and arrangements of creeds and formularies, you would say you knew nothing about religion."

This not only pierced my heart, but stuck in it like a barbed arrow. Soon as I went home I laid off one week for reading the Acts of the Apostles: (for I believed in Jesus before;) and after reading it *seven times*, accompanied with prayers to the Father of Lights, I found no rest until I was immersed into my Saviour's death; and, in truth, I can now set my seal to your representation of it: for the gospel and its religion are to me almost as new as if I had never before heard any thing about Jesus Christ till within a few months past.

Wishing that my experience may be of some use to others, you may, if you think proper, publish this with my initials.

M. T.

To the Editor Mill Harbinger.

June 4, 1832.

From the Boston Christian Watchman, June 3, 1836.

SAILOR TURNED PREACHER.

At the Foreign Missionary meeting, on Wednesday, of last week, the Rev. Mr. Choules, of New-Bedford, related the following anecdote to illustrate the peculiar adaptation of the Gospel for the conversion of sinners. He received it during his recent visit to England, from the Rev. Mr. Chapman, agent of the British Seamen's Friend Society, who was personally acquainted with the facts of the case.

The subject was a sailor, who had lost one leg, one arm, one eye, and nearly half his face, in fighting on board a man-of-war. He was a wicked, drunken man, and was considered the pest of the place where he was supported at the public charge. A christian lady

became interested in his welfare, and through her instrumentality he was converted. But when he applied for admission into the church, so desperate had his case been considered, they were afraid for a long time to admit him. At length, convinced of the reality of the change, they welcomed him as a brother, and raised a subscription to enable him to live more comfortably. Mr. Chapman, hearing of his case, visited him; and found him living in a small house, which the liberality of his christian friends had enabled him to build. After some conversation, in which he thankfully ascribed all his comforts to Christianity, Mr. C. inquired why his house was built in such an awkward shape; for he noticed that it was all one sided, like its owner. He said he had a reason for it, which he must guess.—He could not, however, till he saw on looking over the house one of the rooms of considerable size fitted up like a chapel. “And so you have a meeting-house here,” said Mr. C. “Yes,” said the sailor, “I have a meeting-house, and a good many folks come here to meeting.” “But who preaches for you?” “O you must guess that too.” Mr. C. assured him that he could not. “Why, sir, I ask any good minister that comes along:—won’t *you* preach for us?” “I cannot; for I am engaged to address a public meeting this evening in the neighboring town.” “There, that’s just what they all tell me; and so, because nobody else will preach for me, I’m obliged to preach myself.” And can you read?” “Yes sir; but I did not know a letter till after I was forty years old. I used to go to meeting, and I always minded that when the minister read, it suited me, and my mind felt better for it; but when he talked, I did not feel so well. So I asked him one day why it was so; and he told me that when he read, it was God Almighty’s own words that I heard; but when he talked, it was only his own words. No wonder God Almighty’s words did me more good than a man’s! So I thought I’d learn to read them for myself; and a kind little boy, that lives close by, said he would show me. By and by I got me a Bible, and made out to spell the easy words. I read, ‘God so loved the world that he gave his only’—but the letters in the next word were so long and crooked that they puzzled me: after awhile I made it out, and read ‘his only begotten Son, that’—but I could’nt get over the next word. So I asked the boy, and he read ‘that whosoever believeth on him might not perish, but have everlasting life.’ Boy, said I, what does that *whosoever* mean? It means *any one*. Are you sure it means any one? He said he was, and asked another boy, who said it was true. Well, said I, if whosoever means any one, and God Almighty says that any one may believe and be saved, then any one may tell of it; and its my duty to tell of it. So I begun to tell all who would come to hear, as well as I could, that ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life;’ and I thank God that many have believed on him here.”

Mr. C. said that the labors of this poor mutilated sailor in his little chapel had been blessed to the conversion of scores of souls, and

himself, instead of a pest to society had become one of the most useful men living.

PLURALITY IN DEITY.

(Continued from page 71.)

DIVINITY OF THE LORD JESUS CHRIST.

In the former part of this essay, it was established that the Scriptures reveal, that there is but one God—that there is a plurality in God, and that it is limited to three, (who in the economy of redemption, are revealed in relation to fallen man as Father, Son, and Holy Spirit.) That to each of the divine three are ascribed the names, perfections, works, and worship, proper *only to God*; or in other words, that the names, perfections, works, and worship, proper only to Deity, are common to the Divine Three, and therefore that in speaking of the Deity as thus existing in plurality—we speak of him only as he speaks of himself. It was also briefly adverted to, that the doctrine of a plurality in unity, was so far from being inconsistent with human reason and analogy, that every thing with which we were most conversant, furnished us with illustrations of it in themselves. As the Divinity of the Father, is not usually questioned by any who acknowledge the Scriptures as divine, we shall now briefly advert to the proof, that the Divinity of our Lord Jesus Christ, is no speculation, but a truth plainly and explicitly revealed in the New Testament, for our faith, and here it may be premised that the scriptural proof of the divinity of our Saviour is of the same nature, as that which establishes the divinity of the Father; so that if the frequent and solemn ascriptions of divine *titles, perfections, works, and worship* to Jesus Christ in the Bible, be deemed insufficient to prove him to be really and truly divine; it is impossible to prove that an ascription of the same or similar things to the Father, in that inspired volume demonstrate him to be so—and if we cannot make it appear from the Scriptures, that the Father is really, and properly God, we cannot prove it from any other quarter; for though the works of creation show that there is a God, yet they are far from assuring us that the Father is he.

The whole doctrine of the Father, and the Son, is in the fullest sense, a *scripture* doctrine; for we cannot learn from the works of creation any more of the Father, *as such*, than of the Son, *as such*; and it would be incredible, that so large a book as the Bible, penned by the inspiration of God himself, with the great design to promote his glory, and the happiness of men, should say so much, and in such various ways, concerning the Father and the Son; and after all should leave it a reasonable matter of doubt, whether the inspired penmen sincerely believed and really asserted that one or the other of those sublime persons to be the true God.—And that the Prophets and Apostles have united in denouncing an everlasting curse on the crime of Idolatry, without informing their most serious and

enlightened readers how to avoid it, by telling them who he is that is really and properly God, and by laying down the certain marks of true and false worship. If the scriptural ascription of divine characters, perfections, works, and worships, do not establish the proper Deity of the Father and the Son, and Holy Ghost—how can we prove that either is, God over all blessed for ever—or how scripturally refute the speculations of the Manichees, who unable to resist the force of this reasoning, deny the divinity also of the Father, and maintain some unknown God, superior to the Father. *If the Scriptures* then give the same titles to Christ which they give to God—If they ascribe the same works to both—If the same blessings be supplicated from both—If the same worship be paid to both, then it will be manifest that both must possess the same *divine nature*, since there is but one living and true God.

That they do so, let us first begin with the *titles* of the Deity. One of his incommunicable names is—The first and the last.—The Prophet Isaiah declares, “Thus saith the Lord the King of Israel, and his Redeemer, the Lord of Hosts, I am the First and the Last, and beside me there is no God.”—But this name is assumed by Christ expressly where he saith, “I am Alpha and Omega, the Beginning and the Ending, the First and the Last.” The same Prophet, introduces the Deity calling himself the Saviour, saying, “I am the Lord and beside me there is no Saviour.” But Peter calls Christ, “Our Lord and Saviour.” John calls him, “The Saviour of the world;” and Paul, “The Saviour of all men.” Another name assumed by the Almighty, is that of Shepherd.—David says, “The Lord (Jehovah) is my Shepherd, I shall not want.” “We are his people and the sheep of his pasture.” So Isaiah speaking of Messiah saith, “He shall feed his flock like a shepherd.” But all this is applied to our Saviour by his own lips—“*I am the good shepherd, &c.*” “The good shepherd layeth down his life for the sheep.” Another name is husband—Isaiah declares, “Fear not Israel, *thy maker* is thy husband, the Lord of Hosts is his name.” This title is often ascribed to Christ—he says “Can the children of the bride chamber fast while the *bridegroom* is with them?” and John speaks of the redeemed church as the Bride “The Lamb’s wife coming down from heaven.”

With regard to these titles which more plainly import Divinity, the very highest are claimed by Christ, and confirmed by the testimony of his Apostles.—Thus Isaiah saith “Unto us a child is born, unto us a Son is given, the government shall be laid upon his shoulder and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace,” all these names, thus applied by the prophet to the Messiah, are confirmed by the evidence of the New Testament.—John expressly declares, “In the beginning was the word” which was made flesh (that is Christ,) that “the word was *with God*, and the word *was God*.” He is styled “God manifest in flesh”—in another place “Christ who is over all, God blessed

for ever," in another place "In Christ dwelleth all the fullness of the Godhead bodily." The next title "the Everlasting Father" is one of most peculiar majesty, and yet this is clearly and emphatically assumed by our Lord, when Philip saith unto to Him, "Show us the Father and it sufficeth us"—For he replied "Have I been so long time with thee, Philip, and yet hast thou not known me? whoso seeth me, seeth the Father." "The Father and I are one." This branch of the evidence might be increased fifty-fold, but even so brief a selection proves that the Scriptures ascribe Divinity to our Saviour, so far as they ascribe to him the titles of the Almighty. They also all attribute to him the works of God, even Creation—says John "In the beginning was the word, and the word was with God, and the word was God, (that word which was made flesh.) "All things were made by him, and without him, was not any thing made that was made." "In him was life"—and again by Christ, says another Apostle, "were all things created which are in Heaven, and that are in earth, visible, and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and he is before all things and by him all things consist."

If from Creation, we pass to Redemption—we find this Almighty work, in the Old Testament, particularly specified as the work of God. "The Children of Israel remembered that the most high God was their Redeemer" "As for our redeemer" saith Isaiah "the Lord of Hosts is his name" "none" says David "can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their souls is precious." But in many places it is revealed that "Christ redeemed us" "having obtained eternal redemption for us."

Another divine work of God ascribed to Christ is preservation, David prays "Preserve me O God"—Job addresses God, "O thou preserver of men"—and the Apostle declares, "Christ will preserve him to his heavenly kingdom."

When from the general ascription of the works of God to Christ; we come to particular miracles, the testimony multiplies.—Isaiah proclaimed, "Be strong, fear not, *behold your God* shall come with vengeance, even *God* with a recompence, *he* will come and save you, *then* the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, then shall the lame man leap as the hart, and the tongue of the dumb sing." Now the fulfilment of this was claimed by our Lord to himself on a very remarkable occasion. When John the Baptist sent two of his disciples to Jesus, saying, "Art thou he that should come, or do we look for another." Jesus answered and said unto them, "Go and show John again those things which ye do hear and see—the blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them." The very works which the Prophet declares shall be done when God himself comes to raise his people, are performed by Christ in his own name, and by his inherent power. He expelled Demons, conferred miraculous gifts, on his Apostles, ruled the raging sea—

raised the dead. The Prophets never did miracles in their own name. The language of prophecy before Christ's time was, "*Thus saith the Lord of Hosts*"—when he appears, the style is changed into, *verily, verily I say unto you*. None but God, read the thoughts of men—Christ knew what was in men—none but God forgives sins—Christ says thy sins are forgiven thee. When the Apostles perform a miracle, they are careful to tell the people, that they have no power of their own, but work solely by the name of Jesus of Nazareth. When Christ himself is applied to, he asks "Believest thou that I am able to do this"—and when he is answered, 'yea Lord,' instead of rebuking the supposed error, he saith "according to thy faith be it unto thee." No wonder then he saith, "All things the Father hath are mine." "The works that the Father doeth, the same doeth the Son—therefore as ye believe in God, believe also in me."

The same blessings were supplicated of God, and of Christ, 'Lord save us, or we perish,' 'Lord Jesus receive my spirit' 'Lord increase our faith.'

And lastly, the same worship, the same adoration which other holy men refused to receive as due only to God, was accepted by Christ as his due.—Thus when Cornelius the heathen fell at the feet of Peter, the Apostle rebuked him, saying, 'stand up for I also am a man,' and so Paul and Barnabas prevented the men of Lycaonia from worshipping them—'Sirs why do ye these things, for we also are men of like passions with yourselves'—Nay, when John was about to fall down at the feet of an Angel, who showed him wonderful visions, the heavenly messenger checked him, saying, 'see thou do it not, for I am of thy fellow servants; worship God.'—Yet our blessed Lord not only declares that all men should *honor the Son even as they honor the Father*, but he received continual worship as a thing of course, and his due. When only an infant in appearance, the Magi worship him—the Apostles worship him—all worship him.—Thomas falls at his feet, and exclaims, 'My Lord, and my God;' Paul applies to him the expression of David, 'Let all the Angels of God worship him'—'At the name of Jesus every knee shall bow, of things in heaven, of things on earth, and things under the earth; while to crown the whole, we read in the Book of Revelations, that the redeemed and the Cherubim in heaven fell down before the Lamb, having every one of them harps and vials full of odors, which are the prayers of saints; and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them—were heard by the Apostle, saying, 'Blessing and honor, and glory, and power, be unto Him that sitteth on the Throne, and the Lamb for ever and ever.'

We find therefore in searching the Scriptures, express testimony, that all the divine names, perfections, works and worship peculiar only to Deity, are ascribed to our Lord.—Therefore we believe that the word manifest in flesh "was God," that as regards his divine nature, "he is one with the Father," that in him "dwells all the fullness of the Godhead bodily."

The faith of some is hindered, by opposing to these another set of Scriptures, in which Christ speaks and acts very differently.—His sufferings as a man—his increasing in knowledge and wisdom with his stature—his declaration that his Father was greater than he—his humiliation—his obedience unto death, &c. These reveal that he was human; but cannot annul those which reveal that he was divine—and do not oppose, but harmonize with the doctrine of God manifest in the flesh; that the Holy Ghost was to overshadow the Virgin Mary, “*and that therefore that that holy thing which should be born of her, shall be called the Son of God.*” That God was in Christ.—However great the mystery, it is express revelation that God was manifest in flesh.—That Christ was perfect God and perfect man in one person—of course, therefore, if the Divine and human nature both existed in our blessed Lord, must we not expect to find as we do, that he speaks, and acts now as God, and presently as a man. And if it be so, is it not sophistical, and unwise to oppose to what the Scriptures reveal of his Divinity, what they reveal of his humanity. The same double mode of speaking of him is found in the Prophets and in the Apostles, for they describe him, and refer to him, now in one character, and again in the other—If what the Bible expressly reveals, be the matter of our faith, we are bound to receive the two sets of passages as equally true—the one which represents him as the Man of Sorrows and acquainted with grief, as David’s Son—the other which depicts him as David’s Lord, as God over all blessed for ever.

Neither is this without a strong analogy amongst ourselves. For although we possess but one nature, yet that nature consists of two principles, the flesh and the Spirit—and while a certain portion of our words and conduct, refer to the one, the residue and opposite refer to the other.—I sink with weakness and fatigue; there speaks the body.—I glow with the ardor of devotion; there speaks the soul.—The circle of all attainable knowledge is limited to a narrow sphere, I shall never know any thing to perfection; there speaks the mortal.—The circle of all attainable knowledge is boundless; I shall possess it perfectly, for I shall see God face to face, and know even as I am known; there speaks the immortal.—I perish, I die; there speaks the trembling flesh.—I can never perish; I shall live forever; there speaks the rejoicing spirit of man.—What now should we think of a reasoner upon human nature, who should take only one half of our words and actions, and oppose it to, and cast aside and distort the other, merely because he could not understand how two principles, so opposite could exist in unity, as one nature?—Yet just such an error is that of the Rationalist, who takes the Scriptural texts, which prove the manhood and state of humiliation of Christ and opposes them to, and casts aside those which equally prove his divinity and glory, merely because he does not comprehend the mystery of godliness—*how* God can be manifest in the flesh; although if he would but look within himself he might find a similar mystery, if not so glorious and sublime, yet perhaps not less incomprehensible.

Let us then my beloved brethren adhere to that Apostolic faith which accords with the whole counsel of God as revealed to us in the blessed Gospel ; let us believe in the Divine Majesty of our great Redeemer, with full assurance of Faith according to the language of Prophets and Apostles, of Angels and Men, according to the express testimony of Christ on earth, and the voice of the Father from heaven ; let us acknowledge his wondrous works ; let us supplicate him for Grace, Mercy, and Peace conjointly with the Father and the Spirit ; let us fall down at his sacred feet (with the Apostle,) and claim him as our Lord and our God. If we thus confess him before men, fully accepting the whole mystery of godliness, and acknowledging the Redeemer as God manifest in the flesh, trusting in his all-prevailing atonement and perfect righteousness, loving him supremely, and manifesting our love by keeping his commandments, he will confess us also before his Father in heaven. In life he will never leave us nor forsake us ; in death he will be our comfort and our hope ; and in the blessed world which he has purchased for his people, eternal joy shall be our portion—There in the language of the Prophet, ‘ We shall hunger no more, neither thirst any more, neither shall the sun light on us any heat, for the Lamb which is in the midst of the Throne shall feed us and shall lead us unto living fountains of waters, and God shall wipe away all tears from our eyes.’

[CIRCULAR.]

UNION OF DISCIPLES IN THE CITY OF NEW
YORK.

VERY DEAR BROTHERN,

On Lord's Day, March 15, 1835, a large majority of the disciples meeting for worship in King, formerly of Hudson-street, formed a union with the brethren meeting for worship in Laurens-street.

On the Lord's Day above-mentioned at three o'clock, P. M., the brethren of King-street with all their office-bearers, (excepting one of the elders, Jonathan Hatfield, who was prevented being present through sickness,) assembled in Laurens-street, and took their seats on the right hand of the elders ; (the elder of each church being seated together.) After singing and prayer, Elder Barker of the Laurens-street church read Romans, chap. xii.; then stated the interesting object of the meeting, —the union of the two churches into one body, following it with some very appropriate remarks, showing that the New Testament alone is, the only foundation of Christian union ; that all humanisms, commandments and speculations of men, should have no place among the disciples ; but that the word of Christ should dwell in them richly in all wisdom ; teaching and admonishing

one another from the Living Oracles alone. And in a very forcible manner enlarged on the blessings that would result from such a union among Christians, in their peace and edification; and by their combined efforts, to be the happy means of saving others. Thus, being united in one body, of one heart, and one soul, speaking the same things to saints and sinners, in the manner the Scriptures address each, would realize the great blessings contained in our Lord's Prayer, recorded John, chap, xvii. After which the elder of each church, gave to each other the right hand of fellowship, in the name and behalf of the members of each society; ---which at that instant constituted us one congregation in the Lord. There was a solemn pause for a moment, when the elder of the King-street church arose and addressed the brethren with much feeling, by saying he had for a long time ardently desired the union of the two societies, who had, in this great city, taken the New Testament as their bond of union; that we had now seen our anticipations realized. To our great joy, we are no longer two, but one congregation, surrounding one table of the Lord.

Our brother closed this most solemn and impressive address with reading a hymn or song of his own composition on the importance of Christian love and union, when all the disciples rose up and sung this hymn with gratitude in their hearts to the Lord.

There were probably 120 or more disciples present on this solemn but joyful occasion. After which all the disciples present were affectionately invited to partake of the Lord's Supper. We closed this feast of love with this suitable spiritual song: ---

“How pleasant to behold and see,
The friends of Jesus all agree;
To sit around his sacred board,
As members of one common Lord !”

and concluded with the apostolic benediction; when a mutual interchange of brotherly feeling and congratulations took place among the disciples. We appeared to separate from this heavenly place, realizing the blessings of Christian unity foretold by the inspired penman in the 133d Psalm, ---“Behold how good and pleasant a thing it is for brethren to dwell together in unity &c”

Our present number (as on the day of Pentecost,) is about 120 disciples. On each Lord's Day we meet in the morning, at half past ten o'clock, for divine worship, reading the Scriptures, teaching, &c. In the afternoon, three o'clock, we assemble more especially as a church, to break bread, the fellowship or contribution for the poor saints, singing and prayer, reading the word, and mutual exhortation of the brethren; and in the evening, seven o'clock, to proclaim the Gospel to those who are without. On Monday evenings the church holds a Bible class, to examine the Scriptures, and each one to give their views. On Wednesday evenings, social worship, teaching, &c. and on Friday evenings for prayer, and mutual exhortations of the brethren.

A few months before the union, a large and important field of labour was left unoccupied by the decease of our highly-esteemed and aged

brother, Elder Robert Scott, who had devoted more than half a century to preaching the "unsearchable riches of Christ." He not only preached but exemplified the effects of the Gospel in his life, by making it without charge, labouring with his own hands, and by his good works, and by his ready submission to all its requirements. He was 14 years an elder of the church at Rhinebeck, Dutchess county, New York, in which place he rested from his labours, in the joyful hope of a blessed immortality, on the 28th of last September, aged 74 years, leaving behind him his decided testimony to the truth of the apostolic Gospel in all its parts, as fully developed by the Holy Spirit on the ever-memorable day of Pentecost, and in the subsequent preaching of the Apostles, as recorded in that sacred book of the Acts of the Apostles.

For three or four years Elder Barker, and others of the brethren of New York, occasionally visited and laboured among them; but, on the decease of our aged brother, the church in Laurens-street set apart brother John Black as a missionary, and sent him out for six months to labour his whole time at Rhinebeck and its vicinity, on the east side; and Kingston and the towns adjacent on the west side of the Hudson river, about 100 miles above the city of New York.

A short time after the union of the two churches, brother Black returned, his time having expired; when he gave us an account of his missionary labours, by stating that he had met with much opposition, and many things to discourage him at first, but, by a patient perseverance in holding forth the original Gospel to his fellow-men, and endeavouring to manifest its spirit of love and meekness toward the gain-sayers, had a tendency in a good measure to overcome the prejudice of the people; so that now many come out to hear, although few as yet manifest a disposition to obey the Gospel by immersion, for remission of their sins; but that instead of empty benches, as at first, there are full houses and attentive audiences, and a prospect of much good being done this season in that region of country.

We therefore requested brother Black to continue his labours there as a missionary for 12 months longer, which he cheerfully accepted, and immediately entered upon it, (taking his wife with him, a most amiable sister,) intending to labour with his hands, so much as his time will allow, in the full confidence of the brethren that he will do the work of the Lord faithfully, praying to the great Head of the church that his labours of love may be abundantly blessed to the conversion of sinners, and in assisting in the establishing of the saints in the primitive order of worship.

May favour, mercy, and peace, be multiplied to all the holy brethren throughout the world, through the knowledge of, and obedience to our Lord Jesus Christ! Amen.

Signed in behalf of the church of Christ, meeting for worship, No. 138, Laurens-street, near Prince-street.

BENJ. S. HENDRICKSON. JONATHAN HATFIELD.
DANL. MONROE. JAMES SAUNDERS.

New York, June 1, 1835.

EXTRACTS FROM CAMPBELL AND OWEN'S DEBATE.

(CONTINUED.)

Mr. CAMPBELL rises—

* * * * *

Christianity is universally represented to be matter of belief—and belief always requires testimony. Now, the question is, *whether the christian belief is rational?* Christianity does not pretend to be a treatise on chemistry, or botany, or mathematics; but it makes a demand upon our faith; and is, simply, belief predicated upon testimony. All that it requires is, to examine its evidences; and the principal end and aim proposed in this discussion to which the public has been invited, was *an examination into the evidences of christianity.*

It is conceded that our religion is built upon faith, and therefore all that can be legitimately inquired into, on this topic, is, whether this is a faith which a man, in possession of his intellectual powers, and his five senses, can rationally entertain; whether a man of a sound mind can reasonably be a christian. I presume this to be the true predicament of this discussion in its present stage. The question is, *Whether to be christians we must become dreaming enthusiasts, and the mere creatures of wild imagination? or, on the other hand, Can we be christians on rational evidence and irrefutable testimony?* I think I should be almost willing to leave it to a jury of twelve sceptics to decide whether or not this is the legitimate question to be discussed here. The question before us is, whether or not testimony on which christianity is built, is of a character to carry conviction to rational minds; if so, every rational man must believe christianity; if otherwise, he must reject it. I maintain that there is no other question at present before us. Now, in the prosecution of this inquiry, I have laid myself fairly open to the detection of any fallacy into which I may chance to fall. I have invited any gentleman who may be in possession of any historic, philosophic, or logical objection, to my argument to adduce it either orally or in writing; and I now reiterate the pledge to meet fairly, every fair and logical, objection. I contend that I now stand upon the proper ground. I am not afraid that if all the lights of science were radiated upon christianity, that any fallacy could be detected; but I contend this is no scientific question for scientific men to differ and speculate upon. I contend that the legitimate grounds on which christianity is to be founded, are those which have been stated. We yesterday progressed so far in the argument introduced, as to inquire at you, if there were an individual among you who could be induced to set apart one hour of his time, or one lamb of his flock, or to plant a single straw in the ground, in perpetual commemoration of a fact which never did occur.

I will venture to assert that if the people of Cincinnati were to erect twelve stone pillars upon the bank of the Ohio, commemorative of the fact that the first founders of this city passed over the reflux waters of the Ohio, as over dry land; took possession of this site, and

here located themselves permanently ; I say, these twelve stones erected in perpetual attestation of this supposed matter of fact would not be permitted to stand for one year. Such monuments would shock the common sense of little boys, and they would prostrate them. I do not believe they could keep their monuments standing even a single day. But there is a nation now existing, which derives its origin from a period of more remote antiquity than that in which the foundation of the Chaldean, the Medo-Persian, the Grecian, Roman, or any other empire of antiquity was laid. Every living vestige of these once great and mighty empires of antiquity has disappeared ; and there does not now exist the man who can trace up his lineage to any Greek or Roman progenitors, notwithstanding the ample means possessed by these nations of perpetuating the memory of their national existence and grandeur.

But the Jewish nation is still in existence, and we see them still holding fast their venerable oracles, which were delivered to them four thousand years ago, and able to trace up their ancestry to old Abraham and Sarah. We discover them still devotedly attached to a religion so admirably contrived that it does not contain a type nor a symbol which was not designed for its perpetuation, and which does not prove it to be divine.

The Jewish is, indeed, a nation *sui generis*, the only nation we know of, whose records are coetaneous with their primitive origin. These records were most solemnly deposited in that sacred chest, under the cherubim of glory, which none but the consecrated high priest dare approach. In this sacred chest were deposited the two tables of the covenant in the hand-writing of Jehovah. These records not only constituted all the religion of the country, but the whole of the civil and municipal polity of their repository was that sacred chest, which was awful and terrible, and calculated to inspire reverence in the minds of the men and women who had witnessed every important fact that was therein inserted ; persons who had witnessed two millions of their countrymen passing through the dry channel of the Red Sea ; who had heard the voice of God and the sound of the trumpet ; who had seen two millions sustained in the wilderness for forty years by a miracle ; who had witnessed the miraculous passage over the Jordan. These were facts which caused the hearts of the natives to quake before the army of the Israelites, so that they gave up their possessions to them almost without resistance. The annals of this nation, coetaneous with their existence, have been wonderfully preserved ; their religion alone has preserved these records. Moreover the Jews have been made to hold these oracles in such a manner as to preclude the possibility of any collusion between them and christianity.

Never was there such a climax of evidence presented. I am now looking back four thousand years ; and am showing that from the remotest periods of antiquity there never has existed the possibility of imposition in regard to these facts ; in proof of this, I contend that it is impossible to impose upon any people the solemn and perpetual observance of an institution commemorative of a circumstance that never did occur. I defy Mr. Owen to produce the instance on record which

goes to refute this position: or the historic fact possessing the four criteria which can be proved to be false. But all the evidences are not yet before you.

What is the philosophic character of this religion? Previously to the patriarchal revelations, it is presumable that there was not in the whole vocabulary of human speech terms expressive of the character and purposes of God or of spiritual ideas. In revealing religion to man it became necessary to give him also a new vocabulary. This was executed, as we teach children by signs, the arts of reading and writing. We will take our illustration from the philosophy of a child's primer book. There we find the picture of a house, a tree, lamb, &c. &c. Now what does this mean? Is it intended merely to amuse the child? No: it is predicated upon the philosophy of his nature—upon the supposition that the infant, in order to associate ideas, must have the aid of sensible characters. There is much philosophy implied in the invention of a child's primer. The idea of a house is presented to the child in a diagram of an inch square. Thus the child discovers that a house can be represented artificially in so small a compass; and thus the way is prepared for introducing into its mind the use of literal characters; the letter A being as perfectly artificial as the picture of a house. In this way a child is taught to discriminate the elementary artificial characters of written language, and then we teach it the influence of these characters in combination. The introduction of the pictured primer book was predicated upon such views of the philosophy of the infant mind. And what was the picture presented by the Almighty in the gradual development of those oracles of which the Jewish nation was designed to be the repository? It was an altar—then a lamb—and then a Mediator. The whole was developed by pictures and symbols. What were the altar, sacrifice, lamb, and priest, but so many pictures presented to the mind? It was therefore necessary that God should proceed on this plan, and teach this people a new language, different from that in which Adam was instructed. It now became necessary that a language of symbols should be adopted; and for this purpose God presented these pictures to their minds. Hence a house was erected and filled with these symbols. There was not a pin in that house, nor any article of furniture, nor any garment, nay, not a loop, or a button, that was not prefigured to Moses on Mount Sinai—and all exhibited to him, as Paul says, as *patterns* of things in the heavens. These, their religion taught them to regard with the deepest reverence. *But the Jews did not understand the import of the symbols which they thus revered; and this proves the absence of all frauds and collusion.* If they had understood the meaning of these symbols and could have reasoned clearly from them to the things symbolized, there might be some ground to suspect collusion. But the striking fact is, that the nation which built the temple did not understand the symbols which it contained; and nothing could open their understandings to the apprehension of their import *until one stood in that temple and took the veil which separated the visible from the invisible, and rent it in twain; showing them afterwards what Moses and the prophets did mean.*

If sceptics understood this, they could no longer doubt the truth of christianity. All plausible objections I am willing to examine ; but those reasonings and speculations of Mr. Owen upon the social system are no more objections to the truth of christianity than are the Allegany protuberances to the theory of the earth's sphericity. They are objections analogous in character to those of the old woman who would not believe in the revolutions of our planet because she never yet saw her garden round to the front of the house. There can be no substantial argument urged against the verity of these stupendous facts recorded in the annals of God's chosen people.

The existing observance of the Jewish Sabbath is of itself sufficient to silence all cavillers, and to convince every man capable of appreciating the weight of historic evidence, that there could not have been fraud, or collusion, or imposition, in the recorded facts concerning the origin and religion of this nation. This evidence, in my estimation, is invested with a solemn dignity, and I often regard it as the focus into which all the divine light of revelation is concentrated. Every part of the record conveys to my mind irresistible evidence that Moses was commissioned by God, and that the Jewish religion is a divine revelation.

WASHING THE SAINTS' FEET.

There is no evidence, that this was a religious ordinance, or an act of social worship—yea, there is positive evidence that it is not ; Paul in his direction to Timothy at Ephesus, tells him that certain widows were to be supplied in certain circumstances by the church, and as such, must have been regular attendants and partakers of all its institutions. Now, in describing the character of these widows, which were to be supplied by the congregation, Paul says, if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has diligently followed every good work ; had the washing of the saints' feet been a religious, or what is called a church or social ordinance, it would have been impossible for her to have been in the congregation and not to have joined it.—He might as well have said—if she has been baptized, if she has eaten the supper, as to have said if she has washed the saints' feet, had it been a religious institution. But he ranks it not amongst social acts of worship, nor amongst religious institutions, but amongst good works ; when then it is a good work, it ought to be performed, but never placed on a level with acts of religious worship ; it is a good work when necessity calls for it, and though a menial service, the Saviour gave an example (that no christian should forget) of that condescending humility, which as christians, we are bound both from example and precept, to exhibit towards our brethren in all cases, when called upon. We contend then that Paul has positively decided that it is not a religious institution, or act of religious worship or ordinance in the church, but simply a good work—and I have experienced it to be a good work to my own person more than once even in this country.

BIBLICAL CRITICISM.

PREACH—The Greek word *Kerusso* from *Kerna*, a herald, or public crier. This is the word used, Mark xvi. 15. 20. and is found in the sacred writings 62 times. It always indicates to publish facts, to make proclamation as a herald.—On the words *Kerusso*, *Evangelizein*, and *Didasko*—the first two commonly rendered to *preach*, the last to *teach*, Doctor Campbell, of *Aberdeen*, very justly observes, that the word *preach* does not, in our idiom, suitably express the precise import of the words employed by the sacred penmen.—He says—“No moral instructions, or doctrinal explanations, given either by our Lord, or by his Apostles, are ever, either in the gospels, or in the Acts, denominated *preaching*.”—*Kerusso* signifies to proclaim any news, good or bad. *Evangelizo*, to declare, publish, or announce, good news only.—The word *Didasko*, is properly rendered by the word *teach*.—It ought never to be confounded with the other terms, whose meaning is so different.—Dr. C. says, “so far is it from being necessary, that the proclamation should be a discourse, that it *may be* only a single sentence, and a very short sentence too; nay, to such brief notifications we shall find the term most frequently applied.”—“Again, though the verb *Kerusso* always implied public notice of some event, either accomplished or about to be accomplished, often accompanied by a warning to do, or forbear something, it never denoted either a comment on, or explanation of any subject, or a chain of reasoning in proof of a particular sentiment; and if so, to pronounce publicly such a discourse, as with us, is denominated sermon, homily, lecture, or preaching, would by no means, come within the meaning of the word *Kerusso*, in its first and common acceptation—it is not so nearly synonymous with *Didasko*, to teach, as is now imagined.” More reverence to the authority of the Bible, and a better acquaintance with its use, and meaning of terms, would prevent many of the laboured harangues, we so often hear, to (prove or defend our system of theology, whether Calvinistic or otherwise,) with being substituted for, and confounded with the proclaiming, and enforcing the facts of the Bible—the preaching the way of salvation, the New Testament reveals.

REFORM.

From the Author of Natural Enthusiasm.

“The fact cannot escape an intelligent spectator of the present critical struggle of religious parties, that the crown of pre-eminence hangs at the goal ready to be carried off by that party, be it which it may, that with a manly ingenuousness and honest zeal, and a christian conscientiousness, shall undertake *its own* reform—its reform in theology, in modes of worship, and in polity—there would be little hazard in saying that the prize might now be won, even by the least considerable of our various denominations, which should resolutely

strive for it, and which while its several competitors are absurdly commending their peculiar notions and usages, and assailing those of others, should unsparingly examine its own, and apply bodily the remedies which good sense and spiritual principles suggest; a religious body thus acting would quickly outstrip its rivals, would command the respect of the people at large, would draw to itself men of sense and talent from all parties, and soon would imbibe all, and embrace all."—*Spiritual Despotism*, 312.

PROGRESS OF REFORM.

CONNERSVILLE, *Ind.* January 7, 1836.

The congregation of disciples in this place are progressing in the knowledge of the Master's will, and are gradually increasing in numbers. We meet regularly every Lord's day to break the loaf and to edify and admonish one another. Brother O'Kane resides here, but is seldom with us on Lord's day; his duties as an evangelist call him away. The ancient gospel found its first advocates in this country among the Baptists, and a great majority of the first churches were Baptist churches, remodelled by a majority; always containing, however, a dissenting minority. These churches met monthly, and some of them semi-monthly, and perhaps broke the loaf as often. The brethren generally see the mistake in this policy. The old fabrics are falling to ruin every where, and churches on the ancient model are springing from their ashes like the Phenix in the fable. We think it important that we restore not only the Apostles' doctrine, but the *apostolic order*. The cause is now prospering throughout our region.

R. T. BROWN.

From the Christian Preacher.

SUCCESS OF THE GOSPEL.

Although I have tried the experiment of preaching the original gospel on both sides of the mountains, and have witnessed the entire success of the enterprise in many of our cities and villages, I know of no greater triumph awarded to our efforts than in the little town *Warsaw*, Gallatin county, Ky., between the 20th and 28th April. Brother J. T. Johnson about the first of the month visited some of his old friends of that place and vicinity, and preached for several days. Some brethren who were originally of the Baptist community, and "waited for the consolation of Israel," were now joined by some Methodists, and some sinners in their determination to submit to the institutions of Messiah. These numbered in the town and surrounding country, seventeen in all. Brother J. proposed to return April 20th, and in the mean time I was sent for. I waited to meet my fellow laborer at the time appointed, and the good providence of God brought us together. *One hundred and three persons obeyed the Lord.* Brother J. was the *baptist* during the meeting. We

baptized seven or eight different times, and as many as twenty-six at once, of which last number about fifteen were young men, who descended in succession into the emblematical tomb.

Too much cannot be said in commendation of the course generally pursued by the citizens. Their kindness was such as to honor hospitable Kentucky, and their deep attention to discourses two or three times a day, and to conversation and exhortations from house to house, were such as the importance of the gospel demanded. We will long remember them. The result of such sensible and courteous conduct was that God visited them from on high. Blessed be his name.

Well, Mr. Editor, you must have had a *modern revival*! No: it was a noiseless revival of original christianity in its faith, its practice, its joys, and its hope. All ears were attent, and all hearts intent. Truth, and the freedom of truth were the prizes before them, and which more than a hundred of them obtained. The mass of the population bowed to King Jesus, and may we not hope that the remainder will yet surrender. I was several times reminded of the happy times enjoyed during my visit to Baltimore in February, 1834.

Several preachers, of "the denominations," were at times in attendance as spectators, and auditors, and had an opportunity to see their flocks receive the truth; but they all treated us with becoming courtesy except in one instance, and then but one was implicated. But in favor of one of these gentleman we have more than this to say: Mr. Benjamin Tiller, a minister of the Methodist Episcopal Church, heard publicly and privately; he examined, and though at the close of our meeting he had not seen so fully into the ancient order of things as to publicly avow his intention to forsake Methodism, he did receive the baptism of ancient christianity with great joy, and subsequently assisted the baptist in burying and raising several others. I feel persuaded that brother Tiller will throw himself into the midst of the congregation of the Lord, composed to some extent of his former flock, and consecrate himself to the restoration of primitive christianity. I cannot but think that his enlightened views of duty and privilege will prove incompatible with a different course.

No church could have a fairer commencement or better prospects than has this infant sister of our churches. The Lord bless her and make her a blessing!—a nucleus around which to gather the whole country to the Lord.

EDITOR.

THE SCRIPTURES.

This book, this holy book, on every line
 Marked with the seal of high Divinity,
 On every leaf bedewed with drops of love
 Divine, and with the eternal heraldry
 And signature of God Almighty stamped
 From first to last; this ray of sacred light,
 This lamp, from off the everlasting throne,
 Mercy brought down, and on the night of time
 Stands, casting on the dark her gracious bow,
 And evermore beseeching men, with tears.
 And earnest sighs, to read, believe, and live.

POLLOCK.