



THE
CHRISTIAN PALLADIUM.

DEVOTED TO THE IMPROVEMENT AND HAPPINESS OF MANKIND.

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JOSEPH MARSH, Editor.

VOLUME VIII.

"Ye shall know the TRUTH, and the TRUTH shall make you free."—JESUS.

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CHRISTIAN PALLADIUM.

JOSEPH MARSH, Editor.

VOL. VIII.

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NO. 1.

MISCELLANY.

For the Christian Palladium.

Affairs at Lynn, Mass.

We do not feel the least disposition to expose the errors of Mr. Taylor, the Universalists, or of any one, merely because they honestly differ from us in sentiments; unless those sentiments are the unrighteous source of moral corruption, and division among the saints. We doubt whether Mr. T., for some time past, has been under the influence of any sentiments whatever, excepting those which were most conducive to his pecuniary interests, and the depravity of a corrupt mind. Yet, such are the principles of Universalism, that it throws its mantle of universal love over Mr. T.'s apparent and unrepented of, dishonesty, reaches out to him the hand of fellowship, calls him a holy minister of Jesus, and trumpets abroad his fame as a pure, persecuted, and talented herald of the cross. While at the same time it assails the pure characters of Elders P. R. Russell and J. V. Himes and calls them bigoted partialists, because they would not suffer an afflicted and defenceless church to be destroyed, and sunk in the filth of Universalism, without an effort to save it. But the difficulties at Lynn are not the first unrighteous fruits of that doctrine which says—"Thou shalt not surely die;" its legitimate fruits ever have been unbelief, deception, moral pollution, and slander. But we forbear, and give for the inspection of an enlightened community the conclusion of Elder J. V. Himes's candid and able document, which presents this unhappy affair in its true colors.

EDITOR.

The history and "mystery of iniquity," as connected with the attempt to break up the Second Christian Society in Lynn, Mass.

[Continued]

Being so completely defeated in all his plans, as he supposed, by a certain man from Boston, in connection with the friends of the cause at Lynn, his next object was to vent his spleen upon us by various communications to persons in Fairhaven and elsewhere, of which the following extracts are specimens.

"After February, the 2d Christian church in Lynn will be *Unitarian Restorationists* or *nothing*." Of the church, he speaks in the following terms, while yet *professing friendship* to it—"An ignorant mass of professors perfectly unprincipled and entirely under the

Bishopric of Russell and Himes. They cannot rule, so they are justified in doing all they can to destroy. Admirable men! Devoted servants of Him, whose ministers transform themselves into Angels of light." Again, the members of the church, with the exception of "six (honest men,)" men who *adhered to him*, are described in the following terms—"A miserable medley of *disorderly Methodists, malevolent Calvinists*, and wretchedly ignorant *Baptists*,—these, with a few unprincipled *Christians*, who will not pay their pew rent, made up the indescribably miserable *brotherhood*. The very idea of such a medley is shocking to Christianity: but the cage of unclean birds is broken, their carion is taken away—they can no longer make a prey of *six honest men* who have sustained them for three years past, by their money and their influence. The charm is broken, and these men will no longer sustain delusory hypocrisy and dishonesty." &c. &c.

In relation to the above extracts, it is not necessary that I should say much. I will only remark that the "six honest men," were among what Mr. Taylor calls the "disorderly Methodists" and "malevolent Calvinists," and in the town of Lynn, do not enjoy a higher claim to 'honesty' &c. than other members of the church that *Er. T.* has attempted to stigmatize in his 'hot displeasure.' Four of the 'honest men' were seceding Methodists, one *Baptist*, and one *Unitarian*. We have no evidence that these men *did more* for the support of the society, according to their means, than others. As to the conduct of these brethren in the late strange proceedings, I have nothing to say at this time, further, than to express my opinion, that, if a faithful and true hearted minister had been procured, they would never have *thought* of the things which have transpired.

The severity and injustice of Mr. Taylor's treatment of the church is very great. But they have borne it with great patience; and so far as I am acquainted, there exists a spirit of forgiveness towards him, though they are *greatly grieved* that such representations

should be made abroad, when they have no means of correcting them.

Having been defeated in his attempts to break up the church, Mr. T. and his *six adherents* having it in their power, turned the church and society out of the chapel. The society then procured a new place of worship and continued their meetings for several months; they have suspended them for the present, with the hope, however, of commencing them again at some future time, under more favorable auspices.

By this time it was clearly seen, that Mr. T.'s *Unitarian project* could not be carried into effect. The next proposition, was to join with the Universalists and invite them into the meeting house. The 2d Universalist society, which died about three months previous, in debt for the rent of their Hall, and for preaching, was called forth from its grave, and inspired with life and animation at the prospect set before it. This society and Mr. T.'s *six adherents united*, and Mr. Taylor became the Pastor of the 2d Universalist society.

The 'Trumpet,' which is the organ of Universalism in this vicinity, now began to blow its blasts against Br. Russell and his brethren, who would not turn traitors to the cause. Sometimes Mr. Whittimore, and then Mr. Taylor, each in his turn would sound the notes of victory on the side of Universalism. As if conscious of *being engaged in a bad cause* they hardly knew when to cease their blas's.

It may be well here to state, that the editor of the 'Trumpet' holds an *old grudge* against Br. Russell, on account of his opposition to ultra Universalism when among the Restorationists. It appears from his treatment in the 'Trumpet,' of this class of his opponents that they '*never have forgiveness*,' but receive '*everlasting punishment*' from his hand. This, is the '*mystery of iniquity*,' which '*doth already work*' for the destruction of our infant cause at Lynn, Br. Russell is identified with that cause. Mr. Whittimore holds an old grudge against Br. R. Well, what could be expected from such a man, but *union* with Br. R.'s enemies to put down the cause that he had been instrumental in building up, and thus to sink and destroy the object of his revenge.

Who, that has read the endless slang in the 'Trumpet,' for several months past, relating to the Christian societies at Lynn, and of several of their active friends in the vicinity, is *surprised*? Who, that knows the feelings of their accusers, and the well known character of the *men*, could expect any thing else from them?

The case of Br. Dean, who preached for several months to the Second Society after the defection of Mr. T., will be briefly noticed. Your readers are aware, that he also embraced the fatal error in the midst of the trials of that society, and this was the cause of suspending their meetings for the present. The articles from Messrs. Whittimore and Taylor on the conversion of Br. Dean, are truly worthy of those men. But the triumph of the wicked is short. Br. D. after a trial of about eight weeks in the cause has, like the prodigal son, returned to his father's house with deep penitence for his defection from God, and for his strengthening the hands of the wicked by promising them life, as the following letter from him will show.

LETTER OF ELDER G. DEAN.

Lynn, March 2, 1839.

DEAR BROTHER HIMES—You will be happy to learn that I have renounced the doctrine of Universalism, and "returned to my Father's house, where there is bread enough and to spare."

I feel grateful to God for the deliverance which I have experienced from the delusive and destructive snare of Universalism. You are well acquainted with the trying circumstances connected with my departure from God—to another gospel. The case was made doubly trying on account of the disastrous influence it had upon the Second Christian Church which was then suffering under the influence of the fall of their former Pastor.

In an evil hour I fell, and brought a wound upon the church of Christ, which now gives me the greatest pain. I feel deeply affected in view of the injury done to my brethren in the ministry, and the churches in general.—I humbly ask their forgiveness, having asked, as I trust, and received forgiveness from my heavenly Father.

I have written nothing for the public on the subject of my recent change of sentiments, and had no desire that any thing should be published.

I cherish no ill will, or unkind feelings towards the Universalists; but in renouncing the doctrine, and leaving their ranks, I perform a duty which I believe I owe to God and his church.

If you consider the above note to be of any service to the cause of Christ, it is at your disposal.

Yours, for the truth as it is in Christ.
GARDNER DEAN.

J. V. HIMES.

Br. Dean, like Peter, who when he was

converted "strengthened his brethren," is doing what he can to encourage the disciples at Lynn and elsewhere. What the result of these things will be to the Second Christian Society, or whether it will be built up again, time only will show.

The First Society, of which Elder Russell is Pastor, is in a flourishing state. Their chapel is thronged; Mr. Russell is exalted in the estimation of the community, on account of his independence and faithfulness in exposing the skepticism of Mr. Taylor; and our cause is placed upon a better footing than before, since it is found that we as a People, have no fellowship for such skeptical sentiments as Mr. T. and his new friends avow. I have no evidence that Mr. Taylor now believes in the Christian religion. What the result of his labors will be in the town of Lynn, time will show. He is truly an object of pity. I hope, though he has done us much harm, we may cherish a spirit of forgiveness towards him, and of prayer for him, that he may be restored again to the truth as it is in Christ.

Thus, Mr. Editor, you have substantially the facts relating to the affairs at Lynn, about which so much has been said and written a few months past. I have not thought it necessary to enter into any defence of our cause, or a defence of individuals that have been so wantonly misrepresented; but simply to give this concise history of the whole affair.

Yours,

J. V. HIMES.

Boston, March 12, 1839.

No. 3, North Grove st.

DEVOTION.—Devotion is the food of the soul. Vital Christians prize it above every other pleasure. To converse with God, to meditate on his law, to contemplate his will concerning us, to offer up our every faculty to his service, and to experience the fruits of obedience, is paradise on earth. These are the pleasant portions of a believer's life. With them all Christians rejoice as partaking their day of prosperity. But when we are called to sufferings and privations—when we are obliged to walk by faith and not by sight, then comes a trial of our patience—then is required that faith which rests on a solid foundation—which secures our attachment through evil as well as good report. This dispensation, although to many less agreeable, is still not less useful—Out of the furnace of affliction God chooses his people. Such only as relish these purifying operations can be fitted for immortality, and in them is the consistent saint's chief delight.

For the Christian Palladium.

Nature of future Punishment.

By Elder Jabez Chadwick.

A reply to Justitia's fifth letter, containing his reasons for believing that all Divine punishments are corrective, inserted in No. 21, of the 7th volume.

MR. EDITOR: Justitia relies much on his definition of punishment, as, in a manner, settling the whole controversy. To this definition I replied in my last, in which I think I not only exposed his error, but showed that even if the correctness of his definition were admitted, it would not affect the real point at issue; which is, whether God ever inflicts pain upon the wicked, or withholds good from them for other ends than *their own reformation and benefit*. If, in fact, he does this, it is of little consequence whether we call it punishment, or vengeance, or revenge, or judgment. He has, however, offered nothing to evince the impropriety of calling it *punishment*. The first of his reasons for maintaining that all Divine punishments are corrective, is, that the doctrine "is supported by the general language of scripture." Here he refers the reader to a number of passages; some, if not all of them, doubtless, speak of corrective punishments. I have frankly admitted that some punishments are corrective. God chastises men, in a variety of ways, in this probationary state, for their *personal good*. He might have produced, probably, a hundred texts to this point.—But how does this prove that God will not inflict punishment in another state, and in other circumstances, for other ends, such as I have heretofore specified? The error of my friend appears to have been owing to the want of a proper discrimination between a state of *probation* and a state of *final retribution*. While sinners are under a dispensation of mercy, and upon trial with regard to future life or death, they are the subjects of Divine "goodness, and forbearance and long suffering;" and the various ills of life, however occasioned, have a corrective tendency. But after they shall have outlived the day of grace, and shall have "*received no correction*," or shall be found incorrigible, it appears that God will pursue a different course with them—will punish them not with a design to reclaim and ultimately save them; but to vindicate the equity and majesty of the law, and the honor of his government, and to secure and promote the greatest public good, &c. I will here refer to a number of passages which speak of this sort of punishment, viz:

Deut. xxviii. 15, 63; chapter xxx. 16, 19; ch. xxxii. 41, 42, 43; 2. Chron. xxxvi. 15, 16; Prov. i. 24—32, ch. vi. 15, ch. xxix. 1; Isaiah xxvii. 11—ch. lxvi. 24; Jer. xiii. 14; Ezek. xviii. 24; Mal. iv. 1; Matt. vii. 13, 29—ch. xiii. 41, 42—ch. xvi. 25, 26—ch. xxv. 10, 11, 12, 41, 46; Mark iii. 28, 29; Luke xiii. 3—ch. xvi. 25, 26—ch. xix. 42; John iii. 36; Rom. ii. 3, 9—ch. ix. 22; 1. Cor. vi. 9, 10; 2. Thess. i. 8, 9; Heb. x. 26,—31; 2. Peter i. 1, 12—ch. iii. 7; Jude xiii. 14, 15 verses; Rev. xx. 14, 15, and ch. xxi. 7. These passages, and many others which might be adduced, speak unequivocally of a punishment which is *not corrective*; which is not tempered with mercy—which has no remedy—which excludes from forgiveness and from heaven—and which ends in a *second death*, from which there is no resurrection. So that by admitting that “some Divine punishments are corrective, I have by no means given up the subject in dispute between us.”—There are *other* punishments which are decidedly *vindictive*; i. e., inflicted merely for the honor of God and his law, and the public good.

Justitia seems resolved on representing these punishments as *vengeful* and *malignant*, as executed for the mere “purpose of *inflicting pain*,” which is far from the truth. The reader will turn to my definition of the term *vindictive*, in my last letter. God is at an infinite remove from malignity. “Is God unrighteous who taketh vengeance?” No. Vindictive and even vengeful may be taken in a good sense. I quoted several passages in which not only avenge, and vengeance, but revenge is applied to the subject of future punishment. Yet each term is to be divested of the notion of malignity.—God does not punish for the mere “purpose of inflicting pain.” He “delighteth not in the death of the wicked.” But does this prove that the wicked will not die, when he says they “surely shall?” or, because he does not punish them for their personal benefit, that he cannot punish them for the public benefit of his kingdom, and the vindication of his own honor, when he simply punishes according to each one’s deserts? By no means. This does not, in any wise, make him “a respecter of persons.” Justitia has wholly mistaken that declaration. The second reason which he offers in support of his view of punishment, is founded upon the relation which God sustains to the whole human race, as *their Father*. And because a good father inflicts punishment on his children merely for correction, he infers

that God punishes for no other end. I have already answered this argument in my exposition of Heb. xii. 9, in my second letter. I will simply add, that although punishment generally inflicted by parents, has, or ought to have, respect to the correction of their children: yet, in certain cases, it may aim at other ends. Let the reader turn to the case described and provided for it in Deut. xxi. 18, 21. Instances are not unfrequent in which a disobedient and irreclaimable son is cut off from the father’s inheritance, without necessarily presupposing malignity of disposition in the parents. Various cases likewise *do, or may* occur, in which it is the obvious duty of parents to give up children to suffer the just penalty of the law, however trying it may be to their parental feelings. Besides, God’s rule of dealing with the incorrigible is not to be determined by the natural and limited affections of parents. Though in a general sense, (not special,) he is the Father of the wicked—he is also their *final judge*, and for their abuse of his paternal love and goodness he will exclude them *finally and irreversibly* from the children’s inheritance. For so the scriptures determine. Neither will sober “justice,” nor “piety forbid it.” “And again they said *alleluia*; and her smoke rose up forever and ever,” Rev. xix. 3.

To be Continued.

For the Christian Palladium.
Christian Hope.
By Elder John Walworth.

BROTHER BADGER: In consequence of sickness and other obstacles, a long time has elapsed since I have attempted to spread before your numerous and intelligent readers, any of the occasional productions of my humble pen; reflecting that your columns may be more profitably appropriated to the productions of minds, favored with more leisure, and better experience, that can give the master’s touch to the subject of their choice. Mine shall be the subject in which I feel the deepest interest, the centre of the Christian’s hope. From John xx. 31, we learn the object of the apostle’s writings, viz: to convince Jews, Gentiles, and the world, that Jesus Christ is the Son of God; and that Christians, particularly, should believe this **FUNDAMENTAL** principle; “and that believing they should have life in his name.” Like the sun, in the solar system, forming the great centre around which all the planetary family gather, and from which they receive motion and stability. So this divine truth forms one centre, around which

all others gather, and from which they all derive their consistency, motion, stability, and beauty.

During the earlier and darker ages of the world, this great truth, this centre, and medium of all divine communications, shed numerous rays of celestial light on the benighted world, through the medium of those spiritual guides, who led the church in the wilderness; and as bright constellations of the moral horizon, reflected their borrowed rays, which served as so many beacon lights, to conduct the weary traveller to that rest which remains for the people of God. If this great, this divine truth, is lost sight of, (for it cannot be moved,) confusion and derangement has ever followed with a train of disasters fatal alike to the peace of Zion, and dishonoring to God. It is this truth which gives consistency and propriety to all the types and shadows of the Mosaic rituals. Around this, the spirit and testimony of the prophets are attracted; and upon this, their stability, permanency, and utility are suspended. Around this common centre, gather and move, the patriarchs from age to age. This attractive power was felt by him who brought his offering to Shiloh; and him who bowed the suppliant knee on Mount Moriah. This holy truth awakened the liveliest emotions in the heart of the waiting priest; the prophet pointed triumphantly to it as the ruling principle to which all others were directing: as when the early rays of the morning sun dispels the darkness, and gilds the eastern sky, revealing to human sight the real form of the towering mountains, and exhibits, in beauty and magnificence, these noble works of nature's God;—so, when the light of heavenly truth beams upon the human mind, its first beauties are seen, in the principle expressed by the heathen monarch, when with astonishment he exclaimed, "the form of the fourth is like unto the *Son of God*."

But when the fulness of time has come, this divine truth is borne by a ministering angel; to the pious and devoted Mary—"he shall be called the *Son of God*." As the first and great truth which supported, and gave motion and beauty, to all other principles connected with the Christian religion, it proceeds from the world of light and glory, from him who speaketh, and the earth trembles, and the mountains shake.—He announces to the listening multitudes—"This is my beloved Son in whom I am well pleased." To the favored disciples on the Holy Mount, that voice which in soft-

ness and love, was the token of Messiah's mission, issuing from the bright cloud, beaming glory and light, pronounces that truth which is the subject of their song, and burden of their mission to a guilty world; "this is my *beloved Son*, hear ye him." At the grave of her deceased brother, the weeping, sorrowing Martha, as if desirous to cling to some comforting truth, in this time of bereavement; and Jesus, who is touched with a feeling of our infirmities, offered her consolation: he spoke of a resurrection, he would comfort with prospect of a future meeting; when the cordial of hope reached the wounded heart, she exclaims, as the source of her prospects, and ground of her hope—"I believe that thou art the *Son of God*." When the Israelite, in whom was no guile, expressed his conviction from the doctrine he heard, he says, "Rabbi, thou art the *Son of God*." When he who was chosen to be a minister of the gospel, to strengthen his brethren, to feed the sheep and lambs of Christ, is required to give his views of Messiah's character, with emphasis and precision, he says—"Thou art the Christ, the *Son of the living God*." Such was the nature, the importance of this truth, that it is at once pronounced a revelation from God. When one whose eyes were just opened to see the beauties of the gospel, who had just heard that message which brings truth and peace, requested the privilege of participating in those rites which characterize the Christian from all others under heaven, is asked for his views, his faith, and the ground of his hope, he replies in the fulness of his heart, "I believe that Jesus Christ is the *Son of God*."

This is the faith which devils and wicked men seek to destroy, and Anti-christ would eclipse by abstruse metaphysics. For declaring this, Jesus was accused of blasphemy; for this, he was condemned at the bar of Pontius Pilate. It is this truth that gives life, motion, and light, to all the system of Christianity, and is the centre of the brightest, warmest, and fondest hope of every child of God. And it is this which gives confidence in the promise of the gospel, and wakes the dread of guilty sinners.

Son of God, that name so sweet,
Which Angels love to hear,
In millions bow at Jesus feet,
And love, and praise, and fear.
Such are the feelings now I have,
Such beauties now I see;
Had I a thousand hearts to give,
I'd give them all to thee.
O, centre of my trembling hope,
Strengthen my faith I pray;

And when thou mak'st thy jewels up,
Remember me that day.
From Christ, my sun, a light doth shine,
Which guides my soul to thee:
But all the joys of earth I find,
Like stars upon the sea.

For the Christian Palladium.

Mr. Burchard.

Mr. Error: I had an opportunity a few days since, of calling into a protracted meeting, conducted by the celebrated Mr. Burchard, in Ticonderoga. Soon after I was seated, I was asked, by him, the following questions: "Are you a professor?" I am, was the reply. "What church do you belong to?" The church of Christ. "What part of the church?" The spiritual part, was my answer. "But what society are you a member of, is what I wish to know?" The Christian, I meekly replied. "O, I know them well," said he, while scratching his head, "and there is but a shade of difference between them and the Universalists; they will all go to hell!" That is your opinion, said I. "Yes, and I am commissioned by Jesus Christ to tell you so! Do you believe that Christ is God Almighty from eternity?" I do not. "Well," said he, "you or I must go to hell!" and then flew to another part of the house, to practice his delusions on the more credulous.

Now, sir, this was what I call plain English; and had his *appearance* been that of a servant of the meek and blessed Jesus, most certainly I should have felt wounded in the house of his friends. But Mr. B.'s *actions*, the words he used, such as "*be damned*," "*go to hell*," &c., and the *spirit* of the meeting, made it appear to me more like a house of *mirth* and *profanity*, than the solemn and holy temple of the Lord. And I must confess that I was an unbeliever in his daring assumption, relative to his being commissioned by the Son of God to deal out, at his pleasure, "*damnation*" on his dissenting brethren for an honest difference in sentiment. Therefore, the whole circumstance served only to awaken within me, feelings of pity for the fallen man, and for the deceived multitudes who are under the influence of his fatal delusions.

I rejoice that a more perfect being than Mr. B., or any other man, will judge the world in righteousness; with Him I leave my case. But I tremble for that man, especially one who is as conversant with the New Testament as is Mr. B., who will treat a fellow being in the manner I was treated by him. "Father, forgive them, for they know not what they do." B. BAKER.

PARTIALITY OF GOD.—If Universalism be true, the following shows how unjust and partial a being God must be. The argument it embodies, never has been, nor never can be fairly met. It places Universalism not only in an absurd, but a most ludicrous position. The writer is the Rev. Mr. Hall of Portsmouth, N. H.—*Zion's Herald*.

The partiality of the ruler of the world is evinced also, according to Universalism, in the happy removal of the wicked from earth to heaven, while righteous survivors are still subjected to many sorrows.

The more profligate a man becomes, the more does he shorten his life. According to an inspired proverb, the wicked do not live out half their days. They die and are borne to heaven, if Universalism may be credited. Having finished their course with joy, having contended not against the enemies of the soul, but against the cause of holiness and the servants of God to the last moment, having won the crown of public infamy, having become meet for an inheritance with the devil and his angels, they are ushered by the ministering spirits to the abodes of the blessed. The glories of heaven beam around them, the bliss of heaven fills their bosoms; the Holy One lavishes upon them the warmest commendations. But where are the miserable survivors, the devout men whose peace they loved to disturb, whose piety they loved to deride, whose beneficent plans they loved to embarrass? They are doomed to remain in this low vale of tears, to breast additional opposition from the replenished ranks of the enemies of godliness. They must weep and struggle for many a tedious year, before the time of their release should come. They may yet outlive another annoying generation of the ungodly, before they can be discharged from their earthly imprisonment.

PERSEVERANCE.—The Chinese tell of one of their countrymen who had been making strenuous efforts to acquire literary information, who, discouraged by difficulties, at length gave up his books in despair. As he returned to manual employment, he saw an old woman rubbing a crowbar on a stone: on asking her the reason, she replied, she was in want of a needle, and thought she would rub down the crowbar till she got it small enough. The patience of the aged female provoked him to make another attempt, and he succeeded in obtaining the rank of the first three in the Empire.—*Medhurst*.

THE PALLADIUM.

UNION MILLS, N. Y. MAY 1, 1839.

"Keep the unity of the spirit."—PAUL.

EDITOR'S INTRODUCTION.

It is with diffidence that we consent to take the responsible station as editor of the Christian Palladium, which we have so unexpectedly been called to fill. Another, ripe in knowledge, and fully competent, has been called to the work by the united voice of the members of our last convention; therefore, no other man, however well qualified, can fill that station with that ability and general satisfaction, which would naturally be expected from the man of their first choice. The Palladium, too, in a certain respect, had its origin, has been fostered, and raised to its present high station of respectability and usefulness, and for seven long years of peril and bitter strife in the church of God, has been conducted by the hand of its former able editor. His profound skill in guiding the destinies of the Palladium has endeared him to the hearts of its numerous patrons: that it will be very difficult, if not impossible in many respects, for his successor very soon, if ever, to share an equal portion of their respect and confidence. We are, also, deeply sensible of our inexperience in discharging the arduous duties of our office, in a manner calculated to fully meet the exigencies of this eventful epoch. And, indeed, no consideration would have induced us to engage in the hazardous enterprise, had we not felt the strongest assurance that we should not be left to guide our bark alone. Though our way in some instances may be boisterous; while we have the assistance of a prompt, experienced, and judicious committee: the wise counsel and hearty co-operation of our predecessor; with the continued and rich favors of the numerous and worthy correspondents of the Palladium, together with the light of divine truth to guide our course, we think we have good reasons to hope, that we shall at least, be enabled to make the Palladium subservient to the best interests of the Redeemer's cause, and a rich harbinger of peace to the saints of every name.

Should any dissatisfaction exist amongst our brethren relative to the late unexpected change of editors of the Palladium, we would say that the matter will undergo a candid and faithful investigation at our next regular committee meeting: and we hope all will be satisfactorily explained, and things placed in their true light at that time. We shall with pleasure submit all our doings, and those of the subcommittee at their last meeting, to the strictest scrutiny and wise decision of our brethren of the committee, or to the whole Association whenever they may see fit to act upon the case. And we do hereby most solemnly pledge our sacred honor, as a man, and as a Christian, to cheerfully submit to their righteous

decision. And if it shall be thought advisable at the next meeting of the committee, or of the association, for Elder Millard, or any other man, whom they may appoint, to free us from our laborious task and take the editorial charge of the Palladium, we shall not only with pleasure resign our post, but shall freely give our influence and hearty co-operation to sustain the man of their choice and the objects of the association. We think this should be satisfactory to all. And we hope *all will* suspend their explanations, and *hasty acts* until the meeting of our Board.

The executive committee have already marked for us the path of duty relative to the general character of the Palladium. We are authorized to say that there will be no material change in the general character of the paper; that it will be continued purely religious in all its departments; that all litigations between brethren—all communications seasoned with bitter acrimony, or censorious in their character—and all subjects not strictly religious, though intimately connected with the most vital interests of the political or scientific world, will find no place in our columns. While all essays, religious intelligence, or communications—prose or poetical—compatible with the general objects of this work, or congenial with the pure and lovely spirit of the Son of God, will meet with a cordial reception on our pages.

Pure religion has long been fettered in its onward march with the inventions of aspiring ecclesiastics; veiled in the dark mysteries of the conflicting dogmas of the wrangling sects; and wedded to the anti-christian nummery of the numerous party denominations. We shall meet and combat error in all its multitudinous forms, lurking places, and strongholds—shall use faithful efforts to disentangle the Book of divine revelation from the perplexities and absurdities thrown around it by scoffing infidels, or by the numerous scurrilous commentators, theologians, and creed makers, who have darkened the counsel of God by words without knowledge. We shall endeavor to present to the divided flock of Christ, and to a perishing world, the pure principles of the gospel in their divine loveliness and native simplicity.—Though we have girded ourselves for the holy warfare, we hope however that we shall never be found fighting with any weapons but those which are mighty through God to the pulling down of strongholds; nor defending any creed but the *perfect law of liberty*. And while the Palladium shall be clothed in the power and majesty of almighty truth, and shall go forth in the greatness of its strength, shaking to their crumbling base the tottering towers of party strife, and shall prove a terror to evil doers; may it at the same time breathe forth the spirit of love and good will to all; beneath its humble and storm-beaten banner, may the holy and obedient of every name cordially meet, unite, and find protection; and may the holy truths which it shall disseminate, serve in the clearest light to develop to a perishing world a

correct knowledge of *our God* and *our Mediator*; point the dying sinner to Him who is the way, the truth, and the life; and fill the saints on earth with joy unspeakable and full of glory.

But, it is not meet for us to promise too much while we are putting on the armor. We will however, further add, that we do most earnestly solicit the continued favors of the former correspondents of the Palladium, the hearty co-operation of its numerous patrons, in sustaining the general objects of our infant Association; and we would recommend to our *young brethren*, who have a natural talent to write, to embrace this favorable opportunity to improve their gifts, by furnishing for the Palladium their rich and original productions. Our correspondents and their communications will be treated with all due attention and respect, and remembered with gratitude. We shall pay a proper deference to the associated acts of our brethren, especially of our conferences, and shall at all times be subservient to *their righteous decisions*. We intend to have no man's person in admiration, and hope never to be actuated by any party or local interests; but to respect the opinions of all; treat every child of grace as a brother and a Christian; and use our utmost efforts to ameliorate the condition of the human family and to sustain the general principles of our beloved cause. Finally, *we all* is enlisted in the great enterprise. And we would not only say to the friends of the Palladium, *bear with our inexperience—try us one year, if no longer*; but, we would most affectionately solicit *your influence, your prompt and united support, and your fervent prayers*, that our labors may be crowned with a rich and abundant harvest.

THE PRESENT NUMBER.—This day's paper will be sent to several persons who are not subscribers to the Palladium, with the hope that some of them will be pleased to patronize it. Such as may choose to discontinue, will please write their name upon the paper and the name of their post office, and return the same to this office.

ARTICLES.—The present number, it will be perceived, is made up principally of articles left on file by our predecessor. We shall pay due attention to all such documents, and give them a place as soon as circumstances will admit. We respectfully solicit the continued favors of correspondents, that the Palladium may still be one of the most original and best religious periodicals in the world.

THE FUND.—We acknowledge the receipt of the following note from the General Agent of the Christian General Book Association, which shows that our friends scattered abroad still feel an interest in the publishing fund.

"MR. EDITOR.—Since I closed the last number of the Palladium, I have received a pretty note from brother John Hervey of Red Rock, N. Y., enclosing \$10 for the publishing fund. This convinces me that the cause is advancing: our brethren and friends will

sustain this benevolent enterprise. Brother Hervey will accept our thanks. J. BADGER."

SUCCESS.—Considering the important events of the change of Editor to the Palladium, the unrighteous opposition of heated minds, and the advantage sought for by disorganizers, with grateful emotions we would acknowledge our obligations to our kind patrons for their closer union stability, and the increasing strength which our list has recently received. The receipts for vol. VIII. will show that our friends are determined to sustain the cause, and we think there is scarcely a periodical in the land that ever received so much advance pay ten days before its first number was sent out. The Fund too, *will* be sustained: it is an object worthy the confidence and patronage of all who love the Christian Society.

We send out this number early, and respectfully request all to whom it is sent to make an immediate exertion still to increase our list by obtaining new subscribers: get none but responsible ones and let their names be sent soon, so that all may be supplied with a full volume.

CORRESPONDENCE.

From Elder J. Badger, April, 20th, 1839.

MR. EDITOR.—It now gives me much pleasure to take the place of a correspondent in the columns of the good old Palladium: and to be discharged from the necessity of murdering the English language, by using the hateful terms of "we," "us" and "ourself." There is nothing to justify the use of those terms being applied to individuals, except the universal and long continued practice of editors, and it is folly in the extreme for other individuals to use the terms. You may now use those terms, and I see no way to be excused from it, and are welcome to all the toils, cares, and perplexities, of the important office you are now called to fill. You may be assured you will have my sympathies, prayers, and best wishes, for your prosperity and success: you will hear from me often, after I have reached my pleasant residence at Honeoye Falls, and while I am traveling.

NOTE.—We are happy to receive the above kind expression of friendship, and interest for the prosperity of the Palladium, from Elder Badger, its former Editor. And we assure him that any assistance, which at any time may be in his power to impart, to aid us in the responsible duties of our station, will be thankfully received and duly appreciated. EDITOR.

From Elder J. McKinney, Montgomery co. Ia. Feb. 16.

Dear Brother—Within the year past a shower of grace divine has fallen upon this portion of the church of God: the result is that we have had a great and good ingathering to the church. I have baptized sixty five, mostly young people, in this part of the church and a goodly number in other places. Br. John Dudley is actively engaged in preaching the word: he has days of baptizing and rejoicing. May God bless his labors more abundantly.

We are well pleased with the old fashioned religion that Christ and his apostles taught:—Campbellism has no place with us. We wish to

keep up a friendly correspondence with our eastern brethren, and would rejoice to have them come and labor with us; for we are greatly in want of ministerial help, for the harvest is great and laborers are few. May the Lord send by whom He will, is the prayer of your brother in the kingdom of Christ.

REVIVAL AT NEW YORK CITY.

Mr. Editor—We have brought to a close the most powerful and deeply interesting protracted meeting that has ever been held by the First-Christian Church in this city; and if a people were ever called upon to render unto their Maker a sincere manifestation of gratitude and praise, that people and church is most assuredly our own; for truly the Lord has been unto us not as a barren wilderness or an unfruitful vine, but has led us through green pastures and by the side of still waters of mercy and grace, from which our souls have been richly refreshed by the bountiful Giver of every good and perfect gift. Our meetings continued with increasing interest until the 16th ult. making a session of six weeks from the commencement, and almost every evening several found peace in believing, while others for the first time humbled themselves at the foot-stool of mercy. Such was the deep interest felt that it appeared almost impossible for the children of God to persuade themselves to separate even at a late hour of the evening, which often farfully reminded us of that great scene, where we shall all meet if faithful till death and hear the glad welcome—“Come, ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world.” The felicity and happiness of such a meeting, where we shall never be called upon to part, is too great to be fully comprehended by the mind of man.

Elder Walter received no assistance in the ministry, but continued himself to proclaim the word of God until the close of this long and ever memorable protracted meeting. His labor has been very great, and the arm of the Almighty alone could have sustained him; but the reflection that upwards of two hundred have been converted to God through his instrumentality, is a reward well calculated to make a minister count all labor and fatigue, however great it may have been, as nothing, in accomplishing such a glorious object.

Gratifying as is the reflection, that so many have been brought from error's darkness into the light of the gospel, the importance of this meeting does not rest here, for it has gone far to remove the prejudice and opposition of the surrounding sects. We would, however, take the occasion to remark, and it is with great pleasure we are enabled to do so, that there are some honorable and noble exceptions, many of whom were with us during our meetings and we have every reason to believe that we had their prayers and best wishes; while others, under the influence of prejudice, visited us from almost any other motive than that of approbation. Some, at least, have reason to rejoice that their footsteps were ever directed to the place where Christians meet to worship God, and as an instance I take the following letter received by Elder Walter during the progress of the meeting.

“REV. SIR—Myself and wife were led to your chapel, by opposition and curiosity on the evening of the 10th inst. when you delivered a discourse on the great Trumpet to be blown in the latter day. And we feel to thank God that we ever visited your place of worship, for on that evening

we were deeply convicted of our lost condition, and now we rejoice in the Lord.

“We leave to-morrow for Washington on important business, and not having an opportunity of calling on you till we return, we feel like saying, Your people shall be our people, and your God our God. Yours, sincerely,
New York, Feb. 27, 1839. Joux Mason.”

The most experienced amongst us repeatedly remarked that they had never before seen such solemnity and deep interest as was manifested in the congregation. There was none of that unnecessary excitement which so often characterizes the proceedings of such a meeting. By pursuing this course we received the approbation of the public generally—even of those who openly deny their Creator. As a gratifying evidence of this, the following letter, the spontaneous expression of a disciple of *Tammany Hall*, was received after the close of the meeting.

“New York, March 16, 1839.

“REVEREND SIR—I have attended your protracted meeting almost every night since its commencement, and in so doing I have experienced a great deal of pleasure and received much valuable information. I have listened with intense interest to the preaching of the gospel, which has produced in my mind pleasing and sublime contemplations. I have looked with admiration and surprise upon your respectable and attentive hearers; and I feel constrained to say that I never witnessed before in any church, such profound solemnity, such reverential awe, as was manifested by the people during the late session of your protracted meeting.

Believe me with sincerity, to be yours,

Respectfully and affectionately,

A MORAL PHILANTHROPIST.”

Yesterday we enjoyed a refreshing season for the presence of the Lord. At the period when the sun had reached its meridian grandeur, we repaired to the water and found one of the largest congregations that ever assembled to witness the solemn ordinance of Baptism. Elder Walter delivered a short but powerful address, which chained the attention of the assembled thousands, wherein he proved to them the authority which we have in the word of God for the performance of this solemn ordinance, and in his remarks said, that which was done anciently would shortly be presented to their view. A whole household would be baptized at one time as were “Lydia and her household.” Such was the fact; all the members of one family were led down into the water together and were baptized! It would be needless to describe the joy of the candidates, for every child of grace who has obeyed their Lord in this most solemn and pleasing ordinance, well knows that this is one of the happiest periods of their lives. On this occasion the whole number baptized was 48. In the afternoon 40 received the right hand of fellowship and were welcomed in the church, making the number upwards of one hundred who have been added to the church since this protracted meeting commenced. At the close of the service we enjoyed one of the best communions that we ever had. The interest of the scene was greatly increased by the presence, for the first time in upwards of a year, of one of the founders and earliest supporters of the Christian cause in this city, our friend and father Jonathan Feakes. He has been and is now afflicted with the palsy. At his desire he was conveyed to the chapel, where, we trust, he enjoyed the presence of his God.

The prospect before us is still encouraging. In the evening, several for the first time arose for prayer. And in closing we would say, may the car of salvation move onward and onward until the thousands who are now in error's darkness are brought to a saving knowledge of Jesus Christ.

J. E. BRUSH.

New York, April 8, 1839.

The following letter from Elder G. W. Richmond will be read with deep interest. He is an old and tried friend of ours. He has given us no authority to publish his able letter, yet we do not know but he designed it for the press. It is too good to be withheld from the public; therefore, we have published it on our own responsibility, and if we have erred in so doing, it has been in judgment, not in motive. If Br. R. sees things, named in his letter, in their true colors, he has laid the ax at the root of the tree, and the counsel he has given must be followed, or the Christian cause in Michigan will greatly languish. We hope Br. R. will continue his favors to us, and be sustained in his philanthropic enterprise, and yet reap a rich harvest for all his tears and labors of love in Michigan.

EDITOR.

From Elder G. W. Richmond, Ypsilanti, Mich. Feb. 28.

Dear Sir—In coming to Michigan I am greatly disappointed; for I expected to find the cause here in a condition to have been in want of faithful ministers to enter into the field of active labor, and thus be sustained in widening my sphere of usefulness: but it is not so.

I have had two interviews with Br. Walworth whom I esteem to be an excellent man. As near as I can learn from him, nothing is doing for the cause—no meeting houses are building—no regular preaching, (except at a very few points,) and the churches, generally, are taking no measures to sustain ministers! But one effort that I can learn, has ever been made in the state to build a Christian meeting house, and in that they have failed. Many of the brethren are engaged in speculation, and the ministers are at work to keep themselves and families in food and raiment; while sectarians, wide awake, are driving their measures through almost every settlement of importance in this entire peninsula; receiving their hundreds; building their meeting houses; and making sure of all the goodly land. Yet, there is not so much as one temple of liberty erected, to say to the traveler, or to future generations, here once lived a free people, here once the gospel was proclaimed unadulterated. Oh, heart sickening picture!

I trace these evils to two causes: First some of our preachers were among the first settlers in this country, and having little or no sectarian opposition, they probably thought it not necessary to say much about the difference between us and the sects, and now that the sects have got their steam engine power in operation, many of our people are wont to attach their ears to this mighty engine; and if not altogether a free passage, it is entirely without labor. Secondly, the ministers have sustained the cause as long as they could with their own means, now and then receiving fifty cents from brother A, and twenty five cents from brother B, and twelve and a half cents from sister C, and a God bless you from a dozen others. Hence they have retired from the field; fearing that if they told their brethren that they must come up to this work, and sustain their ministers at all hazards, that their good friends

would leave them. Oh, shocking! what a lack of moral courage.

With all these and many other discouragements I have made Br. Walworth the following offer, viz: If three ministers of suitable talent, character, and piety, will step into the field and take a bold stand for God, and build up 'the waste places of Zion in Michigan and set in order the things that are wanting, I will be the fourth, if God will.

What the result will be I cannot say: the future must tell. Some of the preachers already manifest a disposition to be off into other new places, and not to come up to this work; but what will this avail? Though we widen the Indian trail, and remove the largest timbers; and then forsake the ground, we shall only open the way for the mighty ear of sectarianism, to roll after us with spread and success. We must stand our ground, for we must fight the battle sooner or later.—God grant that his servants may face the field now, while there is hope. I have found a few good brethren and some good friends in this vicinity.—I am now feeling around among them to see if we can build a snug little chapel in Ypsilanti; I do not know how we shall come out, but it is favorable so far.

I am not permanently settled yet, and do not think I shall remain in this village long, perhaps not in the state, unless I can go to work for God with all my might, mind, and strength. Yours, in obedience to the gospel of the Son of God.

From Sister E. Chase, Hector, N. Y. March 8, 1839.

Br. BAKER—Though a female I have ventured in meekness, for the first time to offer a few thoughts on the subject of preaching, which, if you think best, may be published in the Palladium.

The Christian preachers began in the Spirit, were humble, and stood in the counsel of God; but I fear that some will end in the flesh. When I see a professed minister of the lovely Jesus girl on his own armor and fighting with carnal weapons, I am forced to the conclusion that he has lost his first love, has departed from his holy calling, and has fallen a prey to the baneful influence of that sectarianism which he professes to deprecate. Paul, in his charge to Timothy, says, "The servant of God must not strive, must be gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves." O, that ministers, especially of the Christian order, would listen to this counsel and imitate this example.

I long to hear the melting strains of the gospel that I heard twenty five years ago preached by Elder Jasper Hazen in Greene co. I shall never forget those happy days—and I think I yet know the joyful sound. May the servants of Christ be wise as serpents and harmless as doves, if at they may give no offence to Jew nor Greek, nor the Church of God—that their labors may be more abundantly blessed in bringing lost sinners to Christ.

From Elder J. D. Childs, Orleans, N. Y. March 16th.

Mr. EDITOR—Having a brief respite I take my pen to pay all due respects to the solicitations of my dear brethren, who have requested me to communicate a few lines through the medium of the Palladium.

I left Camillus, Onondaga co. Nov. 18, and arrived here on the 20th. Since my return my labors have been circumscribed within a very narrow compass, which has been on account of my ill health. But my health has again been restored, and of late I have been preaching in

company with Elder Richards in the east part of this town: he, however, soon returned to his family: but the blessing of God still rested on the people. Eight have turned to the Lord, a number of backsliders have been reclaimed, and I have baptized six humble children of Jesus and others are expecting to submit to this ordinance next Sabbath.

In Barry there has been a very extensive revival under the labors of Ebs. Howard and Moss. Br. S. Howard was ordained to the work of the ministry March 2, 1839. Sermon on the occasion by J. D. Childs, prayer by A. Cornish, and charge by J. Morse.

From Elder I. R. Gates Hector, N. Y. April 8, 1839.

BR. BADER—As you are on the eve of your exit from the editorial department, permit me modestly to express my approval of your firm and independent course. You have also evinced to the Christian connection your warm attachment to the minister of age in his declining years, and a tender solicitude for, and willingness to help, the young in their great and laudable enterprise. And as you retire, may the valuable parts of your mantle be discoverable upon your successor, and if you do not leave in a "chariot of fire," may it be in prosperity and usefulness to the general cause.

I have been laboring here during the winter past. We have enjoyed a pleasant little revival here and in the adjoining towns. But we have been under the necessity of enduring such a tremendous storm of sectarian rage that the progress of the work is stopped. Oh! when will blind, bigoted devotees, lay aside their human, contradictory, and troublesome creeds: ground their carnal, impious, and disgraceful sectarian weapons, and be willing to exert their abilities in trying to advance the peaceful kingdom of Messiah. I have had the privilege of baptizing eight recently. Eleven have been added to the church and the brethren are generally well engaged.—They are now making preparations to erect a commodious free house of worship, which will be completed in a few months. I hope that we, my fellow laborers in the kingdom and patience of Jesus, whose declared object is the peace and union of Zion, may live in peace with all, and find the God of love and peace to be with us. Amen.

*To Donald Nicholson, Loughborough, U. C.: Dear Brother—*My last epistle told me in Parish, Oswego co. I preached twice to the people in that place, for I was obliged to tarry a week in consequence of stormy weather. Found the Christian cause low, sectarian prejudices great, the snow very deep, the prospect gloomy, but the friends kind, and a few names even in Sardus who have not defiled their garments. When the storm abated we continued our journey westward, an account of which is as follows: I preached once at Central Square, four times in Clay, Onondaga co. once in Van Buren, twice in Camillus, once in Lysander, twice in Cato, Cayuga co. twice in Marion, Wayne co. three times in Clarendon, Orleans co. twice in Barry, and twice in Royalton, Niagara co. In all these places where there are churches formed, there is a general steadfastness and in some places they have experienced some reformation of late. On my way I visited Elders Lewis A. Taylor, O. E. Morrell, E. Galloway, and A. C. Morrison. They all treated me with attention and respect. I also visited and formed an agreeable acquaintance with many

good brethren, who will please accept my thanks for their hospitality and generosity to an unfortunate exile from Upper Canada, whom the cruel hand of oppression obliged to seek an asylum in this happy land. I am now with my family at the house of Elder Joel Richards in the town of Porter Niagara co. I have made arrangements to leave my family here 4 weeks. To-morrow morning I am to start for the west in search of a home in Pennsylvania, Ohio, or some other part of the western country. Elder Richards is to accompany me.

March 17th, 1839.

JOHN EARL.

SUMMARY.

The New York Eastern Christian Conference will commence its next annual session on the 3d day of June next at 8 o'clock A. M. in the Christian chapel at Galway, Saratoga co. N. Y. Meeting at that place the preceding Saturday and Sunday. A. STANTON, Clerk. J. MARSH, Pres't.

Every member whether church or minister is hereby respectfully requested to examine the 20th and 21st resolutions of our last year's minutes, and use every exertion in their power that is consistent with circumstances, to carry into effect the spirit of those resolutions. If any desire to know our reasons, by complying with this request and attending our session, they can have an explanation.

A. S. Clark.

*Elder Thomas McIntyre—*An excellent letter has been received at this office from this faithful servant of Christ, giving a partial account of the distracted state of Zion in Upper Canada. He and some other faithful ministers in that region will do their best to save the cause. May prosperity attend their exertions. The ex-Editor intends to visit Whitby the ensuing summer.

Eston.

*Elder L. D. Fleming—*Our brethren in Maine are enjoying prosperity in many places. Elder F.'s society in a particular manner is in a flourishing state. He has done much good in the important station he fills. A Temperance address which was some time since delivered by him in Portland, is an able and splendid article. When we get a little over our crowd we may take some extracts from it. A correspondent of the "Portland Advertiser," speaks of it in the following honorable manner:

"Messrs. Gerrish & Edwards—We have just finished the perusal of an address before the Congregational Church and Society by Rev. L. D. Fleming, and as far as we are able to judge of its merits, we think it one of the most valuable productions of the kind that we have ever seen. It is quite original, full of feeling and high toned eloquence. We hope it may have a tendency to do good, and that the labors of this talented man to promote the cause of temperance may not be unblest."

Elder Wm. Roberts wishes all communications for him addressed to Delhi, N. Y.

Elder J. J. Porter, Philadelphia, Pa. April, 1839.—"We are getting along in our meetings quite well. I expect to baptize 2 next Sunday. The Lord is with us of a truth. I have baptized 9 in the city since January, and our prospects are flattering."

D. Stough, Esq. Alexandria, N. Y. Feb. 20, 1839.—"Your valuable periodical has been a source of consolation to me for some time, and I sincerely hope that it may be continued after the present year in the hands of its new guide, a powerful

engine of truth, virtue, and morality, and stand the current of error and superstition, which ignorance and scepticism would otherwise cast upon us in all their horrid forms.

Elder J. Sutton, Fishing Creek, Pa. March 4, 1839.

—"I would inform you by this, that the Lord is still with us: that the precious cause in this section is on the advance, and that we feel firm in the good way of God. Last Saturday was monthly meeting with us, and truly our fellowship was with the Father, and with His Son, and with each other. Three united with the church, and four arose for prayers. On Sabbath we commemorated the sufferings of our dear Lord; and it was a solemn, precious season: we could rejoice that Christ died for us. May we always remember him."

Israel Johns, St. Marys, O. Feb. 15.—"Christianity is on the advance slowly in the western part of Ohio. May the brethren in the east let their light shine, that the bright rays of the gospel may light up our path in this wilderness world."

Elder Joseph W. Selden, Allen Centre N. Y. April, 1839.—"Br. Badger: I would inform the friends of Zion that I am alive and trying to preach the gospel, and I trust with some small success.—The 18th of November last I acknowledged a church in the town of Allen, N. Y. consisting of 15 members, 5 of whom I baptized. Since that time 3 have been added: 2 were baptized. They reject all creeds but the Bible and names but that of Christian, and fellowship all who are holy in heart and life as brethren, and are striving to keep the unity of faith in the bonds of peace. Since the organization of the church they have been called to mourn the loss of one of its brightest ornaments in the death of sister Chloe R. consort of S. Sandborn and daughter of S. V. and S. Marselis, aged 24 years and 8 months. She experienced religion eight years ago, but did not make a public profession until last fall when I baptized her. She had from the day she obtained a hope in the Savior, led an exemplary life till death closed the scene. She lived beloved and died lamented by all who knew her. She has left a husband and two small children, and a numerous circle of friends, to mourn what to her is gain. She died on the 2d of March 1839.

Elder E. H. Peavey, Parma, N. Y. March 14, 1839.

—"Brother Badger: I am permitted once more to inform you, that with a few exceptions we enjoy usual health. We are under renewed obligations to our kind Benefactor, for his protection during the long cold blasts of an other tedious winter, spent in the extreme west part of the state. In this hill country, which is 1200 feet higher than the Hudson river, we have had since the 14th of Oct. last, more than eleven feet of snow at 23 different times, including one on the 2d of this month. We left on the 4th for the east, and have been on our way 10 days, but make little head way through the mud. We tarried in Royalton 4 nights, gave them 6 discourses, received their liberality thankfully, and joined parting hands to meet again somewhere. We intend to make the best of our way east, calling at different places to preach the word to many.

Brother Parlon Clark, Columbia, Lorain co. O. Jan. 27.—"It is a source of great satisfaction to me, to read the Palladium. I wish to tell my old brethren at Mendon that I am still unshaken in the cause of Christ; and hope they will endure to the end, and never suffer a disorganizing spirit to

get in among them. We have no preaching by the Christians in this place, but if we had a faithful minister to labor here, a church might soon be gathered. Will the heralds of a free gospel come to our aid? call on the writer of this note, and I think you will not loose your reward."

Elder J. Hayward, will preach in the Christian chapel in Brondalbin, April 28, at 10 o'clock, A. M. The same day at Galway at 4 o'clock, P. M. May 5. at South Westerlo. 18 and 19 at Stunfordville, Dutchess co., N. Y.

D. B. Bradford, Freedom, Mass. Feb. 18, 1839.—

"Brother Badger: Will some one of your ready correspondents answer the following Question—Does Christianity require its votaries to forgive injuries before the offending party repents and asks forgiveness? I had thought this an easy question, but on more reflection, I find a conflict in my mind. My heart was ready to respond *yes!* But the thought occurred: does God rest upon this principle? And does he require more of us, being evil, than He, in His infinite benevolence, will do?"

THE HYMN BOOK.—An edition of the Hymn Book is now in press, which will be ready for delivery as soon as possible. No books will be sent to irresponsible agents, and none sent on commission.—Responsible agents can have books on six months credit, and if they pay sooner a reasonable discount will be made. Under these circumstances, new orders for books should be sent on by the first of May, and they will be supplied as soon as possible. Each agent should send for a full supply for his section or conference, but no person should order more than he will pay for within six months from the time he receives them. Send your orders, pay for the books and let the concern live. All orders to be addressed—Post Master, Union Mills, Fulton co. N. Y.

EDITOR.

Annual Sessions of Conferences for 1839.

The New York Eastern Christian Conference will hold its next session at Galway, Saratoga co. June 3rd.

New York Central Conference at Rock Stream, Yates co. June 10th.

New Hampshire Conference, Alton, May 31st.

Vermont Conference, Woodstock, June 17th.

MARRIED—In Clayton, N. Y., March 14th, by Elder J. McKee, Henry Collins to Sally Stetson.

Those to whose names no sum is set, have paid for the vol

RECEIPTS FOR VOL. 8.

New York—Ira Norris 50 cts J Betts 50 cts John Day 50 cts Jeremiah Scott 50 cts Deborah Feeley 50 cts Daniel J Jenison Gilbert Yeomans 50 cts Sarah Smith 50 cts Leonard Allen Caleb Cook Adam Leon 50 cts Harvey D Pond 50 cts Samuel W Hall 50 cts Wm Warren 50 cts Wm Fuller 50 cts Jacob Fuller 50 cts Bradford Hathway Ezekiel Wiley Lewis Johnson 50 cts Alfred Robinson 50 cts Russellus Herrick 50 cts Edward Winslow 50 cts Eldreth Griffin 50 cts Stephen Clement 50 cts Elisha Steere Alvin F Herrick 50 cts Thomas Cox Henrietta Medbury 50 cts Asa Gleason D P Sprague James F Green William Bussing George W Hall Simon G Thayer 50 cts James Rodgers 50 cts William Robinson George Tolman Dr Wm Cordeil Jonathan Allen Belamy Ressigne Reuben Cadwell Peter A Beebe Conrad Kyser 50 cts Isaac Vanvytrand J D Ferris Joseph Z Hallock Jonas Gleason Isaac Lamores

Griffin Story Patience Cash Andrew Lamoree
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POETRY.

For the Christian Palladium.
THE PRAYER MEETING.

By A. L. Porter.

Oh, 'tis a lovely place,
Where contrite hearts unfold,
Before our Father's face,
Each secret sin they hold—
Where Gently sorrow bends to dust,
And deep contrition marks the just.

While mourning thus the past,
With tearful eyes uplift,
The soul doth calmly rest
On Christ, God's perfect gift;
Then pardon, peace, and holy love
Flow from the mercy seat above.

'Tis then the world is felt,
To be a world of naught;
And then the soul we melt,
To realize the thought,
That heav'n and earth must pass away,
But Jesus' word shall ne'er decay.

The promises appear,
With charming beauty crown'd;
And gospel precepts clear,
A rainbow shed around,
While saints united join and raise,
The shout of joy the song of praise.

Philadelphia, Pa. 1839.

MARRIAGES.

In New York city, by Elder Isaac N. Walter, Mr. Joseph Stuchfield to Miss Elizabeth Waterspoon, both of the city. At Otsego, N. Y., Feb. 28, by Elder William Roberts, Mr. Dexter Jenks to Miss Lucretia Bundy. In Fairhaven, March 19th, by Elder J. H. Currier, Mr. William Stott to Miss Diana H. Grinnell, all of Fairhaven, Mass.

OBITUARY.

A. K. LUTHER—Died, in Fayette county, Illinois, August 25J, 1838, brother Albert K. Luther, aged 34 years, 3 months, and 17 days, after a short illness of 18 days. He was born in Laurens, Otsego co. N. Y. He became a firm believer in Christ about three years ago, and remained steadfast until his death. He was a member of the Christian church in Fairview Erie, Pa. He was a young man of good talents, and adorned his profession with practical piety. It is an honor for parents to be blessed with a son of good habits, and a sore affliction to be deprived of their company. He was well beloved by all who knew him.

Brother, adieu, a short adieu,
Soon shall our toils like thine be o'er,
Then shall our kindred souls renew,
The ties we off have felt before.
In heaven with thee we hope to meet,
Where toils are o'er and bliss complete.

(Com.)

MRS. H. WOOLBY—Died, in Springfield, New Jersey, March 15th, Mrs. Hannah Woolby, a worthy and esteemed member of the Christian church in New York. Her death was triumphant. (Com)

MRS. RONDS—Died, in Tiverton, February 28th, Mrs. Ronds.

H. & R. BROWN—Died, in Little Compton, March 1st, Harriet, aged 7 years. Also, March 11th, Rebecca, aged 2 years, both daughters of William A. Brown Esq. Disease, scarlet fever.

ELSY EARL—In Westport, March 2nd, sister Elsy Earl, of cancer, which she bore with Christian fortitude. So morals are fading and falling like the leaves of autumn. The above obsequies attended by Elder O. J. Wait.

L. A. ANDREW—Died, in Fairhaven, Mass., on the 27th of March, Sister Lydia A., wife of brother Stephen Andrew, in the 25th year of her age.

L. G. SHATTUCK—Died, in Brandon, N. Y., on the 27th of March last, Laura G. Shattuck, aged sixteen years. Her death was sudden and triumphantly glorious. She embraced a hope in Christ a little more than a year since, and early is called to the enjoyment of the saint's rest. The signal victory which this female youth achieved over the terrors of death, as manifested in her last moments, furnishes an overwhelming argument in support of the divine reality of the Christian religion. Her solemn and faithful exhortations to her parents, friends and young associates, made impressions which will never be erased or forgotten. 'Pa, said she, 'I want you should pray in your family.' Would not heads of families do well to heed the important duty urged upon her dear father by this dying young Christian? Will not the above request from one on the verge of eternity, be a solemn reproof to those Christian parents who neglect this duty; and furnish sufficient motive to its faithful and unremitted discharge? The funeral was attended on the 29 ult., and an excellent discourse delivered on the occasion by the Rev. Mr. Sawyer minister of the Methodist Episcopal church. April 5, 1839. L. PERRY.

DEA. J. KIBLINGER—Departed this life, in Strafford, Vt. March 19, 1839, Deacon Jacob Kiblinger, in the 84 h year of his age. Deacon Kiblinger was born in the district of Maine, Dec. 14, 1752; his parents moved to Ashburham, Mass., in 1757 or 8, where he spent the most of his life. He was one of the first that bore arms for his country—was at the battles of Lexington and Bunker's Hill. In the year 1777, he was married to Miss Sarah Conlidge, and soon after embraced religion and united with the close communion Baptist church; where he was appointed deacon, and they being destitute of a minister, he occupied faithfully the talents the Lord had given him; and 41 years was one of the main pillars in the Baptist church. In 1801 he moved to Walpole N. H. where he lived until 1808, then he came to Strafford Vt. Soon after his coming to this place, God poured out his spirit in a wonderful manner in the conversion of his children, who, with himself, united with the Christian church; and has ever remained a worthy member until the day of his death. He possessed a strong, vigorous and penetrating mind. As a husband, affectionate and provident, as a father, exemplary and faithful; as a Christian, humble, persevering and confident; as a neighbor, obliging and sociable; as a citizen, honest, industrious; and a respectable man. For more than sixty years his house has been a house of prayer, and an asylum for the poor and needy. His doors have ever been open to receive the preachers of the gospel, whom he bid a hearty welcome. Thus after a long and brilliant day, his sun has set without a cloud. He lived to die, he died to live. He has left an aged widow, who for 62 years, has shared with him in all the vicissitudes incident to human life; also a large family of children, together with a large and respectable circle of friends and brethren, to lament his loss. His funeral was attended on the 20th, by a large concourse of people; sermon on the occasion by the writer, from Rev. xiv 13.—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.

ELDER G. S GOOLLET.

OLD ACCOUNTS—The subscriber respectfully informs his friends scattered abroad, that the crowd of business in closing vol. 7, of Christian Palladium, has prevented his sending out bills of accounts to his subscribers as soon as he would have done. There are about THREE THOUSAND dollars now due on the last three volumes of the Palladium; the bills will be sent as soon as convenient. Such persons as are still disposed to pay without the expense of a bill, will please forward immediately to the Post Master, at Union Mills, Fulton co., N. Y. or to the subscriber at Honey's Falls, Monroe co., N. Y., POST PAID. J. BADA. Palladium Office, April 15, 1839

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. VIII.

MAY 15, 1839.

NO. 2.

MISCELLANY.

ELDER REXFORD'S POEM.

The following poetic effusion, from the pen of our highly esteemed friend and brother, *Elder L. S. Rexford*, of Kinderhook, N. Y., was designed by the author for the first number, vol. 8th of the *Palladium*; but it could not be admitted without doing injustice to other worthy correspondents, who had earlier claims upon our pages. We now present it with pleasure, feeling an assurance that it will prove a rich repast to every pure and exalted mind, who may give it a candid perusal.

For the *Christian Palladium*.

The Prince of Peace.

BY ELDER L. S. REXFORD.

HAIL, matchless Prince! rejoice, O, earth!
Angels proclaim a royal birth!
The promis'd stem of Jesse's rod,
The Prince of kings—the Son of God!
Where dwells this Prince? where dwells he
He makes the clouds his chariot— [not?
He guides the lightning's sportive twist,
And holds the tempest in his fist!
He dwells in earth—the earthquake's shock,
That shakes the ground, and bursts the rock;
That cleaves the mount, and falls the tower,
Are but the emblems of His power.

He bids old *Ætna's* crater burn,
And towns to fields of lava turn;
Horrid tones are belch'd on high,
And fire and sulphur fill the sky.

The ocean's swells declare his power,
And roar his fame from shore to shore;
And storms, and whirlwinds, join to show,
He rules among the powers below.
He dwells about the thrones of kings,
(Those pompous, paltry little things,
Like reptiles, sent to wean from earth,
And bid man seek a heavenly birth.)

He's Prince of kings. The end attain'd,
One touch—he's gone—the king that reign'd;
And kingdoms crumble into dust,
As man grows learned, wise, and just.

We've seen the Prince in angry mood,
To awe the heart, and prompt to good—
We'll now the side of mercy show,
And learn he rules in blessings too.

The sun, the moon, the starry skies,
The rains that fall, the mists that rise—
Procreant earth, with bounteous store,
Proclaim him King! and bid adore.

Where dwells this Prince? In joyous mood
He dwells among the shady wood—
In nature's wild and holy bower,
Diffusing thought, and shade, and flower.

The mountain top, and azure blue—
The crag, the cliff—the falling dew—
The rainbow's tints, and murmuring rill,
And stretching landscape off the hills;
The odor sweet of mountain rose,
And springs, whence nature's nectar flows,
And herb, and plant, and limpid lake,
Are made to bless for *Manuel's* sake.

His dwelling, too, is on the plain,
Where men and babes, in busy train,
Command the flocks, and guide the steed,
And pierce the sod with coulters blade;
Where joyous waves the harvest grain,
And lilies deck the meadow'd lawn—
And crib, and barn, are full—and stall—
And peace within the cottage wall,
And sweet devotion's sacred lyre
Is tuned to heaven's hallow'd choir:
There dwells the Prince in joyous mood—
The Prince of kings! the Son of God!

His word commands where science guides:
His power controls the swelling tides—
He told the trade-winds where to blow,
And ocean's currents where to flow;
Planted the hills with golden ore—
Studded with rocks the sea-washed shore.

All matter seems cohesive made—
Expansive when with heat allied,
And so forth, on—*ad infinitum*—
I've time to sing nor room to write 'em.

Such are his laws—science but learns,

And tells weak man why Ætna burns;
Nor shall proud science ever soar,
But where his mandate's gone before.

The ships that sail, and cars that roll,
And cities' massy Gothic pile,
And golden pictures richly set,
By long forgotten artists wrought;
The laced and chintsed of fabrics fine,
Of silken tissue, from the Rhine,
The finest watch-work ever wrought
By proud mechanic, wise and pert,
And jewels fine, of diamonds rare,
And pearls, that deck the princely fair,
And arts combined, from east to west,
From north to south, (presume the best;)
Not one new law by man is given—
The base of all was laid in Heaven.

Man sees where nature's current moves—
His bark is launched, and off he shoves.

The heavens above and earth below,
And sun, and rain, and wind, and snow,
And moon, and stars, and mountain tower;
The forest dense, and garden flower,
And sea, and science—all are given
To make man blest, and earth a heaven.
Rejoice, O, earth! in Jesse's Rod—
Ho's Prince of kings—the Son of God!

But, hark! my muse: a tale of woe
Is floating on the winds that blow!
Of nations cursed by kingly power:
A people wrapp'd in blood and war;
Of fields all drenched with gore, and red—
Of millions dying—millions dead:
Of brothers' blood by brothers shed:
And people by oppression led.
Ah, shameful sight! A gilded car
To grace the triumph of the war!
In chains the vanquished meekly stood,
And mused of homo, in sorry mood;
Of wives and babes, in native lands,
Ravished and slain by ruffian hands;
Themselves condemned to constant toil—
To serve the lords of foreign soil.

This war fraught gale, now past and gone;
A tempest, whirlwind rages on,
Of deep despair; of blackest woe;
Of vice in ev'ry shape we know—
Seduction, murder, base deceit,
And low debauch among the great:
The weak profane, the strong oppress,
And loud the tones of wickedness;
Till all seemed black and doubly drear,
And oaths were belching through the air!
And earth, with blood and crimes all o'er,
Was wading deep in human gore!
Such was our world, while prostrate laid,
The Bible slept in priestly shade;
And arts were kept from vulgar tones,
(The safest guards of kings and thrones.)
But now, methinks, a change has come,

And kings are hast'ning to their doom.
The royal lies, and princely guilt—
(Tho base on which most thrones are built)
Are less seductive now, than when
Weak kings were fancied more than men:
Now empires fall, and nobles die—
Their place is blank. The reason why
Is, science, light, and truth, declare
That equal man was made to share
The fruits of earth—nor serve the thing
That slaves and mad-men call a king.

One Prince we own, of royal birth!
Sent by his sire to rule the earth,
With balms to heal and power to bless,
And save the world in righteousness.
A child was born—a son was given—
Proclaim'd the only heir of Heaven!
All power above, and all below,
On Him the Father would bestow:
Lord, constituted, of creation,
And glorious source of man's salvation.
He's Abra'm's seed, and David's son,
By Heaven ordained to reign alone.
The kings of earth shall fall to dust:
Their conquered realms belong to Christ.
The world redeem'd, and nations bless'd,
And anxious nature lulled to rest,
An hour of peace, to man is given,
On earth, a sweet prelude to heaven.
No monarch pomp, no kingly frown,
No princely crime, no lordly crown,
Shall mock the poor, enslave the good,
Oppress the weak, or wield the rod.
He's Prince of kings! was born for this!
Above—below—all worlds are his!
His BLOOD, and TEARS, and now, and crown,
And MATCHLESS LOVE, the conquest won.

From sorrow saved, and degradation—
Man glories in the GREAT SALVATION,
His soul with crimes of crimson red,
A captive long by satan led,
A muddy course, a thorny way,
A dark descent, where thickly lay,
A frightful, sickly compound, sad—
And gloom, and death, and mania-mad,
And horror, envy, deadly hate,
And snake-like demons his and prate,
And keen remorse, compunction dense,
(Light, which makes darkness more intense,
Discov'ring by its gloomy ray,
The thick'ning dangers of the way.)
Yet saved! and how he scarcely knows;
But saved he is from deadly foes.
In swift retreat his way is sped,
Nor looks behind him, but to dread
The death and horror whence he fled.
He glories most this Prince was given,
A way from earth and death to heaven.
A change has come! and such a change
Makes angels smile! To man 'tis strange,

Yet once escaped, he joyful strives,
 And conquers earth and flesh, and lives.
 He lives—lives rich—lives meek and bless'd:
 Strongly he feels himself possess'd
 Of faith, strong faith! a faith to move
 His heart, and tune his soul to love:
 And hope, sweet hope, good hope thro' grace,
 Like anchor cast in heavenly place;
 And, humbly sees how safe he rides,
 O'er sin's dark waves, and sorrow's tides.
 And now, he deems, the hills rejoice;
 All nature lifts aloud her voice
 In praise! In silence, among the spheres,
 He hears 'naptured, or thinks he hears,
 Some wondrous, joyful echoes ring,
 Of praise harmonious to our King.
 The deserts bloom, and bows the grove,
 And vallies hymn in strains of love,
 And mountains, rocks, and limpid flood,
 Clap their glad hands and shout aloud!
 And clouds, and storms, and wind, and sea,
 ('Twould seem) were holding jubilee.
 Yet most of all is peace within,
 A soul, a heart set free from sin:
 From death, and fear, and bondage free,
 This soul, too, feels a jubilee.

O, such a change! and yet look higher,
 To worlds where faith and hope aspire!
 Elysian fields, eternal day!
 Whence God imparts the living ray,
 The vital spark, immortal flame,
 To re-create the human frame
 TO LIFE ETERNAL! O, that hour!
 And shall it be? Hath Heav'n the power?
 Shall man awake, who sleeps in dust,
 The vile be severed from the just?
 Shall sages wise, and bards of old,
 Who strove with kings, or served for gold;
 And men of all and ev'ry grade,
 Who lie in dust, or marble shade,
 Awake? and earth, on which we tread,
 Betake, perchance, to hand or head.
 Shall earth's deep caves and raging main,
 Resign their dead to live again?
 Shall *we* be there? and *they* be there?
 The *loved*, *long lost*, and *wept for here*?
 And shall we greet, and smile, and love,
 And worship in that world above?
 Most joyous change! to change no more:
 The price of toil the Savior bore!
 He's PRINCE OF KINGS! in prospect bright
 His realm, all glorious, springs to light;
 And, routed, vanquished, slain—his foes:
 Ev'n death shall die! Redeemed are those,
 And raised, and saved, and made his friends,
 Whom death had held in slavish chains,
 Where darkness, gloom, and silence, reigns.

Thus, earth, and sea, and rocks, declare;
 And fruitful vales, and deserts bare:

All nature, in her mantle green,
 And science, clad in glitt'ring sheen,
 And kings, and lords, and emp'rors proud,
 (Who long have graced a tyrant's shroud;)—
 The saved, redeemed, and all the bless'd,
 In robes and crowns immortal, dress'd;
 The angel choir, who chant on high;
 And God the LORD, who cannot lie:
 All, all around conspire to show,
 And things above, and things below;
 Proclaim the stem of Jesse's Rod
 THE PRINCE OF KINGS—THE SON OF GOD!

For the Christian Palladium.

Nature of future Punishment.

By Elder Jabez Chadwick.

A reply to *Justitia's* fifth letter, containing his reasons for believing that all Divine punishments are corrective, inscribed in No. 21, of the 7th volume.

[Concluded.]

His third reason is stated thus: "that all Divine punishments are corrective is evident, likewise, from every thing we see or know, of their inflictions." If he had said, it is evident that some Divine punishments are corrective from what we see and know of the inflictions, he would have spoken correctly, and his illustration would have been in point. But when he ranks all Divine punishments under this head, he contradicts *facts* and *observation*. It would seem that he had forgotten, or did not duly realize, that the wicked are frequently cut off in a sudden and awful manner, without affording them the least opportunity for amendment; that God overthrew Sodom and Gomorrah in a storm of wrath, causing them to suffer the vengeance of eternal fire; that Moses, as God's minister, said to the Levites that came over to him after the sin of making the molten calf, "put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor; that Phinehas turned away God's anger from Israel, by taking a javeline and thrusting it through the bodies of Zimri and the Midianitish harlot in the very act of adultery; that the earth opened her mouth and swallowed up the company of Korah, Dathan, and Abiram; that Annanias and Sophia fell down instantly dead at the feet of Peter, for lying to the Holy spirit in respect to the price of the land; and that many other capital punishments have been inflicted immediately by God, or by his order. In short, experience and information are no wise opposed to vindictive

punishments, but confirm them; but without attaching the idea of malignity, or sinful revenge.

His fourth argument is from the example of Christ, and his *moral likeness* to God.— Jesus was, indeed, full of kindness and compassion, and taught the duties of forgiveness, love of enemies, and the doing of good to all. But how does this determine the question concerning the final disposal of the wicked? Can he not treat with sinners *mercifully* in a state of probation, so long as that state lasts, and yet give up the incorrigible to utter ruin? He wept over Jerusalem, saying, “if thou hadst known, at least in this thy day, the things which belong unto thy peace;” and yet he could add, “but now they are hid from thine eyes.” This same merciful Jesus could say the unbeliever “shall not see life,” “shall be damned,” “shall perish,” “shall have judgment *without mercy*,” “shall be cast into hell, into the fire that *never shall be quenched*,” &c. Yea, he will pronounce the sentence of *eternal death*. There is nothing more conclusive against a final restoration of the wicked than that they shall experience “*the wrath of the Lamb*,” when he shall assume the character of “*the Lion of the tribe of Judea*.” We are doubtless to be imitators of Jesus, and of his Father, in all their imitable perfections. But the work of judgment *is not ours*, but *theirs*. We are not to “avenge ourselves, but rather to give place unto wrath;” for the very reason that “vengeance belongs unto God,” and that “he will repay.” There is no interference between justice and mercy. They have heretofore gone, and do still go, *side by side*, and will continue to do so in the future world.

Again: he reasons from the general benevolence of the doctrine and tendency of the gospel, that all Divine punishments are corrective. This argument, however, is neutralized by the consideration that we are not *in God's stead*, that in the act of rendering distributive justice, we are not required to imitate him; neither does it belong to us: but we are rather to imitate the kindness and mercy of God which are extended to all for a season, and so long as the honor of God, and the best interests of the universe will admit. Indeed, the right of punishing for the public safety of community is, to some extent, delegated to certain persons, in distinction from the common mass. Hence the apostle Paul says of the civil magistrate, that “he is the minister of God, a *revenger* to execute wrath upon them that

do evil.” Christ speaks of the power which Pilate possessed as a civil ruler, “as given him from above,” and impliedly admonishes him for that reason, to use it right. But aside from this arrangement respecting necessary government in society, the language of the gospel is, “resist not evil,” “be merciful,” “turn the other cheek,” &c. Such precepts, though when obeyed they make us the true children of God, do not interfere with his prerogatives as a Judge, nor clash with the doctrine of final vindictive punishment. In the capacity of a judge, “vengeance and recompense belong to him”—but they do not belong to us. This point, I trust, I have well “considered,” and am sure the scriptures will bear me out.

Justitia's last reason is, that “the common sense of mankind is beginning to revolt against all unnecessary punishment, and especially against capital punishment in all cases.” I confess I cannot see any weight in this argument. It is just about as forcible as the declaration would be that mankind are beginning to become *Restorationists*. The common sense of men, however, is not yet universally against all capital punishments; but if it were, God may feel very differently respecting the necessity and utility of such punishments. He has once instituted them in human governments as is evident from the precepts and general history of the Old Testament; which prove that they are not *morally wrong*, even if it should be made to appear that they do not suit the *genius* and *spirit* of the gospel. Besides, God has often inflicted them himself, and continues to inflict them. And we have his unequivocal testimony that he will hereafter inflict them upon all his incorrigible enemies, as appears by the passages recited and referred to in this essay. For punishments which will “destroy men, both *soul* and *body*”—“burn them up *root* and *branch*”—“destroy them without remedy”—cause them to undergo a “*second death*,” from which they will *never rise*—and *abolish* them, (for such is the unequivocal meaning of the Greek term, *Ratargeoo*, which is several times applied to the subject of future punishment,) are, in the most emphatic sense, of a capital nature. Hence, all references to the jurisprudence of “Louisiana and several of the kingdoms of Europe,” to evince the impropriety of capital punishments, are nothing to the purpose. And all Justitia's conclusions from the doctrine which he advocates, so far as they imply its truth, are unsound. As *his* and the *pub-*

lic's most cordial friend, I subscribe myself
as-formerly, MATHETES.

For the Christian Palladium.

The Licentious Tendency of Universalism.

Illustrated in a dialogue between a murderer and a Universalist minister.

Murderer. My dear minister, I have sent for you for the purpose of making an awful disclosure, which I wish you to keep a profound secret.

Minister. As I have always been your spiritual guide, I hope you will feel perfectly safe in trusting me with the knowledge of whatever you wish to communicate in confidence.

Murderer. I am a wretched man. I have shed innocent blood; the voice of which crieth unto me from the ground. The unfortunate victim of my cupidity was a single man; without a relation in this country to lament his death. He was a foreigner. I thought he would be infinitely better off in heaven, than to be here—and I wanted his money. The wicked deed was done a week ago; and I have scarcely slept an hour since. The ghost of that innocent man haunts me every night; and seems to stand close by my bed side. I should have put an end to my earthly existence before this wretched day, if I were as firm in the belief of the doctrine of universal salvation as I used to feel myself to be when I heard you preach it. But my faith is somewhat shaken. The words of Christ respecting Judas the traitor, have been perpetually running through my mind. "Wo unto that man by whom the Son of man is betrayed! Good were it for that man if he had never been born." I have heard you expound this text satisfactorily, as I thought. But the light that was in me is become darkness. It seems to me that if Judas is miserable now, and should continue to be miserable through the longest limited duration, and then should be happy through the eternity that would lie beyond it, it must appear, with the certainty of mathematical evidence, that the declaration of our Savior is not true. Now if you can, I want you to remove from my mind this painful uncertainty. For if—

Minister. Wretch! don't think of such a thing. You know I never taught you to derive such a shocking inference from the doctrine of universal salvation. It is a profane abuse of that glorious and consoling doctrine.

Murderer. But I cannot live as I am.—I feel as if I should sink into the earth.

"The arrows of the Almighty are within me, the poison whereof drinketh my spirit." The words of Milton are but too appropriate.

"No miserable! which way shall I fly,
Infinite wrath and infinite despair—
Which way I fly is hell—myself am hell:
And in the lowest deep, a lower deep
Still threatening to devour me opens wide,
To which the hell I suffer seems a heaven."

Minister. Your fears are entirely groundless. There is no such thing as "infinite wrath." God is love. And as for hell—there is no such a place, as I have always told you. All beyond death is heaven and happiness. But I entreat you to banish forever the thought of committing so rash an act as—

Murderer. But murder will out. Besides, I have now made the dreadful disclosure. If I should live to endure the ignominy of a legal trial, and a public execution, I should only gain heaven at last.—I cannot see why you should object to my going thither by the shortest and easiest route.

Minister. Hold! You distract me. I would not have such a thing happen for half the universe. It would well nigh ruin our infant cause. If Universalism were more rise in this vicinity I should not so much regret the—

Murderer. But you must not reveal it. The dead tell no tales. You know it cannot be proved that I *died* a Universalist. And if the recollection of this last interview with my wretched self should make you unhappy, you know the way to heaven better than I do, for I am indebted to you for all the knowledge I have of the glorious doctrine of universal salvation. You have no family to mourn your exit, and drowning, you know, is not only an easy death, but a convenient method of concealing the—

Minister. I'll hear no more. Suicide is a sin of a fearful magnitude. It is treason against heaven and earth. It is a flagrant violation of—

Murderer. Answer me these questions, and I am satisfied. Is Judas in heaven, or is he in hell? If in heaven, did he arrive there earlier than his Lord and Savior? Has he been in heaven longer than St. Paul? I think I have heard you more than once, quote the following stanza respecting Judas:

"Know he was not a wretch abhorred,
Nor for his crimes accurst;
He by a cord outwent his Lord,
And got to heaven first."

to prove that he is *now* sitting upon one of

the twelve thrones, judging the twelve tribes of Israel.

Minister. That Judas is now in heaven I have no more doubt than I have that St. Paul is there. "For as in Adam all die, even so in Christ shall all be made alive." But that is not—

Murderer. I have heard enough. How can the minister of my youth, the minister of my choice, the minister of my honored father, who was killed in a duel, find it in his heart to detain me lingering around these mortal shores, where every pleasure dies!

Minister. If your patience is so vehement that you are fully resolved not to wait till you can obtain a legal and honorable discharge from this to a better world, I would like, with your consent, to give thanks, on your behalf, for the glorious hopes of universal salvation.

The minister gave thanks, exhorted his brother to wait all the days of his appointed time, till his change should come, and took his leave, promising to call again early in the morning. He retired to his home, and to his bed, but not to sleep. He passed most of the night in reflecting on the tendency of his doctrine. About day-light he fell asleep for a few moments, and dreamed that the unhappy man with whom he had conversed in the evening, came into his chamber, stood by his bed-side, and, with an unearthly visage, and eyes of fell despair, cast upon him a look of the most unutterable concern. The minister asked him if he felt any better in his mind. He shook his head, and suddenly vanished out of sight. This awoke the minister. He arose, while it was yet dark, and hastened to visit his disciple, so that the twilight might conceal his purpose. On his arrival at the house, he found his unhappy brother, not being weak in the faith in which he had taught him in his youth, had, by the violence of his own hand, fled from justice and escaped to heaven.

EARTHLY HAPPINESS.—This is a phantom of which all are in pursuit, and which none have yet been able to embrace. Most people can see it, but always at a distance. It is a mere shadow, always flying, but never caught. It allures, but to deceive; it promises, only to disappoint. It is the grand object for which most people live; but perfect happiness, is what no person living ever yet found, and what none ever can find until they arrive at the exhaustless source from whence it springs, the throne of God.

For the Christian Palladium.

Pleasure in Sacred Things.

BY D. B. BRADFORD.

OF all the passions of the mind none are stronger than that for pleasure. By pleasure I do not mean only the vain sensualities to which the carnal mind is intuitively inclined; but that derived from those pure and holy objects better comporting with the heaven-born mind in its native innocence. Nothing, to the pure, is so replete with pleasure as Religion, its rites, and sacred institutions. Hence, apart from any other consideration which renders it valued and desirable, Religion, above all things, is preferred by him who has the least practical knowledge of it. Nor can there be a greater mistake than to suppose, that, because an object has the intrinsic power of pleasing, our pleasure may not be heightened above the mere possession of it. I have been led to believe that Christians, born of the same Spirit, walking in the light of the same countenance, in fellowship with the same God, have pleasure or happiness in very different degrees. Nor can I think the only difference consists in different degrees of faithfulness, different temperaments, &c. as some pretend. Many things, things too, of supposed unimportance, are they observed, conduce greatly to the pleasure we have in, or derive from any object.

Our respect for certain rulers—the notions of justice and equity we have of their laws—and the comparative importance we attach to them, renders our allegiance pleasant or unpleasant as the case may be. If our respect for them be great, we believe their laws to be just and equal, &c. It is our pleasure to keep them: and the more strictly they be kept the greater our pleasure. The analogy holds good in spiritual things. Just in proportion to our veneration of the Supreme Being, our notions of the righteousness of His laws, and the importance we attach to His institutions, so will we find pleasure in serving him. If this be true, we have something more to observe than merely those things with which we are so familiar, usually supposed the sum total of Christianity: watchfulness, prayer, &c.

What then is to be done? I answer negatively: Avoid every thing which serves to lessen respect for the Supreme Being. One practice of this character is the too frequent use of the reverend name of God. It will not do to plead excuses from the circumstance that we converse upon religious topics. I think no excuse will justify its too

frequent use. It does not contribute to the style or force of any discourse, declamatory or familiar. Do we make endeavors to the sublime? then I am certain it had better, far better be avoided. Nor will it at all times suit the pathetic or aid in persuasion. But this error discovers itself in its worst form, in light and foolish conversation. O, how has my heart oft times kindled with latent indignation, to hear that *reverend holy name*, which ought always to be spoken with the most profound reverence, lugged into the vain talk of professors, who, had they heard the same from one making no pretensions to religion, would at once have pronounced it *PROFANITY*.

Positively, we should be careful to preserve all the importance originally attached to the institutions of the Lord. Under this head will fall the holy Sabbath. The profanation of that day may justly be called the queen of most other vices. Nor is my pen now employed for the lawless and disobedient only. Many of my Christian brethren have greatly fallen into this error. Some attempt to philosophize away the institution altogether; others suppose it of little or no importance under the Christian economy. But beware my brethren, nor drink these fatal delusions. I cannot say I have always kept clear of them, and therefore feel the better qualified to sound the alarm. I sorrow the day I departed from the most *strict* observance of the Sabbath, or so much forgot the sanctity of God's name. "My feet had well nigh slipped," and it is of the mercy of Him, whose kindness is great, that I was enabled to recover them. O! had I not, the Lord only knows where would have been my stopping place; whether the platform of Universalism, Atheism, or the bottomless pit. In conclusion, therefore, let me give warning to my brethren in the Lord and all whose eye may chance to meet this, and say: If you desire the *greatest pleasures* of religion; if you wish to stand firm in your integrity and Christian principle, see to these things. Cultivate *reverence*, meekness, and Christian feeling, and all will be well.

TRUTH.—While a man is forming his opinions, he is like a child. The truth does not all pour in upon his mind at once. If it did it would overpower him; but it comes upon him like the rising of the sun: first dawn, then daylight, then sunrise. But if the sun was to break forth at once from midnight darkness, it would destroy our eyesight, and make us blind.

For the Christian Palladium.

Our first Love.

By Elder Philetus Roberts.

Perhaps there is no subject that will enlist the attention of mortals at any and every stage of human life, as readily as the subject of man's alliance to God, or the principle that effects a change in his character, and makes him a new creature. It is a subject that has exercised the strongest as well as the weakest minds; the great, noble, and ignoble, the rich and poor, bond and free, have paid due deference to its importance; but human wisdom has failed to scan or fathom the depth of that benevolence which first projected the scheme, or carried into effect the redemption of sinful man. We can only trace the cause from the effect produced. No disquisitions however searching or critical, can reveal to us the mystery, or dispel the darkness that obscures a subject of such magnitude, and of vital interest to the human race. It is sufficient for us to know that God, in the institution of grace, or favor, has established a principle by which the heart of man is radically changed, or renovated. The necessity of this change is manifest from the fact that man has become alienated in his heart from, and has sinned against God. As transgression of, or obedience, to the law of God, is a personal act, the penalty or reward attached thereto, is also individual; consequently the principle connected with the institution of grace, by which man is changed, is personal as well as universal in its application. If my reasonings on this point are legitimate, then the doctrine of imputed sin and imputed righteousness cannot be correct; for that robs man of his free will, or the exercise of his volition. But here let us pause. Our object is to direct the reader to the plan of continuing our alliance with God, and not to the principle by or the ground on which that connection has been formed. It is a true saying, remove the cause, and its effect will cease. And thus there is nothing more evident than that a departure from the love of God, will end in total neglect of his requirements, and in a final separation from him. We, therefore, hear the apostle say, "keep yourselves in the love of God. As chastity is characteristic of invariable and inalienable affection; to keep in the love of God, is evidence of our relationship, and acceptance with him. It will not be disputed, I presume, that God is jealous of his people, not that he claims all respect and homage; for these, He has commanded to be paid to

others; but that reverence and worship which is supreme, He claims as His rightful due: and on no wise will give it to another. Christ, as the husband of his bride, the Church, exercises the same authority, makes the same claims, and discovers the same jealousy. In writing to the seven churches of Asia, John was instructed to inform them of their various conditions, to commend them for well doing, and reprove them for their evil. While the evil of the Laodicean church was a cause of their dismembership, and though the Savior loved them, yet without repentance, and a manifestation of former chastity, He could not receive them. What an evidence is this, that nothing unholy can enter the kingdom of God. Tho' men may professionally belong to the church of Christ, yet if they have not his spirit they are none of his. Man may impose on his fellow man, but he cannot impose on his God.

Brethren beloved, will you suffer a word of exhortation before we close this subject? Tho' Savior has said that saying *Lord, Lord*, would not secure his favor, or admit us to his kingdom; we must retain the oil of grace in the heart, and as an evidence of our union with him, we should obey his commands: for the apostle John says, "For this is the love of God that we keep his commandments, and his commandments are not grievous." If the apostle be correct, we can neither do the commands of God, nor love his children, if we are destitute of His Love. While a general anxiety prevails for the work of God to spread and abound; have we asked ourselves the important question, what is lacking or wanting on our part, yet to be fulfilled? Have we lost our FIRST LOVE? or, do we yet feel those holy breathings and yearnings of soul after God, that we felt when we first entered the kingdom of grace? Can we yet say we are not ashamed of the gospel? Do we count it a joy to suffer reproach for the name of Christ? Does our light so shine, that others take knowledge that we have been with Him? Are we occupying upon the talent He has given us? are we running to obtain the prize? and can we sing as once we did—

"Yes I have seen the day,
When with a single word,
God helping me to say,
My trust is in the Lord:
My soul has quell'd a thousand foes,
Fearless of all that could oppose."

Go forward then, brethren; fear not, nothing can harm you; but success and victory shall turn on Immanuel's side. Tho' Lord is a man of war; and though the weapons

He gives are not *carnal*, yet they are mighty through God to the pulling down of the strong holds of satan: none are able to thwart the designs of our great Leader; He is all powerful, and in his name, we shall go on from conquering to conquest.

"In assurance of hope,
We to Jesus look up;
Till his banner's unfurled in the air.
From our graves we shall see,
And cry out it is he;
And fly up to acknowledge him there."

For the Christian Palladium.

Things I do not like to see!

BY ELDER I. N. WALTER.

I do not like to see members of a church stop on the stoop or portico of a chapel, before service commences, to the annoyance of those passing by, or those coming in. I do not like to see members of a church, come late to meeting and depart before service is ended. I do not like to see members of a church sit and sleep all through the sermon, and then go away and find fault with the minister. I do not like to see members of a church defile the temple of God with tobacco spittle, and annoy those who sit near them by chewing that nauseous weed. I do not like to see members of a church spend an afternoon together to talk about their neighbors, find fault with their brethren for not doing enough to support the church, and never do any thing themselves. I do not like to see members of a church, on communion days, get up and go out of the chapel abruptly; and refuse to sit down at the Lord's table, just to gratify their own selfish feelings, while the heart of their Pastor is grieved. I do not like see members of a church running after different preachers, just because they want to do as they please, and by so doing, set a bad example to the world. I do not like to see members of a church quarrelling with their families, especially the husband to abuse and shamefully treat his wife, and then come to meeting, put on a long face, and introduce her as his dear companion. I do not like to see members of a church come into the sanctuary of God and commence whispering, pointing their finger, and laughing, while those who sit near them are very much disturbed. I do not like to see members of a church advocating the propriety of having *dancing masters*, in their houses, to teach their children the art of dancing; instead of enforcing upon their minds the importance of the Christian religion. I do not like to see members of a church resort to porter houses, play chequers all day, drink rum, and then

come to meeting with their breath as offensive as a still-house. I do not like to see members of a church take the money they have obtained through fraud and buy finery for their children; and then look at them, admire their fine appearance, &c., and then say, with a religious groan, "Bless God for his mercies."

THE PALLADIUM.

UNION MILLS, N. Y. MAY 15, 1839.

"Keep the unity of the spirit."—PAUL.

CHRISTIAN UNION.

THERE is no sentiment more prominently set forth in the New Testament, nor of more vital importance to the prosperity of the church of God, than union among its members. A house divided against itself cannot stand. Of this, the different sects have not been insensible. They have used unwearyed efforts, and are still zealously engaged, in trying to accomplish this worthy object. But what have they done? The dark history of human creeds will tell the mournful and bloody tale. Divisions, persecutions, cruel torture, and death, have been the prolific fruits of their blind efforts for union. They have mistaken the true grounds of Christian fellowship; and have made correctness in sentiment, uniformity in opinions, and passive submission to human policy, the fundamentals of Christianity. And it is truly a matter of astonishment to us, that any one in this age of light, with a knowledge of these facts fresh before him, should be found advocating the union of all the saints upon these defective principles. But it is so: each sect thinks, or seems to think, that the only way to effect the great work is, to have all take its name, submit to its rules, and fight under its banner. But, how mistaken are such expectations! The church can never be united upon a foundation so defective, so incompatible with the true genius of Christianity. It will still be divided, until a Christian is judged, not by his opinions, but by the holy fruits he daily bears: until love, *undefiled love*, not an assent to some human test, shall be made the bond, the *only bond*, of Christian union. It can never be effected in any other way. The disparity in the comprehension of the human mind forbids it; the Savior and his apostles have taught us differently, and the example of the early Christians furnishes us the strongest evidence that all other ways are vain.

Those who subscribe to some authoritative human creed, are not the only ones who are illiberal in their sentiments. It is possible to acknowledge no *written* creed but the Bible, and at the same time be under the guidance of a regularly

formed one, different from that perfect book. Such is the case with the "Disciples" of the present age. They are strong advocates for the restoration of the church to the "ancient order of things;" reject all rules of church polity but the New Testament; and boldly profess to extend the hand of Christian fellowship to all Christians. But then, they will tell you that *nones* are Christians but those who have been *immersed*! they will commune with no others! It matters not, with them, how holy, how devoted to the commandments of God in every other respect, a person may be, if he has not received baptism by *immersion*, he cannot be admitted to their communion! How incompatible is their course, with their profession! It is a human test to all intents and purposes; and the only difference there is between their creed, and those which they so zealously oppose, is, the latter are committed to paper, while theirs is imprinted on the mind only. And it is as great a barrier to the union of all Christians, as those obnoxious creeds which they are laboring to destroy.

We, as a body of Christians, profess to have no creed but the Bible, and to unite with *all Christians*. But are we not too much under the influence of *human policy*, in matters of religion? are there not unscriptural tests, in our churches? and are we not *divided in spirit*, in *fellowship*, and in our efforts, for the promotion of holiness in the world, while our profession says, that we are *one*? The principles by which we, as a body, profess to act, are, undoubtedly, good. They compose the imperishable rock, on which the union of the first Christians rested. And to them the church must again submit, before it will enjoy its primitive union. But we ask, again, have we not in some instances, to an alarming degree, departed from our first love? I think we have.

Questions of deep interest, and of vital consequence to the happiness of mankind, have ever agitated the world. This is right: for where there is no investigation, there is no light. And it is commendable in every Christian, to take an active, but prudent part in the investigation of all such questions. But it is incompatible with his profession, (especially of the people called Christians,) to make his peculiar views on those subjects, a test of Christian union. The subjects of conferences and associations, general and local; of masonry and anti masonry; of temperance; of slavery; and of war, have all been under investigation since the rise of our connection. Our brethren have taken different sides on the points at issue. There is no harm in this, if they do not in their zeal for what they consider to be the truth, over act; become uncharitable in their course; and condemn each other for an honest difference which may exist between them. Is it wise? is it Christian like? or, is it acting upon

the principles of Christian liberty and union, which have been so dear to us, to manifest the spirit of heated politicians, and bite and devour each other on either of the above questions? or, on any abstract proposition of the gospel? Certainly not.

The principle that would divide us, on any of these, or any other question that may in future arise, is the same which has produced all the unhappy divisions in the church of God. If a man is a Christian, let us treat him as such. We should let him take his own way, unmolested, in the exciting controversies of the age, so long as he acts prudentially, and his morals, his piety, his devotion, and the peace of Zion, are not affected by what he does. If another chooses not to intermeddle with these things, but makes the worship of his God his only, his chief concern; he should not be accused with countenancing the evils of the times, because he does not join in the general scuffle, nor be treated with disfellowship for the peaceable stand he has taken. To "keep the unity of the spirit, in the bonds of peace," should be one of the chief efforts of our brethren, especially at this momentous era. The "accuser of the brethren," was never more active in sowing the seeds of discord, than at the present time; his dividing influence has been felt, in our once united and prosperous body: and it becomes us all, as faithful soldiers to our great Captain, to rally more closely under his lovely banner, and unitedly stand for the truth, and faithfully resist every spirit, question, or work, that would in any respect, serve to divide our strength, weaken our efforts for the promotion of truth, or sunder the bonds of love, which should unite us in one harmonious body under the peaceful banner of the Captain of our great salvation.

A MISTAKE CORRECTED.—In one of our exchange papers from the east, in referring to a letter from Elder D. Millard, the editor makes the following statement: "Elder Millard has sent a copy to the Palladium for publication; and there can be no doubt in a reasonable mind, that his explanation ought to be laid before the public through the same paper of which he was chosen editor by the unanimous vote of the convention." Mark the expression, "has sent." This is not truth: for the copy referred to has never been received at this office, and the first we ever saw of the document, was in this editor's own paper; and he must have known this fact when he penned the above article. Again, the editor says, "This explanation, it will be seen, fully confirms our remarks on the subject a few weeks since, in a short article headed 'strange but true.'" This, also, is not the fact; for the obvious import of that premature note, goes to show, that Elder Millard was officially notified that he could not be editor, before he ten-

dered his resignation; while Elder M. has spoken diametrically to the reverse of this. He says: "Soon after, [his resignation,] I was officially informed that my resignation was accepted."

In reference to the explanation of Elder M. we would simply say, that it is a well written document: it exhibits in a striking manner the strength and zeal of its author; but there is another side to this case, which, at a proper time, and before competent and impartial judges, will be shown, and their decision will be made known to the public. Till then we shall be silent on this question; and shall faithfully guard the Palladium against all such premature explanations, and litigations between the professed ministers of a peaceful gospel. The Palladium, so long as we can prevent it, shall not become the polluted channel through which the bitter waters of brotherly strife, shall be poured into the bosom of the church of God. No, no. There is a more excellent way than this for ministers of the meek and forgiving Jesus to settle their difficulties.

Though our eastern editor seems eager to try his strength with us in a carnal war, on a question which it does not belong to him to meddle with, we assure him that we shall not give him battle. If he is disposed to continue his assaults against us, we shall pursue our undisturbed course, and endeavor to show to the world a more excellent way: leaving him to reap the laurels of brotherly strife alone.

THE VOLUME OF SERMONS.—From the united expression of many of our brethren, relative to this contemplated work, we are decidedly of the opinion that the original plan proposed by the committee, if carried into effect, will best meet the wants of the people at large. We have received but little encouragement to warrant its commencement in pamphlet form; but from every quarter, our correspondents say, "Give us the Sermons in a bound volume, and we will patronize the work." Will the executive committee give us immediate counsel on this subject? The Sermons are now called for, in a bound volume; our printers will be ready soon to put the work to press—shall the enterprise be carried into effect immediately, or shall the work be delayed until the next meeting of the executive committee?

While we wait for the counsel of the committee, we would recommend to our brethren, one and all, who feel anxious for the accomplishment of this worthy object, to forward without delay, your subscriptions for the work. Send your orders for as many of the volume as you will be responsible for the pay, within six months from the time of the receipt of the books. A reasonable discount will be allowed to agents. We would also request those of our brethren, who have been solicited to furnish matter for the work, to forward

their productions as soon as practicable. Several have already furnished their valuable articles which are now on file in our office. Finally, let us all put forth our united energies to effect the object before us, and the work will be done.

THE EX-EDITOR.—On the 30th of April we took the parting hand with the Ex Editor of the Palladium, and of his kind family. He has now retired in peace, and with the blessings of thousands upon him, to his pleasant home at Honcoye Falls, N. Y. His unwearyed toils for seven years past, have been crowned with great success. He is yet a warm friend to the Palladium, the Book Concern, and the whole church of God, and will still give his counsel, and aid in sustaining the interests of our infant cause. May the blessings of God attend him, and family, not only to their quiet retreat, but through life's thorny way, to that rest, where their cares and toils will forever cease.

OUR PROSPECTS.—We do most sincerely thank the kind Father of all our mercies, for the unexpected prosperity of the great work upon which we have just entered. Every mail brings us the most cheering intelligence of the out pouring of God's spirit on the people; new subscribers for the Palladium are daily added to our list, the benevolent member with a becoming zeal the publishing fund; an edition of Hymn books will soon be ready for the market: in short, God is for us, therefore let us rejoice, in deep humility; 'keep the unity of the spirit,' be diligent in duty, patient in tribulation, pure in heart, and the crown will be ours at last.

ONE DIFFICULTY.—There is one serious difficulty attending the transaction of the business of the Palladium, which we see no way to remedy, unless our correspondents will listen to a little counsel which we are about to give. 1. When you write to us, always give the name of the State, Territory, or Province, in which you live; and be sure and tell us the name of the post office to which your papers are sent. 2. When you wish your papers changed to another office, name the office to which they have formerly come, and the one to which you wish them directed. 3. Do not forget to sign your name to your letters. 4. Write in a plain, legible hand. We have received several letters of late, on business, containing orders and money for the Palladium; on some of which, the name of the state, postoffice from which they were sent, and even the name of the writer, is wanting! Remember these things, and you will save us much trouble.

TERMS OF THE PALLADIUM.—Our Patrons will remember that the terms of our paper are one dollar in advance.

CORRESPONDENCE.

From Elder O. Burr, Conncant, O., April 16 1839.

Mr. Editor—Nothing since the apostacy of man has interested him more than the means of grace, or God's method of delivering men from the contamination of sin, here, and its consequent ruin hereafter. And there is no subject, I apprehend, at the present time, that more seriously demands our prayerful and candid investigation.

Of what importance is it, whether, after death I am "utterly destroyed," or continue miserable for ever and ever, in comparison with knowing how I may be saved from either, and gain an unfading crown in the paradise of God? Let which of the above named conditions of the wicked be true that may, Heaven is lost, happiness is lost, the untold glories, honors, riches, and pleasures, of God's paradise, are all lost, and the soul is lost for ever.

If the gates of heaven must be closed against me—If I must be excluded from the society of saints and angels, and the notes of their extatic songs of triumph never break in upon my desponding soul—If I must be separated from the smiling presence of my heavenly Father, and never gaze on the unseen glories of my Redeemer, whose countenance out shines the sun in its strength—is it not of minor importance what shall be my state after this? And would not the minds of our talented brethren, their tongues and their pens, be more usefully employed in pointing out to the dying sinner "the way," by which he may escape this misery and ruin, and gain an inheritance in the mansions of bliss, than in investigating a point that can exert no influence in making men holy, or happy?

From Elijah Kitley, Antwine, Arkansas, March 31st

Brother Badger—By the goodness of God I am still permitted to dwell in this tenement of clay, and again to take my pen to give you some information of the times in the far west. As respects the cause of our Divine Master, we have had refreshing seasons from his holy presence. Fifteen have been added to the church here the winter past, and prospects are still good. The prejudices of our former opposers have very much subsided; some of the Methodist ministers, who were strenuously opposed to the Christian church, have openly declared that they will no more oppose a minister of Jesus Christ, let him come under what name he may. A number of our Methodist brethren attend our meetings, and participate with us in worship; they enjoy happy seasons with us, and praise God for the gift of His Son, and for the plan of salvation through him. This is as it ought to be.

The word of God will prevail, notwithstanding the fabrics of weak and feeble man; and his word is not confined to Arkansas only, but has gone over to Texas also. Some able ministers of the Christian church, have gone to preach Jesus the Son of God, and that without mystery, to the new republic. May the Lord bless them, and prosper His word unto the salvation of poor souls, in that new world.

I have just been reading some passages in one of the old numbers of the Palladium, which have increased my desire to hear from my brethren in the east. I should have continued my subscription for the Palladium, had not the derangement in our currency taken place, which made it diffi-

cult to get money which would answer your purpose. I would be glad to hear from you and, to read the productions of your numerous pens. May the Lord bless the churches throughout the world; and may they all unite under one head, who is Christ Jesus the Lord, the sure foundation of all humble Christians. Let this be the spirit of the churches of Christ, that we may be as our Master, preferring one another, doing good unto all, looking forward to the time when we shall know even as we are known.

From Elder Nathan Worley, Cincinnati. O. April 2d.

Brother Badger—I have heard of thee by the hearing of the ear, but have not had the happiness of a personal acquaintance with you. I came to this place last December, to stay for one year, and perhaps longer. I have received the Palladium for some time with some degree of satisfaction. I have long been pleased with liberal Christianity, because I believe it to be the teaching of Jesus Christ and his apostles. That religion which prompts to strife, hatred, and envy, cannot be the religion of the Bible. The longer I read the gospel, and the more I have of the spirit and love of God in my soul, the more I am inclined to condemn that hateful practice of railing out against enemies, or those who differ from us in opinion: for we are taught never to render railing for railing, but to love our enemies; if they hunger feed them; if they thirst give them drink; and thereby heap coals of fire on their heads.—Christ says of his people that they are the light of the world; and I am confident the world will never be converted to Christianity, until all who profess religion, show to the world by their lives and conduct, that they are one as God and His Son are one. O, how I long to see the time when bitter strife, contention, and animosity, shall cease; then, and not till then, will the world take knowledge of us, that we have been with Jesus. May the Lord hasten the time, is my daily prayer.

The brethren composing the Christian congregation in this place appear to be firm and steadfast in the faith of the one living and true God and His Son Jesus Christ, and are striving through grace to get to heaven, where names and parties will be no more, but where they shall see Jesus as he is, and be like him.

From Elder Jason Smith, Black River, N. Y. April, 20.

DR. MARSH: The good work of the Lord is still progressing in Antwerp: twenty two have already joined the Christian church; four of whom were formerly Methodist. But they had become convinced that the doctrine of the Trinity was not a doctrine of the Bible, but of human origin, and of course, anti-scriptural. They have also had the Christian boldness to renounce all anti-scriptural names and creeds, and have cheerfully come under the perfect and easy yoke of Christ, and are willing to take no other name but *Christian*. Two pious individuals, formerly Presbyterians, have left their old creed and name, and have joined the Christian church, and are now free and happy.

A gentleman by the name of Anderson, formerly a Methodist preacher in England, but has been an inhabitant of this country for about seven years, has also joined with us. His pious life has gained many friends; and he says he never could find a people, since he left England, with whom he could unite until he became acquainted

with the Christians. He says the Methodists in this country are very much *unlike* the Methodists in England, and thinks they are unworthy of the name which *once* pointed out that pious, persecuted and free people. But their primitive glory has departed from them. Brother Anderson is a man of talents, has a good preaching gift, and we think will be useful in his holy calling. May God bless him abundantly.

From Elder Thomas Henry, Whitby, U. C. April, 1839.

Dear Brother Badger: I am sorry to have it to say, that times never have been so low in this place since we have been known as a body; and the cause, I suppose, is well known to you. In the first place we had a scourge of Campjellism; secondly we have had some rebellion in our country; thirdly, many of our preachers have absconded, and in the fourth place, our brethren do not believe at all in fighting with carnal weapons. Therefore, a certain compact family, whose loyalty is a trade, have considered us disaffected to our government, and they have prevented us from being known as a body recognized by law. Elder James Sherard and myself, a few days since, went to Toronto to make some enquiry about our petition, which has passed the lower house three times. However, we went to Mr. Tulivan, one of the Governor's counsellors, and after we had made some enquiry, we were asked a great many questions, which we answered, and told him that we were ready to answer any more that he wished to ask. His reply to us was that if the Canadas remained British colonies, all Americans would be stopped from settling in them, and then we would dwindle away and come to nothing. Therefore, he thought it not best to be hasty. I hope that you and Elder O. E. Morrill will make calculations to attend our conference, and not fail; for if we ever needed help it is now.

From Elder J. McKee, Orleans, April 26, 1839.

MR. ERRON, Dear Sir: At the last session of our conference, a committee was appointed to visit the churches, &c., to whom it was left, also to appoint the place of the next session of conference, and to have it published at least three months previous in the Palladium. But through some misunderstanding of the committee, (as I suppose,) it has not yet appeared. I haste, therefore, to have it asserted as soon as possible.

Please publish as soon as you can, in behalf of the following committee, I. Allen, J. McKee, F. Herrick, I. Call, that the New York Northern Christian Conference will hold its next annual session in Leray, Jefferson co. N. Y., on the 2nd Monday in June next, to commence at 8 o'clock, A. M. General meeting Saturday and Sabbath previous to commence on Saturday, precisely at 10 o'clock. We earnestly request a general attendance of all our brethren and friends on that occasion; and more especially do we earnestly desire that all the churches in the bounds of this conference would be prompt and faithful to appoint able and wise delegates, who will attend this conference and represent them. For we are looking forward to a very interesting and business session, and we sincerely wish that all who feel an interest in the prosperity of a free gospel as published by us will come, calculating to stay until all business is done up right, and not left unfinished, as has been too much the case heretofore. But that all subjects relative to the prosperity of truth and our beloved Zion, may be dis-

ussed, and that all will come prepared to take a part in the examination of all religious subjects of importance that now agitate the Christian world, that we may have all the light, and come to proper conclusions, and union of effort, and exert our share of saving influence in the world. But should there be any delegates who can not attend the conference, let them faithfully represent by letter. We desire that the records of our conference book should be complete. We should also be extremely glad of all the assistance we can get from abroad, and would hereby invite visiting brethren from other conferences, who can make it convenient to attend with us.

One week last Saturday and Sabbath was an interesting time with the church in this place. On Saturday 9 united with the church, on Sunday 8 were baptized, and 8 more gave in their names to be received at our next appointment, 4 weeks, and some more are expected. We have had a gracious revival after a long season of darkness.

SUMMARY.

Brother Jonathan Ferris, Barre, April 10, 1839. : Brother Samuel Hayward has been ordained to the work of the ministry; and has baptized nine happy children in this place, five in Parma, and expects to administer that ordinance to others soon in Somerset, if his health will admit. In Somerset Br. Hayward's labors have been greatly blessed; I think about thirty have obtained a hope in Christ in that place. May the Lord keep him humble, and still bless his labors in bringing lost souls to Christ. Elder J. D. Childs has been instrumental in Barre of doing great good; the work of the Lord commenced under his and Br. Hayward's labors, who have been faithful in warning sinners to flee from the wrath to come.

Brother Samuel Greenleaf, Bradford Vt. Feb. 27.— "I told you I would let you know the state of Zion in this place. We rejoice that for the last three or four months the Lord has been working on the minds of the youth; about half a dozen have been hopefully converted, and quite a number are anxiously saying, "Sir, we would see Jesus." There has not been a more general excitement for fifteen years past. Ride on, all conquering King, ride on."

Henry Seecer, Baltimore, O. March 22.— "I have been a reader of the Palladium for eighteen months past, and I can say I have never perused a paper with so much satisfaction. May it continue to advance the Redeemer's kingdom, and the time soon come when all shall know the Lord and His glory fill the whole earth."

Dr. Ira Broten, Youngstown, N. Y. April 11, 1839.— "I am much pleased with the Palladium: the course it has taken, I think, is a right one. I have long been convinced that political and religious subjects are as incompatible with each other, as church and state. May the Palladium ever be purely religious in all its departments."

Br. J. Howard, Winchester, N. H. April 12, 1839. Dear Sir, I send you a mite for the eighth vol. of the Palladium, and with it my best desires for the prosperity of the glorious cause of the Redeemer. We are denied the happy privilege of meeting with our Christian brethren; for there is no church of that order in this place. But still we are firm in the doctrine of the Bible, and hope to meet the pure in heart beyond this vale of tears.

Elder Amasa Stanton, East Berne, N. Y. April 28. Mr. Editor: The holy cause of Messiah is still on the advance in Berne. We have received an addition of ten valuable members during the winter past. We are trying to move steadily forward and to live in peace with God, with each other, and our brethren of every name. Elder H. V. Teal of Schenectady spent two weeks in this town recently, in my absence. He preached thirteen times during his visit to good acceptance and entire satisfaction. We believe the seed sown by him, at that time, will ere long, bear fruit to the glory of God. He is a man of talent, zeal, and piety; and possesses a great desire to be more relieved from temporal cares, and devote himself entirely to the work of the ministry for the perfecting of the saints and upbuilding of the kingdom of Christ. May the blessing of heaven and prosperity attend him wherever his lot shall be cast. He is worthy of confidence and aid.

Blessed are the peace makers: Whereas, certain difficulties having, for some time past, existed among us, as brethren and ministers of Christ, of the Ohio C. conference, concerning conference measures, and certain communications sent to the Palladium: Therefore, we agree that the matter is settled in brotherly love, and, as far as we are concerned, to dissolve this conference.

April 9, 1839.

MATTHEW GARDNER,
ALEX. McCLAIN,
C. S. MANCHESTER,
JOHN PHILLIPS.

NOTE.—We rejoice at the amiable adjustment of the difficulties above referred to; but we hope our good brethren of the Ohio Christian conference, will not long suffer that respectable body to be thrown into a state of disorganization, merely, because they have had some little difficulty in their infant state. While you seek for peace among yourselves, guard against the disorganizing spirit of the times. Keep up your conferences if you wish to prosper.

Editors.

The publishing fund.—Mr. Editor, Sir: Since your last I have received \$23, as a donation to the publishing fund, from Elder P. B. Hays, of Raleigh, North Carolina, which was accompanied with the following noble expression of sentiment from that worthy minister.

J. BADGER, general agent.

Elder Hays note.—With the donation sent you, you have my prayer that it may produce a hundred fold to the glory of God and the salvation of souls. You also have my best wishes for your happiness in retiring from the editorial chair, and once more preaching the gospel extensively; and may your labors in the gospel field be abundantly blessed.

Brother John Miller, Remsen, Oneida co. N. Y. April 26th: There is now a lively reformation in this place, among the Methodists and Baptists, and there are several who are not willing to join those churches, but wish to join the Christian church. We once had a flourishing church here, but now there is none. I stand as the last clerk in that society, and I wish to have something done to help us at this time. I think if we had proper ministerial aid, a free church might be gathered here again. Will the heralds of the cross, "come over and help us."

Elder J. R. Morris, Johnsonsburgh, N. J. April 3, 1839: Br. Badger: Sabbath the 14th was a glorious day with us. At Cadington, I had the pleasure of baptizing three happy converts, after

which a church was organized after the ancient manner; taking no creed but the Bible, and no other name but that which was given to the disciples at Antioch. I also have another appointment to baptize three more at the same place. I wish all communications for me directed to this place.

Elder Joseph Bailey, Newark, N. Y. April 23, 1839.—The times are good in Marion. A good revival is in progress, both in the Christian and Baptist societies. Elder Galloway has baptized twelve of late, the Baptist minister five, and I think more will go forward next Sunday. I preached to them last evening in the Baptist meeting house, where both societies met in harmony. About forty came forward for prayers, and I think if that bane of reformation (party spirit) does not get in, the work will prosper.

Brother S. Coll, West Dorence, N. H. April 8, 1839. Mr. Editor: I have been a subscriber to the Palladium for three years, and am well pleased with the course it has taken in keeping all exciting questions from its pages, which is approved by all my brethren here. Should it continue to advocate the same principles, in future, which it has formerly propagated, I think some more will subscribe for the work. Our people, here, want a paper that is purely religious. I have seen a proposal for a volume of Sermons; this is what I want to see carried into effect. Let it be published in a bound book; then, I can lend it to my neighbors, and it will not be as liable to be destroyed as it would, were it in pamphlet form.

Elder James Hayes, Raleigh, N. C. April 17: I have nothing of importance to communicate at present. Elder Rollins has good times at Zion: eight were recently received into fellowship.—Times are about as usual in the other churches. I would have my correspondents to address me, 'Raleigh, N. C.'

Elder Wm. Cummings, and his son Moses, have moved to Delhi village, N. Y., and wish all communications for them addressed accordingly.

Brother Henry McDowell, Canal, Onondaga co. N. Y. April 20: I would inform the preachers of the gospel, that the Christian church in this place, is without an under shepherd, for which we at present suffer loss. We would, therefore, say, if any faithful watchman of Christ will come and preach for us one year or longer, we will endeavor to pay him for his labor, while with us: our case is an urgent one. Done by order of the church.

Elder J. Sutton, Level Corners, Pa. April 3: The Lord is doing great things for us, whereof we are glad. Last Saturday, at our fellowship meeting, five joined the church and several rose for prayers; and on the Sabbath following, I had the pleasure of baptizing five happy children.

Charles Right, Albion, Me. April 25, 1839.—Mr. Editor: Elder M. H. Shepherd is in a very low state of health; it is probable that he will soon be called hence to be here no more; but he has been enabled thus far to bear his sickness with Christian fortitude and patience.

Elder J. B. Burnham, Walpole, N. H. April 12th. Br. Badger: I was glad to see a resolution published in the Palladium, to strike from your books the names of all subscribers who do not pay for their papers: for it must be a fatiguing life to live by dunning, and then not get your pay. There is a strong desire in this place to see you, and to hear the man whose pen has so often enlightened their understanding, and refreshed their hearts. Visit

us if possible in the course of the coming season; and give us reasonable notice in the Palladium. May the remnant of your days be peaceful and happy, as your former ones have been active and useful.

Elder E. J. Reynolds, North Lansing, N. Y. April 15.—A precious revival broke out in the north part of our society in Henrietta, about ten days since, where I have been holding meetings once, in two weeks the winter past. About ten had found peace in believing when I left. O, Lord, carry on Thy work until all shall bow to the Prince of Peace.

Brother J. B. Dewey, Sullivan, Pa. March 23rd.—We are still trying to keep the leading star Jesus, full in view. On the 19th of January last a free church of the Christian name was organized here, by Elder James Weston, consisting of twelve members; and some additions have been made since that time to our little band. Though we meet with some opposition, yet we feel strong in the Lord, and believe we shall, if faithful, be made overcomers through Him who has loved us.

Our sons hold themselves erect without busk, or corset, or frame work, or whalebone. Why should not our daughters also? Did not God make them equally upright? Yes—but they have "sought out many inventions."—*Mrs. St. Gourney.*

Elder Uriah Rawls, Currsville, Va. April 16.—Br. Badger: I greatly desire to see you, and hope I may yet be permitted to shake your friendly hand. When you leave the editorial chair, may God help you to visit this part of old Virginia. The revival at Holy Neck church, which I mentioned in my last to you, presented a good prospect: eighteen were received into fellowship, and on one occasion, before my sickness, I baptized sixteen happy disciples of the Lamb.

Elder John Cox, Hannibal, April, 18.—Brother Badger: I have received your letter of March last, and was glad to hear from you. It is due from me to say I have been, and still am, pleased with the pure and unadulterated spirit in which the Palladium is conducted. I am still for general measures: United we stand, but divided we fall. A simultaneous action should be observed at the loss of all secular affairs, for a house divided against itself cannot stand. I still feel a great interest in the cause of Zion; we have no revival in this place. Many of our brethren have emigrated to distant lands; others are in a low state of mind, while some are striving for the faith once delivered to the saints; and to outride the storms of affliction hoping finally to reach that long sought place, where the wicked cease from troubling and the weary are at rest.

Elder Leonard Wheeler, Bradford, Vt. April 9th. Br. Badger: The Lord has been visiting the people in mercy in this section for some months past. I have baptized, since August, twenty seven happy souls, and others are intending to go forward soon. While some others are enquiring the way to Zion. May the Lord increase the numbers until the world shall be deluged with the glory of God. Pray for us.

Our first number.—From causes which were beyond our control, the paper and press work of the first number of the Palladium is not good. We regret it very much. It has been a new fit up with us. We have had to employ a new set of printers; obtain new paper of such quality as could be had. The deficiency has not been for

the want of ability on our part, to do the work entrusted to our care, neither for *funds*, nor for a disposition to make the paper appear respectable. We assure our kind patrons that the work in future SHALL be done in a workman-like manner.— Bear with our misfortunes a little while, send us a few more subscribers, and the pay in advance, and we will serve with pleasure, and remember you with gratitude.

Brother Asa Howe jr., *Covington, Pa. April, 1839.*
—I still feel anxious for the spread of gospel truth and liberty. Jesus, *Jesus*, should be the motto of every evangelist, every ambassador of the cross. And with the apostle Paul, who commended himself to every man's conscience in the sight of God, should be determined to know nothing among men but Christ, and him crucified. Who, when in the flesh, declared his words were spirit and life, (the gospel is the power of God unto salvation to every one who believe.) With the best discipline in the world, (the New Testament,) striplings are able to put to flight the champions of sectarianism; and the weakest Christian brother with his Bible in his hand, can prove Jesus Christ to be the Son of God; and with that charity, which endureth all things, which suffereth all things, and that never faileth, we may be able to stand fast in the liberty of the gospel, notwithstanding the flood of error, proceeding from the mouth of the dragon.

ORDINATION.—Ordained to the work of the ministry, on the fourth Sabbath in September last, *Hiram Simonton*. Officiating Elders, Alexander McClain and J. Knight.

MRS. HANNAH WHITNEY.—Died, on the evening of the seventeenth of March, Hannah, consort of Hezekiah Whitney, aged 55 years. She went to meeting in the afternoon, was well as common; attended meeting in the evening, returned to her dwelling, was seized with a fit of apoplexy, and within five or six minutes, closed her existence! 'In the midst of life, we are in death!'

EUNICE CHEESLEY.—Died, in Stafford, N. Y. April 17th, 1839, of pulmonary consumption, sister Eunice Cheesley, wife of brother Benjamin Cheesley, aged 41 years, in full hope of eternal life. Her funeral was attended on the 19th.— Sermon by Elder E. Adams, Prov. xiv. 32, 'The righteous hath hope in his death.' She has left her afflicted husband, with five children, numerous relatives, and all with whom she was acquainted to mourn her loss. 'But they sorrow not as those that have no hope.'

E. ADAMS.
—ELISHA PERKINS.—In volume 7, no. 22, of the Christian Palladium, a mistake has been made in the obituary notice of Elisha P. Perkins, and by the request of a numerous circle of his surviving relatives, we give the following account of this heart-rending scene. Error.

Died, in Stockbridge, Vt. February 7, 1839, Elisha P. Perkins Esq., in the 57th year of his age. He was a living and useful member of the church of Christ for about 28 years. His death was occasioned by a wrench, caused by slipping on the ice, which produced inward bleeding; and the five days he survived was accompanied with the most distressing pain. 24 hours before he fell asleep, he assured his friends he could look into the grave with as much composure, as he could into the bed when he was weary. Brother Perkins has ever been a substantial man, showing, both by precept and example, that he discarded all human creeds, for the perfecting of the

rule Christ left for the government of his church. May his numerous friends be consoled under their loss, and with his absent children, be enabled to say 'Thy will, O God, be done.'

Com.
THE HYMN BOOK.—An edition of the Hymn Book is now in press, which will be ready for delivery as soon as possible. No books will be sent to irresponsible agents, and none sent on commission.— Responsible agents can have books on six months credit, and if they pay sooner a reasonable discount will be made. Under these circumstances, new orders for books should be sent on by the first of May, and they will be supplied as soon as possible. Each agent should send for a full supply for his section or conference, but no person should order more than he will pay for within six months from the time he receives them. Send your orders, pay for the books and let the concern live. All orders to be addressed—Post Master, Union Mills, Fulton co. N. Y.

Error.
Annual Sessions of Conferences for 1839.

The New York Eastern Christian Conference will hold its next session at Galway, Saratoga co. June 3rd.

New York Central Conference at Rock Stream, Yates co. June 10th.

New Hampshire Conference, Alton, May 31st. Vermont Conference, Woodstock, June 17th.

The N. Y. Northern Christian conference, in Leray, Jefferson co., June 10.

These to whose names no sum is set, have paid for the vol
RECEIPTS FOR VOL. 8.

New York—D Crossman Wm Gorham Miss Elizabeth Johnson Wm Evans George Peavey \$5 Charles Richardson David Lewis Leonard Alverson Joseph Barber Emery Crosby Jason Smith Wm B Baker Myron Ward Esq Lucien A Gilbert Henry McDowell R. Rogers Heman Foster Louis Barnes Russel Foster A H Hurdin Wm Welch Anson Dunham John Hoag D E Perkins Caleb Spaulding John Lason Horace Winchell Dr Samuel Robertson Samuel Russell Jr George Winchell 50 cts Jeduthan Roe 50 cts Dr J C Banning James Badger Isabella Norton Edward Norris C W Udell Jesse Stewart Moses Lovell Joseph Phinney Silas Austin Platt Nichols Elder Jason Smith Bateman Brown John Kennedy George Bingham Samuel C Ingaman C W Wright Kneeland Hartwell. *Pensylvania*—A Daniels S C Andrews J J Porter Wm Owrdir Elder Wm Hance John Lovegood Wm Bailey \$5. *Rhode Island*—Elder James Taylor \$1. *Massachusetts*—David Hoag Humphrey Aiden Harrison Staples Job Nelson Elder C Chamberlain Elder B Cushman S R M Brown. *Vermont*—Mary Churchill I H Shipman E H Burk Orpha Shipman Jabez Newland John R Robinson \$5 Oliver Palmer Thompson Cox Gidco Hickes Esq John Spencer Joseph Cheney. *Connecticut*—N F Martin. *Ohio*—Charles Baker Esq Leonard Limons Elder N Worley \$5 David Akins Elder Alexander McClain \$3.50. *Indiana*—Elias Baker Benjamin Bennis. *Upper Canada*—Robert F Whitesides George W Earl Joseph Sovereign Henry Dean. *Lower Canada*—G. Fuller \$2 (for vols. 8 and 9.)

RECEIPTS FOR VOL. 7.
Ohio—Leonard Limons Elder N Worley. *Lower Canada*—G Fuller. *New York*—Horace Winchell \$10s Enoch Gould John Hudson Nixon Bush Temperance Sims Henry Parks A A Parks Jonathan Parks Hiram Vandusen J C Fraenburgh John P Slade Cyrus W Udell Joseph Price Adherbal Craw.

POETRY.

For the Christian Palladium.
"THE PILGRIM'S COTTAGE."

BY MRS. S. M. MARSH.

One evening in winter, I passed a rude spot,
Where stood a low, shattered, and blast-beaten cot.
No lattice or curtain attempted to hide,
The light of the taper, and clean fireside.
I said to myself, this is misery's dome,
Where poverty dwells, and pleasures ne'er come
In this bright world of ours, O! who could endure
The absence of wealth, and a life so obscure,
I know it was rude; yet I thought it no sin,
To take a survey of the tenants within.
But O! how surpris'd when I softly drew near!
All was peaceful and calm, and might could I hear,
Saw the voice of the father, who sat by the stand,
And God's precious volume, he held in his hand.
The children were seated, and silently paid,
The strictest attention to all that was read.
I saw the frail mother, who sat by his side;
Her sad visage taught me, that health was denied:
The shadow of death, her wan features o'erspread;
While on her pale hand, she rested her head.
Hope smiled in each look, as the Pilgrim read o'er,
The sufferings of Christ, which for sinners he bore,
A place to prepare, for the faithful and just,
Though their bodies decay, and may crumble to dust.
The book is now closed, and the group kneel in prayer,
And thanksgiving to God, for the blessings they share.
"Our Father," he says, "we are thankful indeed,
That thou hast provided for us, all we need;
We thank thee for life, for our raiment and food,
And that our afflictions shall work for our good.
We're content with thy smiles and a conscience that's pure
With these we've enough, but without them we're poor.
I quickly withdrew for my eyes had grown wet—
And the scene in that cottage I could not forget.
I looked o'er my farms and I counted my cash—
I thought of the Pilgrim, and said "it is trash,"
For a lurking disease has endangered my health,
And death is approaching in spite of my wealth.
My mansions, my purse, and my treasures immense,
I would give for a conscience that's void of offence.
For the hope of the Pilgrim, who smiles at the storm,
And joyfully sings, as he journeys along
Through life's chequer'd scenes with his eye on the prize
At the end of his journey his home in the skies."

Palladium office May, 15th, 1839.

MARRIAGES.

In Palermo, Nov. 25th, by Elder Wm. S. E. Ward, Harvey Cornal to Lucy Lincoln. By Elder K. Coburn in Sennett N. Y. April 18th, James L. Treat to Abigail Jane Munroe, by the same April 21st, in Skaneateles Wm. Sealy to Phebe Glass. By Elder James Knight in Hanover Mich. April 3d. John Belden to Harret Hale. By Elder A. Cornish in Sholby, Feb. 5th, Elder J. D. Childs to Betsey Letts. By Elder L. Perry in Bangor James C. Drake to Sophia Smith. By Elder J. McKee in Orleans N. Y. April 15th, Samuel Smith to Jemima Martin. By Elder E. Marvin in Starkay N. Y. March 31st. John H. Nichols of Irelandville to Esther Ann Townsend of the former place; by the same in Starkay April 17th, John King of Farmersville, to Elizabeth Randall of the former place.

OBITUARY.

THE DEATH OF THE CHRISTIAN.

I. ELLIS.—Another member of our church has left his place among us for a seat in the church triumphant, has gone from the circle of his numerous family and friends, to join the redeemed above. Our father in Israel our brother in Christ has taken his farewell of us and of earth, and his standing is removed from a world of pain and sickness to the healthful clime where pain and sickness waste not, where the wicked cease from troubling and the weary are at rest. Brother Isaac Ellis the subject of this brief notice, was born in the town of Harwich in the state of Massachusetts

1762, and in his nineteenth year professed the religion of Jesus and united with the Baptist church. About the year 1793 removed with his family to Springfield Vt. where he lived fourteen years, during which time they saw much of the grace of God in the salvation of sinners, under the Free-will Baptists, several of their own children gave evidence of being brought to the knowledge of the Saviour. From this place he removed to this town, and was one of the first settlers, charitable and free in his religious sentiments, his house has been open to all the servants of God. And his home has also been the home of the preacher of the gospel. Yes he has been a succourer of many, and of myself also. Twenty years ago when in a strange land and a stranger, "he took me in." In him and his christian's companions the poor and needy have found friends in need and in deed. He lived an exemplary life, of diligence in business of integrity and honesty in his dealings with the world, of kindness and affection to his family, and of faith and confidence in the gospel. He united with the church in this place about fifteen years since, and has lived and died in the confidence and fellowship of the same. He has been a constant reader of the Palladium for years, and found great comfort in the intelligence it brought of the prosperity of the church of God. But he will read it no more. He attended public worship for the last time March 17th and died the 7th, of April in the 77th, year of his age. His funeral was attended on the 9th. A sermon on the occasion was preached by the writer of this notice, Text. Psalm xxxvii. 37, "Mark the perfect man and behold the upright for the end of that man is peace." IRA ALLEN.

Potsdam N. Y. April 14th, 1839.

MISS CYNTHIA MORSE, Died in Barro N. Y. March 15th, 1839 Sister Cynthia Morse in the 25th, year of her age, the eldest daughter of Elder J. Morse, and for ten years has been a worthy member of the Christian church in Barro. She died in the triumph of redeeming grace. Sermon on the occasion by Sister Weltha Munroe.

Fair morning flower that bloomed awhile,

And withered ere two noon

Now it's transplanted in a soil,

Where no disease can come.

C M.

WILLIAM GRIDLEY HIMES, Died in Boston April 20th, William Gridley Himes, youngest son of Elder J. V. Himes, aged 3 years. "It is not the will of your Heavenly Father that one of these little ones should perish."

OSCAR CONKLIN, Died in Bridgewater Mich. Oscar, second son of Br. Erastus Conklin, aged 2 months.

MRS. RUTH ANN GAIN, Died at Elbridge Onondago Co. N. Y. on the 19th, of Nov. last of consumption, Mrs. Ruth Ann Gain widow of John Gain, and daughter of Elizabeth and Anthony Johnson Esq. Sister Gain was about 40 years of age, and until her last sickness enjoyed good health. But hers was the lot of affliction. In early life she was left a widow with two small children a son and daughter. The latter an interesting young woman in the 19th, year of her age she followed to the grave a little more than a year previous to her death. Both bore their sickness with Christian fortitude and resignation, and met death with composure. By her request her funeral was attended by the writer of this article. K. COBURN.

OLD ACCOUNTS.—The subscriber respectfully informs his friends scattered abroad, that the crowd of business in closing vol. 7, of Christian Palladium, has prevented his sending out bills of accounts to his subscribers as soon as he would have done. There are about THREE THOUSAND dollars now due on the last three volumes of the Palladium; the bills will be sent as soon as convenient. Such persons as are still disposed to pay without the expense of a bill, will please forward immediately to the Post Master, at Union Mills, Fulton co., N. Y. or to the subscriber at Honeyo Falls, Monroe co. N. Y., POST PAID. J. BADGER.
Palladium Office, April 15, 1839

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. VIII.

JUNE 1, 1839.

NO. 3.

MISCELLANY.

'Gather up the Fragments.'

From Scraps, Thoughts, Books, &c.

NO. I.

BY ELLER L. D. FLEISING.

MR. EDITOR—The following compositions are from the "Western Pioneer," a (manuscript) monthly paper, conducted by the members of the Portland Female Grammar School No. 2."

The compositions are original, and by the young Misses of the School, by whom also the paper is conducted. The budding geniuses of the young, should be ardently cherished. One object I have in view, in addition to that of interesting your readers, in introducing these articles, is, to hold forth an example for the young to emulate.

"OBITUARIES."

"In this city [Portland, Me.] on the 13th of November 1838, Miss LYDIA H. SAWYER aged nineteen."

"Repeatedly have we been called to part with our beloved friends; and to see them one after another passing through the dark valley and shadow of death. But in this dispensation of an overruling Providence, in removing from us a beloved school-mate, our minds have been deeply impressed with a sense of our own mortality. A short time since, she joined us in all our exercises, and while we were daily expecting her return to fill her vacant seat, and to join us in our prayers, and songs of praise, she was suddenly and unexpectedly called to bid farewell to the scenes of life. It is sad indeed, to see the young thus cut off in the morning of life, while their hopes of happiness are bright and high. But she has gone—she has left us to mourn her departure, and soared to those regions of bliss, for which

her life below, had been a fitting preparation. Truly can we say of her—'Sister, thou wert mild and lovely.' MARK."

"In this city [Portland, Me.] December 1838, Miss JANE CAERUTHERS, aged 29 years and 10 months."

"Again we are called to bow beneath the afflicting dispensation of Providence; again the tear of sympathy is shed. The icy hand of death, that fell destroyer, has snatched forever from us, our beloved teacher. It was sad indeed to witness the progress of that disease, which was slowly but surely bearing that loved object forever from our view; her, who by the gentleness and amiableness of her disposition, won the love and esteem of all her pupils. With her, duty was ever paramount to love; kind and affectionate to all, she was ever ready to forgive on the least sign of repentance. She has left behind her many testimonies of her worth, which will never be erased from the memory of her pupils. During her illness she manifested that resignation to the divine will, which evinced to all that she had placed her trust in Him, who was able to support her in the trying hour of death. By this dispensation of Providence, a parent has been called to mourn the loss of a kind and dutiful daughter, her brothers and sisters, a lovely and affectionate companion, and society, a useful and exemplary member.

MARK."

"DESCRIPTION OF A WALK.—'Twas a lovely evening—the sun had long since departed—yet the farewell light of day, still lingered on the hills. Bright gleamed the western sky with clustering ruddy clouds, and in them methought I saw shadowed forth the Maker—the Creator of all that is beautiful; all of which was well calculated to win us onward to a better life. While

gazing upon this lovely scene, the rosy light of day faded,—evening was fast spreading her mantle over the face of nature, and I turned, unconscious whither I went, until I found myself treading the verdant paths leading to the graves of the departed.—Struck with the beauty of this secluded spot, I paused and gazed in silent adoration. Here were spread before me memorials of decay—and here ambition, youth and beauty, all most dear in life, were gathered to their last unbroken rest. Cold silent grave—with what strength dost thou bind the past, present, and future; with what an unseen power dost thou control the destinies of all, that bend beneath thy chilling grasp. Ah! and what a place for thought—pure, holy thought. While contemplating upon the scene before me, the moon rose bright and clear, and thinking the evening far advanced, I re-commenced my walk. I had not proceeded far however, before I found myself opposite the Falls—one of the most grand and picturesque scenes I ever witnessed. Again I paused—and paused to view nature's works, awful and sublime. Hushed was every sound, save where the billows fell in massy sheets of silver, far below, dashing and raging headlong. Swiftly did the impetuous torrent break over the rocks, while clouds of spray, rose in continued accessions, far above its base,—then fell and sunk where the billows were raging with a wild and interminable rush.

MARIETTA.”

To the young, whose attention may be called to these articles I would say, think much upon self culture. Fix the eye upon an elevated point, and determine to attain it. It is your privilege and duty to be distinguished and useful; but you will never gain the summit without a fixed purpose, and vigorous efforts. Remember that moral attainments are not intuitive.

“I am afraid many good and pious people make a great mistake in cherishing gloomy views of life, both among themselves and their children. Under the idea that it is necessary to wean the heart from the pleasures and possessions of this world, they speak of it habitually as a vale of tears, a path of thorns and briars through which we must pass in our journey to another state of existence. This is certainly an erroneous view of life, and is the fruitful source of many evils. It disgusts the young and cheerful with religion and religious people, who become associated in their minds with moody dullness or revolting gloom.

For the Christian Palladium.

Illustration of Scripture.

NO. IV.

BY ELDER JABEZ CHADWICK.

MR. EDITOR.—The importance attached by many Trinitarians to the passage in Isaiah ix. 6, requires that it should be thoroughly examined, in order that the error which they so strenuously propagate should be exposed and eradicated. It reads thus: “For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace.” There are but two of the titles here given to our Lord Jesus Christ, which can have any bearing upon the question concerning his supreme Deity. The one is, “the mighty God,” and the other, “the everlasting Father.” The prophet, however, does not affirm that these titles belonged *originally and essentially* to him; but that his name *should be called* thus. That the title, *God*, is given to him, in a few instances, is universally admitted. But this, alone, will not prove his supreme Deity; for the same title is applied to angels and civil rulers. Moses was made a god unto Pharaoh; and the judges of Israel are expressly called *gods*. It is also written “there are gods many and lords many.” The secondary application of this title, therefore, is undeniable. The question, then, occurs, is it applied to Jesus Christ in the primary, or only in the secondary sense? The nature of the case and the general tenor of scripture show clearly that it is applied to him in the latter sense only. If it be said that when applied to others besides Jehovah, the *adjuncts* invariably show that the *secondary*, and not the *primary* sense, is intended: I reply that this is the case in every instance, when it is applied to Jesus Christ. In the passage under consideration, he is called “a child born,” and “a son given,” which cannot be affirmed of supreme Deity. So in John i. 1, 4, it is said “the Word was *with* God,” and “the Word was made *flesh* ;” and these, with other considerations, prove that he is not *there* called God in the *supreme* sense. In addition to the reasons already named for understanding this title in the secondary sense in the passage before us, it may be observed that he was appointed to a mediatorial office and government; and hence must be a distinct being from the one who appointed him, who, of course, is the Father expressly styled “the only true God.” Moreover, a mediator is a middle person between God and

men. This alone would be sufficient to determine the secondary sense of this title when given to Christ. This sense is not affected by the adjective "mighty;" for he is verily "a mighty God," or if the present rendering be insisted on, "the mighty God;" but he is made or constituted such by the gift and power of the Father, without whom he says "he can do nothing," and whom he repeated calls "his God," as well as the God of his people. "All power," said he, "is given unto me in heaven and in earth."—But it is obvious that power given, or delegated, cannot be supreme and unoriginated. It is in vain to argue that such things as "a child born," "a son given," and a delegated and mediatorial government, are ascribed of him only as man, and do not touch the subject of his real Deity; for the two-nature system has no solid proof from scripture. The passage under consideration makes no division of him. It speaks of him as a simple being. All the dignity of the person described was of the child born, and the son given—the heir to David's throne. It affirmed that identical individual, and not of another being or nature to which he is supposed to be united. To account further for the application of this title to Christ, I would observe, that the Hebrews were constantly in the habit of giving significant names to persons and things; and, for that purpose, of combining the names, God, and Jehovah, with other terms, either to commemorate some signal mercy, or to impress some important truth. Hence the name *Elijah*, was given to a distinguished prophet, which is compounded of *El* and *Jah*, the former being a Hebrew word for God, and the latter a contraction of the name *Jehovah*. The import of this name, as may be seen by consulting the appendix to any of our large Bibles, is "God, the Lord." On the same principle, the name *Eliphaz* imported "the God of deliverance;" and the name *El-el-ohé*—Israel given to Jacob's altar, imported, "God, the God of Israel." Many other instances equally illustrative might be adduced. And it is precisely on this principle, that the Hebrew name *El G-ber*, which is rendered in English, "the mighty God," is given to Jesus Christ. It no more proves his supreme Deity than the other titles given to men and an altar prove their supreme Deity. Some of the most intelligent Trinitarians begin to see this, and hence do not insist on this sort of proof. Again; it should be particularly noticed, that the prophet does not say that his name should be called "the Almighty

God;" but simply "the mighty God," which he might be, and yet not be the Almighty God. The latter title is never ascribed to any one but the Father of our Lord Jesus Christ. Those who suppose the epithet, *Almighty*, is applied to Jesus Christ in Rev. i. 8, are evidently mistaken, as may be seen by comparing this verse with verses 4, 5, 6, of the context. Remainder in my next.

For the Christian Palladium.

Universalism in New Bedford.

BROTHER MARSH: The licentious tendency of Universalism has been fully admitted by the Universalist minister of this town. In the afternoon of the last Sabbath in March a discourse was delivered in the first Christian church, from the following passage, in Ezek. xiii. 21, "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of his wicked way, by promising him life."

The Universalist Minister, being present for the purpose of taking notes, heard the discourse. It was maintained that Universalist ministers, by promising life to the wicked, publish lies; make the heart of the righteous sad; strengthen the hands of the wicked, and thus prevent them from returning from their wicked way. To illustrate these positions, a case was supposed, in which six wicked men were brought forward. The first an infidel, the second impenitent, the third a drunkard, the fourth a prodigal, the fifth a scold, and the sixth a liar. Under the preaching of a faithful and spiritual minister, "as he reasoned of righteousness, temperance and judgment to come," these men, like Felix, "trembled;" and, being made to believe in the doctrine of future punishment for the wicked, resolved to provide for the worst, by repentance towards God, and faith in Christ. Had their faith in the doctrine of a future retribution not been overthrown, the "godly sorrow" with which they were exercised would have wrought "repentance unto life not to be repented of." In this situation they listened to the doctrine of Universalism; heard that of future retribution denied; and were made to believe that their fears of punishment for the wicked after death had been groundless.

As their belief in future punishment was the cause of their determination to forsake their wicked way, their determination and their faith perished together. The cause being removed, the effect ceased. As they had previously "had pleasure in unrighteousness," they now resolved to continue in

their wicked way; "to enjoy the pleasures of sin for a season." In this way, by thus relying upon universalism, they would happily escape the bitter sorrows of repentance—avoid suffering "affliction with the people of God;" and as the wicked do not live out half their days, they would be likely to arrive at the universalists' heaven many years earlier than if they had been penitent, pious, and good. They thanked the minister for removing the painful apprehensions they had just before entertained of the wages of sin; and retired from his presence, rejoicing in the pleasing assurance he had given them of a crown of glory laid up in heaven for all them that reject the gospel. "crucify to themselves the Son of God afresh, and put him to open shame."

When the universalist minister came to review this discourse, the next Tuesday evening, he did not deny the principal charge preferred against the doctrine. He lully admitted that the effect produced on these six men, as set forth in the discourse, was the genuine effect of the doctrine of universal salvation. He also claimed it, and gloried in it, as a distinguishing feature of the system he advocated. He even magnified the doctrine he preached, above that of endless torture, as he called it; because it made these wicked men feel comfortable, while *that* distressed them.

He did not, however, admit that such an effect, produced by preaching universalism, would make "the heart of the righteous sad." He maintained that the righteous would rejoice at such an effect. He made an appeal to the congregation, in the following, or similar language: "Will this make the heart of the righteous sad? Will the righteous be sad because men are made happy by hearing the doctrine of universal salvation? Here he briefly described the character of the righteous; still maintaining that they would rejoice and be glad, &c. He probably meant righteous universalists (who are jealous for the honor of universalism; and who would rejoice to see all wicked men rely, for an inheritance in heaven, on universalism, instead of faith and repentance in this life. For if the doctrine be true, these six wicked men will not only be gainers by continuing 'in sin that grace may abound,' as seen above; but they will swell the triumphs of universalism at the last day; as they will then be living monuments of the superior efficacy of the provisions of that doctrine, in bringing safe to heaven, and by a shorter route, them that had proved themselves incorrigible under

the provisions of the gospel. For every wicked man, who returns from his wicked way and obeys the gospel, is a star plucked from the crown of universalism in the day of its future rejoicing. C. M.

For the Christian Palladium.

Morality.

MR. EDITOR.—Perhaps there is no subject more imperfectly understood than that of morality; but, sir, the manner in which it is generally treated, is not calculated to present it in its true light to the human mind, nor show the proper relation which it sustains to Christianity. We all know that it is common to hear people, when speaking on morality, say, "Morality is good, but it is not enough; morality, will not save us, or the man is not safe who is simply moral," &c. That these professed friends to the cause of Messiah, mean well, I doubt not, but there is a wide discrepancy in these expressions, in my judgment. Their meaning when they say "Morality is not sufficient, or it will not, alone, bring us into God's favor, undoubtedly, is, that a person though not a drunkard, but still destitute of the faith of the gospel, or a man of common veracity and character, is NOT ALL that the gospel requires to be a Christian. That the gospel requires MORE than this, is true.—That a man may not steal, nor lie, nor get drunk, nor be profane, and still not be a Christian, is evident. But let us see if this is morality, without moral feeling. Is not the GOSPEL the only standard of morals? It certainly is. The gospel to the Christian world is the moral law. Every remove from this, is a species of immorality, in proportion as it falls short of this standard of right. This is as I understand it. Hence, Christianity is moral worth, or moral action, connected with moral feeling, or purpose. To engage in what is right, with immoral feeling, is not what the standard of truth requires. Therefore, to attend to the ritual of Christianity, or the commandments of the Lord, with immoral feelings, is not morality; because it falls short of the moral standard, and the only standard, too, of moral action. But to act right, with right feeling; or moral action connected with moral feeling, is Christianity. This is true morality, and, in my judgment, nothing else is.

Perhaps the reader by this time is ready to ask, where then are the spiritual features of Christianity? The answer is, moral feeling, moral purpose, and moral action: which are obtained and strengthened by "obeying

the truth through the spirit." Perhaps, sir, your readers will not fully comprehend my meaning. But if they do I think the worth of my remarks will be felt. Christianity is the height of morality, and every thing short of it, is immorality. This condenses and comprises the whole. **APOLLÓS.**

For the Christian Palladium.

New Testament order of things.

BY ELDER WM. HANCE.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.—2. Tim. i. 7.

In considering the subject of churches and conferences, as they are (or ought to be) constituted among the people called Christians, the bond of union by which they should be held together, the power they possess, from whence that power is derived, and the proper exercise of that power, as in accordance with the New Testament, I conclude there is no safer way than to search the New Testament for information, and to draw all our conclusions therefrom.

As to the title Christian, Christian churches, &c., it is thought by most people of the present age, to be of very recent, or modern origin, and that in rejecting all other distinctive titles, and taking that of Christian only, is in us extremely presumptuous, and deserving of the severest censure and reproach. But this is utterly a mistake. For the origin thereof is of quite ancient date, even of the apostolic age. And as we claim the New Testament for our authority, we claim nothing, in this respect at least, but what the New Testament fully authorises. Therein we are clearly informed, that the title Christian (not Christyan) was given in the apostolic age, and as I conclude, by divine appointment too.—“The disciples were called Christians first in Antioch,” Acts xi. 26. Here let me observe, that the term disciple was already in general use, and was as generally applied to those very persons, who were then, and there, called Christians. But it was found that the term disciple was too indefinite, and did not sufficiently define the character of him to whom it was applied. For a disciple signifies a pupil, a scholar, one who has been taught by some particular teacher, whose name he takes as a badge of distinction, by which it may be known in whose school he had been taught. Thus the different philosophers, the teachers of the early ages, as Socrates, Plato, &c., each had his disciples. And John the Baptist

had his disciples also; so had the Pharisees. So had Jesus Christ his disciples. “And they took knowledge of them that they had been with Jesus,” Acts iv. 13. Christ said, “learn of me,” Matt. xi. 29. “Master, we know that thou art a teacher come from God,” John iii. 2. Indeed, the disciples of John and Christ, sometimes came so into collision, that it became positively necessary, particularly, to distinguish between them. Witness the case, Acts xix. 1 to 7. Hence not only the propriety, but the positive necessity of a term, that would at once, definitely express the true character of him to whom it was applied, clearly pointing him out as a disciple of Christ. One who had been taught by Christ, and learned of him. One who had received the word which God gave him, (Christ,) and had known surely that he (Christ) came out from God, and believed that God did send him, John xvii. 8. Now, what term, I would ask, could have been selected more definite? or could have been more appropriately applied than that of Christian? I answer, none. It at once placed him to whom it was applied, in a most conspicuous position, before the world of friends and foes, and exposed him to all the enmity, hatred, and persecution from the enemies of Christ, of which he assured all his disciples. “But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. If they have persecuted me, they will also persecute you. But all these things will they do unto you for my name’s sake, because they know not him that sent me,” John xv. 19, xx. 21.

How different the popular terms in use in these days of sectarianism! such as Methodist, Baptist, Presbyterian, Lutheran, and even Reformer, and a host of others, which are only calculated to do away with the offence of the cross, and divide the flock of Christ; and, undoubtedly, is a rejection of Christ. And he hath said, “He that rejecteth me, shall be judged by the word which I have spoken, at the last day,” John xii. 48. Again, “Whosoever shall be ashamed of me and my word, &c., Mark viii. 35. But it was very different in those days of primitive Christianity. Christians then gloried in being called by the worthy name, (of Christ,) James ii. 7. And they departed, rejoicing that they were counted worthy to suffer shame for his name’s sake, Acts v. 41. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory, and of God resteth upon you; yet if any man suffer as a Christian, let him

not be ashamed, but let him glorify God on this behalf, 1. Peter iv. 14, 16. Again, God forbid that I should glory, save in the cross (name) of our Lord Jesus Christ, Gall. vi. 14. But in the present day, professors will glory in any other name, save the name of Christ. And they will also dispise and reproach, with every epithet that their ingenuity can enable them to invent, even that of Christ-yan for the purpose of setting at nought those who do take, and glory in the name of Christ.

Before taking leave of Antioch, let it be observed, that, at that very place, there was a church; and those very persons who were then and there called Christians, were the members of that church. And, consequently, if the members were called Christians, the church, of necessity, must have been a Christian church: and it was organized before the disciples were called Christians. But that was not the first, nor the only New Testament church. We need not follow Paul and his fellow travellers through Asia and Greece, to Rome, where there were many Christian churches; but we will pass through Damascus, Coœrea, Joppa, Lydia, Saron, Galilee, Samaria, and Judea. In all of those places there were churches. (I wonder if the seventy disciples whom Christ sent out, two and two, had not something to do in the planting of those churches.) We will go up to Jerusalem. There we find a church in full and successful operation; and no one will dispute but that it was a New Testament church. And that church seems to have been the starting point, whence many of the others, if not all, had derived their origin. For we perceive that some of the ministers, and most eminent members of those churches were from this Jerusalem church, particularly the church at Antioch; and there was a very intimate union and fellowship between those churches; they were attached to the same conference, yet neither pretended to any right of authority or control over the other, though they did advise with each other, and sent to each other messengers, and letters of admonition, &c.

Some have thought that the Jerusalem church was the first in the New Testament order, and that as such, it was organized on the day of Pentecost. But I think that this is certainly a mistake. True, it was on that memorable day, brought much more into notice than it had previously been, and also received a very large accession of members. But the church, in its regularly

organized, visible state, certainly was in existence several years before that. That event took place after the death, resurrection, and ascension of the Son of God; whereas he, during his life time, while teaching his disciples, and giving them instructions concerning those that should offend, and refuse to make proper concessions; tell it, said he, unto the church.— Witness also the great interest manifested, of both men and women, and the frequent assembling of the disciples on the occasion of the crucifixion, death, and resurrection of the Son of God. Witness also the circumstance of many of his disciples becoming so offended at his pointed preaching, that they went back and walked no more with him; when he said to the rest, will you also go away? And they answered him, "To whom shall we go; thou hast the words of eternal life, and we believe, and are sure that thou art that Christ, the Son of the living God," John vi. 66. Many other cases might be referred to, in evidence of the visible existence of an organized Christian church. Organized and administered to by the Son of God, himself, personally, and consequently, a Christian church. But to come to the point. The first regularly constituted Christian church that I can find any account of on record, was constituted by the Son of God himself, near Jordan, in the neighborhood where John the Baptist was preaching, and soon after he had baptized the Son of God. And this church, at its first organization, consisted of but two members besides the preacher; and the name of one of the two was Andrew; and he immediately began to preach Jesus, the anointed, the Son of God. And soon his brother, Peter, became a convert to the same faith, and joined the infant church. Then Philip, then Nathaniel, &c. John i. 37. Thus we see that the first Christian church, at its first organization, consisted of only two members besides the Head. This corresponds with the declaration of Christ, "Where two or three are gathered together in my name, there am I in the midst of them," Matt. xviii. 20.

DISCUSSION.—In all reformations, discussion helps the cause of the reformers, because it exposes the weakness of old and corrupt systems, and opens the eyes of the people to see evils in what they have long held sacred. This is the reason that those who have a bad cause to support, are so unwilling that its merits should be discussed. They know it will not bear the test of truth.

For the Christian Palladium.

Our Legislature.

BY ELDER O. F. MORRILL.

BROTHER MARSH—*Dear Sir:* I perceive by the report of Legislative proceedings of our Assembly, that on the 17th inst. the bill for the incorporation of the "Christian General Book Association," came to its 3rd reading, and was *lost* by a vote of *fifty five* to *forty nine*, not being two thirds. I must confess, sir, I was somewhat disappointed in this result. Being familiar with the course of our legislature for the last fifteen years and seeing its profuse liberality to almost all the different denominations in the State, by large and frequent appropriations of the public moneys to their various assistance; I was not prepared for this signal defeat. I did not think that honorable body contained *forty nine* persons who were prepared to record their names against this reasonable and just request, which I believe is the *first* favor that we, as a people, ever asked at their hands. I am very sorry that the names of those *forty nine* Honorables are not given in my report; for such men as will carry a sectarian spirit to the halls of legislation, ought to be taught their duty in future by the logical arguments of the ballot boxes.

I would now recommend, (if the rest of your executive committee concur,) that the Editor of the Palladium be authorized (at the expense of the Association) to draft a respectful petition and print, and distribute to the clerks of all the conferences in this State, a sufficient number to supply every preacher with two copies, before the setting of our annual conferences, so that the names of every member, and every friend, may be obtained and thrown into our legislature at its next session, and so continue until our request be granted, if it should require to be repeated every session for ten years.— While my hand is in, permit me to name one subject more. It is well known to your readers of this State, that we have an extensive common school fund, the net proceeds of which are equally parcelled out by annual distribution to every school district in the State, according to their number of scholars, over five and under fifteen years of age. Since the appropriation of a part of the income, arising from the United States deposits, the average amount is about seventy five cents per head, for every scholar taught in the State. In addition to this, the State has a heavy Literature fund, the annual proceeds of which are not dis-

tributed among our common schools, but it is appropriated to Universities, Colleges, Academies, and high schools; and besides a very heavy annual appropriation to some half a dozen of those institutions for a given number of years. There has been about *forty thousand dollars* distributed among the lesser institutions of this State, the present year; beside *four hundred dollars* each, to eight of those academies, as a special bounty for the purpose of educating common school teachers.

Out of about *one hundred and twelve* of those literary institutions, receiving large shares from the public treasury, I believe about *one hundred and six or eight* are under the *rigid control of sectarian denominations*; and in addition to this, more or less of these institutions are almost continually urging their claims for more liberal appropriations. Now, sir, I want to say to the brethren and friends in this State, that it is high time to awake out of sleep to organize, and establish some liberal literary institutions, and to claim our right among the liberal distributions of *our own money*.

We have five annual conferences in this State, and I would recommend that each respectively, at their approaching annual session, take measures to establish a well organized academy within the bounds of each of those conferences in this state.— This can be done if the people are only willing to have it so, and manifest their willingness by putting forth a helping hand. There is wealth enough among us to accomplish the thing at once, if we can only succeed in waking up that public spirit and attention which the importance of this subject demands. And I will add, there must be a waking up among us, or we must be doomed to see our sons and daughters exposed to all the poison, and influence of sectarian education; and in addition to this, we must see our own money lavished, in appropriations to build up and sustain the very fountains from whence this moral pollution flows.

It may be proper for each conference to adopt something like the following, to wit: To elect a "committee on Literature," to consist of five persons, with the following instructions from conference. 1st. To draft a plan for the organization of the institution, and the necessary officers for its management. 2nd. To fix upon a site for the location of said Academy. 3rd. To make an estimation of the probable amount of money necessary to accomplish the undertaking.— 4th. To make a report embracing the result

of all their conclusions, to a committee of arrangements, as hereinafter provided. 5th. To prevent the necessity for the convocation of the whole conference, let a committee of arrangements be elected, consisting of six or eight persons, to assemble, say three months after the annual session, which, in conjunction with the committee on Literature, shall organize an extra session of conference, and the committee on Literature shall make a written report of their proceedings to said extra conference, and if favorable, said conference shall, 1st. Proceed to organize a board of officers for said institution. 2nd. They shall draft a suitable constitution, and by-laws for said institution. 3rd. They shall determine the term of time said officers shall hold their respective stations, and 4th. They shall take and adopt such measures as shall appear most proper to them, for taking collections and donations for the purchase of a site, the erection of suitable buildings, &c., &c. All of which shall be reported to the next annual conference.

These few thoughts are thrown out, with the hope that they may call forth the labor of some abler pen on this, which I deem an important subject; and if you think the subject worthy of agitation, and that these few broken remarks will contribute any thing towards waking up the attention of our people, you are at liberty to give them an insertion; but if not, then lay them by with old papers. Yours, truly.

Cato 4 Corners, N. Y., April 25th, 1839.

SCENE IN A CHRISTIAN FAMILY.

I was about to enter into a dwelling place which had been consecrated to the Most High God. I knew that from the family altar beneath this roof, sweeter than the perfumed breath of morning, arises the early incense of grateful hearts, to Israel's sleepless watchman, and more precious than the balmy air of evening, went forth the nightly orison. But he whose voice had offered up the devotions of the household was far away, where, though he doubtless often prayed for those he loved; he might not with them blend his supplications.

The door was ajar, and I gently entered, for I heard in a soft voice the tone of prayer. One step farther, and my eye rested on the group within, and oh, it was a lovely sight I saw! In the centre of the room a table was laid, upon which was spread the yet untasted morning repast; and on which also lay the precious book which contained the bread of life. On one side of the room

knelt the mother. The bloom of youth had not yet departed from her cheek, and her brow was fair and placid; but fairer than all, there rested on her countenance the meek loveliness of devotion. The low tones of her voice were soft and touching; but sweeter than all, there breathed from her lips the earnestness of prayer. Next her mother, by a low stool, knelt a dark eyed girl of two years: her hands were still, but the restless tossing of her eye, and moving of her head, showed that nothing but the solemnity of prayer restrained her in silence. A little farther from the mother were a curly-haired girl and a manly boy; their heads rested on their hands, and no motion or sound escaped them, save the soft breathing of their breath. A servant girl, with a babe in her arms, completed the group, and even this little one seemed charmed into stillness by the music of his mother's voice.

I listened to the words of the mother. She offered thanks for mercies past, and implored future blessings. She invoked Almighty assistance, that a mother's duties might be well performed, and children dwell together in unity; that all beneath that roof might live alone to God.

She paused, and then besought the blessing of God upon the absent husband and father; the tones of her voice were tremulous, as she said, 'We know not his condition;' but again she spoke in the fullness of trust, 'We commend him to thy hands.' She remembered the widow and the fatherless, and besought that Jehovah's will be done on earth, and his holy name be glorified for ever.

As the little ones arose from their knees, they cast upon their mother looks of confidence and affection, for they could feel that Jehovah was their mother's as well as their father's God, and He the constant Guardian of the family.

Christian wife and mother, the scene which I have portrayed is no fancy sketch, but a true pencilling from life. Wilt thou go and do likewise?

I. B. M.

Christian Watchman.

We die alone. If we have not lived in solitary communion with God, we shall start at finding ourselves in the solemn silence of death, about to launch forward where no friends, no ordinance, can accompany us.

Rev. H. Martyn.

Religion must be learned by practice, not by hearing or reading only; it is not by hearing or reading about shoes, that a man becomes a shoe-maker,

THE PALLADIUM.

UNION MILLS, N. Y. JUNE 1, 1839.

"Keep the unity of the spirit."—PAUL.

THE SOWER OF DISCORD.

It is not only the duty of Christians to watch and pray, to attend on public worship, to pay their preacher, to give good weight and good measure, and to be benevolent to the poor; but there are some things, not unfrequently among their own number, against which they should be most cautiously guarded. It is a *talé bearing, detracting, and columniating spirit*.

The fiery darts of slander, are the chief weapons used in the unholy wars of sectarian strife of the present age. And strange to tell, that the man who is the most skilled in hurling his arrows of calumny against his opponent, in the estimation of thousands, is acknowledged the soundest logician, the most orthodox in sentiment and the purest Christian! Beware of such men, and the sect, or church which countenances their unholy work. Were they defenders of the *truth*, calumny would not be the chief weapon of their defence. Shun them, and cautiously guard against their infectious spirit: for the poison of asps is under their tongues, and their ways take hold on death.

There are few, if any, greater evils or pests in the church of God, than members who are addicted to the practice of tale bearing: to telling their grievances to every one who has the folly to hear them *before* taking gospel steps to have their trials amicably settled. But as great an evil as it is, this cowardly and reprehensible practice is too much tolerated in many churches; and in not a few instances has been the means of rending asunder the holy bonds of Christian union, with which its members were once united. "Go to thy brother and tell him his faults between him and thee ALONE," is the rule that Jesus gave. But if they persist in their course, beware of such busy, and disordered spirits. Shun them and partake not of their ways. Listen not to their insidious pratings, unless it is to give them a Christian rebuke, to point them to their duty, and to warn them of the pernicious consequences of persisting in their wickedness. The sooner the church is freed from such infectious bodies, the better; for their "tongue will set on fire the course of nature, and it is set on fire of hell."

It is to be feared that we have some men among us who profess to be the patient, and forgiving ministers of Jesus, who, notwithstanding, in many respects, are eminent in their holy calling, are at the same time pursuing a course which every Christian should scrupulously shun.—Though they profess not to be sectarian, but libe-

ral in their sentiments, they make their *own opinions* the rigid and infallible rule for others; and if those opinions are not scrupulously followed, their dissenting brethren must be made to feel the cruel rod of their vengeance. If difficulties arise, their honor is at stake. That *perfect law* which says, "Speak not evil one of another," is too tardy for their case. Hence they must take the matter into their *own hands*; and under the excitement of their corroded feelings, let loose the tongue of slander, and dip their pens in the cup of bitter acrimony, and publish their brother's faults to saint and sinner! Alas! what presumption to thus take the seat of judgment. What folly! to judge a matter before the time.—How unlike that spirit which inspires us to "suffer wrong rather than to do wrong;" and that principle which teaches us to "do to others as we would that they should do to us." It is time these evils were corrected in the church of God: not excluding our own connection. For this purpose we say, mark the man who is a sower of discord among brethren; who will send abroad his public or private communications to the injury of a brother's character; for he is a dangerous member of community. Beware of his friendship, lest he betray your confidence; listen not to his counsel, lest you imbibe his spirit; shun his example, for he scatters fire-brands and death wherever the baneful influence of his tongue or pen are felt.

If any man have not the *spirit* of Christ he is none of His. What is our zeal, our eloquence, our erudition, and our honor, as a defender of the truth worth? without the possession of that spirit which will prompt us to "speak evil of no man"—"to suffer wrong rather than to do wrong"—to bear with, and hide from the gaze of the world, the faults of an honest dissenting, and perhaps erring brother. We are as a "sounding brass, or a tinkling cymbal"—"we are nothing"—and shall, in the great day, be weighed in the ballance and found wanting." Therefore, while we as members or ministers of the church of God, shall endeavor to propagate the holy truths of the gospel, let us at the same time possess, and be guided by the *spirit* of its divine author, who could both love and pray for his enemies.

MATTER FOR THE PALLADIUM.—We have now on file many well written and valuable original essays, from different authors, which were designed for the pages of the Palladium. We shall occasionally give them publicity, as the wants of the cause in which we are engaged may require.—We tender our grateful acknowledgements to our talented brethren for their former productions, and still solicit a continuation of their rich favors. But we have not that choice variety of

original essays that we want, to make the Palladium as interesting and useful as it is in the ability of our numerous correspondents to make it. The articles we now have on hand are chiefly on some *disputed* points in theology, on which the different religious bodies differ. Too much controversy is not profitable; though it is necessary that a proper attention should be paid to such questions, provided we can treat the points at issue with Christian candor, meet the objections of our opponents, not with approbious epithets, censorious denunciations, and sarcastic witticisms, but with the plain, logical deductions, and truths of the gospel.

In addition to the subjects above referred to, we want a few well written articles addressed to the *perishing sinner*, the wandering *backslider*, and the *disobedient professor*. The duty and blessings of family devotion, secret prayer, a life of *watchfulness*, the observance of the Sabbath, and strict obedience to all the ordinance of God's house, are subjects to which we would turn the prayerful attention of the writers for the Palladium. Christian union, the grounds and blessings of the saints hope; the resurrection and future felicity, are subjects which should claim the attention of our correspondents. Finally, we shall thankfully receive communications on any subject, calculated to promote *experimental* and *practical* holiness in the world—designed to rescue the dying sinner from that ruin to which he is exposed; or which may serve to unite the saints on earth, and inspire within them a proper zeal to press forward to their destined rest beyond the tomb. Will our correspondents listen to this request *immediately*.

THE PUBLISHING FUND.—We would call the attention of the benevolent, who design to remember, in their last will and testament, the publishing fund of the Christian general book association, to the obituary notice of *Sister Eunice Parker*, on our last page. She designed to have made a rich bequest of her wealth, for the benefit of the cause of her Master, which, in her life time, had repeatedly shared in her liberality. 'But it was not done,' and her property, undoubtedly, must be appropriated to other purposes. Her object was a benevolent one, and worthy of imitation. This case shows that there is not only a principle of true benevolence in the hearts of many of our worthy patrons, to sustain the *publishing fund*, but it admonishes all who design to aid in carrying into successful operation the worthy objects of our infant cause, not to withhold your assistance until it is beyond your power to give it. Your help is greatly needed *now*: you now have the disposal of your own *possessions*; but tomorrow death may place your wealth in *other hands*, to be devoted to objects different from what you design-

ed; and perhaps to oppose that cause which was most dear to you in life. Therefore, while it is in your power, do the work of the day, and thousands will call you blessed when you are cold in death.

THE PALLADIUM.—Such have been the cheering prospects in entering upon the duties of our station, that we have been induced to commence with a larger edition of the Palladium than has ever before been published. The present edition is some over *five thousand* copies. We have yet a few hundred spare numbers on hand, which will be sent to the order of those who will subscribe for the work. Let every agent and patron of the Palladium exert their influence to send us a few more good subscribers, and we will endeavor to furnish them with a paper, not only cheap and interesting, but worthy of the cause of truth and love,—which it professes to advocate.

THE UNION HERALD.—In noticing our introductory remarks to the first No. vol. 8, of the Palladium, the Editor of the Union Herald makes the following remarks:

"*The right course for Religious Editors.*—We extract the following from the prospectus of the 8th vol. of the Christian Palladium. Should the present Editor adhere strictly to the rules here prescribed, his periodical will be a blessing to the church of Christ."

We thank Br. Myrick for his favorable notice of our humble efforts for the promotion of the truth, and do assure him that we design most scrupulously to "stick to our text."

AFFAIRS AT LYNN.—Our readers will remember that for several months past, the polluted waters of Universalism have foamed out their fury against our brethren at Lynn, and fearfully threatened their destruction as a church. But the scene is now changed. Our brethren have withstood the angry storm, until the overwhelming torrent has rolled back its deadly waves to the corrupt fountain from whence they came.

By request from a worthy correspondent, we give, with pleasure, the following eloquent article, on this case, which is from the pen of Elder P. R. Russell, pastor of the first Christian church at Lynn, Mass.

"THINGS ARE CHANGED NOW."

Wm H. Taylor is dismissed from the pastoral charge of the 2nd Universalist Society in Lynn, after a short ministry of six months. When Mr. Taylor began to throw off his cloak and make his sentiments and feelings more fully known, the trumpet blew a tremendous blast, and seemed to ask the advancing hosts of the faithful, and an astonished world, to pause, and in breathless silence to listen to its songs of triumph and its victory shouts. The exulting song was: 'Good news from Lynn!' 'Affairs at Lynn!' 'Conversion of a Clergyman at Lynn.' 'Another Christian Minister converted.' The echo of these

victory shouts rolled back from the Universalist press and pulpit like tones of distant thunder.—But alas! "things are changed now." Brother Bennet Palmer, one of the converts from the "Christ-ians" is no Universalist. Br. G. Dean "would not stay put," and W. H. Taylor, the conscientious Universalists themselves are unwilling to own; he sees so far beyond them that there can be no "elective affinity." Perhaps the editor of the Trumpet will now learn wisdom by his folly and console himself with the reflection—

'To err is human,
'To forgive divine.'

R.

OUR ANNUAL CONFERENCES.—The time is near at hand for many of our Conferences to hold their annual sessions. We hope that trifles will not prevent an individual member from giving a punctual attendance. We anticipate that much good will result from these enlightened and harmonious counsels. One thing we will venture to submit for their consideration, especially to those conferences at a remote distance from our book establishment. It would materially aid in facilitating the business of the general book agent, and be a great accommodation to individuals, and churches, wanting but a few books, to have a general book agent appointed in each local conference, who should ascertain the wants of his conference, and send his general orders for books, as the case from time to time may require. Will our brethren take this subject into consideration at their approaching conferences.

Elder Morrill's Letter.—On another page of our paper, will be found an important document from the pen of Elder O. E. Morrill. The weighty facts to which he refers, claim the candid and faithful attention of every friend and brother, of the Christian connection; especially those residing in this State. If sectarian influence has been the cause of the defeat of our incorporation bill, in our Legislative counsels, it is just, and it is time that our people should in meekness, but with resolution, claim their unalienable rights. We will not comment now. Read Elder M.'s letter, and act like men, and like Christians on this case. We say to the committee: shall the petitions to which Elder M. has referred, be printed at the expense of the Association? Please give your counsel soon.

The other subjects to which Elder Morrill has referred, are of vital interest to our country, especially to the rising generation. And it is most fondly hoped, that a becoming zeal will be manifested on the part of our conferences, and friends in general, to accomplish an object so philanthropic.

AN UNPLEASANT TASK.—It is very unpleasant to a religious Editor, and certainly it must be to his worthy patrons, to have frequently, or occasionally, little petty *duns* appear in his paper. We

hope that we shall not be driven to this extremity. Our patrons *know* what will prevent it: A word to the wise is sufficient. The Editor designs to attend the N. Y. Eastern and Central Conferences, and be ready to supply orders for books, and to settle Palladium accounts.

ETERNAL GENERATION.—The Rev. Richard Trafry, of England, a Methodist, has lately been industriously engaged in making a *book of five hundred pages*, to prove the *eternal generation of the Divinity of Christ!* He denounces Dr. Adam Clark, Professor Stuart, of Andover, and all who reject this doctrine, as heretical. The controversy has become spirited, and has already commenced with considerable warmth in this country. One side contend that the *Divinity of Christ* was eternally *generated*, while the other side advocate that there must have been a *time* when this generation took place, and still *both sides* believe that Christ's *divine nature is the unoriginated and eternal God!* It is possible that this controversy may result in some good to the disputants. It may discover to them the inconsistencies of the trinity, and lead some to embrace the doctrine of the *unity of God, and Sonship of Jesus Christ.*

THE PRESBYTERIANS, were once a united and powerful body; but now they are divided, and humbled beneath the difficulties which have for some time past existed among them. By a late decision of the judicial authorities of our country, the vast wealth of the body has fallen into the hands of the New School party; but from late accounts, a re-hearing will be granted. Truly, it is a shaking time among the ecclesiastical powers of the age. *Truth fears not the result.*

CORRESPONDENCE.

From Elder James Knight, Shelby, N. Y. May 10th.

Brother Marsh: When I left Michigan, April 1st, my health was very poor; but through the blessings of a kind Providence, it is now improving. On my journey, I called on the brethren at Conneaut and Monroe in Ohio, and Springfield, Penn. I tarried two weeks, and preached ten times. Found Elder Barr quite unwell: he has not been able to preach for three months past. These three congregations are now destitute of preaching, excepting the labors of Elder J. E. Church one fourth of the time with the brethren in Monroe. Here is an important field, which should claim the attention of our brethren in the ministry. Who will go to their help? I shall remember with lasting gratitude the kindness and liberality of Elder Barr and my dear brethren in those sections; and do assure them that they have my prayers for their future prosperity in spiritual things.

In the countries of Jackson and Calhoun, Mich. where I have preached for four years past, there are many warm friends and precious brethren. They treat their preachers as well, and contribute as largely for the advancement of the cause of Christ, as any brethren I was ever acquainted

with in any place. Their kindness to me will be cherished with grateful recollections. I think these remarks are due from me; and under the best of feelings, I would simply say, that I think my good brother, G. W. Richmond, must have labored under a mistake relative to the general state of the Christian cause in Michigan, when he penned his letter, which appeared in No. 1, vol. 8, of the Christian Palladium. I hope he will yet see cause to give a more favorable account of the infant state of Zion, in that new world. I am now in Shelby, preached last Sabbath, in Royaltou, and at this place. May God keep us humble.

From Elder E. Williamson, Granville, Ohio, May 9.

Br. MARSH: While my heart has been made so often to rejoice to learn the state of Zion, through the medium of the Palladium, I have felt willing to give my brethren abroad, an account of what we have been, and are doing, here.

In the spring of 1833, I left my native land, with my family, for this fertile country; and on my arrival found the brethren well engaged in the good work of the Lord; having one mind, and speaking the same things, while each one could say—"the Lord has done great things for us, wherof we are glad." Their meetings were truly lively and spiritual; their motto was union; the comforts of the spirit was the desire of their hearts; and indeed, a meeting without it, was more singular and rare, than they have since been with it. Converts then crowded the gates of Zion with songs and everlasting praise on their tongues; while additions were made at almost every meeting, of such as we truly hoped would be saved. But alas; these happy seasons did not continue long: the soul chilling doctrine of discipline soon spread its baneful influence among us. Brought in, too, by men who held their standing in the Christian church; which was soon followed by discord and division among those dear brethren and sisters; and those songs of praise which rejoiced the heart of the weary traveller, were exchanged for a deathly silence, as when Israel's harps were hung upon the willows; and the reception of members was like angels visits, few and far between: and not half as many baptized as when less was said about it, and more said on the subject of the spirit and its influence.

But I feel thankful to say that a few churches and brethren have weathered the storm, and have kept themselves pure, which are now doing well. The church at Jacksonville, in this county, where brother A. Barber labors, is enjoying a good revival; about fifty have lately been added to their numbers; and the brethren are still well engaged. The church also at Palestine, in this county, which I acknowledged a few months ago, is doing well. Three have lately been added, and two baptized. Our prayer meetings in my own neighborhood also, are well attended, and there are signs of an approaching shower: so that we feel to say, though we have been cast down in consequence of the languishing state of Zion, we are not destroyed; and though we have been persecuted, we are not forsaken. But we feel like fighting the good fight of faith, and saying to the people, "ask for the old paths; where is the good way"—and walk therein. And I think that Discipleism has seen its best days here; and may the Lord grant that the brethren and churches may all be brought to their former state of union and love, is my prayer.

From Elder John Sutton, Lewisburgh, Penn. May 6.

Br. MARSH: We welcome you to your post as Editor of the Christian Palladium. May your efforts be crowned with success, and the Palladium go forth with its columns richly adorned with truth, exerting a happy influence in the destruction of sin and sectarianism, and in the promotion of righteousness, peace and love, wherever it may come.

Our last monthly meeting, which was on the 27th and 28th of April, was as interesting as any we have had since the church was organized.—The congregation was large and attentive and a deep solemnity appeared to pervade the minds of the people, all through the meeting; five united with the church, seven were immersed, and eight arose for prayers. Liberal Christianity has certainly taken deep root in this section of country. The light and power of God's truth is overcoming. Many are satisfied that the Bible, and the Bible alone, is the only firm foundation upon which we can stand unitedly, and grow and thrive. May its holy influence spread far and wide until every nation, and every heart be imbued with its heavenly principles, and bring forth the peaceable fruits of righteousness to the honor and glory of God.

From Elder Joel Richards, Ransomville, N. Y. April 24.

Br. MARSH: As you now fill the responsible station of Editor of our invaluable periodical, the Palladium, I must say it is with pleasure I behold it fall into such good hands, and I hope you may ever follow the forward course that your predecessor took. May the Lord forbid that the Palladium shall ever become a vehicle of partyism, or of wrangling politics. Let it be a religious paper; not of vain religion, nor of that sort called "our religion," but of pure religion before God and the Father. Learn it to ever "visit the fatherless and widow in their afflictions, and to keep itself unspotted from the world." It is now seven years old: train it to mind the same things until fourteen: train it to be a man: train it to speak with a voice, "as the sound of many waters," and it will honor you while you live, and praise you when you die.

I have recently visited the brethren in Collins, Erie county, in company with Elder Earl, the exile from Canada. We attended several meetings here, when I was invited to make a protracted effort. I attended seventeen days, and though the nights were short, and roads bad, our congregations were large and attentive. Six happy candidates obeyed God by being immersed. One young lady who had been sprinkled, and afterwards poured, was so anxious to be right that she demanded her right to be buried in baptism. A young man by the name of Goodelle, who had been sick two years, and a cripple too, so that it was essential to carry him wherever he went: being carried into the meeting, and hearing the word of life, desired to be immersed. His emaciated appearance, and lonesome voice, together with the firmness of his speech, had a powerful effect on the congregation. He repeated that no one persuaded him, and that if he died in the act, he would die in the way of duty. I saw him next morning, he was well as usual, wore a serene smile, and exhorted me to be fearless in doing my duty, even in extreme cases. The alarm become general—people flocked from all quarters, and I learned that quite a number more were desirous to be baptized. Elder Knapp, who appears to be

an excellent man, with Elder Perry, will doubtless improve the time.

On Monday, the 8th of April, I started after my exiled associate, who had left me in Collins and went to Machias, in Cattaraugus co. There I found him in the midst of a large harvest, exerting a good influence. The harvest truly is great in Machias. I preached once in this place to a large and respectable congregation, and then found it expedient to return to my family in Porter, found all well. Saturday attended fellowship meeting in Porter which was harmonious and spiritual. The society in Porter have organized separate from the Cambrev church, and should be considered a Christian church in Porter. We stand the bold advocates of the Christian doctrine, as held forth in the scriptures. We glory in sacrificing to the living God, and to him alone. We cannot cast our incense on the altar of idols.—Pray for us.

From Sister Lydia Hayward, Richfield, N. Y. March 31.

BR. MARSH: In humility I wish to present a few lines through the medium of your paper, addressed to the ambassadors of Jesus, requesting them to enquire of the Lord permission to listen to the Macedonian cry from the northern section of Otsego county, and southern section of Herkimer county, when the invitation has again and again been sent out—"Come and dispense the word of life to us." We are willing to administer to your wants in a part of these sections, where the pioneers of the Christian doctrine have in years gone by, sowed the seed of gospel liberty. But ah! where are the aged pilgrims, those veterans of the cross, who went forth trusting in the promises of God? Some have fallen asleep in Jesus; some are yet lingering on the shores of mortality, waiting the promised crown—counting their affliction not worthy to be compared with the promised glory that awaits them. True, present sufferings are grievous, but they will work for us a far more exceeding and eternal weight of glory. O, then my brethren, my sisters, look not on the things that are seen, for I know they yield but little encouragement, but remember that your Heavenly Father regardeth the fallen sparrows. Idolatrous and worldly minded professors, may hoard up their earthly treasures, and deprive themselves of the blessedness of giving, thereby adding to the burthen of God's children; yet there are many who have the love of God shed abroad in their hearts, who are willing to take the spoiling of their goods and joyfully administer to the needy, and are anxious to aid the heralds of the cross, "having respect unto the recompense of reward," remembering that "the Lord loveth the cheerful giver"—he will not forget their labors of love. There are many of our Master's brethren scattered in this northern region who claim the command of our Lord—"Feed my lambs, feed my sheep." O, ye youthful ambassadors, come, range the fields, they are white, and ready for the reapers; trust in the Lord, regard not your staff—the good of all the land lies before you. Like Elisha, take the mantles of the fathers in the ministry, smite the waters, and obstacles will disappear. Br. Hayward's health is yet declining; he is not able to range the gospel field, as in years past. He now feels it to be his privilege to visit the churches, after travelling extensively for 18 years:—yes, could the hills and vales, the wild woods and rolling streams, bear testimony, they would

witness to his incessant labor. He brings no evil report of the goodly land; he has found no giants there, but is strong in the faith, and determined to live and die in the gospel field; and sends greeting to the brethren scattered abroad, exhorting them to shun the delusive snares of popularity, and diligently aid in sustaining a gospel ministry, in "doing unto them as ye would they should do unto you."

NEW JERSEY CONFERENCE.

According to appointment, the ninth annual session of the New Jersey Christian Conference was held at Branchville, Sussex co. April 25, 1839, Elder J. S. Thompson chosen Chairman protem, and Elder P. Roberts Secretary. Prayer by Elder Wm. Lane. The chairman called the delegates to their seats as follows: Johnsonsburch church—John Mushbaek, Jonathan Jones, Abner B. Lane. Milford church—Elder William Lane. Amwell church—Philip J. Hawk. North Vernon church—Stephen Trusdell, Price Van Ostrand. Branchville church—Isiah Scott, Peter Northrop. Carversville church—Heard by letter. Others not represented. Elected the following officers for the ensuing year: Elder J. S. Thompson chairman, Elder P. Roberts secretary. Resolved, That Elder S. Crossman, of the Pa. Christian Conference, and visiting brethren be invited to a seat with us, and participate in our deliberations. Examined the character and standing of the churches and ministers belonging to this conference. Found the following good. Churches—Johnsburch, No. 203. Milford, No. 128.—Branchville No. 47. Amwell No. 40. Carversville No. 91. North Vernon No. 18. Ministers—J. S. Thompson, P. Roberts, J. H. Currier, Wm. Lauer, J. R. Morris. Licentiates—Matthias Cummins, P. J. Hawks, and J. Y. Melleck; Charles Havens not heard from.

Resolved, That as Thomas H. Hand has united with the Ohio Central Conference, that his name be dropped from our minutes. Heard and accepted the request of the Cadlington Christian church, Warren co. N. J. to become a member of this conference. After a candid examination it was unanimously resolved that the request of the Amwell church be granted, with reference to the ordination of Br. Philip J. Hawks. It was then resolved that the nomination of the chair be accepted, and that Elders Wm. Lane, Wm. Lauer and J. R. Morris attend to said ordination. That Elder Wm. Lane be received a member of this conference. That Br. Godfrey F. Hawks, receive a letter of commendation as a licentiate, belonging to this conference. That Br. Stephen Trusdell receive a letter of commendation, as a licentiate, belonging to this conference. That sister Abigail Roberts receive a letter of commendation from this conference, to the churches in Pa. and elsewhere. That we have general meetings the present year, to be holden as follows, within the bounds of this conference, viz: At Carversville, Bucks co. Pa. Sept. 7. Johnsonsburch, Warren co. August 23. Branchville, Sussex co. August 30. North Vernon, Sussex co. Sept. 23. Waterloo, Orange co. N. Y. Sept. 14. That the ministers and churches belonging to this conference, take into prayerful consideration, the propriety of ordaining ruling Elders in all the churches. That Elder J. S. Thompson prepare a written address on the support of the ministry, and deliver the same at the opening of our next session. That the next annual session of this conference be held at Johnsonsburch the 4th Thursday of April, 1840,

POETRY.

For the Christian Palladium.

BR. MARSH: Two mothers, in our small flock, have been called to follow to the tomb their smiling infants. I think their feelings have corresponded with the following lines.

THE CHRISTIAN MOTHER ON THE DEATH OF HER INFANT.

BY A. L. PORTER.

The scythe of Death swept not
Above thy head—
But touch'd life's tender spot,
And left the dead.

Though sorrow bids me weep,
And tears start up;
Though back I cannot keep
The bitter cup.

Though anguish reaches now
My soul's retreat
Yet I would lowly bow
At Jesus feet;

And humbly learn to kiss
The chast'ning rod,
And weeping value this,
The hand of God.

Nor let one murm'ring sigh
My breast escape;
The Lord of all on high,
Dust give and take.

Sweet bud! though nipt before
Life's flow'r was e'en,
You've left our barren shore,
For heaven's green.

In that blest paradise
Of spirits bright
Thy soul anew shall rise,
A child of light.
Philadelphia.

MARRIAGES.

By Elder David Ford, Red Rock, N. Y. May 9, Erasmus S. Hall to Andrusia Ford. By Elder L. D. Fleming, in Portland, Me., Seward Cobb, of Westbrook, to Eliza Ann Bebbler of Portland. By the same, May 1st, in N. Y. city, James R. Knapp to Jane Ann Smith, both of New York.

OBITUARY.

EUNICE PARKER.—Departed this life last autumn in Sharon, Vt., Sister Eunice Parker, in full faith of enjoying the blessings of a better world, beyond the swellings of Jordan. She was a subscriber for the Palladium, and has been an ornament of the humble religion she professed. Though she had no earthly relatives in this part of the country, yet she was beloved by all who knew her: Notwithstanding her former liberality in sustaining the preachers of a free gospel, she left, of her own earnings, a number of hundreds of dollars, for the benefit of we know not who; it is thought, however, that she designed to have given her property for the benefit of the Christian connection: but it was not done.

SARAH ELIZA DECKER.—Died, in the city of New York, February 25th, 1839, Sarah Eliza, only daughter of William J. and Amanda M. Decker, aged two years, six months, and eight days. Thus fades the flower. Funeral services on the occasion by Elder I. N. Walter. The following lines were composed by the family Physician, and presented to the afflicted parents.

J. E. BAUSE,

There is a stream whose equal flow,
Bears sympathy for every woe;
And till that stream forbears to roll,
Let future hope possess your soul.
The bud of promise which has fled,
The tender plant so quickly dead,
Has gone to bloom like Aaron's rod,
Within the presence of its God.

The world perhaps has now no balm,
To sooth the spirits it would calm;
No tribute now to make amends,
For perished joys or mourning friends.
Yet in the hour of silent grief,
When sorrow'd feelings seek relief,
True sympathy may then impart
Some solace to your wounded heart.

Dear friend, no human power could save
Your ONLY child from early grave—
No prayer was heard, that it might live,
No care withheld which you could give;
Disease rode on in grim array,
Dusted our means from day to day.
But though we're foil'd and you're bereft,
Your daughter died an angels death.
In this affliction may you find
Sweet consolation to your mind:
May death invade your fold no more;
And time this loss to you restore;
And when you think of days gone by,
When thoughts on SARAH swells your eyes
May fial hand those tears repress,
And filial foms your vision bless;—
Though sore your lot, within one bound,
May friendship, home, and love be found—
May trials and afflictions cease,
Your life be long, your death be peace.

NOTICES.

Persons wishing to attend the N. Y. Central Conference, if they come by water conveyance, will first land at Geneva. Here take the six o'clock, A. M., steamboat, which runs daily, and in about three hours you may be landed at High-stream Point, one mile and a half from our chapel at Rockstream, where the conference will be held.

ELDER E. MARVIN.

BR. PETER HAWK, wishes all communications for him directed to Flemington, Hunterdon co., N. J.

ELDER JABEZ CHADWICK requests communications for him to be directed to Lake Ridge, Tompkins co. N. Y., for he has changed his place of residence.

THE HYMN BOOK.—An edition of the Hymn Book is now in press, which will be ready for delivery as soon as possible. No books will be sent to irresponsible agents, and none sent on commission.—Responsible agents can have books on six months credit, and if they pay sooner a reasonable discount will be made. Under these circumstances, new orders for books should be sent on by the first of May, and they will be supplied as soon as possible. Each agent should send for a full supply for his section or conference, but no person should order more than he will pay for within six months from the time he receives them. Send your orders, pay for the books and let the concern live. All orders to be addressed—Post Master, Union Mills, Fulton co. N. Y.

EDITOR.

OLD ACCOUNTS.—The subscriber respectfully informs his friends scattered abroad, that the crowd of business in closing vol. 7, of Christian Palladium, has prevented his sending out bills of accounts to his subscribers as soon as he would have done. There are about THREE THOUSAND dollars now due on the last three volumes of the Palladium; the bills will be sent as soon as convenient. Such persons as are still disposed to pay without the expense of a bill, will please forward immediately to the Post Master, at Union Mills, Fulton co., N. Y. or to the subscriber at [P] Moncoyo Falls, Monroe co. N. Y., POST PAID. J. BADGER.
Palladium Office, April 15, 1839

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. VIII.

JUNE 15, 1839.

NO. 4.

MISCELLANY.

For the Christian Palladium.

Forgiveness.

BY ELDER O. E. MORRELL.

BR. J. MARSH—DEAR SIR: Upon page 14, No. 1, vol. viii. of the Christian Palladium, I find the following question, by Br. D. B. Bradford: "Does Christianity require its votaries to forgive injuries before the offending party repents and asks forgiveness?"

Forgiveness, is synonymous with pardon, remittance, absolution, not to exact debt or penalty, or remuneration for damages, and may be called the fruit of mercy. But to the law and the testimony. In Matthew vi. 12, we are taught to pray, and to ask our heavenly Father to forgive us our debts as we forgive our debtors, and St. Luke calls these debts sins. Luke xi. 4, "And forgive us our sins, for we also forgive every one who is indebted to [or has sinned against] us." Again, Eph. iv. 32, "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." By these passages, we learn that we must forgive injuries, debts, or sins done to us, even as, or upon the same principle that God grants forgiveness or pardon to us. Now then, upon what principle does He forgive? 1st Kings viii. 33, 34, "When Thy people Israel be smitten down before the enemy, because they have sinned against Thee, and shall turn again to Thee, and confess Thy name, and pray, and make supplication unto Thee in this house, then hear Thou in heaven and forgive the sin of Thy people Israel." 2d Chron. vii. 14, "If My people who are called by My name shall humble themselves, and pray and seek My face, and turn from their wicked ways, then

will I hear from heaven, and will forgive their sins." Prov. xxviii. 13,—"whoso confesseth and forsaketh them shall have mercy." 1st John i. 9, "If we confess our sins, He is faithful and just to forgive us our sins." Luke xiii. 3, "But except ye repent, ye shall all likewise perish."

It is obvious from these passages, that God invariably requires sinners to repent, to turn from their sins, and to pray and ask him for pardon and forgiveness; and that they, without a compliance with those conditions, can never have forgiveness, but must inevitably perish in their sins. Hence, if Christians are to pursue the same course, upon the same principle, in forgiving injuries, which their heavenly Master pursues, and I think the case a very plain one, then they are not in duty bound to forgive their enemies until they repent, turn from their persecutions, and ask forgiveness, or say they repent of their bad conduct. What says the testimony on this subject: Gen. 50. 17, "So shall ye say unto Joseph, forgive, I pray thee now, the trespass of thy brethren, and their sins, for they did unto thee evil, and now we pray thee, forgive the trespass of the servants of the God of thy father." Luke xvii. 34, "Take heed unto yourselves, if thy brother trespass against thee, rebuke him; and if he repent, forgive him: and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying I repent, thou shalt forgive him."—Observe, here is to be a repentance, and a turning from his crimes, and a confession of his guilt, and then, and not until then, is the Christian in duty bound to extend forgiveness to him; for we are commanded by the apostle, (Col. iii. 13,) "to forgive one another as God for Christ's sake hath forgiven us," and when we repent, turn from our wickedness, and confess our sins, then God is faithful and just "to forgive us our sins."

Notwithstanding I consider the hypothesis of no forgiveness without contrition, capable of being sustained by the strongest evidence of precept and example; yet we as Christians ought always to consider there are two or more concerned where injuries are committed, the injured and the offender. So God is the unerring standard of eternal truth and right. Man has erred and sinned, and committed many acts of wickedness and rebellion against Him and His government. And notwithstanding it is utterly impossible for the sinner to obtain the absolution of his sins without repentance and humiliation on his part, yet we are not at liberty to suppose this holy Being is hastily inflamed with anger, and that he is suddenly thrown into a passion against the sinner, or that he entertains a spirit of hostility towards him who seeks revenge; for this would render our Savior unhappy, but the perpetrator of the crime *only*, is rendered truly unhappy, being conscious of his guilt, which can never be removed without repentance and humiliation on his part.

So it should be with the injured Christian. He should never suffer himself to be thrown from that proper balance of mind and temper, which is so essential to his own happiness, and is so indispensably necessary to prepare him to forgive his persecutors as soon as there is a corresponding submission on the part of the offender. And even before this, the Christian feels the spirit of forgiveness, and being free from the spirit of revenge, or a disposition to retaliate, or to hold a *grudge*, he often feels that he can forgive the injury, as far as his individual feelings are concerned. This is the disposition manifested by our Savior at his death: "Father, forgive them," &c., and this is what we understand by his language, recorded by Mark, xi. 25, "And when ye stand praying, *forgive*, if ye have aught against any, that your Father who is in heaven may forgive you your trespasses." Yet all this can never free the offender from his crime, or condemnation, nor reconcile him to God, or to the good man.

Hence, the Christian, like his divine Master, feels the spirit of pardon and forgiveness, and can pray for his known enemy, but *forgiveness* can never pass to take effect in the offender's bosom, until unfeigned sorrow of heart, and humiliation of soul, lead him to acknowledge his wrongs and to implore forgiveness.

Cato, N. Y. May 13, 1830.

Malice destroys the human mind.

For the Christian Palladium.

Illustration of Scripture.

NO. IV.

BY ELDER JABEZ CHADWICK.

On Isaiah ix. 6.

[Concluded.]

The other title also, viz: "*the everlasting Father*," fails of substantiating his supreme Deity. For it is not pretended by Trinitarians that he is the *very person* of the Father. But if this title furnishes any proof of his supreme Deity, it proves that he is the *very Father himself*, which would destroy the supposed distinction of persons in the Godhead, and be utterly inconsistent with the doctrine of his Sonship. And if he is called the everlasting Father on some other account than his being the Father himself, then it is no proof of his supreme Deity.—It is very manifest that he is here *figuratively so called*, as being the *prominent head, protector, and provider* of his people, and the *intermediate author* of their conversion by means of the gospel, and by the power of the spirit given him for that purpose.

These considerations sufficiently account for his being called *Father*. And he is properly styled the *everlasting Father*, because, in reference to the future, he is verily such, though not *absolutely* in reference to the past, i. e. not *everlasting* in such a sense as to imply *self-existence*. In a *modified* sense, which is very frequent in scripture, he may be called everlasting in reference to the *past*, in as much as his super-angelic spirit was begotten of the Father at some unknown period before the creation of the heavens and the earth. Hence it is said, "his goings forth have been from of old, from everlasting." Here, a *long, indefinite, and unknown* period is manifestly denoted, and not *absolute eternity*. But in reference to the *future*, he is *strictly everlasting*; for he "is risen from the dead," and "is alive for ever more," and will always be a Father to his church.

The titles, therefore, here given to Jesus Christ, do not, (even as they are rendered in the common version,) necessarily import supreme Deity. They admit of a fair construction, allowing him to be no more than a derived being—the *Son of God*, and wholly distinct from God himself; which is the current and unequivocal language of the Bible. But the sense will appear still more plain by an improved rendering of the original. The first title, viz: "the mighty God," in Hebrew *El gibber* without the article, or prefix, is more properly rendered in English, *mighty God*, or, with the *indefinite*

article, a *mighty God*; which accords perfectly with the general account given of him in the Scriptures. The term *El*, (God,) does not, as I have clearly shown, invariably denote supreme Deity. Genesius, a learned Hebrew critic, renders the title in question, "the *mighty Hero*." But if it be rendered *mighty God*, or a *mighty God*, or us in the common version, it is applicable to him in a *subordinate* capacity.

The other title, viz: *the everlasting Father*, (in Hebrew *ava ath*,) is also more properly rendered as by Dr. Dwight, "*the Father of the everlasting age*," or at most "*the Father of eternity*," which may relate to a *succeeding* eternity, and not to a *past*; and accordingly may mean no more than that he shall continue and reign over the house of Jacob *forever*, and be the *perpetual covenant head* of his people. Both these terms are *substantives* and hence the latter should be rendered by *aioun* in Greek, and not *aiounias* (everlasting.) The Greek substantive *aioun*, does not necessarily relate to the past; but may respect merely the future. Besides, it has a variety of meanings, viz: *eternity*, *the world*, and *an age*. It is rendered by the translators in these several senses according to the nature of the subject treated of. As Jesus Christ is *the Son of God*, and expressly styled "*the beginning of the creation of God*," and "*the first-born of every creature*," he could not have been *absolutely* from a *past* eternity. Hence this title must have reference to an *eternity to come*, or to a *succeeding age*. The unlimited sense, as to the future, is perfectly admissible. Although it does not appear certain that the prophet here uses *ath* (Greek *aioun*) in the sense of eternity. An eminent writer, adopting the sense of *age*, which it frequently bears, renders the title in question, *the Father of his age*. And surely this is very descriptive of the character of Jesus. It might also with a good degree of probability be rendered *the Father of the world*, as *aioun* often means *world*. And this character pertains to him in the most eminent sense.—For he is a common Saviour—a general and most gracious benefactor. He has a father's love and authority, and is "head over all things to the church." But not to insist on either of these renderings, the *first*, viz: *the Father of the everlasting age*, or of *eternity*, evidently does not imply supreme Deity.—This was the import of the Hebrew title; and is to be explained on the same principle with other significant names given in that language to persons and things, as before noticed. It does not import essential Deity

any more than the names of Elijah, Eliphaz, Jehovah-Shammah, &c. As descriptive of his character it is properly applied in perfect accordance with his derived existence and inferiority to the Father. Hence, it is unreasonable to insist on this passage and similar ones as proof of Christ's supreme Deity, when the unequivocal testimony of the Scriptures, as well as of reason, is to the contrary.

Fishers of Men.

Selected by Elder William Roberts.

A Rev. gentleman by the name of Whitney, one of the pillars of the church in Connecticut, was in the practice of sitting young men for the ministry; and it so happened on one occasion that two of these pupils finished their theological studies about the same time and went forth into the world to enter on the duties of their profession.

They were very different in their tempers and their talents. Isaac was a man of learning and ability, but exceedingly meek and modest withal. Ezekiel was a man of inferior attainments, but full of self-confidence, noise, and fury. The former was mild and gentle, charitable and forgiving; the latter was harsh and overbearing, severe and relentless. The one was contented if he could win souls to heaven; the other was determined to drive them there.

With this difference in talents and disposition, they set forth upon their ministry. They travelled and preached: they were indefatigable in the discharge of their duties, they were instant in season, and out of season. After having performed a mission of two or three years, they returned to their old master, Rev. Mr. Whitney. "Well, Isaac," said the old man, "how have you succeeded?" "Beyond my expectations," said the modest disciple, and his countenance brightened as he spoke, "my efforts have been every where met with success, and a disposition on the part of my hearers to profit by them." "You have made some converts then, I suppose?" "Indeed, I hope no one has been made worse by my preaching, and I think I have reason to believe that many have turned from the error of their ways to the wisdom of the just." "I am glad to hear it, I am glad with all my heart," said the old man, as he grasped anew the hand of his meek and humble disciple.

"And now, Ezekiel," said he, "let me hear what success you have had?" "Ah, Sir," said Ezekiel, "I have had no success at all." "I am sorry to hear it." "So

I am sorry to tell it; but it is none the less true; for all that I have done has been like pearls cast before swine." "You have not been idle of course?" "Idle! no—I have preached indefatigably; have labored day and night in reproving and rebuking sin, and its perpetrators and abettors. Never have I spared either the one or the other; neither have I opened my mouth but to warn the wicked of their wickedness, and folly, and to point to them the awful consequences of their estrangement from God, and their perseverance in the paths of iniquity. I have set the whole terrors of the law before them, in their most frightful shape; I have pictured in the most glowing colors the miseries of the reprobate. I have"—"No doubt of it, no doubt of it," interrupted the old man, "that you have abundance of zeal and warmth, and fire, and all that; I have not the least doubt of it, Ezekiel. But with all this, how happens it that you have had no better success?" "I do not know," replied Ezekiel, with an air of despondency.

"Well, I will tell you. Both, you and Isaac, have set out to be fishers of men; in fishing, as in all other employments, some little skill is required to insure success. Isaac has succeeded beyond his expectations, and there is no doubt he is much the best fisherman of the two." "May be so," replied Ezekiel; "but I am sure I have tried hard enough." "Granted. But I will tell you the difference. Isaac takes a small hair line, with a neat little hook, and makes use of a long slender pole, that will bend every way with the greatest ease; he approaches the stream without a noise, covers his hook with an attracting bait, and carefully dips it into the water; he moves it gently, to and fro, raises and lowers it alternately, and performs such other manœuvres as judicious anglers best understand. The fish are attracted, they draw around in great numbers, they take the bait one after another, and they are dexterously drawn out; and there is the great secret of your friend Isaac's success. Now, I will give you a picture of your own fishing. You take a stout ten foot pole. You fasten thereon a cod line, to it you attach an enormous hook, that no bait can cover; you put upon your hook a live scorpion. You think you must certainly take them now. Accordingly you rush to the bank of the stream, dash in your hook with violence, and frighten all the fish. Not successful, according to your expectations, you become still more rash, and violent. You draw out your hook in a rage, put on another live scorpion, and dash it in

again with all your might; 'now,' say you, 'bite, or starve, and perish.' The poor timid fish flee from you in dismay; and here, friend Ezekiel, is the cause of your meeting with no better success.

For the Christian Palladium.

What is Charity?

BY W. E. PALMER.

MR. EDITOR—The answer to the above question is rendered obscure, uncertain, and unsatisfactory, to me at least, by the many different definitions given to this excellent Christian grace. 'This great duty, by most of those I have read, or heard speak, on its nature, apply it to liberality or benevolence; giving to the poor. But we have all read 1st Cor. xiii. 3: "And though I give all my goods to feed the poor, and have not charity it profiteth me nothing." Yet all benevolent enterprises, whether for feeding, clothing, instructing, or christianizing the poor, needy, afflicted, and destitute, are called "charitable institutions." This seems to disagree with the text above quoted. Again, charity is said to consist in thinking the best of each other. True, we ought to love each other with a pure heart, but there is no propriety in thinking our brother better than he really is; this would be false love, or flattery, which is forbidden.

Also, brotherly love, or kindness, is distinguished from charity. By some, confidence is termed charity: for instance, says one, "I have charity for my friend that he will keep his word," not betray me. Another I heard say, "charity is love, and love is charity." Now this is about equal to no definition; it gives no light on the subject. We might as well say, "Faith is hope, and hope is faith.

Having remarked thus much of the traditional and popular acceptance of this heavenly minded accomplishment and duty of the true Christian, I will endeavor also, "to shew you mine opinion." It is that principle of the doctrine of Christ, which not only furnishes the motive and prompts the resolve; but also directs and strengthens us in the performance of those duties in our various relations which constitute an exemplary life. Charity always in exercise would prevent those offences between brethren which wound their consciences, and mar the peace of churches: Romans xiv. 15, "But if thy brother be grieved with thy meat, now walkest thou not charitably." This text is one which forces the conclusion that the true meaning of charity, has long been overlooked. Read the chapter, pause, pon-

der, and reflect. Remember the covenant we made with our brethren to take the Bible for our guide, the New Testament for our discipline; let us try to follow it.

Again, Paul says knowledge puffeth up, but charity edifieth. Are we not edified by the circumspect and orderly walk of a brother: his self denial, his humilky, his forbearance under the pressure of provocation, accusation, insult, and injury, as well as by his exhortations and prayers? yea, more; for the latter without the former are like salt that has lost its savor, wherewith will you season it? Look again, "Charity seeketh not her own, is not puffed up, vaunteth not itself, suffereth long and is kind, beareth all things, endureth all things, is not easily provoked." And if a man have all the gifts which Paul possessed, or described, and do not set a good example before the world, both in word and deed, his warnings are set aside, his reproofs are unheeded, like the idle wind which we respect not: the salt has lost its savor; the light of "good works," is turned to darkness; his religion is vain, he has no charity; he is a sounding brass and a tinkling cymbal; he is nothing.

So likewise it applies to every case of non-conformity to the rule, "the perfect law of liberty." Those preaching, or rather prating, about liberality, and practising extortion; extolling honesty, while defrauding their neighbors; praying for peace, yet engaged in contention, and that about trifles, or non-essentials; urging union on one hand, and sowing discord on the other, &c. all these and many more inconsistencies arise and spread their roots of bitterness, for want of the golden virtue charity. "Let all your things be done with charity." "Charity is the bond of perfectness." It unites, perfects, and harmonizes, all the other Christian graces, and qualifies its possessor to fulfil that command, "Be ye perfect as your Father in heaven is perfect," in his inconceivably glorious attributes. Charity will prevent, cover, or hide, a multitude of sins.

Teach your children by example and precept, never to wound a person's feelings because he is poor, because he holds a humble station in life, because he is poorly clad, because he is weak in body or mind, because he is awkward, or because the God of nature has bestowed upon him a darker skin than theirs. The rich man, who makes an ostentatious display of his wealth, and thereby robs a poor man of his peace of mind, is, in the eye of morality, a robber. The fortunate

man who bestows scorn and contempt upon the unfortunate, and thus takes away his self-respect is, in the eye of morality, a thief. Let such lessons as these be engraved by a mother's hand on the heart of every child.

For the Christian Palladium.

Love of Truth.

BY A. FORREST.

BROTHER MARSH—I have written you a few lines on the love of truth, and if you think them worthy of publication they are at your disposal.

Whoever has a real love for truth, and uses his best endeavors to find it, always lies open to conviction, and yields to the force of evidence: though oftentimes, in doing so, he is obliged to part with some of his old beloved notions. He cannot, I think, by any mistakes he may fall into, in such a case, possibly offend God. He does all that is required of him to find the truth, and when he thinks he has obtained it, he believes and embraces it. Wherein is he to be blamed? This is a point of great importance, and deserves to be more fully considered. I will offer the following reflections upon it.

If the errors of holy and upright men, who make diligent and serious inquiries in the scriptures of divine revelation, do not offend God, if they fall into errors relative to sentiment, but still are pure in heart, certainly, we ought not to condemn them on this account. I may have made diligent inquiry, and be fully persuaded of the truth of my opinion; but this gives me no right to censure and condemn my brother, who, having done the same, arrives at a different conclusion. If my full persuasion of the truth of my opinions, gives me a right to judge and condemn my brother, he may have an equal right to treat me in the same unchristian-like manner: for he may be no less sincere in his enquiries than myself.— And he may be as fully persuaded of the truth of his opinions, and of the incorrectness of mine, as I am of his. I have certainly no more right to treat with disfellowship my Christian brother, for differing in opinion from me, than he has to withhold his fellowship from me, on the same account.

If I apprehend that my brother's error may have some bad influence upon his practical godliness, and if he did but believe what I am fully convinced is true, he would be furnished with stronger motives to live a holy life; then I ought to pity him, and should as I have opportunity endeavor to convince him of his mistake. But I ought not to reproach him for his opinions. I

THE PALLADIUM.

UNION MILLS, N. Y. JUNE 15, 1839.

"Keep the unity of the spirit."—PAUL.

CONFERENCE ADDRESS.

The following Address was delivered by the Editor, before the New York Eastern Christian Conference, at its annual Session, held in Galcay, Saratoga co., N. Y., June 3, 1839.

BRETHREN—It is with deep gratitude to the kind Father of all our mercies, that I arise to address you on this occasion. We have again been permitted to assemble in annual conference. Our ranks in the ministry have not been thinned the past year, by the hand of death. We are yet permitted to enjoy the blessings of domestic life, of our free and civil institutions, and the rich benefits imparted through the medium of the gospel of the Son of God. Therefore, let us rejoice, and humbly submit to the wise government of our kind Benefactor, and the bountiful Giver of all our blessings.

The rise of the Christian connection, since the days of the Apostles, has been without a parallel, in all the religious orders, since that time. It is now only about thirty nine years since the first church, consisting of an humble and persecuted few, was organized. But God has added to our number. We have now, in the different States, and in the British dominions, near *one thousand* ministers; not far from *one thousand and five hundred* churches; near *one hundred thousand* communicants; and we think it a safe estimate to say that there are *five hundred thousand* who entertain the Christian sentiments, and attend upon our ministry. We have, if I mistake not, *thirty five* well organized, enlightened, and harmonious conferences, which are exercising a salutary influence in removing the prejudices of community, and diffusing abroad the equitable principles which we, as a people, advocate. But much yet remains to be done; moral darkness pervades the minds of thousands; multitudes are persisting in their sins; and the Christian world is still in a state of unhappy division. We have met, in harmonious counsel, to take into prayerful consideration, the most efficient means to accomplish the great work before us. And here, my brethren, especially my young brethren in the ministry, permit me to address a few remarks to you. Your fathers in the gospel will soon retire from the field, and the future prosperity of the Christian cause will greatly depend upon the efforts you make for its advancement, upon the character you sustain, as ministers of Christ, the doctrine you preach, and the spirit you possess.

Notwithstanding the success which has crowned the labors of your fathers in the church, you,

my young brethren, have many a strong and skillful foe yet to encounter; and your success will, in a great measure, depend upon the manner you treat those foes. It should never be your object to conquer an opponent; but to convince him of his error. It is possible to confound an antagonist with sarcastic witticism, frighten him [with unqualified assumptions and approbrious epithets, but still he is not converted to your sentiments, but becomes a more deadly enemy to yourself and the doctrine you advocate. How liable we are to fall into this error, in all our communications, both *verbal* and *written*! How bewitching that spirit which leads a speaker, or writer, to impugn the character of an opponent, treat with cold contempt, and ridicule his sentiments! And how unbecoming in the character of a professed minister of Christ to indulge in a practice so reprehensible. Christ has never authorized us to preach or write in this manner; and when we go counter to His instructions, we are no longer *friends*, but *enemies* to His cause. The truth is what we should endeavor to disseminate. But the truth may be preached, or written, in a wrong spirit; in a manner calculated to prejudice the mind against its pure principles. "Be wise as serpents, but harmless as doves," said Jesus, to those whom he called to preach His word. May His counsel guide our tongues and influence our pens in all we say, or do, for the promotion of His cause.

It is true; that a faithful minister will find it to be his duty at certain times, to meet and combat theological errors; but there are duties of greater importance in his holy calling. His leading objects should be to reform the wicked, to stimulate the professor to pay implicit obedience to all the requirements of the gospel, and to unite the saints in the peaceful bonds of Christianity. In their zeal for the truth, many lose sight of these important points. They are successful in making proselytes to their sentiments, while the soul is made no better under their preaching, but is ushered into the presence of God, covered with all its moral pollution! They seem to be skilled in gaining the applause of the multitude, and successful in inspiring a zeal in the hearts of church members to contribute largely for their support, to attend on their ministry, and boldly to advocate the doctrine they preach; while, at the same time, the fundamentals of Christianity are neither inculcated by the preacher, nor practised by the flock of his care! *Experimental* and *practical* godliness are the fundamentals of Christianity. And, my young brethren in the ministry, if you can succeed in bringing the sinner, in humble repentance, at Jesus' feet; and inspire the Christian to live a life of *prayer in his family*, and in his *closet*; and finally, to practice all the holy commandments, then you need be to but little

pains to gain proselytes to your sentiments.—Your opponents will then be convinced, at least, that your object is to do good in the world; your sentiments will be respected, and you will, thro' the blessings of your God, be enabled, not only to sustain the Christian cause, when your fathers are cold in death, but will extend its saving influence to thousands who are yet strangers to its blessings.

But, my brethren, there is one thing more to which I would call your most serious attention. It is the *spirit* you should possess, and the *character* you should sustain, as ministers of the gospel. "If any man have not the *spirit* of Christ, he is none of his." Every spirit begets its own likeness. The spirit that influences the pen of a political or religious editor, is imbibed by his patrons. Every sect possesses a *spirit* peculiar to itself; if it is censorious and uncharitable in its character, its proselytes will be guided by its influence. A pupil partakes of the *spirit* of its instructor, a child will imitate its parent, and a church will pattern after the ways, and possess the *spirit* of its preacher. Hence, my brethren, how important for a minister to possess a right *spirit*, and set a good example of piety, of prayer, of sobriety, and of faithfulness, before the flock of his charge. We do not suppose that the religion of Christ fills the mind with gloom, or sadness. This is an extreme into which many an enthusiast has fallen. Neither does it dictate its possessor, especially the minister of Christ, to indulge in a *spirit* of *levity*, of *vanity*, of *jesting*, and of *rain conversation*; which is too much the case with many of the present age. What will our prayers, our tears, our incessant labors in public avail, if our *influence* in the domestic circle, by the fireside, is incompatible with the example furnished by Christ. Here, my young brethren, is the place for you to do good; here is where you should, by your sobriety, your prayers, and instructions, plant the seeds of Christianity, which will bring forth fruit unto life eternal. It is in the family circle where you should sustain the dignity, the character, and *spirit* of your calling; and it is here, by your holy living, where you may win souls to Christ, combat error, inculcate your sentiments, and most successfully advance, and sustain the cause of your divine Master.

Finally, may the acts of this conference be harmonious, and crowned with the blessing of God: at the close of its deliberations, each member be permitted to depart in peace, to the field of his labors, with fresh ardor for advancing the interests of the Redeemer's kingdom; and with a hope, if we assemble no more on earth, of meeting each other in the resurrection morn, to join in the song of everlasting triumph, to the King of kings, and Lord of lords.

UNION AMONG THE SECTS.

"At a meeting of several gentlemen of various denominations called on the 9th of May, at the Tract Committee Rooms, (New York city,) for the purpose of devising and adopting a plan to unite Christians of different denominations in a more intimate alliance;" "the following constitution was adopted:" "1. This society shall be called the American Society for the promotion of Christian union on apostolical principles. 2. The design of this Society shall be, not to form a new sect, but to establish more amicable relations between the several Orthodox Christian denominations." Here follow a few rules of order, and an account of the election of forty *neo officers*, selected from the following ten 'Orthodox' sects. The Presbyterian, Congregational, Lutheran, Baptist, Protestant Episcopal, Methodist Episcopal, German Reformed, Moravian, Associate Reformed, and Evangelical Lutheran.

We rejoice at every righteous effort that is made to unite the *saints*. But we should be very sorry to see a union of the *sects* effected. And indeed we have not one good reason to expect that they ever will be united, so as to act in perfect harmony together. Human creeds, unscriptural sentiments, and antichristian names and worship, have been, and still are, the unrighteous cause of the unhappy divisions in the Christian world.—Remove the cause, and the effect will cease; but while the cause remains all efforts to effect a union will be fruitless. Notwithstanding we look upon the acts of this Society as being strictly sectarian in character, and though we have not the faintest idea that a union among the ten 'Orthodox' sects will ever be accomplished, yet we think that good will grow out of these measures. For the very organization of this Society, is a tacit acknowledgement, by each member of that body, that the divided state of those "Orthodox" bodies which they represent, is a wide departure from the *true* principles of Christian union; and their discussion will, it is hoped, lead to a development of those principles, and cause many to unite upon the true foundation of Christian fellowship.

Another plan for Christian union has been proposed by the editor of the "*Millennial Harbinger*," viz: "I will, therefore, on this hypothesis propose—1st. That a congress of all Protestant parties (and if any one choose to add the Greek and Roman sects, I will vote for it) be convened in some central place"—"The rule of union shall be, that, whatever in *faith*, in *piety*, and *morality*, is catholic, or universally admitted by all parties, shall be adopted as the basis of union; and what ever is not by all parties admitted as of divine authority, shall be rejected as schismatical and human." "I, for one, will vote for this. Will

any one second it? And let him that is of a contrary opinion give *one good reason* against it."

We can not second this motion,—1st. Because it is *human* policy. If the saints cannot be united on the principles, and by the policy of the "PERFECT LAW," the unanimous decisions of a "congress" of all the sects will never effect the work.—2nd. The plan, if carried into successful operation, would not only *defeat* the object proposed, but would *annihilate* nearly, if not every, vestige of the Christian religion in the world. For there is scarcely a single point in Christian theology, which *all* the sects would *agree to adopt* as a principle of Christian union. Some one would object to every point; and according to *this* plan, all that pertains to Christianity, against which an objection should be raised, must be renounced "*as schismatical and human.*" This would be a union *without principle!* The principles of *Christian union* were clearly revealed more than *eighteen hundred years* since: embrace them, and all will be well.

EASTERN CONFERENCE.—The New York Eastern Christian Conference has just closed one of its most harmonious and interesting sessions. This enlightened body is putting on new strength, and is exercising the most happy influence within its borders. Three talented ministers were added to our numbers, and much business, of vital interest to the prosperity of Zion, was transacted; which at a future time will claim our attention. For the present we refer the reader to the minutes of the conference, for information on the subjects to which we have reference.

The hearts of all were made to rejoice, to greet in general meeting and conference, our beloved brother, Elder John Ross, to listen once more to his melting strains of eloquence, in preaching the word of life to the attentive multitude, and to receive the wise counsel imparted by him, while presiding over our deliberations in conference. Elder Joshua Hayward, too, one of our fathers in the ministry, who, for some time past has been brought near the borders of the grave, though now in an enfeebled state of health, was enabled to meet with us. He yet possesses the spirit of an evangelist, purposes to visit the churches at large to promote the cause of his Master, to whom he has long been devoted. May he be sustained in his mission, and prove a blessing to the multitudes that may hear his instruction. After the close of our session, brother Orion H. Capron was ordained to the work of the ministry. Finally, the meeting closed while the best of feeling impressed each heart; the heralds of the cross, and the humble saints, parted with a lively hope of meeting again in the resurrection morn, to enjoy the rich reward of all their toils in the kingdom of their Redeemer.

SON OF THE EX-EDITOR.—It devolves upon us to record the melancholy tidings of the demise of JOSEPH BADGER JR., son of the ex-editor. He was in the sixteenth year of his age, possessed talents of the most promising character, was active in business, and an early seeker of the religion of Christ. But he has been cut down by the hand of death in the dawn of life. And under circumstances, too, calculated to render the ease one of the most afflicting kind, especially to the bereaved family of which he was a worthy member. They had just retired from the laborious duties of the Palladium office, to their pleasant retreat at Honeyoe Falls, his father was called on business in this section when the son of his love died, and did not reach home until three hours after his remains were committed to the tomb. But his afflicted parents, and their surviving children, have left for their consolation a full assurance that their son and brother, was prepared for his early departure from this world of disappointment and death.

UNCURRENT MONEY.—Bills on all the western, southern, and Canadian Banks, are at a discount in this State of from *six to twenty cents* on a dollar. Our agents and patrons in those sections, will confer a special benefit on us by sending money on Banks in *this or the eastern States*. But still, if bills that will sell at par with us, cannot be obtained, then send the *best* you can get. *Only be sure and send.* ☐

RELIGIOUS INTELLIGENCE.

Mr. Mattison, a Methodist preacher, and Elder L. Perry of the Christian connection, have commenced a spirited controversy in the Union Herald on the first two articles of the Methodist Discipline. But little good will result from the debate, unless the disputants manifest a better spirit than appears in Mr. M.'s first article.

Elder J. N. Walter, of New York city, has been sick nigh unto death; but is now regaining his health. His contemplated eastern visit will therefore be abandoned for the present. Elder H. V. Neal of Schenectady, has supplied Elder Walter's pulpit, through his illness, to good acceptance.

Elder J. Badger has favored us with a short visit, and on the 19th of May preached the word of life to his old friends at Union Mills.

The Christian church in Milan, Dutchess co. N. Y. is destitute of a preacher. We think a faithful minister would do well in that place. There are many wealthy and valuable members in that respectable church.

Elder J. H. Currier, of Fairhaven, Mass., solicits an exposition of Eph. vi. 12. He wishes to know what the Christian is commanded to "*resist the* against." Will some one of our biblical correspondents comply with his request?

Brother Otis Irish, formerly a worthy member of the Christian church in New Bedford, Mass., now resides in the city of Albany, N. Y., at No. 23, William street. He earnestly solicits Christian preachers to call on him, as they pass that way.

Elder G. F. Sanborn has moved to Newport, Penobscot co. Me., and requests his correspondents to address him at that place.

We learn by a lengthy communication from *Br. Joseph Cookingham* of Smith's Mills N. Y., that he is yet well, and firm in the cause of his Redeemer.

We have many communications on hand which cannot be admitted, because they are too lengthy for the columns of our paper. We want simple facts, and unvarnished truth, to adorn our pages. The truth needs no painting.

Br. Charles Preston, formerly of Ohio, now resides in Owego N. Y. and wishes us to say to his old brethren that he is yet alive, and is not tired of the good old way.

Elder Jasper Huzen, Woodstock, Vt. May 10th.—“Last Sabbath I baptized seven persons; six of them heads of families, three men and their wives, and one young person, making twenty five since the commencement of the year.”

Elder H. B. Hayes, of Raleigh, N. C., informs us that the Christians are gaining in numbers in that State, and that the influence of their sentiments exercises a more happy influence than formerly in that southern clime.

Br. Jacob Syfers, of Jamestown O. has been actively engaged of late in sending us new subscribers and money for the Palladium. The brethren are doing well in that section. May the blessings of God crown their labors more abundantly.

Elder James Hayes, of Dublin, O. has held a public discussion with one of the champions of the Trinity, and thinks that good will be the result of their deliberations. He says one of the Baptist churches in that section are about trying the question whether its members believe in the doctrine of the Trinity, and that all will probably be excluded who do not believe in a three one God. God is blessing his labors in that part of His vineyard.

Elder Wm Roberts, of Delhi, N. Y., has handed us \$2 for the Publishing Fund. He will receive our grateful acknowledgements for this favor.

CONFERENCE MINUTES.

MINUTES of the N. Y. F. Ch. Conference. held at Galway, Saratoga co. June 3d, A. D. 1839.

Monday morning, June 3d, at 8 o'clock conference met in the Christian chapel at Galway. 1st. Organized by appointing *Elder J. Ross* Chairman, and *Elder A. Stanton* standing Clerk. 2d. After prayer by *Elder J. Hayward*, proceeded to inquire for the delegations from the different churches. 3d. Invited visiting brethren to take seats and participate with us in our deliberations: *Elders J. Conklin* of the N. Y. Western, *J. S. Gardner*, of the N. Y. Central, and *J. Ellis* of the Penn. Ch. Conferences, were present. 4th. Called *Elder Charles I. Butler* as assistant Clerk. 5th. Heard a short but very appropriate and able address from *Elder J. Marsh*. 6th. Voted our thanks to *Elder Marsh* for his address, and requested him to publish the same in the Christian Palladium. 7th. Proceeded to examine the character and standing of ministers belonging to this conference, and found the following good, viz: *Joseph Marsh*, *Jabez King Jun.*, *John Ross*, *Joshua Hayward*, *Maxon Mosher*, *Wilson Mosher*, *Richard Mosher*, *Stephen Hitchcock*, *Jesse Thompson*, *Edward H.*

Peavey, *Richard Rider*, *Honore V. Teal*, *Seth Ross Jun.*, *David Ford*, *Amasa Stanton*, *Charles I. Butler*, *George W. Walker*, *William Roberts*, *Caleb Barton*, *Roswell Collins*; unordained, *Isaiah Cannon*, *A. M. Soule*. 8th. Gave opportunity for the admission of members; *Elder J. Ellis* of the Penn. Con., *Elder J. S. Gardner*, of the Cen. Con., and *Orion H. Capron*, were received as members of this conference. 9th. The following members of this conference were not heard from, viz: *Elders John Spoor*, *Leonard S. Rexford*, *A. Starks*, *J. P. Teats*, *J. Hollister*, *Levi Hathaway*, *Stephen Whitaker*, *James Andrews*, *I. Soule*, *S. Soule*, *S. W. Butler*, *J. M. Westcott*, *L. Winans*, *A. Jones*, *J. Hall*, *O. J. Wait*, *J. J. Carr*, *L. Allen*, *S. Marvin*, *S. B. Hayward* and *E. Wood*; unordained, *E. Ford*, *I. Blanchard*, *J. Strain*, *D. Riggs* and *Z. Burroughs*. Therefore, Resolved that *Elder Amasa Stanton*, our former clerk, is hereby recommended and requested, to call a committee of two or more ministers in this, or any other Christian conference, as the case may require, to aid him in carrying into effect the objects of this conference relative to obtaining a correct knowledge of the standing of all its members; and to report the result of his inquiries at the next annual session of our conference. 10th. Examined the standing of the churches belonging to this conference, received reports from many of them, and learned that prosperity reigns in many parts of our borders, and many of our churches have received large additions and much strength. 11th. Received the church at *Stanfordville Dutchess co. N. Y.* as a member of this conference. 12th. Heard a request from the *Reedsborough church*, Vt. to have *Br. Isaac Blanchard* ordained on the 5th Sunday in September next and granted their request. Appointed *Elders W. Mosher*, *S. Hitchcock*, *S. Ross* and *R. Collins* to attend on that occasion. 13th. Resolved that we do most heartily approve *Elder Joshua Hayward* as an itinerant minister to travel within the bounds of this conference and elsewhere for the year to come, and request the churches to sustain him in his philanthropic enterprise. 14th. Resolved that we most earnestly request every member to take the most efficient and suitable means within their sphere of labor to collect monies to constitute a fund to be held by this conference to be appropriated to the support of superannuated and worn out preachers and the widows and orphans of deceased preachers, and to sustain two itinerate ministers to travel within our bounds to visit the churches, set things in order, and break new ground. 15th. Resolved that as the bill to incorporate the Christian General Book Association failed in the last Legislature of this State, we recommend to the executive committee of said Association the presenting a respectful petition to be circulated throughout this State, praying our Legislature to pass an act of incorporation for said Association. 16th. Resolved that *Elder J. Marsh* be a delegate to represent us in the N. Y. C. C. conference at its next annual session. 17th. Resolved that *Elder John Ellis* be hereby appointed to deliver an address at our next annual session and *Elder Charles I. Butler* in case of his failure. 18th. Resolved that *Elder J. Ellis* be appointed standing clerk for this conference in place of *Elder A. Stanton* resigned. 19th. Voted our thanks to *Elder Ross*, for the able manner in which he has presided over our deliberations. Also, tendered our grateful acknowledgements to *Elder A. Stanton*, for the faithful manner in which he has discharged the duties of clerk for two years past.

cumstances at least, to mingle with us around the baptismal waters.

The writer, also, cherishes a strong presumption that we shall soon mingle in the temple, and around the table of our common Lord, as brethren.

From Sister Sarah Stutenburgh, Morau, Saratoga-co. N. Y. April 8.

Br. BARGER: When I commenced this letter I did not intend to trouble you with any remarks of mine, but the Psalmist said: "While I was musing the fire burned; then spake I with my tongue." Even so, while I was surveying the wide spread field of the Palladium, and reflecting how many hearts it cheers with its warming influence, my heart burned; then said I, I will speak with my pen. I have not the cheering news to write that some have of the outpouring of the spirit of God; but can say, although separated far from my Christian brethren, I have the same God to protect me, the same Bible to read, and the same spirit to guide me through the journey of life; and should we all seek more fervently to be guided by that pure and peaceable spirit, I think there would not be so much contention among brethren. It is probable that in almost every family where the Palladium enters, there are some who have never tasted the goodness of the Lord, and know not the blessedness of the religion of Jesus. Why should not those who are blessed with divine influence, (who have time and talents to employ in writing,) turn their attention to the salvation of sinners, and endeavor to persuade them to be reconciled to God, instead of dwelling too long on opinions which are not essential to salvation. I feel a deep interest in the cause of the Palladium, and the Christian church. I have no offering to give at present, but my feeble prayers, and well wishes that God may raise up those who are able and willing to aid in promoting Christian union among the saints, that it may appear more beautiful when held up to others. The religion of Jesus, which I embraced in by gone days, is still precious to my soul, and I feel that no changes of seasons or place, have made any change in my mind, or affections towards my brethren.—When you travel and preach Jesus and his crucified, to dying sinners, remember us also, a few lone ones on the bank of the Hudson, in the great bend. Elder J. Hazen called on us last winter, and preached Christ unto us to good acceptance; all who heard him are anxious to hear again. Excuse my thus writing to you; although strangers, I trust we have been made nigh by the blood of Christ.

From Elder Wm. Roberts, Delhi, N. Y. May 20th.

Br. MARSH—As religious intelligence is generally acceptable, I will just say to your numerous patrons, that we are not entirely dormant in the Redeemer's cause in this hill country. Soon after my arrival in this place, I was invited to attend a meeting in East Franklin, where the sentiments of the Christians were but little known. I gave them a discourse from this text: "Almost, thou persuadest me, to be a Christian." Some wept under the preaching of the word. Before closing the meeting I gave the people a few hints concerning our sentiments, and endeavored to remove some prejudices which they entertained previous to this time. Elder Cummings has since preached twice to them; once on Isaiah ix. 6, to good ac-

ceptance; and I have since addressed them on the doctrine of repentance. The power of God was manifest; sinners wept, and I think a church will be gathered there; if so, you will have a number of patrons added to your list for the Palladium. We wish the united prayers of God's children for our success. This, I think, a duty to which we should wake up generally.

From Elder J. Ellis, Laurens village, N. Y. May 20.

Br. MARSH—I do not know but it is my duty at this time to communicate a few things, through your valuable paper, to my brethren scattered abroad. I am pleasantly situated in this flourishing little village, surrounded with kind friends and good brethren, and am doing what I can for the advancement of the Redeemer's cause. We have no special revival of religion at present, yet our prospects are flattering, and the cause is on the rise. Our new meeting house is neat and convenient, our congregations large, our singing pretty fair, and on the whole, we feel very much encouraged.

About eight miles from this place there is a very pleasant revival now going forward, mostly among the young, and I sincerely hope the good work will continue to spread gloriously, even until the day of Jesus Christ. It is truly a lovely sight to see the blooming youth forsaking the giddy and the vain amusements of this fleeting world, and embracing the truth as it is in Jesus. They will, most assuredly, enjoy sweet peace of mind in this wilderness of woe, be useful in their day and generation, their evening of life will be fair, and their sun will set like the bright and the morning star.

As it respects the Palladium, we are highly pleased with it thus far; have the utmost confidence in the new editor, shall give it our support and patronage; and shall wait with patience for explanations, until after the annual meeting of the committee in October next. And we hope others will "go and do likewise."

SUMMARY.

Elder Amasa Stuntton, Rensselaerville, N. Y. May 19th.—"The spring is opening with us here, under very favorable auspices. Vegetation is now putting on her lovely garb, and the face of nature is smiling with her wonted verdure. And this part of the Zion of God is also assuming a more glorious aspect.—The plants of long standing appear revived recently, and new ones are springing up among them. Her borders are enlarged, and her uncultivated parts are becoming less formidable. I have recently baptized five, and expect others to go forward soon. Your paper is read with great and increasing interest here; most of your subscribers, if not all, in this place, would not be deprived of the privilege of reading it, for the sum of five dollars annually. Your list nearly doubles here the present year."

A. L. Porter, Philadelphia, May 20th.—"The Presbyterians are very busy in this city at present. The New School 'General Assembly' met at Mr. Barnes' church, and the Old School 'General Assembly' at Mr. McCalla's. Both sides are well represented. It made me smile to hear one of the Old School party, try to prove that their cause was the cause of civil and religious liberty. If their actions are in accordance with the spirit of liberty, then the Romish church is free from tyranny. May the Christian connection ever be free from such liber-

ty. Our prospects are good, and the field is opening. Great exertions are being made in this city by nearly every denomination. My prayer is for the prosperity of that Zion, which is through all the world owned and blessed of God."

Elder John Gilmore, Union, O. May 12th.—"The Redeemer's cause is moving on in this section of country. I have baptized several happy converts within a few weeks. Crowded assemblies of spectators were in attendance, and I hope serious impressions were made on the minds of many. May the good Lord continue to revive his work."

E. B. Reynolds, Decatur, Ga. May 10th.—"Brother Marsh: Your name, with many others, has long since become familiar to me, from reading the Christian Palladium. You are now in a situation for us to become better acquainted, as you have by this time, I suppose, taken the place of my much esteemed friend J. Badger. O, that he would travel this way he would find many, very many, warm friends. In the discharge of the arduous duties of Editor, my prayer is, that you may be as successful as your predecessor."

A donation of three dollars, I send you, to aid in sustaining that cause in which you are so zealously engaged."

Brother Reynolds will please accept our grateful acknowledgements, for the timely assistance he has rendered our Publishing Fund. Error.

Elder D. F. Ladley, Enon, Clark co. O. May 13th.—"I am well pleased with the Palladium, and the prospects before us. You have been called, under peculiar circumstances, to fill the editorial chair: with this I am well satisfied. May you be enabled to do justice to yourself, to your patrons, to the church, and to your God. I am now in one of the finest parts of Ohio. The church here is strong and steadfast; nothing special, though good attention in our assemblies, and we are led to believe that we shall ere long have a refreshing time. In one of my congregations there is some excitement."

Notice.—Elder P. Roberts will preach on the 29th and 30th of June in the meeting house at New Briton, Columbia co. N. Y. Meeting to commence at 10 o'clock A. M. on Saturday.

Those to whose names no sum is set, have paid for the vol.
RECEIPTS FOR VOL. 8.

New York—James Conklin Reuben Hall Zacharius Burdick Elder Orion II Capron Hiram Carpenter Isaac Lettice S F Huntoon Mary A Carpenter Otis Irish Chlso Taylor Julius James Mrs P Hervey Sears P Harvey Win F Porter Jane Bride Pardon Allen Amasa Cook Charles Ayers Michael Howell Jonathan Canfield Walter P Rolfe Melissa Wood Lucius Farnham esq Wm C Pease Gardner Mason Calvin Finkle John H. dorn J E Brenstall Phebe Ann Coonley A D Knapp H Carlow Peter Kniekerbocker Ebenezer Bates Stephen Schovel Noah Davis J W Eurns Levi Gage Wm Dean John Proper Wm Proper Nancy Horton Delila Barber John Stocum John Waldron Elisha Scott George Wood James Westcott esq Blenny Herriek George Balcom Florida Soule James Benedict Enoch Davis Matthew Miller esq John Mayhew. *Elder Amasa Stanton* \$42 for the following names, Solomon Hauna Geo Strevel Matthew Strevel Polly Willis Lydia Gallup Harvey Strevel David Palmer Jonathan Stalker Calob Barton Benjamin Gallup Bradbury Dyer Wm Sybles Amasa Stanton Wm Denison John Crawford Elizabeth M Adriance Wealthy Stewart Thomas Slade Martha Crawford John Adriance

Mahala Ackely Andrew Onderdonk Johannah Onderdonk Abram II Onderdonk Thomas Vincent Ann Robbins Gabriel Burton Silas Brewster Col Luman Sherroll Eliza Norton Thomas Sisson Geo W Tippets Uriah Russell Jacob Haight Wm J Wright Sally Saxton Samuel Miller Abial Sherman Rebecca Gifford Richard T Bush Stephen Watson and Daniel G Bailey of Ct. Elder Wilson Mosher \$17 for the following names, Amos A Slawson Joseph Boyington Richard Ellis Moses Rowland Aaron Eldred Wm Storks Robert Niles Isaac H. Phillips Hiram Phillips Miss N Wadsworth Nelson Burdick Gardner Hiseox Elijah Reynolds Jeremiah Allen George Hakes and Charles Ranney of Mass. Elder John Ross \$18 for the following names, Isaac B Walker Nancy Campbell Elder Richard Mosher Micajah Carr George D Brown Isaac Burnap Wm C Hubbs John Herriek Nondiah Potter James Gordon Merrit Washburn John Spore Sarah Gove Nathan Kimball Jr Elder John Ross George Shibley and Henry Best. Elder D. Ford \$20 for the following names, Joseph Jenkins John Wilcox Justin Allis Albert Wilcox Clinton Dutcher Elder D Ford Wm Clark Homer Hubbard V R Clark L D Ford Dr A Gardner Israel Fowler Walter Sherrill E S Wadsworth Ephraim Bemis Wm Bemis P M Jackson Smith Bishop Samuel S Crocker and Elder S Montague of Mass. Elder John Spoor \$3 for the following names, Wm Lusk Josiah Rundle John Avery and Betsy Green. *Ohio*—E S Avord Hezekiah Leonard on Isaac Bertholt John Brown A Patterson Wm Maple E Nixon Elder J T Nixon J Dunn P Hatfield K Verlyek Jacob Laymans B Shelly Benjamin Strong John McBride J Paulin John Lytle Jacob Syfers Daniel Bargdoll Uriah Lawrence David Paulin Mary Neal Pelci Buzzard Joshua Gosnell Joseph Snare John Myers Edward Barlow John Sells Jr Elder D F Ladley Jacob G Reader John Lesseny Daniel Neal David Beaver James Skillin Joseph Basey Henry S Holt Renben Winget Ebenezer Wheeler Charles Ohlwine Ja's Burnham. *Rhode Island*—Henry Williams John H Burden Joshua Smith Moses B Hopkins. *Georgia*—E B Reynolds Wm Veal. *Pennsylvania*—Isaac Porter Henderon Gaylord Abraham Nisbitt Jos Wilcox Hiram Farnsworth John Tracey Mary Buck David Mann Joel Clark Daniel Sands Jeduthan Williams. *New Hampshire*—Catharine Melder *Massachusetts*—Samuel Jenks Sarah A Brown Geo A Lapham Hon Russel Brown. *New Jersey*—Ja's Northrop. *Indiana*—L Larowe J Spencer Amos Bargdoll Franklin Bradley Elder Z Wells \$2 for vols 8 & 9. *Michigan*—Jason Braman Asa Preston Israel Buck Joseph Merrick David Wadsworth *Connecticut*—Dr K L Miner Luther Fuller *Vermont*—Phebe Raymond Miss Lucy Royce J Tingham Moses Sterns Anthony Sanford Lucy Ross.

RECEIPTS FOR VOL. 7.

New York, James Main \$2 Calvin Finkle 25 cts Amos Wood \$2 Wm Sergeant Noah Davis Hiram Carpenter \$1,37. *Pennsylvania*, Isaac Porter John Cridler. *Michigan*, Leander McKain. *Ohio*, C Gordy Samuel Beaver. *Indiana*, Elder Z. Wells \$2.

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POETRY.

For the Christian Palladium.
LOOK NOT TO EARTH.
 Ah! mortals, why thus stand depressed,
 By sin, disease, and woe;
 Is there no balm can fill the breast
 With happiness below?
 Look not to earth or fading flowers;
 They cannot give relief,
 They cannot cheer thy lonely hours,
 Nor soothe thine inward grief.
 But turn thy thoughts to that bright sphere
 Where thy Redeemer lives;
 Pour out thy soul in humble prayer,
 He will thy sins forgive.
 The burning sigh, the burning tear,
 Will not be met with scorn,
 For mercy dwells with justice there,
 To comfort all who mourn.
 Move forward then with calm delight,
 Although thy way's uneven,
 Thy path's by faith and not by sight,
 Thy resting place is heaven.

SARAH.

MARRIAGES.

In New-York, May 6th, by Elder Isaac N. Walter, Mr. Silas H. Lawrence to Miss Elizabeth Thomas. On the same day by the same, Mr. Avery C. Hitchcock to Miss Sarah A. Pisco. In Denmark, N. Y., May 9th, by Elder Jason Smith, Hosca Austin to Charlotte E. Sage. In Dickinson, May 19th, by Elder L. Perry, Solomon Clarke to Amanda Ross.

OBITUARY.

ELDER MARK H. SHEPHERD died at his residence in Albion, Me. May 5th, aged twenty nine years. Br. Shepherd was formerly from Deerfield N. H. He experienced religion in 1827, and in about one year after commenced preaching Christ to a dying world. In 1830 he came to Maine, and for the first five years, his labors were chiefly confined to the Christian church in Albion, where he proved a blessing to the church of Christ. The last year of his preaching, was to the first Christian church in Athens, when, in 1836, he was taken with bleeding at the lungs; he soon after lost his speech, and has not spoken, only in a low whisper, since that time. His career on earth has been short; but he has proved a lasting benefit to the cause of Christ in this country. He was very exemplary in his daily walk—he lived respected, and died lamented. His funeral was attended on the 7th ult.; Sermon by Elder G. F. Sanborn. *Coar.*

JOSEPH BADGER JR., son of the ex-editor, departed this life, May 27th, 1839, at the residence of his father at Honeoye Falls, N. Y., in the 16th year of his age. He was an active, talented youth, and a printer by trade. His disorder was consumption, during the protracted sufferings of which he enjoyed the consolation of a Christian hope. Sermon on the occasion by Elder E. J. Reynolds. *Coar.*

ANDREW J. SEELEY, second son of Abel and Abigail Seeley, departed this life at his residence in Atlas, Lapeer co. Mich., April 7th, in the 24th year of his age, after an illness of two weeks, supposed at first to be ague, or chill fever. The disease, however, became violent, spasms deprived him of sense and obstructed the power of speech, until he finally resigned his spirit to God who gave it. Ah! truly, death, has entered our circle and borne away one of our choice young men. Andrew had never made a public profession of religion, but was a young gentleman of refined and steady habits. He was born in Charlton, Saratoga co. N. Y., where he and his father's family, for many years, mingled in the congregation, and attentively listened to the word of life, dispensed by Elder J. S. Thompson, and other Christian preachers. Four years ago he emigrated to the west; his father's family soon followed, and all around him wore a pleasing aspect. But, alas! death, "the king of terrors," has consigned

him to the lonely grave—blighted his fairest prospects of earthly happiness, and called a numerous train of relatives and friends, to mourn his early departure. *Coar.*

SYLA ANN INGRAHAM, eldest daughter of Fernando C. and Angelina Ingraham, of Union Mills, departed this life, June 7, 1839, in the 5th year of her age.

MRS. SALLY FARNSWORTH, wife of John Farnsworth, died at Moris, May 15th, of pulmonary consumption, aged forty seven years.

HARRIET A. SHIPPEE, an interesting daughter of Amasa Shippee of Northampton N. Y., in the fifth year of her age, died on the 30th of May. In this bereavement the fondest hopes of affectionate parents are blighted.

WILLIAM MITCHELL, eldest son of Dr. John R. Mitchell, died at Northampton N. Y. June 2d, in the 19th year of his age.

ELIZABETH McNARY, consort of Martin McNary, died on the 23d of May in Bern, Albany co. N. Y., of dyspepsia, after a number of weeks suffering and distress. She died, as she had lived, in full hope of eternal life. She had formerly been a member of the Methodist Episcopal church before their cause had entirely gone down in this place. While among them she honored the cause of Christ by a life of piety and devotion. But under the administration of Mr. S. Coleman in Bern, he and his friends learned that she had religion enough to fellowship all Christians; and sometimes would attend other meetings, but still generally attend her own. She however loved the faithful of all names, and for that crime she was excluded. She united with us last winter, and would sooner, but for the fear of reproaching us by corroborating in part the declaration of our Methodist opposers, that we "always took all their excluded members." But she has soon exchanged her seat among us, for one more exalted; and left a numerous circle of deeply affected relatives to mourn their loss.—Her funeral was attended on the 25th, sermon by Elder A. Stanton. *Coar.*

NOTICES.

Elder Isaac N. Walter, of New York, if no preventing providence, will preach in Dublin, Franklin co. Ohio, on Sunday, the 4th day of August, at 10 o'clock, A. M. The 2nd Sabbath he expects to attend at Williamsport, Pickaway co. From thence to the Central conference and camp meeting in Licking co; and on the 1st Sabbath in September, if his health permits, will attend, at Herrington, on Raccoon creek, Athens co. His other appointments for September will be arranged at the Central Conference.

Elders J. Hayward and J. Hollister will hold a two days meeting at South Westerlo, N. Y., to commence at ten o'clock A. M. on the Saturday before the 5th Sabbath in June inst.; at Stephenville, N. Y., the 1st Saturday and Sabbath in July; and at Baltimore, N. Y., the 2d Saturday and Sabbath following.

Elder James Conklin, will preach at Laurens, N. Y., the 13th and 14th of July, and at Otego, the 20th and 21st.

Elder Joshua Hayward will preach at Freehold, Green co. N. Y. July 20th and 21st, and at Milan the 27th and 28th.

HYMN BOOK.—We have now a supply of Hymn Books, which will be forwarded to responsible agents on a credit of six months.

[P] Those who are indebted for any of the past volumes of the Palladium, can either make payment to the Post Master at Union Mills, N. Y., or forward their money, Post Paid, to Elder Joseph Badger, Honeoye Falls, Monroe co. N. Y.

Annual Sessions of Conferences for 1839.

The Penn. Ch. conference at Plymouth, Luzerne co. August 29th at 10 o'clock A. M.

Vermont Conference, Woodstock, June 17th.

The N. Y. Western Ch. conference, June 23, in the new Christian chapel at Hermitage, in Weathersfield, 25 miles directly south from Batavia, New York.

CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

Executive Committee.—J. HAZEN, C. MORGRIDGE, J. MARSH, J. BAILEY, D. FORD, O. E. MORRILL, E. ADAMS, J. E. CHURCH, W. SMITH, D. LONG, I. N. WALTER, J. S. THOMSON.

VOL. VIII.

JULY 1, 1839.

NO. 5.

MISCELLANY.

For the Christian Palladium.

The devices of Satan.

Satanic influence over the human race, however ridiculed by a sceptical world, or questioned by professing Christians, can, consistently, be denied only by those who reject the volume of inspiration. This declaration is fully sustained by the following passages: Job i. 6, 12; 1. Chron. xxi. 1; Matt. iv. 1, 11; John xiii. 2; Acts v. 3; 1. Cor. vii. 5; 2. Cor. ii. 11; Eph. vi. 11; 1. Peter v. 8, 9; Rev. xx. 2, 3. That such influence is no violation of that freedom which is essential to equitable accountability, is manifest by the revealed truth:—"Resist the devil and he will flee from you."

The fact that he "deceiveth the whole world," needs to be more seriously considered, that we may appreciate the importance of the command, "Be sober, be vigilant, because your adversary, the devil, goeth about seeking whom he may devour." Let every Christian remember, that, in addition to all the evil propensities of his own mind, he is continually beset by the temptations of a subtle, malignant, vigilant, and powerful adversary, who, with a perseverance worthy of a better cause, has sought the ruin of the human race from its first creation to the present day.

This article is designed to cry an alarm, and to warn the Christian church against the devices of our adversary, by which, alas! he has too well succeeded in marring the spiritual beauty of Jerusalem.

It is the wisdom of the serpent not to waste his energies in assailing invulnerable points. As soon as he found that he could not destroy Emmanuel's rising kingdom by the sword of Rome pagan, he sought to corrupt it by the mitre of Rome papal.—

Even in the apostolic age, anti-christ (i. e., that which assumes the name of Christ, or Christian, which is not so) appeared. "Even now (wrote John) are there many anti-christs." Personal anti-christs obtruded themselves into the church for a time, but it was then too pure for their permanent association. The apostle informs us that "they went out from us." O, that the holy fire were burning on the altars of our spiritual temples with an intensity which no anti-christ could endure. Alas! it is far otherwise. If the fire is not extinguished, it has not life and power to separate the dross from the gold, and anti-christ, though not really of us, still continues with us, and through neglect of Christian discipline, it is not "made manifest," as it ought to be, that he is "not of us."

As personal holiness, or conformity of heart and life to God—to his truth and will, constitutes the duty and felicity of man, Satan's design is to prevent this blessed assimilation by all possible devices. If he can accomplish this he cares little what we substitute for it. His substitutes are adapted to our various tastes, tempers, changing opinions, and professions: Thus, when, by the light of Christianity, the gross systems of pagan idolatry were exposed to contempt and rejection, his device was to transfer the pomp and splendor and domination of heathen temples and priests to the places and rulers of Christian worship. The pride of the mind and the lust of the eye found their gratification in the imposing grandeur of ornamented pillars, arches, statues, and pictures in places consecrated to the meek and lowly One, and to him who seeketh such to worship him as worship in spirit and in truth. Proud and arrogant domination over the consciences and souls of men; covetousness and ambition, which characterized the priesthood of pagan superstitions,

did not attain their zenith until exemplified by lords in lawn misnamed Christian bishops. Multitudes of professors, required to assent to human dogmas, of which they had no understanding, on the threatening of being "damned everlastingly" if they refused—and substituting the form of man's religion, for the power and form of that of the Son of God, lived and died as ignorant of the spiritual blessings of the gospel of salvation as the worshippers of Diana.

It is supposed, however, by many, that the ages of spiritual darkness and delusion have passed away. It is satan's device to persuade us to believe this, and to excite the vain boast, "The temple of the Lord, the temple of the Lord" are we. Let us not deceive ourselves. With thousands of professing Christians he is still succeeding in his main design of substituting something for personal holiness. He cares not how much we cry out against the man of sin at Rome, or any where else, if he can only tempt us to spare the man of sin in our own hearts. It matters little to him whether we have a creed of thirty nine articles, or no creed at all; whether we profess to take the Bible only, or annex to it some formula as the rule of faith and practice; whether we take the name of Christians, disciples, or reformers, so long as he can keep us from reforming our own hearts and lips and lives, by self-denial, and bearing the cross of Him who was, and still is, in his true character, despised and rejected of men. Let us look at that divine model, assimilation to which is the only evidence of our having any part in the kingdom of God and His Christ.

What was the pre-eminent characteristic of his perfect holiness? "I delight to do thy will, O, my God, yea, thy law is within my heart." To do that will, whatever his obedience might cost him, was not simply in accordance with his understanding; it was the choice of his heart; the delight of his holy soul. Through all his active life of love, amid all his unparalleled sufferings to the closing scene, this one principle animated his mind." "Father, thy will be done." Is this the character of our religion?

This was "the faithful Witness" to the TRUTH. Tho Jews would not receive him because he told them the truth. In the midst of their opposition he maintained it. For the sake of the eternal truth he sacrificed his comfort, his reputation, and his life. What are we sacrificing? His bowels of compassion yearned over suffering humani-

ty. He pleaded the cause of the needy and the oppressed. He fed the hungry, healed the sick, sympathized with the afflicted, teaching us that if we neglect to do these things for one another, we neglect to do them unto him. Are we doing them? He loved the human soul. He left heaven and toiled, and suffered, and died on earth to save it. He instructed, entreated, reproved and warned dying men, collectively and individually, that they might escape the wrath of God. His love for souls was sincere, ardent, operative, and practical. It was stronger than death. It was a fire which all the waters of tribulation could never quench. It endured all things. Is this the character of our love for souls?

He maintained communion with God—intercourse with heaven. For this sacred purpose he retired from human society. In the solitary place his holy aspirations ascended to his Father and his God. All the successive hours of the night witnessed his supplication. Into his Father's bosom he poured all his griefs, with filial confidence and submission. Do our souls thus pant after the living God? Do we love to seek retirement that we may freely converse with our Father, and, with the spirit of adoption, pour out our hearts before him? Do we find access within the veil?

Alas! how is the adversary still triumphing? How are his subtle devices prevailing to the everlasting ruin of professing Christians! Orthodox opinions, sectarian zeal, zealous opposition to all sects, reformation of forms and order, knowledge, forms of godliness, assurance of hope, &c. &c., are all substituted for that living faith, without which, it is impossible to please God, and for that personal holiness without which no man shall see the Lord. Fatal delusion! May the Lord have mercy on the churches, and anoint our eyes that we may see. How many carnally minded professors are going into perdition! How many, with a lie in their right hand, are passing from the communion table to the bed of death, thence into the awful presence of the Eternal, not to be "accepted in the beloved," but to reap from him who will not be mocked, that corruption which is the appropriate and certain consequences of sowing to the flesh. "Lord, is it I?" G.

An Indian woman at Martha's Vineyard, over 80 years of age, is the superintendent of a Sabbath school, to the care of which she is remarkably attentive, walking two miles every Lord's day to attend this duty.

For the Christian Palladium.

Cheerfulness.

BY ELDER E. G. HOLLAND.

We are to speak of cheerfulness; for we believe it to be commendable. It is one of the attributes of our nature, and is, like every other principle of our spiritual being, harmless, when *controlled* by noble sentiments.

The idea that the unwrinkled face, the grave countenance, is a proof of either wisdom or virtue, fades away before an ordinary knowledge of human nature.

It is true, that sobriety is generally on the side of wisdom and virtue, and is to be recommended as the natural clothing of profound thought and deep-laid principles of rectitude; but we do not apprehend that cheerfulness is at war with true sobriety of mind. If it were, it should be unsparingly censured, for if the prime interests of the soul are best advanced by a never varying tone of seriousness; if a continual, dignified labor of mind, without any relaxation, were most propitious to its growth, we would relinquish our position. But who does not know that relaxation is as necessary as labor, that the "bow always bent loses its spring"? Once fix upon human nature so rigid a system, once force upon the mind a continual solitary air, so as to forbid its freedom to unbend itself in secret, once make it wrong to smile or indulge the least in spontaneous joy, on any occasion and at any time, and you freeze the spirits, quench the fires of genius, and convert the noblest earthly being into a passionless image.—Hence, the habits of the stoic are stupefying, and do great violence to the laws of the human mind. The mind experiences no small calamity in bowing for a great length of time to a gloomy state. Freshness and elasticity are lost. Sorrow becomes enstamped on the countenance, and settled gloom tells of the awful wreck of hope—a gloom which nothing but new and bright prospects can ever dissipate.

Man is a being of high origin, nature, and destiny; placed on one of the solar worlds, and under a wise and kind Providence. There is, we believe, no good reason for his wearing the solitude of a sepulchre, but much to imbue his mind with reconciliation and hope. There are many and severe trials for our frail nature to encounter here, but to meet them with courage, is incomparably better than to become sick of life and its responsibilities, and as some have done; seek the unbroken loneliness of the

cloister or the wilderness. Evil is suffered to exist, not to *discourage*, and *overpower* humanity, but to call forth into vigorous and healthy action its noblest powers. If such be the design of trial, the individual, who, for some disappointment, dissolves his civil relations with society, and abandons himself to solitude, not only sins against the social laws of his being, but against the purpose of the present state.

We do not affirm that there are no just causes for temporary sadness and gloom. There are many. That such seasons are purifying, none will deny. At such times, an abused conscience does faithful work; repentance is often sought for past wrongs; and in the still chambers of the soul great moral purposes are earnestly formed. It is not against seasons of this kind that we speak. These periods in human life are, however, generally at some distance from each other. It is that cold extreme, which is fed by misanthropy and false religion that should be held up to scorn.

Cheerfulness has a foundation in our nature, and circumstances serve only to devolve it. It was not designed that man should invariably possess the same frame of mind, the same tone of feeling, and wear the same countenance. As well might we assert that a cloudless sky was intended as the only aspect of the heavens. Nature around us bears true testimony on this subject, for sometimes she is clothed in apparent solitude, at others in beauty and life. She wears not a stern, unchanging countenance. Sometimes the elements are at harmony, and there seems to be no jarring note in the whole system of creation: again the elements rage, the heavens frown, and the angry tempest travels over land and sea, inspiring both man and beast with AWE.—Cheerful spring, solemn autumn, blooming summer, and dreary winter, do not pass away without producing corresponding effects on the feelings of man.

Nor does the structure of the earth fail to teach us. Stand, for a time, by the side of the awful mountain, and view its bleak majesty and solemn grandeur, such as Sinai presents, and no admirer of nature would fail to receive a serious impression. Then look down to its base, and see the mirthful fresher that plays at the mountain's feet, and another and different impression is made. Thus it is that outward nature favors a *variety* of emotions.

Next consider the changing scenes of delight and pain, which gather around the path of man. At one time outward circumstan-

ces seem to offer unmingled joy; at another they force to our lips the cup of bitterness. No place, no age, no rank, are exempt from those external vicissitudes which always modify human felicity. Is it to be rationally expected, we would ask the disciples of Zeno, or any of the ice-house family, that man, under those varying scenes, can wear the same countenance, without being dead to the interests of external events?

Principles should be the same yesterday, to-day, and forever, but the numberless series of different subjects with which the mind is called into contact, forbids this being the case with respect to the feelings. The mind is *confined* to no one subject. If it were, it might be subject to but one influence; but be it remembered, that it is the nature of a subject, as well as the individual, to "beget its own likeness," to infuse its own spirit into the mind on which it exerts an influence. One subject exalts and solemnizes the mind in a high degree. Another fills it with joy. This consideration alone, we think, should justify in a proper indulgence of cheerfulness.

But we apprehend that the great danger is not to be found in excessive graveness. It lies in an over-indulgence of the mirthful tendency. True sobriety, such as has ever characterized great wisdom and good aims, is in danger of being lost amidst trifles and phantoms. In an age in which pleasure is sought as the end of human being; unlawful levity must destroy that becoming gravity which alone favors habits of profound thought. "Be sober," is a rule which should be made general, and without which there is no great intellectual or moral advancement. Who ever found the great philosopher and the great laughor in the same person? Nothing but the occasion, and the object, can justify laughter. He who would laugh at a funeral, or assume the solemnity of the dead in ordinary conversation, would be accused of inconsistency. The son who should make his parent the object of his mirth, degrades himself. The same may be, and often should be, said against making natural infirmities, ill success, or any unavoidable discrepancy, the theme for sportive glee.

Perhaps no one emotion needs more careful restrictions, than mirth. It should be seldom, not constant, and while the scowl of the ascetic should be contemned, the glee, the untimely and, extreme mirthfulness of the pleasure-seeking class, should be shunned as the deadly Sirocco, as the Syrian blast, which withers the best interests of

For the Christian Palladium.

MR. EDITOR—My respect for *Mathetes*, and his communications in reply to my remarks on the nature of the punishments of the Deity, will not permit me to remain wholly silent. I would just observe, that I feel no disposition, *at the present*, to continue the discussion. I feel better satisfied with my views than his, and therefore I am content to leave the subject, as it now stands, to the judgment of your readers. My only wish is, that we may be careful to maintain no opinions which will render the Deity less amiable in our eyes, or dispose us to doubt that "GOD IS LOVE." JUSTITIA.

From the Union Herald.

On the Trinity.

Whatever our reasoning may amount to on any doctrine or practice, it remains for the Bible to decide upon the subject. And that there is decisive evidence in the Scriptures for the practice we advocate, we think will appear from the following facts:

1st. Faith in the doctrine of the Trinity is no where required by the word of God as a means of grace or salvation. In making this negative assertion, it cannot be our duty to give direct Scripture to sustain it. We think it is so, and if any of our dear brethren think we are required explicitly to believe that doctrine, as a means of salvation it is for them to quote such scripture testimony on the point. We want plain Bible and clear reasoning on this subject, for it is one of deep importance to the world. Our reasoning on the point is simply this: As we are not required by the word of God to be Trinitarians in order to be justified or saved from our sins, we can be accepted and saved without believing that doctrine.

2nd. The doctrine of the Trinity is no where in the Bible laid down, as a test of Christian fellowship or term of communion. This is another negative assertion, but we think it will be evidently true to every one on suitable reflection and searching the Scriptures.

3d. We are not required by the word of God to believe in the "Supreme Deity of Jesus Christ" in order to salvation. Should it be satisfactorily proved from the Bible that Christ is God, is God in the highest sense of the word, yet the argument in this controversy would not be affected, unless it could also be shown that we are definitely required to believe that fact, in order to forgiveness of sin. There are many facts relating to the manner and mode of the exist-

tenance of God and Jesus Christ, the belief of which will neither save us, nor unbelief damn us. Every one must know, upon a little reflection, that thousands of converts, at the time of their experience, think but little, and know but little, respecting those abstruse points of doctrine, about which theologians contend and wrangle. Many, at the time of conversion, do not so much as think of the doctrine of the Trinity, much less do they believe it. And many, though they think of it, yet decidedly reject it, and yet as evidently receive the remission of their sins, as those who receive it. Paul found disciples at Ephesus, who had not so much as heard whether there was any Holy Ghost. They could not be Trinitarians, we think. If sinners may become the disciples of Christ, without hearing of the Holy Ghost, I see no just reason to say a sinner may not become a child of God, without hearing of Jesus Christ. I am far from receiving the contracted idea, that sinners must not only be taught the character of God and believe in him, but also must be taught and believe in Jesus Christ, and also be taught and believe in the Holy Ghost, and further be taught and believe that these three are coequal persons in the adorable Trinity, making but one God, or go to hell. But, I do believe that where the Bible is known and read, sinners must receive it as the word and truth of God, and as they have opportunity endeavor to understand and practice it, or they cannot be Christians.

4. The Bible decides what faith we must have in Jesus Christ, in order to be Christians or have eternal life through him, in the following passages: "But these are written, that ye might believe that Jesus is the Christ, the Son of God and that believing ye might have life through his name." John xx: 31. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." 1 John iv. 15.—"Whosoever believeth that Jesus is the Christ, is born of God." 1 John v. 1.—"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." 1 John v. 5. These passages are explicit and directly to the point. They tell us plainly what we must believe Jesus to be in order to be saved; viz: "That he is the Christ, the Son of God." They require nothing more than Unitarians, in general, do believe, in common with Trinitarians. Who, then, will tell me I am not "born of God," while I believe "Jesus is the Christ," and thus contradict John, and prescribe, in addition to the word of God,

"You must believe Jesus is the eternal God, or go to hell."

I have been in the habit of thinking that if I kept the commands of God and believed what he requires of me, I was a Christian, or should be accepted of God. But must I believe a mysterious point in theology, that three are one and one is three, or be unchristianized? Or, believing Jesus to be just what the Bible requires me to believe him to be, I must be, by a large portion of the professed Church of Christ, disowned and stigmatized as an "Infidel?"

My prayer is

"If I am right, thy aid impart
Still in the right to stay;
If I am wrong, O teach my heart
To find the better way."

CONCILIATOR.

For the Christian Palladium.

New Testament order of things

NO. II.

BY ELDER WM. HANCE.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.—2. Tim. i. 7.

From my remarks on this text in my 1st No., we learn two things: First, That to organize a Christian church, two, or more, must be united by an agreement between themselves; for Christ hath said, "If two of you shall agree" &c. Matt. xviii. 19. And secondly, This union and agreement must be in the name of Christ. He must be the only head. Without these two, there can be no true Christian church, or a church in the New Testament order. But, with these two necessary constituents in the organization of any church, that body is to all intents and purposes, a true Christian church, according to the New Testament, and has an indisputable right to the name Christian, and no other name. And who has a right to gainsay, or question it?

This, I consider a fair example for imitation; and that the Christian churches in our day, and among us, are organized upon this principle, consequently, are in the New Testament order. Hence, we are not presumptuous in bearing the name Christian, because, by inheritance, it is ours. Indeed, we have no right to any other name than the name of Christ, or to act upon any other principle, than that given by him. In so doing, we become the light of the world: and we are commanded to let our light so shine before men, that others may see our good works, and glorify our Father who is in heaven, Matt. v. 16.

But will any be brought to act upon this principle, or imitate this example, by the strength of the mere animal propensity, or natural desire? "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." 1st Cor. ii. 14. "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." 1st Cor. ii. 12. Therefore, before any man is a suitable subject for membership in a Christian church, it is indispensably necessary that he experience the change spoken of by the Son of God, "Except a man be born of water [the word] and the spirit, he cannot enter into the kingdom of God." John iii. 5. "If any man be in Christ he is a new creature; old things are passed away; behold all things are become new." 2d Cor. v. 17. Of such, and such only, should a Christian church be composed; for such, only, are spiritually alive to God. Here we perceive the applicability of the quotation selected for our present use.

God hath not given us a spirit of fear.—How very different is the gospel and the law. The law was a system of fear and terror. God hath not given us the law system, but the gospel system. And the gospel is a system of love, joy, peace, &c.; against such there is no law. Gal. v. 22, 23. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." John iv. 18. We love God because He first loved us. The Son of God hath said, "Fear not, it is your Father's good pleasure to give you the kingdom." Luke xii. 32.

God hath given us the spirit of power.—"Christ came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to as many as believed on his name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 11, 12, 13. "Being born again by the word of God which liveth, and abideth forever." 1st Peter i. 23. "For as many as are led by the spirit of God, they are the sons of God.—For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God. If children, then heirs; heirs of God and joint heirs with Christ." Rom viii 14, 17. *Power*, to inherit all things with our Head.

We have received the gospel which is the power of God unto salvation to all who believe. Rom. i. 16. We have received Christ as the power and wisdom of God. 1st Cor. i. 24. We have received the spirit of faith, by which we may repent, believe the gospel, and obey its requirements. Faith, works by love. *Power*, to resist temptation, and overcome the world. This is the victory that overcometh the world, even our faith. 1st John v. 4. *Power*, to watch and pray, to serve God in righteousness and true holiness. Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptable, and undefiled, and that fadeth not away, reserved in heaven for you; who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. 1st Peter i. 3—5.

God hath given us the spirit of love. This is the all powerful principle that governs the heart, and influences the soul of the Christian. Supreme love to God, and pure love to all men. When one asked the Anointed, what is the first commandment? he answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 37—40. No hypocrisy here. Love is the opposite to hatred, and malignity. Love is the fulfilment of the law. Rom. xiii. 10.—For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. Gal. v. 14. By this shall all men know that ye are my disciples if ye have love one to another. John xiii. 35. God is love, and he that dwelleth in love, dwelleth in God, and God in him. 1st John iv. 16.—And this commandment have we from him, that he that loveth God, loveth his brother also. 1st John iv. 21. He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother, is in darkness. If any man love the world, the love of the Father is not in him. 1st John ii. 10, 11, 15. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 1st John iii. 14, 15. For this is the love of

God that we keep his commandments: and his commandments are not grievous. 1st John v. 3. Jesus answered and said, if any man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. John xiv. 22.

Thus, the true child of God, the Christian, has received the spirit of love, the spirit of God. But does the man whose heart is under the influence of spite, animosity, hatred, and malignity, give evidence that he is a child of God, that he loves God, and his brother? If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1st John iv. 20. By their fruits ye shall know them. Matt. vii. 20. The malignant man, no matter how melodiously he can sing, how sublimely he can pray, how eloquently soever he can preach, how loudly he may trumpet his own fame, and boast of his own great performances; yet, God knows his heart; and knows him to be but a poor detestable hypocrite; and in the gospel he has clearly pointed out the marks by which we may know the same. And while the hypocrite is the vilest and most detestable of beings in the sight of God, of angels, and of men; an honest man is among the noblest of the works of God. And a loving Christian is an honor to the world, and the glory of God.

God hath given us the spirit of a sound mind.—It is a sane mind; a mind well organized, well regulated and disciplined, and well stored with gospel truth. Having been brought from darkness to light, and from the power of satan unto God, having received forgiveness of sins, and inheritance among them who are sanctified, by faith in Christ. Acts xxvi. 18. Let this mind be in you which was also in Christ Jesus. Phil. ii. 5. But we have the mind of Christ. 1st Cor. ii. 16. Having received the word with all readiness of mind. Acts xvii. 11. Serving the Lord with all humility of mind. Acts xx. 19. Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. 1st Cor. i. 10. Finally be ye all of one mind, having compassion one of another, love as brethren. 1st Peter iii. 8.

The first mark of a gentleman is a sensible regard for the feelings of others.

The Baptism.

Like the transient beauties of the field, are the days of man! Transient like them are the flowers of human hope! But there is a garden! Its bloom is perpetual; for it lies beyond the power of time.—RESIGNATION.

It was just such a Sabbath morning as this, that I stood a stranger among the inhabitants of a small village, to witness a baptism. A few clouds of alternate light and shade chased each over the purest sky I ever saw, changing ever and anon their varied forms, from round to oval, from oval to oblong; then scattered into a thousand fragments, again to form one huge, dark mass, and roll away unbroken to the east. The leaves of the maple and oak, yellow and brown, come whirling and hooping about my feet, then danced away, to rest in heaps, till covered by the fleecy snows of winter. The cold wind came rushing by the hills, and among the tall trees 'discouraged most eloquent music.' The smiling flowers and the green leaves were not. The birds had gone to a summer home, and left, if not the beauty of summer, all the grandeur of the decaying year. Seest thou nothing, traveller, in the dying year to call forth pleasure? aye, melancholy pleasure? Ask the heart that is withered by an unreturned affection, the faithful bosom, pierced by the barbed arrows of ingratitude, the loneliness of the bereaved by death, if it finds no response in these autumnal scenes? The chill breath of unkindness—the palsy-slender and 'changed affection's cold averted eye' come too rudely on the young heart and wither it, as Autumn winds scar the green beauties that have gone before.

As I stood on a projecting ledge of rocks to overlook the coming ceremony, the stern sublimity of all that surrounded me, caused my heart to ache with intensity of motion, and a sort of desolateness came in every sound that reached me. I stood just over a rushing, boiling cataract, the music of whose waters prevented my observing that the procession had commenced, till the wild and solemn note of a hymn stole upon my ear. Was it a requiem so measured, so intense? Was it of joy—so shrill the melody borne on the wind at times? It was both. A requiem and yet of joy. A requiem to all earthly comforts, and of joy that Hope and Faith with confidence point upward.

They passed on with the sweet song to a placid pool, and by it the little church knelt on the sear bank, and the minister prayed,

The young man to whom the sacrament was to be administered, knelt beside him, and when the prayer was ended, those two went down into the water, and he baptized him. Another prayer and another hymn rose like sweet incense to the skies, from those simple and devoted hearts, and they passed on.

I felt no more sad—no more a heart-ache—no more desolate. The angel of Peace, in passing with that lowly choir, had breathed upon me, and I was resigned, and humble and happy.

Boston Pearl.

For the Christian Palladium.

Thoughts on Truth.

BY ELDER O. J. WAIT.

What is the power and majesty of truth. It fears neither the ruler nor the ruled. It confers not with flesh and blood; but walks in the strength and panoply of God. It carries no carnal weapons, and yet it is more terrific to the guilty than ten legions of armed men. It breathes the spirit and purity of heaven, and is as a fire to the guilty conscience. It faces alike the noble and the ignoble, the high and the low. It speaks and the haughty tremble. It knows none, it favors none but those who love, embrace, and practice it; but they must feel its keen reproof when they turn to the right hand or the left, saying, this is the way, walk ye in it. It fears not the warrior's costume, but meets him in his councils, and in spite of his efforts, torments him in his tent, and in his bed chamber. It makes Felix tremble, the king of Babylon to quake, Anna-nias and Sapphira to expire. It is the fire that burns and blazes, and throws its light into the darkest dens of wickedness, exposes their works, makes a show of them openly, demolishes their hopes, and causes them to weep, howl, and writhe under its burning arrows. It is the moral light to the moral world. It brings down the proud, but exalts the humble. It takes out the key stone of all ungodly thrones, nations, and institutions. It is making rapid strides in the world, and is destined, ere long, to cover the earth, and be a sea of glory from sea to sea.

Truth is immortal in its nature, and mighty in its strength. It has lived through all time. It "extends through all extent,"—Worlds cannot crush it. Waters cannot drown it. Fires cannot consume it. The "lightning's sportive twist" cannot bind nor break it. All the fiery darts and legions of Apollyon's power which has been

marshalled against it since time began, has not given it one wound. It is alike invulnerable to the attacks of men and devils. It being imperishable in its nature, omnipotent in its strength, exceeding lovely in its address, overpoweringly charming in its native costume, and irresistible in its arguments. It is therefore the chosen companion of angels, of just men made perfect, and of all the truly good upon earth.

DISHONESTY—If you think you can practice a little dishonesty, and yet continue to enjoy the presence of God, you deceive yourselves. Any one who begins to do those things is an arrant hypocrite, or he will backslide. The churches in this city never can enjoy religion steadily, they never can take hold of the work strongly, they never can know the power of prayer, until there is a reformation on this subject. Professors of religion must have conscience enough to believe in a judgment to come, and to believe that God listens to every bargain and every lie they tell behind the counter. You never can have much religion in New York. Go into that store, and hear a professor of religion bantering about a price, lowering down and lowering down because he has a sharp customer to deal with. I set that man down as a backslider. He is not honest. He is not doing business for God. He is not a steward. Do you suppose he is trying to make a good bargain for God? I tell you he is not speculating for God, but for himself. God does not need him to cheat on his account. All such persons will be filled with their own ways.—Finney.

ANECDOTE.—Some years ago an Indian hired out in a place called Mohegan in Connecticut. He was a professor, and a professor of that religion which is pure and undefiled before God the Father. He was particularly opposed to what is called close communion or shutting the door of the kingdom against each other—a curse which Christ rebuked as an abominable practice in the sight of God. He thought if the lord should treat him in heaven as they treated each other on earth, heaven would afford them little enjoyment. At a certain time he undertook to describe the situation of the sectarians, and of himself in heaven, allowing that they and he were treated according to their conduct here. Now said he, supposing you get to heaven; the Lord Jesus asks you who you be? you say a Presbyterian, then says he, you sit on that little seat, and there you stay. Dont go any where else; keep your place. Another comes to heaven. He asks, who are you? He says, I am a Baptist. Then you sit

there on 'that little narrow' seat; let no one sit or cat with you, nor come near you: have all your seat to yourself; keep all your singing and rejoicing to yourself. Another comes. He says what are you? He replies, I am a Methodist, then he says, you sit in that corner, and let one stand to keep all away that do not make as much noise as you do in your worship. Another appears, and he says what are you? He answer, I am a Quaker. Then Christ says, you sit away out yonder alone, that the noisy ones may not disturb you, while you worship by THINKING.

Indian comes. The Lord Jesus asks him, who he be? He says I love the Lord Jesus with my whole heart and soul, and love all who love him with sincerity. Then the Lord Jesus says to him, you may sit where you please; walk all over heaven, eat when and what you will; enjoy all the liberty heaven affords, be equal to angels, and not be 'confined to any seat.'

THE PALLADIUM.

UNION MILLS, N. Y. JULY 1, 1839.

"Keep the unity of the spirit."—PAUL.

UNION AMONG THE SECTS.

There is no subject of more vital interest to the prosperity of the Christian religion, than union among its possessors. Divisions, are the very bane of true Christianity. The different sects, or some of them, of late seem to be sensible of this fact, and have made different proposals to form a more intimate and friendly alliance between the party denominations of the age.— Though we have not the most distant idea that the contemplated union of the "Orthodox" sects will ever be realized, yet we rejoice at any, and all the plans, and efforts, whether of human or divine origin, right or wrong, which they have made to accomplish this object. For it confirms the great truth that we as a people have long advocated, viz: That the party sects are all *wrong*: have all departed from the true principles of Christian union. Of this they must be convinced, or they would not be making propositions to *retrace* their steps. It also more fully confirms us in the conclusion that the principles of Christian union which we as a body embrace and advocate, are apostolical, and will ultimately form the sure foundation upon which all the saints will be united and happy.

A union of the sects is one thing, and a union of the saints another, and a very different thing. If the sects are ever united, it will be by *human* policy; and their union will prove their destruction: for such are the conflicting princi-

ples of which they are severally composed, that they need only to be united to produce a general explosion. Disunion is incompatible with the native principles of Christianity. Christianity is *one*, its spirit is the same in *all* who possess it; "*Christ is not divided.*" Neither are His true disciples divided in spirit. It is natural for them to be united, and to love each other; nay, it is *impossible* for them, while in possession of the mind of Christ, to divide, and hate one another. All we have to do in order to be united as Christians is, to fully, and exclusively, submit to the yoke of Christ, possess his spirit, and then, and not till then, will the desired union be a matter of course.

We have no *new* plans to propose for the union of God's children. It is idle, yea, presumptuous in his rebellious children to propose any plans of their *own* to effect this work. Christ has once broken down the middle wall of separation, and laid the true principles by which his children could be made one. They have departed from those principles; have divided, lost their first love, raised the separating walls of party creeds, by which the sects are now divided. Before a union, on gospel principles, can be effected between the sects, they have some sacrifices to make. Their antichristian names, their conflicting doctrines, and their unscriptural rules of church government, must be abandoned. The voice of inspiration on this subject to God's people is, for them to come *out* of Babylon. He will not bless a union which they may form in that devoted city. When they hear and obey His voice, divisions will cease. The saints will be united, not on any human policy, but on the true principles of the gospel.

Our object in these remarks is not to oppose the present movements of the sects on this subject. We rejoice at the shaking that is now witnessed among them; great events are at the door; what the result will be, futurity must disclose. But we throw out these plain facts that our brethren may not be deceived, and drawn from the true principles of Christian union, by any human policy that may be proposed. We might as well talk about devising a plan to *unite* the *undivided light* of the sun, as to attempt to introduce a plan of human policy, to unite the saints of light. When we come under the rays of the sun, we all alike experience its light, and feel its influence; even so when we abandon the dark mysteries, and dividing interests of party strife and humbly meet under the enlightening, quickening, and *uniting* influences of the gospel, we are then united. Hence, my brethren, let us remain, and still hold out the hand of Christian love to all who will submit to the holy and lovely principles of our divine Master. But let us never sacrifice any of the principles of the gospel, in

principles of the gospel, in order to accomplish any object, however desirable it may appear to our finite capacities.

CENTRAL CONFERENCE.—This large, respectable and harmonious body met in annual session at Rock Stream, Yates co. N. Y. on the 10th of June. We were happy in being favored with a seat in their counsels. Never, perhaps, since the organization of this conference, was there more union among its members; more strength and laudable zeal for the promotion of the happiness and salvation of mankind.

In the transaction of the important business which came before the body, but one feeling seemed to impress each heart, and but one interest stimulated each one's efforts. We shall soon bestow special attention on some of the leading acts of the conference. Finally, the general meeting which preceded, and the whole session of the conference, was well calculated to produce the most happy influence on the minds of an enlightened community, and to invigorate the energies of the servants and disciples of Jesus to more assiduous efforts to build up the waste places of Zion, and to advance its interests more generally through our favored land.

Elder E. Marvin, Pastor of the church at Rock Stream, is doing great good in the field of his active labors, and a tribute of gratitude is due to him and his numerous brethren and friends, for their hospitality to their many visitants at this time. May God reward them for all their labors of love an hundred fold.

THE VOLUME OF SERMONS.—We would again call the attention of our readers to this contemplated work. Several orders have already been forwarded for it providing it shall appear in a bound form. A general anxiety seems to prevail throughout the connection to have the work put to press as soon as possible. There are two obstacles which at present seem to retard the accomplishment of this enterprise. 1st. Those who have been requested to furnish matter for the volume, have not all, yet forwarded their productions; we yet lack a full supply of suitable matter for a work of this magnitude. We hope they will soon inform us whether we may depend on receiving the articles which they have severally been requested to furnish, that we may make our calculations accordingly. 2d. We have not yet received a sufficient number of subscribers for the work to warrant its commencement. We have not the funds to appropriate which would be required to defray the expenses of the work, unless we can first be assured that it will meet with ready sales.

It has been proposed to publish the work by subscription, payable in six months from the time of the receipt of the books. This is the present

plan, which we again present to those interested in the matter. A satisfactory discount will be allowed to agents, and the retail price will be one dollar per volume. We shall now open a subscription book, on which the names of all will be entered who, after this date, may order any number of copies. And we are in hopes to be able by the time of the meeting of the Committee in October next, to inform the public whether the work shall be published or not. Those who are disposed to act as agents in this case are earnestly solicited to make an immediate effort to obtain subscribers, and inform us of the result of their labors as soon as possible.

A. M. MERRIFIELD'S LETTER.—The following letter from Br. Merrifield of Worcester, Mass. will be read with deep interest. He will receive our thanks for the rich favor. The sermon from the literary pen of Professor WOOLDRIDGE, accompanying Br. M.'s letter is an invaluable treasure. We shall give our readers some extracts from it soon. The books which Professor GIRD calls for shall be forwarded without delay; and it will be a great pleasure to us, to open a friendly correspondence with these pious and talented gentlemen. We hope they will soon favor us with some communications for the Palladium. In fine, the stand these scientific individuals have taken in Louisiana, is calculated to exercise an influence on the side of truth, which no opposing power can counterbalance. We feel an assurance that if Elder Badger or Walter, in their contemplated southern visits, could spend a short time at Jackson, they would not only be kindly received by Messrs. Wooldridge and Gird, but would be the means of doing great good for the cause of God. But without further remarks, we give Br. M.'s letter.

DEAR SIR—Enclosed is one dollar to pay for vol. viii. of the Christian Palladium, to be sent to Prof. A. D. Wooldridge, Jackson Parish of East Feliciana, La. I also send you a sermon of his, delivered at Jackson. Prof. H. H. Gird of the same place, wishes you to send him one copy of each vol. of the Palladium; the first seven bound, the present one by mail. Also, all works of interest which have been published by the *Christian Connection*.

I have spent a few weeks the past winter in Jackson, and formed a happy acquaintance with the above named gentlemen. They are endeavoring to build up a church in Jackson. The sects around, call them Unitarians; but if I understand the difference between the Christians and Unitarians, their sentiments are much nearer those advocated by the Christians. They have heard but little of us, except through the polluted channel of Campbellism. Mr. Campbell delivered a number of doctrinal sermons at Jackson in my hearing, and I think he misrepresented the Christians.

While there, I took the liberty to say to Messrs. Wooldridge and Gird, that I had no doubt but what some communications for the Palladium,

from them, would be very acceptable. They both expressed a very strong desire to have some of the Christian ministers call on them, and preach a few times at least. I have little doubt but the church in that place would assume the Christian name, if the right kind of a man should go there, and inform them of our views and mode of procedure. Mr. Woodrigo lately left the Methodist connection. In him, they suffered great loss. Jackson is about 150 miles above New Orleans, and 13 from the river.

Yours,
A. M. MERRIFIELD.

THE UNION HERALD.—In this paper for June 22d, a lengthy and very interesting account is given of the meeting and acts of the Union Convention which was held at the city of Rochester on the 11th, 12th, and 13th days of the same month. The best of good feeling seems to have impressed each heart; the philanthropic acts of the body were strikingly characteristic of their high profession as *Unionists*; and we have not the least hesitancy in saying that we think that the doings of this friendly association will, in a measure, contribute to the promotion of the true cause of Christian union. We do most heartily bid our brethren of the convention, God speed, in the good work in which they appear to be zealously engaged. We were, however, not a little surprised, and made truly to regret that one of the most important resolutions which came before the convention, not only met with a warm repulse, from the editor of the Herald, and several others, but was *lost* by a small majority. The following is the resolution:

"Whereas, the great Head of the church has not only *not authorized*, but positively *prohibited* all divisions among its members. Therefore, Resolved, That it is not consistent, to perpetuate the use of *names, or titles*, that designate these divisions. This was objected to by Br'n Myrick and Folsom; and, subsequently laid upon the table by a small majority."

Does Br. Myrick expect to see a union of all Christians effected, while its leading advocates are tenacious to perpetuate the use of "*names, or titles, that designate these divisions*, which Christ has **POSITIVELY PROHIBITED**?" Will Br. M. please to explain on this particular point?

MR. CAMPBELL.—In No. 5, vol. iii. of the Millennial Harbinger, we find the editor of that work has devoted six closely printed pages to a former controversy between himself and Elder H. Grew of Philadelphia; in preferring ungenerous and unchristian like charges against the ex-editor of the Palladium, in misrepresenting our sentiments as a people, and in expressing his lamentation that our paper was ever called by its present name. And then requests to have the "whole of his remarks copied into the Palladium."

We are sorry to see Mr. C. changed in his feelings, as he appears to have been when he wrote the article to which we have referred; and to witness

the unmanly treatment he has shown to our predecessor, after he had peaceably retired from his laborious duties as editor of the Palladium. We cannot open our columns to Mr. C.'s article, because the censorious spirit which it breathes, is incompatible with the religious character of our paper.

The Lutheran Herald.—The following pertinent remarks we extract from an editorial article of that paper. Speaking of the "American Society for the promotion of Christian Union," the editor says:

"Among the officers of the Society we count no less than twenty D. D.s!!! A noble fraternity. "Our beloved Brother Paul," lived in apostolic days, and he was a learned man; yet we never discovered that he was a *Reverend D. D.* Brother Paul wrote his epistles to Timothy, who was first Bishop of the church of Ephesus. Away then with these Rabbinical titles and Popish distinctions—call no man Rabbi—one is your master and all ye are brethren. How would it look to see the "Right Rev'd Jesus Christ D. D." enrolled as an officer of a *Christian Union Society*? But if the thing will go, we are satisfied."

Our Correspondents, will accept our thanks for their hearty response to a request which we made in a former number of our paper, for them to furnish matter particularly calculated to promote experimental and practical godliness. We hope they will continue to employ their pens in writing on these important subjects. We present in this number much valuable original matter; and have now on file many choice articles which will be published as soon as the small limits of the Palladium will admit. We do not complain of the length of the communications we have received; but would suggest the propriety to all of our correspondents to study *brevity* when you write for the press: "let your words be few and well chosen." Then, all can be heard in due season, and the Palladium will continue to increase in interest and usefulness.

AN APOLOGY.—The editor was absent at the Central conference when the 4th number of the Palladium was put to press, and before the 5th number was fitted up, he was subpoenaed to the city of Hudson, a witness in behalf of the people, from which place a part of the editorial of this number was written. We offer this as an apology for any errors, which may be found in either of those numbers. In our endeavors to render the Palladium acceptable to its patrons, we have made such selections as in our judgment appeared most advisable. We hope our humble efforts in this respect, will prove satisfactory to the friends of the Palladium in general, and that the presence of the editor in future, will preclude the necessity of another apology.

SARAH M. MARSII.

CORRESPONDENCE.

From Elder John Walworth, Blissfield, Mich. May 28.

Br. MANSU—I congratulate you on entering upon an enlarged and extended sphere of action, and I hope of usefulness. But with the elevation in which you now stand, is a vast increase of responsibility; the eyes of many are turned towards the office of the Palladium: its establishment is the fruit of much toil: "itself has been a host," in defence of our infant cause. The neutral and strictly religious character, which it has sustained throughout, has given it a wide circulation among nearly all classes. Never did I feel so deep an interest in any other paper, and in general I think it has, and will do great good; if its former course and character, be sustained. There have been some subjects introduced in a few of the last numbers which (though I respect the writers, as far as I know, for talents and piety) I hope will not be continued. I am glad to see the writings of my brethren; but let them try their pens on subjects of a practical tendency, to deepen the tone of Christian piety, and elevate moral principle in the churches. These subjects never wear out; never come in the wrong time. Christian forbearance is an important requisite in the editor of a religious paper. With this and a suitable share of wisdom, and prudence, I hope you may be abundantly qualified to guide that powerful engine in our connection, which is destined to wield a power over a world of mind. The press will more effectually shake error, and expose crime, than the edicts of emperors or the anathemas of popes.

If the sentiment is correct that "knowledge is power," there are no means in the reach of a community, which will increase their power, like a well conducted press. Through this the oppressed may speak, and the poor find a friend that will at least tell his tale of woe. To the press the autocrat looks at times and trembles. Aristocracy, with all its gold and tinsel show, writhes under the merited chastisement of the press. But it has its proper sphere; its proper element; and like the well built, well rigged ship, in the hands of unskillful mariners, all may be suddenly and irrevocably lost for want of necessary experience to understand properly the element in which it should move.

In a denomination like the Christian, where the right of private judgment is held sacred to every individual, and in matters of expediency and opinion, each may speak, and each be heard; in all questions relating to the general good, and interests, held in common with their fellow citizens, a paper is wanted which is purely religious. If writers wish to speak on the exciting subjects now in agitation in community, there are sufficient opportunities to bring their thoughts before the public. But there is no paper that will plead on those subjects peculiar to us as a denomination; for the proper sonship of Christ; the sufficiency of the Scriptures to guide and govern churches; the propriety of the name Christian, &c. Where we have opinions in common with others; with them we will speak through proper organs, if we may: but if the Palladium should become an organ of political strife, is there one paper among the party denominations that would plead our rights, against religious oppression, and spiritual wickedness in high places?

The best way is, to attend to our own concerns

and duty, without being drawn into the whirlpool of political strife, live in peace, and do all the good we can.

Let the Palladium be purely religious in all its departments: and may its semi-monthly visits to our dwellings bring good news, which will be like cold water to the thirsty soul.

Those who pay their dollar for this paper, obtain many rich and intellectual feasts, they are furnishing their families with a source of religious intelligence, and obtain matter worthy of preservation; which will be interesting and profitable to read in after years. Also, they become acquainted with the principles of religious liberty and union, which, if carried into full effect, would soon open the way for the fulfilment of the prophecy which says, "the time will come when the watchmen will see eye to eye," and when the glory of the Lord shall fill the whole earth.

From Elder Jason Smith, Black River, May 27th.

Br. MANSU—The cause of God is still prospering in Antwerp: yesterday was a day of deep interest and solemn rejoicing. Hundreds listened to the word of life with intense anxiety, after which we repaired to the water, where I buried nine happy converts in baptism, making twenty two in all: thirty two have joined the church since the reformation commenced; and more are expecting to unite soon: we broke bread to the church for the first time since its organization. Some members from the Baptists, Presbyterians, and Methodists, joined with us in commemorating the death and sufferings of our great Redeemer. This is as it should be, we thank God and take courage. The western section of this conference is gloriously prospering. Thank God.

From Elder John Sutton, Lewisburg, Pa. June 4th.

Br. MANSU—I wish to inform you, and your readers of the advancement of the Redeemer's cause at Fishing Creek. Our last monthly meeting was one of deep interest, and I trust of lasting benefit to many. While the children of God were made to rejoice in hope of an incorruptible crown, the piercing truth of God's word found its way to the hearts of many who had hitherto been strangers to its influence.

On Saturday seven united with the church, and a goodly number testified that these things were so, that the religion of Christ is not a fiction, not a whimsical notion of heated fanatics, but that it is a reality founded upon the broad base of eternal truth. On Sunday our congregation was larger than had ever been seen in that place: I had the happy privilege of immersing three persons, and of administering the Lord's supper to about fifty communicants. How solemn, how deeply interesting, such a meeting, and how encouraging to the servant of Christ, to see his Master's cause moving on prosperously, and how well calculated to call into the work every power of the mind, and every feeling of the soul.

From Elder Wm. Lauer, Philadelphia, June 14th.

Br. MANSU—I shall do all I can for the spread of the Palladium. You have my best wishes for your success in the editorial department. The prospect in this section continues to brighten, the Lord is with us of a truth, and the brethren are spiritual, united, and happy. Our numbers continue to increase. Elder J. J. Porter has recently visited us; his coming was like the coming of Titus, and will long be remembered by many. He is a young man with both ability and disposi-

tion to do good. We extend a general invitation to our preaching brethren, to visit us. From the present appearance of things, we anticipate an abundant harvest, and while the eye glances over the abundance of provisions in nature's store house, we cannot lose sight of the promise, 'Thy bread shall be given, and thy water sure.' Bless the Lord, O my soul.

From Elder John J. Porter, Philadelphia, June 5th.

Br. MARSH—Our prospects in this city are quite encouraging. Of late we have enjoyed some precious seasons, and witnessed the trembling mourner giving up all for the Savior. Three have lately made a profession of religion, and are now rejoicing in the pardoning love of God, determined to follow the Lamb wheresoever he may call them to go. We have considerable opposition from the sects around; some of their leaders telling their hearers that we are a dangerous people, that we do not believe in the divinity of Christ, &c. One calls us Armenian Deists, and a great variety of other names are heaped upon us, and for what? simply for daring to preach Jesus, as revealed in the word of God. A few of their number have ventured to come and hear for themselves, and the result has been, they have renounced the creeds of men and resolved to be governed in future by the perfect law of liberty, and have united with the Christian church. Thus truth is triumphing over error, and our prayer is, that it may spread far and wide, until bigotry and superstition shall be destroyed by the influence of the gospel. Then, and not till then, will the children of the Lord dwell together in unity, and the gospel exert a happy influence over all the world. May the Lord hasten on that happy time and all the saints be prepared to meet the Lord at his coming.

From Alanson M. Titus, Cozsackie, N. Y. May 18th.

Br. MARSH—It is now some time since I have addressed my brethren through the medium of the Palladium. Since I last wrote I have returned from the west, to Greene co. where I am situated with my brethren and friends. We have no special revival of religion at present; but our motto is 'onward.' Elder Spoor has been laboring here for some time past to general satisfaction. Elder John Hollister has again visited us after an absence of five years. His visit was short, but agreeable; he attended several meetings to the joy and comfort of his numerous friends and brethren. Truly Br. Hollister came to us enjoying the spirit of his Master. His congregations were solemn and attentive while the word dropped from his lips. We wish him to call again and spend some time with us.

Let the Palladium continue to breathe the same spirit of love and good will to all, as in years past. I hope all may act for the general good of Zion, every Christian feel interested in the cause of Christ, and study to be useful.

From Elder J. McKee, Orleans, N. Y. May 24th.

Br. MARSH—The spirit of revival continues in the hearts of many in this section. One week last Sabbath, I baptized four. The youngest of whom was my eldest daughter who experienced religion, we trust, two years last winter, before she was ten years of age. The scene was solemn—while the grey hairs of sixty united with the youth and the child to follow their Savior.

I rejoice much at your resolution to keep the

Palladium free from contentions and strife.—Surely "there is a better way" to dispose of difficulties, if we must have them, than to publish them to the world. I most sincerely and devoutly pray for your success, and that of the Palladium, which will greatly depend on its being purely religious, breathing the spirit of the great Founder of our most holy religion, and being kept free from all angry controversy, harsh, accusing, censorious, and unchristian expressions, whether towards friends or foes, brethren or opponents. Nothing is gained by them, but much lost, and many hearts wounded that would be glad never to see them.

I have seen Elder Shaw's paper with Elder Millard's explanation, but I calculate for one in all such cases, to suspend my judgment until I know the whole matter, or both sides of the question.

From M. B. Hopkins, Foster, R. I. May 25th.

DEAR BROTHER—I have been a reader of the Palladium for two years past, and have found it a welcome visitor; its pages have brought much cheering intelligence. Many refreshing seasons have I enjoyed in perusing its contents. The news of revivals in different parts of the world, the upbuilding of our Redeemer's kingdom, the influence of the Holy Spirit upon the hearts of the children of men, and many turning from the enticing snares of the world and coming into the glorious light of gospel liberty, is good news. The flame of love with which many of its articles seem to be filled, the weighty and spiritual admonitions received from many of its writers, with their strong determinations to press towards the mark for the prize with the sacrifice of all that is near and dear to the ties of nature, serve to confirm the truth that God has not left us without witnesses.

May the Palladium ever be guarded by the spirit of Christ; charity enrich, adorn its pages; truth be its protection, spirituality waft it clear of all the prevalent errors of the day, and its proclamation be peace on earth and good will to men, that to the afflicted it may be a consolation, to the tried and wounded a healing balm. Finally may it be conducted with love, enjoyed in love, rise above non-essentials, sail beneath the discordant notes of the prince and power of the air, prove a blessing to thousands, the promotion of union in Christ, and a pilot to lead the sinner to life and peace.

From Elder John Earl, Machias, N. Y. June 1st, to Elder D. Nicholson, Lobbrough, U. C.

Dear Brother Nicholson—I spent about six weeks in company with Elder Richards, who gave a partial account of our labors through the Palladium. Since I parted with him I have conveyed my family to this place, which I soon left to go north on business, then turned my course westward, visited Ohio, Pennsylvania, and Chautauque co. N. Y., at which places I had some excellent meetings, and where I endeavored to preach Christ to the people. At French Creek, Pa., a good work has recently commenced under the faithful labors of Br. Stowe, a worthy young man from Genesee co. N. Y. who has lately commenced laboring in the Lord's vineyard. Ten happy converts were baptized there a short time ago by Elder A. Fish. Since I came into the United States my travels have been extensive; in many places I have been used as well as my heart could wish, and in some other places I have been treated very ill. But as a travelling preacher, I expect

POETRY.

For the Christian Palladium.
THERE REIGNS A GOD.

BY ANN D. W. SWEET.

I love the darkly bending tree,
I love the mighty forest's nod,
For loud they wait upon the breeze,
This awful truth, 'There reigns a God.

I love the mountain's rugged brow,
Nor less the flower enamel'd sod,
For hark! they whisper, even now,
Our forming hand is Nature's God.

I love the humblest flower that spreads
Its petals to the morning sky,
For thro' methinks I see displayed,
The impress of a Deity.

I love the murmur of the bee,
And dear the tiny humbird's song,
All, all alike have charms for me,
Because they waft His praise along.

The tassel on the locust tree,
The vines that o'er my window creep,
Like cherished friends appear to me,
So sweetly they His praises speak.

Art may have charms, and science proud,
May claim from man his loftiest nod;
These I admire, nay, even love,
But dearer far, the works of God.

Clay, June 13, 1839.

For the Christian Palladium.

REFLECTIONS.

Bright glowing beauty, transient flowers,
Where now is all your bloom;
Autumn and death strip hall and bowers,
And shroud them all in gloom.

Yet smiling spring may come again,
And deck in rich array,
The snow clad hills and barren plain,
In verdure will be gay.

So shall the tenants of the tomb,
Burst from its dark confine,
And mortal with immortal bloom,
The glittering stars outshine.

'Tis God's plain promise to the just,
And faithful is his word,
To those who in his mercy trust—
And humbly seek the Lord.

SARAH.

MARRIAGES.

In New York, May 19th, by Elder Isaac N. Walter,
Mr. William Schofield to Miss Electa Schofield.

OBITUARY.

LYDIA PARKER departed this life, May 25, 1839, in Rye township, daughter of Br. Edward, and sister Mary Parker, in the fifth year of her age. Lydia was a lovely child, but death has removed her from the fond embrace of earthly parents, who, we hope, may be consoled with the pleasing prospect of meeting their dear departed one, in the arms of Him who said, "Suffer little children to come unto me."

Wm.

OLYMENSA GOTHAM, died, of consumption, in Hermon, St. Lawrence co. N. Y., aged thirty five, wife of Daniel Gotham. Sister Gotham professed a hope in Christ about eighteen years ago, in the town of Painclin, Jefferson co., was baptized by Elder I. Fields, and united with the Christian church in that place, and was an ornament to the cause she professed to love. The latter years of her life have been attended with love. The latter years, and trials incident to this life, yet her faith in Christ appeared strong near the end of her journey on earth; and she died in the triumph of faith, and left a husband and seven small children, with numerous relatives to mourn

their loss. Sermon on the occasion by the writer of this notice.

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JOHN GILMOR.

G. BARNUM departed this life, on the 29th of May, in New Fairfield, Ct. in the 38th year of his age. His complaint was inflammation on the bowels. Br. Barnum had never made a public profession of religion, yet acknowledged, during his sickness, that he had a peculiar love for God and his people, and said to his companion just before his decease, that he was willing to die. The Christian church in that place have lost, in him, a firm and unchanging supporter. He has left a widow with five children. May grace be given our sister to support her under her trials, and fulfil her trust in raising up the young committed to her charge. A discourse was delivered on the occasion by the writer, to a large concourse in the chapel at that place, from Job xiv. 14. P. ROBERTS.

JANE GUY, died, in Mill Creek, Union co. Ohio, June 3, our beloved sister, and consort of Brother John Guy. Sister Guy left this world in full hope of a blest immortality beyond the grave. She professed religion and joined the Christian church, about seven years ago, and as she was born free, and never was in bondage to any one, she was therefore steadfast and unwavering in her profession. She lived beloved and died lamented by all around her. She was the mother of seven children, three of them are sleeping in death by her side. She told her husband just before she left him, that though she must leave a part of her family behind, yet she should have three with her to praise God and the Lamb in heaven, and requested the people to sing, she then clasped her hands; a heavenly smile rested on her countenance, while she yielded her spirit to God who gave it. Truly, I can say with her bereaved husband, "This kind of dying is happy living. Funeral services by Elder D. Long. CON.

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[P] Those who are indebted for any of the past volumes of the Palladium, can either make payment to the Post Master at Union Mills, N. Y., or forward their money, Post Paid, to Elder Joseph Badger, Hancock Falls, Monroe co. N. Y.

If James and Maria Alias are living, they may address their sister Emelach Dawzel, at Scarborough, Home District, Upper Canada.

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"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. VIII.

JULY 15, 1839.

NO. 6.

MISCELLANY.

For the Christian Palladium.

A Short Sermon.

BY ELDER ISAAC N. WALTER.

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—*John iii. 17—18.*

In the context we have an account of a memorable conference between the Savior of the world and Nicodemus, a ruler of the Jews. They met under peculiar circumstances, as the great object of the distinguished member of the Jewish Sanhedrim was to make some inquiries respecting the mission of Christ in the world. He was prompted so to do from the fact that He was "a teacher sent from God," as he fully believed that "no man could do works he did, except God was with him, or had sent him."

But our blessed Savior introduced the subject of the new birth, a subject of which Nicodemus was profoundly ignorant. The Savior answered all his inquiries, quieted all his fears, and then proceeded to give his reasons for teaching the important doctrine of being born again. It contains a comprehensive epitome of the whole economy of human redemption; and explicitly unfolds the only way of salvation, by faith in Jesus Christ.

The text suggests three prominent features, which we shall notice as topics of discussion in the present discourse.

1. The Savior's mission in the world. "For God sent," &c. There never was a time when mankind needed a message of peace more than when Christ was born.—

And the declaration before us strikingly exhibits the unutterable benignity of the Deity. It assures us,

1st. The mission of Christ was divine in its origin. "God sent his Son into the world." The Father of mercies compassionately beheld our lost and miserable state as sinners, and graciously promised, and ultimately gave his only begotten Son to be the propitiation for our sins. 1. *John iv. 9—10.* This glorious scheme of reconciliation originated in infinite love, and was accompanied by Omnipotent power. *Rom. v. 8—10.* Christ was God's chosen and righteous servant, and the appointed Mediator of the new covenant. When he appeared in the world, he was no impostor, as the Jews supposed, but the true Messiah, "of whom Moses in the law, and the prophets did write." He voluntarily undertook the cause of our redemption, and perfectly finished the work which the Father gave him to do. His astonishing doctrines, miracles, sufferings, resurrection, and ascension fully demonstrate the Divinity of his person, and the authenticity of his Messiahship. *Acts ii. 32—36.* Thus the Lord has freely given his Son to save us from sin.

2nd. The mission of Christ was propitious in its design: "It was not to condemn, but to save the world." The Jews expected that the Gentile world would be utterly destroyed in the days of the Messiah; but he here corrects their error, and teaches them a different doctrine. He came not to destroy, but to save both Jews and Gentiles; *verse 16.* "Be astonished, O heavens, and give ear, O earth!" When the Lord sent his Son to visit his rebellious subjects, it was not to execute wrath, but to offer mercy; not to punish the guilty, but to rescue them from misery; "not to condemn the world, but that the world through him

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Elder Joshua Hayward will preach at Freehold, Co. N. Y. July 20th and 21st, and at Milan the 27th and 28th.

HYMN BOOK.—We have now a supply of Hymn Books, which will be forwarded to responsible agents on credit of six months.

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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NO. 6.

MISCELLANY.

For the Christian Palladium.

A Short Sermon.

BY ELDER ISAAC N. WALTER.

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—John iii. 17—18.

In the context we have an account of a memorable conference between the Savior of the world and Nicodemus, a ruler of the Jews. They met under peculiar circumstances, as the great object of the distinguished member of the Jewish Sanhedrim was to make some inquiries respecting the mission of Christ in the world. He was prompted so to do from the fact that he was "a teacher sent from God," as he fully believed that "no man could do works he did, except God was with him, or had sent him."

But our blessed Savior introduced the subject of the new birth, a subject of which Nicodemus was profoundly ignorant. The Savior answered all his inquiries, quieted all his fears, and then proceeded to give his reasons for teaching the important doctrine of being born again. It contains a comprehensive epitome of the whole economy of human redemption; and explicitly unfolds the only way of salvation, by faith in Jesus Christ.

The text suggests three prominent features, which we shall notice as topics of discussion in the present discourse.

1. The Savior's mission in the world. "For God sent," &c. There never was a time when mankind needed a message of peace more than when Christ was born.—

And the declaration before us strikingly exhibits the unutterable benignity of the Deity. It assures us,

1st. The mission of Christ was divine in its origin. "God sent his Son into the world." The Father of mercies compassionately beheld our lost and miserable state as sinners, and graciously promised, and ultimately gave his only begotten Son to be the propitiation for our sins. 1. John iv. 9—10. This glorious scheme of reconciliation originated in infinite love, and was accompanied by Omnipotent power. Rom. v. 8—10. Christ was God's chosen and righteous servant, and the appointed Mediator of the new covenant. When he appeared in the world, he was no impostor, as the Jews supposed, but the true Messiah, "of whom Moses in the law, and the prophets did write." He voluntarily undertook the cause of our redemption, and perfectly finished the work which the Father gave him to do. His astonishing doctrines, miracles, sufferings, resurrection, and ascension fully demonstrate the Divinity of his person, and the authenticity of his Messiahship. Acts ii. 32—36. Thus the Lord has freely given his Son to save us from sin.

2nd. The mission of Christ was propitiatory in its design: "It was not to condemn, but to save the world." The Jews expected that the Gentile world would be utterly destroyed in the days of the Messiah; but he here corrects their error, and teaches them a different doctrine. He came not to destroy, but to save both Jews and Gentiles, verse 16. "Be astonished, O heavens, and give ear, O earth!" When the Lord sent his Son to visit his rebellious subjects, it was not to execute wrath, but to offer mercy; not to punish the guilty, but to rescue them from misery; "not to condemn the world, but that the world through him

might be saved." This assertion evidently imports the ruined and perishing state of mankind through sin; the infinite love and mercy of God to fallen sinners; and the only way of pardon and peace by Jesus Christ. Such was the glorious design of the Savior's mission, and the ultimate end of his mediatorial work. Whereby we are "bought with a price, redeemed with his precious blood." But we pass to notice,

II. The believer's personal interests in his name: "*He that believeth on him is not condemned.*" It is of the highest importance to ascertain the appointed method by which we can participate the inestimable blessings of redemption; and on this subject the scriptures are perfectly plain, and amply sufficient for the direction and encouragement of mankind. We are taught,

1st. Faith in Christ is the essential principle of salvation: "*He that believeth on him,*" &c. It is impossible to be saved by the deeds of the law, for we have all violated its precepts, and are therefore under its curse. Gal. iii. 10. But Christ having obtained eternal redemption for us, he exhibited in the gospel as a Savior divinely appointed and qualified to save sinners. Heb. vii. 25. We must, however, believe on him in order to derive advantages from him; for faith is essentially necessary to obtain personal salvation. Mark xvi. 16. Rom. x. 10. It is by faith that we individually apprehend, and appropriate the Redeemer's merits, in their justifying and cleansing efficacy; and by which he is "made unto us wisdom, righteousness, sanctification, and redemption." We must cordially credit and embrace the gospel of Christ, and implicitly confide in his intercession, for the attainment of every promised blessing. The absolute necessity of thus believing in the Savior's person, works, and offices, is uniformly taught in the scriptures, as the only possible way of realizing an interest in the unsearchable riches of his grace, and the blissful immunities of his kingdom.

2nd. Faith in Christ secures the actual possession of salvation: "*He that believeth on him is not condemned.*" This general negative implies an absolute positive;—they are truly, freely, and fully "justified from all things, from which they could not be justified by the law of Moses. Their accumulated guilt is graciously absolved, their consciences are divinely purged and tranquilized, their persons are accepted, and they are adopted into the family of God, and the condemning sentence of the law is taken away through the blood of the Lamb; for

"there is now no condemnation to them that are in Christ Jesus."

All the blessings of the gospel are suspended on the exercise of faith, and are promised to them only that believe. Mark i. 15. John iii. 14, 15. Acts x. 43. Present personal faith is invariably associated with present personal salvation: "He that hath the Son, hath life; he that believeth on him hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The believer, therefore, is the happy partaker of saving grace, and the legitimate heir of eternal bliss through faith in the crucified Redeemer, who loved him, and gave himself for him. I. Peter i. 8, 9. We must now pass to notice the remaining part of the text, and we have,

III. The sinner's rejection of his saving benefits. We here learn the true cause of the present condemnation, and final destruction of the wicked; which is evidently the unhappy result of their own incorrigible obstinacy and disobedience in rejecting the Prince of life. We observe,

1st. The conduct of the impenitent is distinctly asserted: "*He that believeth not,*" &c. Unbelief is an evil, the most pernicious and destructive. It is the total absence of living faith, accompanied with a hardness of heart, which discredits the truth of God, and impiously refuses submission to the authority of his sceptre, and the energy of his spirit. Heb. iii. 12, 13. It presumptuously insults his majesty—blasphemes his perfections—despises his goodness—impeaches his veracity, and "makes him a liar." I. John v. 10. It indignantly contemns and insults the Lord Jesus Christ, and impenitently rejects every blessing and privilege of the gospel. John v. 40. It is the prevailing and condemning sin of the world, and prolific principle which produces every species of practical impiety and wickedness. Mark vii. 21–23. The language of the text, therefore, implies both the mental act, and the personal influence of unbelief as the predominant vice, not only of the openly profane, but also of the nominally religious, and all who do not savingly "believe the record which God hath given of his Son."

2nd. The state of the unbeliever is deplorably wretched: "*He is condemned already.*" This is truly an appalling, but faithful declaration. Sin is always productive of the most horrid effects, and fatal consequences. Impenitent sinners are already in a state of condemnation; for they are condemned by the denunciation of the law

—the threatenings of the gospel—and frequently by the reproaches of a guilty conscience. Like criminals under the awful sentence of death, waiting for the day of execution, the ungodly, who believe not the gospel of Christ, are reserved for the day of wrath, when they will receive the just punishment due to their crimes. 2. Cor. v. 10. Their guilt is manifest and enormous; the sentence of condemnation is gone forth against them, and will ultimately be confirmed by the Judge of quick and dead, on all incorrigible unbelievers. Matt. xxv. 41. How deplorable then is their present state! And how inevitable their “everlasting destruction from the presence of the Lord, and from the glory of his power!”

3rd. The cause of the sinner's condemnation is duly assigned: “*Because he hath not believed,*” &c. The wicked perish entirely through their own wickedness and folly. We shall not be punished because salvation is impossible, for this would be unjust; but solely because we impenitently refuse to believe “in the name of the only begotten Son of God.” The Lord declares he hath no pleasure in the death and ruin of the ungodly, but wills their happiness, and graciously waits to have mercy upon them; yet they obstinately resist the Holy Ghost, and will not come unto Christ that they might have life. Ezek. xviii. 3. Isa. xxx. 18. 1. Tim. ii. 4. Thus we see the dreadful end of the wicked, and it is not attributable to God, but their own unbelief.

O, Sinner! whoever you may be, that may happen to read this communication, remember, O remember, that for all your crimes God will bring you into judgment. Now is the time to secure an interest in the friend of sinners, turn to him with full purpose of heart, and never rest satisfied till you obtain full redemption in his precious blood.

New York, June 14, 1839.

Party spirit is thus graphically sketched by Addison, in the Spectator:—“A furious party spirit, when it rages in its full violence exerts itself in civil war and bloodshed; and when it is under its greatest restraints, naturally breaks out in falsehood, detraction, calumny, and a partial administration of justice. In a word, it fills a nation with spleen and rancor, and extinguish all the seeds of good nature, compassion, and humanity.”

A good reputation is the best capital of a young man in any business. Better than silver or much fine gold.

For the Christian Palladium.

To the Sinner.

BY ELDER OLIVER BARR.

MR. EDITOR—The salvation of man is based upon the fact, that Jesus of Nazareth is the Christ, the Son of God; Heaven's ambassador to a ruined world. Now, to believe this fact, and submit to the terms he has proposed, is the way, and the *only way* for men to be saved. Will the sinner do it? Will he do it now? His eternal all is at stake; and while he disbelieves, neglects, or hesitates, his ruin is hastening. His day of probation is passing away; and the long suffering of God in offering him salvation, is coming to a conclusion. And possibly while he reads this, death is fixing the arrow upon the string, to announce to his astonished soul, that with him, “time shall be no longer.”

So important was this great, this fundamental fact, in the estimation of the apostles, that to sustain it, occupied the argumentative part of every sermon; and caused the Apostle Paul to declare, “I determined to know nothing among you but Jesus Christ, and him crucified.” This fact being well established, thousands were then persuaded in one sermon, to give their hearts, their all to the service of God.

Possibly the unregenerate man is ready to offer an apology, by saying how can I believe? But by this he insinuates that he cannot do it, and that God, as a hard master, requires that which he cannot perform. But is this true? Is it so, that men *cannot* comply with the terms on which salvation is offered? Is it true that God has required man (under the penalty of eternal punishment) to perform that which he has no power to do? I think not. Man has the same power to believe now, and the same evidence on which to believe, that the saints had primitively. The fact was, and is, that “Jesus is the Christ, the Son of God.”—The evidence was, and now is, to sustain this fact. 1st. The prophecies fulfilled in him. 2nd. The miracles wrought by him. How often did he refer them to the scriptures, as “*testifying of him;*” and how often did he declare, “The works which I do, bear witness of me.” By these “two witnesss,” and the audible testimony of the “Father in heaven,” was this fact substantiated. Who can read the Bible, and there learn the long train of prophecies fulfilled in him, and doubt his being the Christ, or the authenticity of the scriptures? The fact is, unregenerate men have been expect-

ing that by some physical operation of the spirit, they should be regenerated without any effort of their own. But this is a sad mistake. Though the spirit performs his agency in this great work, he exerts no physical power. This would destroy man's agency; and besides that, it would effect no reformation in the sinner. Suppose a man stronger than I, sees me pursuing a wrong course; he seizes me by the shoulder, and turns me away from it; his force thus exerted restrains, but it does not reform me. But on the contrary, suppose that when he sees me in the wrong, he first informs me that I am wrong, and shows me wherein; then points me to the consequence of persisting, which will be my own ruin; then directs me to a better way, which will result in better consequences, and uses motive and argument to persuade me to choose the better; this is exerting a moral power, and if he does this in a kind, loving, and affectionate manner, he adds a *spiritual power*; and by the combination of these two, is almost certain to "*compel*" me to turn. Under the influence of this power, my agency is not destroyed. His arguments convince me, his spirit melts me, and his motive which he presents, persuades me to turn; and voluntarily, cheerfully, and heartily I change my course. Thus does God do with the sinner, and thus must the sinner, "submit himself to God."

God has graciously informed the sinner that he is wrong—wrong in his feelings, his spirit, his motive, and his conduct. He has placed before him the consequences of persisting in that wrong. He will be miserable in life, and ruined for ever in eternity. Oh! sad, and solemn reflection. The gates of heaven will for ever bar him from the glories, and delights of the paradise of God. He must be for ever banished from the society of his God, his Savior, and from all the holy inhabitants of heaven. He must depart with the devil and his angels, to reap the fruits of his doings in the "lake of fire," "where the worm dieth not, and the fire is not quenched."

Sinner, can your hands be strong, or your heart endure, in the day when God shall do this? Stop and think. Ponder it well; and then say, "Why will you die?" Sinner, see though in your guilt, and in your blood, and though the measure of your iniquity is almost full, God calls on you to "consider your way." To "put away the evil of your doings"—to "cease to do evil, and learn to do well"—to turn unto him, in deep penitence, and humbly submit your body and

your spirit to his righteous government, and "he will have mercy"—"he will abundantly pardon." Yes, sinner, he calls on you to do it, and to do it now. "Now is the accepted time, now is the day of salvation." "All things are now ready; come ye." "Come," says the spirit, and the bride says come." "Come," says the despised, yet compassionate Jesus, and "come," says he who sits on the throne of the Universe, and "in the day thou seekst me with all thy heart, I will be found."

Now if the sinner dies, it is because "he will not come to Christ, that he might have life." Can motives be stronger than those God has set before the sinner's eye? They are high as heaven—they are deep as hell—they are enduring as eternity. Can love be greater than God has manifested to his fallen, sinful creatures? "Greater love hath no man than that he should lay down his life for his friend." "But herein is the love of God manifested, in that while we were yet sinners, ('enemies to God,') Christ died for us." Does not the sinner see the entire sinfulness of his conduct? And will not the fear of hell restrain him—the love of Christ melt and subdue his obdurate heart; and the hope of heaven, immortal holiness, and eternal glory, turn him from sin, and allure him in the way that leads to joys on high? If they will not—if they do not, there is no power on earth, or in heaven, that will effect the work. No, sinner, if you resist all these, "your neck will be hardened, and you suddenly destroyed, and that *without remedy*."

Come, sinner, turn now at the reproof of the Almighty, give God your heart to-day. Yes, to-day. He will forgive your sins—wash your polluted soul—comfort you with his spirit—support you by his grace; and when the storms of life are over, when you pass the valley and shadow of death, he will be with you, and comfort, and sustain you. Yes, when the strong angel shall proclaim, "That time is no longer"—when the Judgment's awful trumpet shall sound—when the parting skies shall give place to the approaching Bridegroom—when before the Judgment throne the lines shall be drawn that shall sever the righteous from the wicked, "You will be spared, as a man spareth his own son that serveth him." And when the "everlasting gates shall be lifted up"—when the unnumbered throng, with their white robes, and waving palms, shall enter the heavenly Jerusalem, you will then be "presented faultless before the throne of God,"

like angels to sing, like seraphs to shine, world without end.

For the Christian Palladium.

The Methodist Discipline.

BY J. T. NIXON.

MR. EDITOR—I have always thought that the apostles meant what they said, and said what they meant. We are told by them that "faith comes by hearing, and hearing by the word of God." Hence, faith must be the act of the mind, predicated on testimony heard, and the word of God is that testimony. This is clear as the unclouded sunbeams. Yet there are many individuals, and whole societies, whose faith are founded on the opinions of men. Such must be the case with all who profess to believe in the Methodist discipline: especially the first article. Hear what it says:

"There is but one living and true God; everlasting, without body or parts, of infinite power, wisdom, and goodness; the Maker of all things, visible and invisible; and in unity of his Godhead there are three persons, of one substance, power and eternity; the Father, the Word, and the Holy Ghost; and these three are one."

Now if I am not mistaken, there is a palpable discrepancy in the language of this strange article. It expressly says, that God is "without body or parts," and then in the next breath, plainly states that there are "three persons" in unity of this God, of whom this *bodiless* being is constituted!—Does not the noun "*persons*," represent parts? and the adjective *three*, definitely tell us how many parts? I now ask, where is it said in the word of inspiration, that God is "without body or parts?" That there are three persons in the Godhead? Or, is the term Trinity once used in that abused book? There is no evidence to establish these absurdities, either in revelation or sound reason.

In the second article of the discipline, we find, to me, another absurdity. It states that "Christ died to reconcile his Father to us." Now if I have a correct understanding of language, or definition of terms, the word *reconcile* implies a *change*. The discipline says Christ died to "*reconcile God*." Is God a changeable being? of whom it is said, that He is without variableness, or even a shadow of turning? And did Christ die to reconcile God to sinners? when the scriptures plainly declare that he died to reconcile *sinners* to God? For one, I confess that I am an unbeliever in these strange

opinions. And I am not a little surprised that men of understanding, and, I trust, of piety, should ever have thrown together such apparent absurdities, for the leading articles of belief of any body of rational and enlightened people! How much more consistent is the plain truths of the gospel, to the mind, unbiassed by human tradition.

For the Christian Palladium.

Happiness.

BY MISS ANN D. W. SWEET.

As it has ever been an acknowledged fact, in all ages of the world, that happiness is the only boon for which we strive, the ultimate object of our toils, to the attainment of which all the undying energies of the soul are bent, would it not be well on the part of every individual to suspend exertions which bear no warrant of success, and by a wise and judicious investigation endeavor to become satisfied as to what constitutes this grand *acme* of all human desire.

The question which naturally arises, is this—in what does it consist? How shall we discriminate between the substantial form and the phantom that so often eludes our grasp? Is it heralded by the trump of fame, or emblazoned with the glitter of wealth. Does it appear wreathed with the rosy garland of pleasure, or is it found only in the cold apathy of the philosopher's creed? Ah! no, for ure not the victor's laurels greenest when watered by the tear of the widow and the orphan; and is not wealth too often obtained by means destructive to the native heaven-born dignity of the soul, while pleasure is a gilded covering, woven in the loom of cold deceit, and worn only to conceal the scorpion sting of sorrow.—Philosophy is but a name given to heartless insensibility; and can these afford happiness? vain hope. As well may we seek to satisfy the ocean with a drop, to bring into perfect union immortality and death, as to fill with the unsubstantial shades of time the mind, which God has pronounced immortal, and rendered so capable of improvement and expansion, that its high and glorious privilege is, even while on earth, to grasp and comprehend the infinite works of Jehovah; and when it shall have passed the last ordeal, and laid aside the pale ceremonies of death, to join the unceasing anthem of praise, whose loudest notes vibrate with the sound of redeeming grace and dying love.

Friendship, though a lovely flower, claiming heaven for the place of its nativity, becomes, by being transplanted to earth, a fading, sickly plant; and the closer we press, the more we lean upon it, we but the sooner test its weakness. But happiness, though of celestial origin, it is not withheld from earth. God's immaculate Son has marked the way of perfect peace, in characters as legible, and burningly bright, as if inscribed on yonder vaulted sky by sunbeams. It is this, "Do unto others as ye would that they should do unto you." From this principle which flourishes only in the breast where the love of God is predominant—emanate all the springs of happiness which are worthy of the name. Man is constituted a social being; the organization of his nature is such that his happiness is as intimately connected with that of his fellow creatures, as is one member of the body with that of another; and do we not frequently, by refusing to contribute to the happiness of another, dry up and turn the fountain of our joy into a reservoir of tears! Oh, yes; our own hearts bear witness to this bitter truth. Did mortals but duly appreciate the sterling value of an approving conscience, of a heart at ease, misery would be baffled, and cheated of many a tearful banquet; while man would hold within his own heart an unfailing source of comfort, and bear upon his brow the impress of heaven—the bright ensign of his citizenship with Christ.

In view of these considerations, how should the soul, which is but a spark of Deity itself, spurn the stygian artifices of earth, and arm herself with panoply of heaven, that when time, which is but a breath heaved from the vast bosom of eternity, shall have passed away, and become lost amid "the wreck of matter and the crash of worlds," she may plume her wings and assert her proud prerogative which will be nothing less than to gaze and feast upon the attributes of Deity, and drink from that fountain whose waters reflect the image of the unparalleled and everlasting throne of God.

COVETOUSNESS is a fruitful cause of backsliding. Covetousness is idolatry. Withholding more than is meet, not only tendeth to poverty in outward things, but it produces spiritual leanness and poverty. Nothing has such a tendency to deaden religion.—Such professors are always the most difficult to wake up, or to keep awake. Show me a man who holds the world with a close

grasp, and you need not expect he will ever do much in religion. Sometimes you find a minister that loves money. He is good for nothing. He never will be of any use, as a minister, till he gives up that passion. Is he an elder in the church? Appoint no such man to the eldership. You might as well appoint the devil an elder, as a covetous man. He will only do hurt, he will hold the church back from all advancement. If you have any such Elders, my counsel is, that you get rid of them as soon as you can. They are backsliders, and will always stand in the way. God expressly forbids having men for deacons who are "greedy of filthy lucre," and no church will prosper that tolerates such officers.—*Finney.*

For the Christian Palladium.

Universalism.

BY ELDER SAMUEL SILSBY.

BROTHER MARSH—The Universalists are trumpeting loudly in this country, and telling us that the *Judgment is past*; that it took place at Jerusalem, in the reign of Vespasian, and under Titus, the Roman Emperor. What a curious tale this, to tell in this age of light. Did the Judgment take place before the resurrection? I thought the dead were to be raised first. Has this taken place yet? or have they got a new Bible? or have I lost my senses? What say the scriptures on this subject. The Queen of the south shall rise in the Judgment with the men of this generation, for she came from the uttermost parts of the earth, to see the wisdom of Solomon, and behold a greater than Solomon *is here*.—The men of Nineveh shall rise in the Judgment, with this generation, and shall condemn it, for they repented at the preaching of Jonas, and behold a greater than Jonas *is here*. This is not all; if the Judgment is past, the resurrection is past also. For if the men of Nineveh shall rise in the Judgment, and if that did take place, almost eighteen hundred years ago, there must have been a resurrection also. This I think they would not willingly accede to. But if the first be true, the latter must follow, as a matter of course.

Matthew 24th is thought by many, to support this theory. This generation shall not pass away till all these things be fulfilled. What things? The destruction of Jerusalem, his second coming, and the end of the world, or age. One of these things has taken place; Jerusalem has fallen: but his coming the second time, and the day of

Judgment have not yet been fulfilled. I am looking for, and Paul says, to them who look for him, shall he appear the second time without sin unto salvation. The word *generation* is not properly understood by many. When applied to the children of God, it means God's children from the beginning to the *end* of the world. Psalms xxii. 30. A seed shall serve him, it shall be accounted to the Lord for a generation: they shall come, and shall declare his righteousness to a people that shall be born, that he hath done this. 1. Peter ii. 9. A *chosen generation*, a royal Priesthood, a holy nation.

The word *generation*, in the scriptures, when used in the singular, means the children of one parent; as the children of Adam—the generation of Adam. Observe, it does not say, the generation of the *earth*, collectively, shall not pass away, but *this generation*, that is, the nation of the Jews. If it meant the race of people who were then living, Christ must have told them wrong, for the most of the people, who then lived on the earth, must have died before the fall of Jerusalem, which was not far from forty years after. You will readily see the fallacy of such an argument; for if only *one* died before that time, then the Universalists' argument falls to the ground. This to me is a strange doctrine, and I fear that the deluded thousands, who have made it their refuge to cover their sins, will be awakened to their danger, when it will be too late to prepare to meet the fulfilment of those important events, which this fatal error tells them have *passed*.

For the Christian Palladium.

Death.

BY JOHN M. FRANCIS.

How solemn is the thought of death!—That we must all die, and bid a final adieu to all the objects of time which conspire to render life happy. Could we but look into futurity, and determine the time of our dissolution, we should be better prepared for that solemn event. But it is forever hid from the finite vision of dying mortals.—We are not sure of a moment of time more; God holds the destinies of our short lives in his omnipotent hand; and to-morrow we may be summoned to appear before Him, covered with all the pollutions of sin!

Why are we so careless on this momentous subject? a subject on which our happiness for eternity depends! God holds the keys of *death*, and is able to blast the sin-

ner's prospects of earthly felicity, in a single moment! And if he bids the monster death to strike the fatal blow ere we are prepared, we are lost! Yes, forever lost! O, sinner! be wise, repent of your sins, make full preparation for death, that you may meet it with composure, and be enabled to adopt the following language of the poet, in that trying hour.

Jesus can make the dying bed,
Feel soft as downy pillows are,
While on His breast I lean my head,
And breathe my life out sweetly there.

Prayer.

When ye pray, say, Our Father, &c.—Luke xi. 2.

Ye ask, and receive not, because ye ask amiss—James iv. 3.

Many say the Lord's prayer who do not pray it; they (like Austin before his conversion, when he prayed for charity) are afraid lest God should hear them; they do not care that God should say amen, or so be it, though they themselves will say so. They say 'Our Father,' but if he be their Father, where is his honor? They say, 'Which art in Heaven;' but did they believe it, how durst they sin as they do upon earth? They say, 'Hallowed be thy name;' yet take God's name in vain. They say, 'Thy kingdom come;' yet oppose the coming of his kingdom. They say, 'Thy will be done on earth as it is in heaven;' yet will not stand to their words, for this is the will of God, their sanctification; but they want none of that. They say, 'Give us this day our daily bread;' yet mind not the feeding of their souls with 'the bread (Christ Jesus) which came down from heaven.' They say, 'Forgive us, as we forgive others;' but, alas! if God should take them at their word, how undone were they whose hearts burn with malice and revenge! They say, 'Lead us not into temptation;' and yet run into it, and tempt Satan himself to tempt them. They say, 'Deliver us from evil;' and yet deliver themselves to evil, and give up themselves to 'fulfil the lust of the flesh,' &c.; yea, it hath been observed, that they sin most against this prayer who stickle most for the saying of it.

Reader, how often hast thou been guilty of such vain petitions and repetitions?—Wonder not, if thou prayest in such a manner as this, that thou receivest nothing.—Labor to get a deep sense of the majesty of God, and of his mercy, upon thy mind, that thy prayers may be fervent and earnest, and God will bless thee.

Assist and teach me how to pray,
Incline my nature to obey;
What thou abhorrest let me flee,
And only love what pleases thee.
Bellows Falls Gazette.

THE PALLADIUM.

UNION MILLS, N. Y. JULY 15, 1839.

"Keep the unity of the spirit."—PAUL.

PROF. WOOLDRIDGE.—We noticed in our last paper the receipt of a pamphlet from the literary pen of A. D. Wooldridge, A. M., Prof. of Ancient Languages in the College of Louisiana. The Pamphlet contains a comprehensive and able declaration of sentiments relative to the doctrine of the Trinity, the Unity of God, and the Sonship of Christ. Mr. W. has lately seceded from the Methodists, and is laboring in unison with Prof. H. H. GARD of the same place, to build up a church on gospel principles in Jackson. The surrounding sects are made to tremble at the bold and independent stand these gentlemen have taken; and have already sounded the alarm, and raised the hand of persecution against them. But they have nothing to fear; for it is the cause of truth they advocate, which is mighty and will prevail.

It will be superfluous in us to offer any encomiums on Mr. Wooldridge's Sermon. For its mild and Christian spirit, its perspicuity of language, and its unanswerable truths, are sufficient to commend it to the candid perusal of an enlightened community. The limits of our paper will admit of our giving but a few short extracts of this work. We begin with the following:

"But we are told we must believe in the doctrine of the Trinity whether we can understand it or not, and as an argument to enforce this position we are assured we believe thousands of things which we can neither comprehend nor understand. This declamation may answer very well for those who are in the habit of receiving their opinions by servile submission to the dictation of others, but it is worse than vanity and lighter than the chaff which the wind driveth away to those who are guilty of that intolerable sin of modern times, *thinking for themselves*. No rational man ever did nor ever will believe any thing which he cannot understand. He may believe as far as he understands and there may be something beyond, which he will not deny, that he does not understand, but you can only predicate faith of the state of his mind about what he understands, or in the popular use of the term, comprehends. There is a vast difference between believing a proposition and simply not denying it. But this mode of reasoning about the Trinity is fallacious in every respect. We do not deny the truth of the doctrine of the Trinity because, as some say, it is above our reason; but because it is clearly contrary to our reason. We can clearly understand and comprehend what is called the Trinity. We are told that God is one and yet that God is three persons. Now we understand all this, we know

what one is and what three is. The terms of the proposition, as well as the proposition itself, are fully understood or comprehended; but how do we understand it, so as to believe it, no, verily but as a clear contradiction in terms, a manifest impossibility, a palpable absurdity. It may be said that this is a dangerous doctrine, that a man can not believe what he cannot understand. We answer that any doctrine may be dangerous, if an improper use be made of it. We see no great reason to fear that this will be more abused than any other doctrine. Mankind, upon the whole, have always been rather disposed to believe too much than too little. The whole subject of faith and evidence is one worthy a candid, thorough, and patient investigation, but we cannot enter upon it here; if any candid person will take the trouble to make it, he will find that he is not only unable to believe any thing which he cannot understand, but that it is impossible to make an incomprehensible proposition in human language."

"But we are told the doctrine of the Trinity is purely a doctrine of revelation, that it is to be sought in the Bible, and in the Bible alone. We are truly glad that we have, at last, arrived at what we consider the true standard of every religious sentiment, the infallible rule of our faith and practice. The position of Trinitarians that the doctrine of the Trinity cannot be understood, and that we should believe it without rational investigation, is, we must consider a virtual acknowledgement that so far as reason is concerned, the doctrine cannot be maintained. There is, too, we are grieved to find, a disposition to make the impression that we are disposed to reject the doctrine, in question, simply because we cannot understand it, regardless, meanwhile, of the evident declarations of the inspired volume. We assure you that this is so far from the true state of the case, that if we could find the doctrine of the Trinity clearly revealed in the Bible, entertaining the views we do of that sacred instrument, we would most joyfully embrace it, though to us it is most unreasonable. Our reason for not believing the doctrine is because it is not to be found in the Bible. We have sought it there diligently and with tears, we have come to the investigation of the subject with our prejudices and interests for it, our nursing fathers and mothers have inculcated it upon us, the closets of orthodoxy were the fountains of our sentiments, those who were our bosom friends the advocates of this doctrine, we foresaw that the prejudices of the many would deny us the privileges of the Christian brotherhood, and even perhaps the Christian name, if we opposed the reigning sentiments. We saw if we were on the side of the Trinity a flowery path, but if we were against it a path of thorns, we saw the triumph of little souls over us, and the tears of the charitable, we saw the multitude who had once delighted to do us honor vanishing away, and coldness spreading its withering influence over those whose countenances had once beamed upon us with joy and gladness, we saw, in short, every thing on earth, that men usually esteem most, to stifle our conscientious decisions. With all these things, however to prejudice us in favor of the doctrine, we have sought it but we have found it not. Truth has been too mighty for us, its omnipotent voice we could not resist, we stand captivated, subdued, and yet emboldened by its all conquering power."

In speaking of Christ's being the Supreme God, the following are among Mr. W.'s weighty and

conclusive arguments against this strange hypothesis:

"There must have been some particular time, when Jesus Christ made himself known to his disciples in his character as the supreme God, if they were ever made acquainted with the fact, as they were certainly not under the influence of such an opinion, for some time after they first became acquainted with him. With what overwhelming sensations, then, would they have received the first account of this astonishing doctrine; how would they have dwelt upon it in their conversation, and how prominent would they have made it in their written accounts of his life? Yet, notwithstanding they relate many unimportant matters concerning his discourses and doctrines, we find no mention of this, which certainly would have occupied a most prominent position. And, O Heavens! how would they have described his crucifixion, under the influence of such a belief; would not human language have sunk beneath the mighty theme; could they have approached the subject without the most piercing cries of horror and detestation!"

"To those who have never made the subject one of particular study and investigation, it will, no doubt, be a matter of astonishment to see how little support the doctrine of the Trinity has, in the Scriptures, according to the following synopsis of their evidence in the case, the correctness of which cannot be controverted. 'Those passages in the New Testament, in which the Father is styled *one or only God* are 17 in number. Those passages where he is styled God, absolutely, by way of eminence and supremacy, are in number 320. Those passages in which he is styled God, with peculiarly high titles and epithets, or attributes, are in number 103. Those passages wherein it is declared that all prayers and praises ought to be offered to him, and that every thing ought to be ultimately directed to his honor and glory, are in number 90. Passages wherein the Son is declared, positively, and by the clearest implication, to be subordinate to the Father, deriving his being from him, receiving from him his divine power, and acting in all things wholly according to the will of the Father, are in number above 300. Of 1300 passages wherein the word God is mentioned, not one of them necessarily implies a plurality of persons. To which may be added about 2000 passages in the Old Testament, in which the unity of God is either positively expressed or evidently implied."

Mr. W.'s concluding remarks will be read with deep and thrilling interest, especially by those who have been called, like him, to brook the tide of popular opinion, in advocating the pure principles of the gospel. He says:

"The subject is by no means exhausted, but lest I should weary your patience I beg leave to conclude with a few remarks, somewhat of a personal character, growing out of the circumstances in which I stand before the public.

"I am aware that I labor under peculiar disadvantages in advocating the views I am called in the providence of God to support before this community. These views are new, in this part of the world, and many who hear me but once or twice go away with the impression, and assertion, that there are many of the strongest passages in favor of their views that I do not attempt to explain. If there any such present, upon this

occasion, let me assure them that my opinions are founded on no *ex parte* view of the scriptures. I take into consideration their general bearing, as well as particular statements, and my conclusions are drawn from an impartial survey of the whole. You must know, however, that it would require much more time than can be allowed to one or two discourses to explain all the passages that are supposed to have a bearing upon the subject discussed in this sermon. Bear away with you, however, the assertion that I pledge myself to give a fair and rational explanation of any portion of the scriptures which you may think establishes your side of the question, or overthrows mine. I will offer you not such interpretations as appear satisfactory to my own mind merely, but such as have borne the scrutiny of a Newton, a Milton, a Locke, and a Channing.

"It is asserted by many, that I degrade the Savior and make him a *mere man*, a mere human teacher, such as Socrates, or Plato, or Pythagorus. That any assertion I can make, *here*, will have any effect upon those who have acted so unjustly as to condemn me, without a hearing, it is vain to hope; but I would guard you, who hear me, against the indulgence of so false and unjust a prejudice. While I frankly avow it, as my unwavering faith, that Jesus Christ is not God, I assure you that I see in him much more than a *mere human* teacher. I regard him as a messenger from God to men, as his minister plenipotentiary, as his vice-guerent upon earth, as the most glorious display of his own moral perfections the world has ever been permitted to behold. In his words I hear the words of God, and in his doctrines I see the teachings of Heaven. In him I see one who is "the fairest among ten thousand, and the one altogether lovely," one who is every way qualified to be the Deliverer and Savior of my poor erring soul. I feel myself bound to obey his precepts, because he spoke with power from above, just as much as I should, if God were to proclaim them, from the opening heavens, in a voice of thunder.

"In the spirit manifested, by the religious community, I see much that is calculated to affect my feelings. In that sinking of minor points of difference to make head against one, who seems to be looked upon as a common foe, in that coalition of sects and parties to prevent free inquiry, and to carry point by personal influence and terror, I read but too clearly that I have but little to hope from my brethren in Christ. There are, however, some generous spirits, already, who will do me justice; others will arise who will look "upon the face of no man," but upon the principles of truth and justice, and to these, from the fretting and bubbling commotions of the present time, I confidently appeal. The sentiments I have this day uttered may, I am too well aware, form the watchword for a still more vigorous attack; if they should, I have only to say that I am ready and willing to loose popularity influence, property, worldly prospects, nay, even life itself, in support of my sentiments. If the sacrifice of my *all* is wredful for the cause of truth, I cheerfully exclaim, the offering is ready, the sacrifice is prepared, and the victim is firmly bound to the horns of the Altar."

APPOINTMENT.—Joseph Marsh has been appointed Post Master at Union Mills, Fulton co. N. Y., in place of Joseph Badger, resigned. This notice should have been given some weeks since.

THE OHIO SOUTHERN CONFERENCE.—In a former number of the Palladium we published a notice from several ministers of the dissolution of this conference. We were then sorry to give the intelligence, believing the great body of our brethren in that section were decidedly in favor of conference. And now we are happy to learn that we were not mistaken in our views in this respect. For we have just received a notice, and urgent request, for this body to meet again in conference capacity. We hope the call will meet with a hearty response, and that at the contemplated meeting a general attendance will be realized.

It is true, that this respectable body have had to encounter difficulties of a very trying character; but if those trials are now removed we see no reason why they should not again meet as Christians, unite their strength, and exert their undivided energies in building up again the waste places of Zion. The cause of our brethren in Ohio is but just in its infancy. Future generations will look back to the stand and acts of the early advocates of the Christian cause in this new world, with deep interest. Those who stand firm in the precious cause amidst all the changes and conflicts of the age, their memoirs will be cherished by happy thousands, who will call them blessed, when they are cold in death. We say to our brethren of this conference, listen to the following call; meet in conference, and may the spirit of the meek and forgiving Jesus influence your deliberations and dictate your acts to the glory of God. Here is the notice:

Brother Marsh—I have conversed pretty generally with the brethren on this subject, and it is their unanimous desire that conference meet according to adjournment, at Pisgah church, on Friday at 12 o'clock M. before the 3d Sunday in September next. It is greatly desired that the churches will feel a deep interest in this matter, and will be punctual in choosing delegates to represent themselves in conference. The cause is a good one, therefore don't let us abandon it. It is also most fondly hoped that every preacher within the bounds of this conference, will feel spirited in trying again to build up the walls of Zion. United we stand, but divided we fall.

O. Young, Member of Con.

THE CHRISTIAN.—We have received the first number of this new publication; and from the hasty perusal we have given it we hesitate not in saying that its mechanical work speaks well for its publishers. It is a monthly periodical conducted by W. W. Eaton, at St. Johns, N. B., and is said to be "devoted to the restoration of Primitive Christianity."

The work contains but little original matter. Instead of "restoring primitive Christianity," it seems the editor has made an effort to bring to life the sentiments of Alexander Campbell of Bethany, Va., for no less than nine pages and a

half of his work are devoted to articles taken from Mr. C.'s Harbinger and Christian Baptist. It is true that the paper contains one valuable article, which was, we fear, inserted to make it take well among our brethren. It was from the pen of our much beloved and lamented brother, *Elder Wm. Kinkade*. It embraces his masterly production on the evidences of revelation, as published in his Bible Doctrine. The editor of the Christian has published this article as though it was originally written for his paper.

Now we are confident that *Elder Kinkade* never designed to have this article made to subscribe the cause which, we are apprehensive, it is the sole object of the Christian to advocate. Why did not Mr. Eaton give '*Kinkade's Bible Doctrine*' the credit of the article? Ah! it would not then have had the appearance of being originally designed for his benefit. And besides, *Elder Kinkade* is not here to tell the world to the contrary. Why were not Mr. G.'s articles published as originally designed for the Christian? The reason is obvious. The '*Christian's*' object undoubtedly is, to revive the cause advocated by Mr. C.'s Baptist and Harbinger, therefore, it gives these papers credit for the matter it borrows from their pages.

We wish the '*Christian*' success in every righteous effort for the advancement of the cause of truth; and if we have misapprehended its objects it will be our highest pleasure to correct our mistake, whenever we are satisfied we have misjudged. Our object has been in making these plain remarks, to inform our brethren and friends on this subject, that they may be the better prepared to act wisely should "The Christian" present its claims upon their patronage for a support.

A SPECIAL REQUEST.—We wish all of our agents and patrons, who can, to return by mail to this office the 2d No. vol. 8. of the Palladium. We fear we shall fall short on that number. It will be of essential benefit to us to have our friends pay strict attention to this request. Just go to your Post Offices where the Palladium is sent, and make diligent search for no. 2 vol. 8 of the Palladium, and carefully return all you can find. *Now don't forget this.*

ANOTHER REQUEST.—We want every subscriber to the Palladium, and especially our agents, to make one more faithful exertion to raise our subscription list. We know they can do it. The character of the Palladium is now established; it will not be changed for the worse, but we hope to make it still more interesting. A deeper interest is daily manifested on the part of our numerous talented correspondents, to enrich its pages with the most valuable original matter, and no pains shall be wanting on our part to make it a rich

blessing to the world, and the church of God. Therefore, show it to your neighbors, present it to your congregations, tell them to read it one year if no longer, and at the close of the volume if they think they have not received more than the worth of the small sum they have paid for it, let them tell us so, and we will refund to them their money again. What say you, my brother, my sister, or my friend? Will you try to send us a few more subscribers? Only *one dollar*, remember, for twenty four numbers of one of the best religious periodicals in the world. Let us hear from you soon.

AND ANOTHER REQUEST.—Notwithstanding the great expense which has necessarily attended the commencement, and conducting of our business thus far, such has been the punctuality of our patrons in paying for the Palladium, that we have been enabled to meet all demands without being once greeted with an unpleasant *dunn* from our creditors. Now we never did like the unpleasant task of *dunning* others, nor of being *dunned*. But we have some heavy demands to make out soon, and in order to prevent our being *dunned*, we have thought of just requesting our worthy patrons, who have not paid for their papers, to tell us as soon as possible either by letter or through your agents what we must do in order to prevent the unpleasant *dunns* which we sometimes fear, before many days, will greet our ears? Now don't forget this neither.

May God bless the donor.—We have received a donation of *five dollars*, for the benefit of our publishing fund, from brother *N. S. Morrison* of Sanbornton, N. H., attended with the following noble expression of feeling from the worthy donor.

"The *five dollars* is a contribution to the Book Fund. I had intended before now to have done as much for the Book enterprise as our brethren have done; but my business has not seemed to justify it. But if the Lord should prosper me, I hope to do something more hereafter."

May God reward our brother an hundred fold, and prompt others to imitate this act of benevolence, that they may share in the reward of those whose pleasure it is to take the spoiling of their goods for the salvation of perishing thousands. The wretched condition of a perishing world, loudly calls upon you for aid—and may you remember that *God loves the cheerful giver*.

The ex-editor in his last letter informs us that he had just returned from a very interesting session of the N. Y. Western Christian Conference; and that 'on the morrow' he was intending to leave home for the Province of Upper Canada, where he expected to meet the brethren in annual conference. His visit to the afflicted churches in Upper Canada will be hailed with joy, and we doubt not will prove a great blessing to them at this parti-

cular crisis. We expect he will act as general agent for the Palladium while in the Province; and hope to be furnished soon with an article from his pen to enrich the columns of the Palladium.

Elder I. N. Walter is now on his journey to the State of Ohio. His former visits and labors in this State have been abundantly blessed of the Lord. May his arduous mission at this time of the enfeebled state of his health, be crowned with the best of consequences. We shall be pleased to have him act as general agent in receiving subscriptions and money for the Palladium, while on his long tour. And we hope our good friends in Ohio will avail themselves of this favorable opportunity to settle up all accounts for our paper.

Elder Seth Marvin's health is yet poor, though he has preached several times of late to the church at Ellington N. Y. He yet feels a warm attachment to the cause of his Divine Master.

Elder Oliver Barr is still laboring under his infirmities, and has not yet regained the use of his voice so as to be able to preach. But his soul is bound up in the cause of his God. His address to the impenitent in this day's paper, will be read with deep interest, and we do most ardently pray, with lasting good.

Elder D. Millard has recently made his old friends in western New York an agreeable visit. We had the pleasure of meeting him at Geneva N. Y. on our way to the Central conference. Our interview was pleasant, and we together with the listening multitude were made to rejoice to hear him again proclaim the word of life; and to witness his warm attachment to the ministers and brethren with whom he has formerly suffered and toiled, and his deep interest for the prosperity of the precious cause for which we labor.

Elder Mark Fernald has lately returned from Wolfborough N. H. and vicinity. The work of reformation has been, and is glorious there.—Elders W. Blaisdell, J. T. G. Colby, and M. Fernald have baptized a large number; and Elder F. says that he shall start in three days for that fishing ground again, the Lord will.

Elder Wm. Curry's poetry is necessarily laid over for the present; we have been so crowded with business that we have not had time to bestow the attention it demands in order to prepare it for the press. Many other articles now on file are delayed for the same reason. Be patient, and we will do the best we can.

Brother John N. Perkins is preaching the word of life in Whitbey, Whitbey co. Ia. and wishes all communications for him addressed to that place.

Elder Z. Wells of Ia. says the disorganizing influence of Mr. Campbell's sentiments has spread devastation among the churches in that region, but of late the scene has changed, and the Christian cause is again on the rise.

CONFERENCE MINUTES.

The N. Y. Central Christian Conference met in annual session at Rock Stream, Yates co. N. Y. June 10, 1839.

After singing and prayer, the conference was organized by calling Elder G. A. Hendrick to the chair, and appointing Elder E. J. Reynolds clerk and Benj. Smith assistant. Committee to prepare business for the con. were Elders Westcott, Coburn, Morrill, and Chase. Elder J. Marsh, a delegate from the N. Y. E. C. Con. took his seat, and all visiting brethren were invited to participate in our deliberations. Heard an able address from Elder G. A. Hendrick, and tendered to him the thanks of the conference for the valuable sentiments which it contained.

The minutes of last year were then read, and the report of the committee on the case of J. Chapman adopted, viz: That his name be discontinued from our minutes, and the acts of an extra session of this conference, held at Arcadia, Wayne co. N. Y. August 17, 1833, were also confirmed. Examined the standing of the members of Con. Six new churches were added, and Br'n G. P. Sterling and Henry Case, were received and commended as ministers of the gospel and members of conference. The following resolutions were then passed.

Resolved, That we recommend that the editor of the Christian Palladium draft a respectful petition to the Legislature of this State for an act of incorporation, for the C. G. Book Association, and that he print a suitable number, to be circulated throughout the State generally. Regarding education as an indispensable guardian of all civil and religious liberty. Therefore, Resolved, That in our opinion, the time has arrived when duty to the present and rising generation, imperiously demands of the Christian connection an exertion to establish one, or more, Academies, or literary institutions, in this State on free and liberal principles; and that we will use our utmost exertions to accomplish this desirable object, as soon as possible. Pursuant to which, O. E. Morrill, D. Millard, E. Marvin, G. A. Hendrick, H. A. Newcomb, B. Smith, J. Badger, J. Bailey, and E. G. Holland, were appointed a committee to report to this conference the best method to effect this commendable purpose. After retiring and spending a few hours in counsel, the committee presented the following report, which was adopted by the unanimous vote of the conference.

Report of the Committee.—Your committee on the subject of education have enjoyed a pleasant season of discussion and mutual interchange of opinions and views with regard to the importance and indispensable necessity of an exertion to raise a literary institution among us, and of the practicability of putting it into immediate operation. We have also, presumed to present what we consider to be a judicious nomination for a committee of seven, to be elected by this conference, called a Committee on Education, to mature the plans for our future progress in the organization of this noble enterprise. The nomination thus presented to you, was made by ballot, with due deference to the talents and piety of all.

Your committee have proceeded to fix the time and place for the first meeting, and would respectfully refer this conference to an extra session of the same, to be held at Honoye Falls on the 2d Wednesday of September next, and if favorable, said conference shall, 1st, Proceed to organize a

board of officers for said institution. 2d. They shall draft a suitable constitution and by-laws for said institution. 3d. They shall determine the term of time said officers shall hold their respective stations. And, 4th. They shall take and adopt such measures as shall appear most proper to them for taking collections and donations for the purchase of a site, the erection of suitable buildings, &c. &c.

Your committee would further present (though with diffidence) the following nomination for a committee on Education, to wit, Joseph Badger, O. E. Morrill, Ezra Marvin, Joseph Bailey, David Millard, G. A. Hendrick, and E. G. Holland.

The following resolutions were then passed—
Resolved, That we reciprocate the courtesy of the N. Y. E. conference, in sending a messenger to sit with us, by appointing Elders E. Marvin and J. Badger to meet with them at their next session. That we consider it highly improper to invite an excluded minister into our pulpits to preach.—
That we consider it the duty of every minister of this conference, either to attend our annual sessions, or represent himself by letter. That we appoint Elders J. Badger and E. J. Reynolds, messengers to the N. Y. Western conference at its approaching session. That Elder K. Coburn deliver the opening address at our next conference and G. W. Guthrie in case of his failure. That the resolution is hereby rescinded, which was passed at our last annual session, granting to Eld. Ira Brown the privilege of choosing a committee, to act on charges preferred against him, because said Brown has not complied with the conditions expressed in said resolution. That the committee on Education be requested to draft a plan for the organization of a benevolent Society, for the relief of superannuated and worn out preachers, and the widows and orphans of deceased preachers of this conference. That Elder J. Badger be a delegate to the Christian conference at its next session at Whitby, U. C. That we advise the churches belonging to this conference to establish Sunday Schools within each church. That we request every church in this con. to represent themselves at its next session by messengers or letter. That it is improper to publish in the Palladium an account of local difficulties, without the assigment of the most important reasons. That this conference present their grateful acknowledgements to Elder Marvin and his congregation, for their hospitality during this session. And That our next annual session be held at Arcadia Wayne co. N. Y. on the 3d Monday in June 1840

Read and accepted the minutes, and voted to have them published in the Christian Palladium. And after prayer by Elder D. Millard, adjourned.

G. A. HENDRICK, Ch'.

E. J. REYNOLDS, Clerk.

N. Y. NORTHERN CONFERENCE,

DEAR SIR—The eighth annual session of the Northern Christian conference was held at Leray, June 10th, and was accompanied by a well attended and good meeting of worship. During the session three were received as members of the conference, viz: Wm. J. Somes, Joseph Anderson, and Shubael Little. Former difficulties with Elder Little were all amicably settled. The two former received letters of commendation. Two new churches were received into fellowship: which had been gathered during the past year, one in Denmark having 28 members the other in Antwerp having 43. By a vote it was decided

that this conference hereafter be composed of preachers and churches, and the churches to represent their condition to the conference by letter through their clerks or other fit persons. The case of our superannuated ministers was taken up and means adopted to afford them some relief. This was a very necessary business. Common humanity as well as religion dictate that the poor, worn out, and sick preacher, should not be forgotten.

On the second day of the session several resolutions on abstract and important subjects, having been proposed by a committee appointed for the purpose, were introduced in order and discussed, and the following passed without a dissenting voice: Resolved, That in view of the just and important principles of the Temperance Societies and the vast amount of good they have done in the cause of humanity and virtue, we earnestly recommend to all to abstain from all intoxicating drinks as a beverage. Resolved, That the institution of the Christian Sabbath is of vital importance to religion, and as we always have regarded the first day of the week as most properly to be observed—we therefore urgently request all over whom we have any influence, to refrain from all secular labor on that day, and devote it to purposes of devotion and worship. Resolved, That we consider the union of all Christians a subject of the greatest possible moment to the church and world, and imperiously urged by the gospel. It is a very important stone in the imperishable foundation on which we build, and the indissoluble bond which has bound us together as a people for about forty years, while we have buffeted the dark tide of sectarian malevolence. We therefore most heartily rejoice at the increase of numbers who plead the heaven born principles of love and union. And most seriously do we sympathize with all who are laboring to free the church of God from sectarianism and sin. And we will unite our zeal, wisdom, and influence in all gospel measures to abolish sectarian combinations and to effect the unity of the church of Christ, recognizing and treating on all occasions all who believe in the Lord Jesus Christ with the heart unto righteousness, as our brethren, and worthy of all the privileges of the house of God.

Having spent two days in conference to mutual edification, and the advance of light and love as we hope, it was brought to a close by solemn and fervent prayer, that God would keep us humble and united, and make us a blessing to the world. Our next session is to be held in Potsdam on the Monday following the fourth Sabbath in June 1840.

This year has been a time of deep interest with this conference. Although the churches in the eastern section of it are low and experiencing a time of declension, yet the western part of it has been blessed with refreshing seasons. Two new strong churches have been raised up, and several others have enjoyed revivals and considerable accessions of numbers and strength. Several serious difficulties have been amicably settled, the churches visited by a committee, two young men ordained who are strong and useful and will continue to be so if they keep humble, and three received into fellowship who we hope may do much good in the Lord. The old preachers have been refreshed and encouraged to stand up in the good cause of God and labor with more confidence. May the good work continue in the west and be revived in the east, and this be a year of

refreshing to the churches in St. Lawrence and Franklin counties.

JRA ALLEN, Clerk of Conf.

CORRESPONDENCE.

From Elder D. F. Ladley, Enon, Ohio, June 12th.

Br. MARSH—If God be the author of spiritual life, the source from which we derive the vital principle, with daily supplies to maintain that vitality; then, the best evidence we can give that we have received of this *life giving principle*, is an unreserved dedication of ourselves to the actual promotion of his glory. And such, I am happy to say, has recently been the course pursued by many in this region. Since the first of March I have devoted my time to the service of Christ and his people in this pleasant country. During the month of April, in one of my congregations, several embraced the Savior; a general seriousness pervaded the minds of the audience, until some weeks had passed, in which time they made known their desire to associate together as a church: accordingly, on the 25th of May, by request, I addressed a pleasant assembly, on the Foundation, the Builders, and the materials of the Christian church. At the close we invited such persons as had made up their minds to live according to the Law of Liberty, to come forward; when twenty six* presented themselves, who were then formed into a church and organized, according to the directions of the Great Head of the church: on the succeeding day four more were added. These thirty compose the first *Christian church* in the township of Green, who are respectable, influential, and of the most wealth of the neighborhood. Next Saturday, "our first regular church meeting," we expect the number to be considerably increased. Here we have a pleasant little chapel; its location is on the Yellow Spring road, about five miles south of Springfield, and about three and a half miles from the Yellow Springs. May God bless this church and keep her unto his heavenly kingdom.

On the first of June we commenced a general meeting in the church at this village, known as the Knob Prairie church. Here the Christians had been praying to God to revive his work. The first day the meeting was large and very solemn: Sabbath at a very early hour the house was filled; at the close of morning meeting which had been very spiritual, we baptized five, in the beautiful stream of Mad River, witnessed by many hundred solemn spectators. By this time our chapel, which is large, would not as was supposed hold one third of the people. So we repaired to an adjoining grove, where we were addressed by Elder M'Clain. Then followed a very large communion. In this solemn duty many of other societies participated. I will say in honor of this community, that I never remember of having seen so large a concourse of people, who seemed to be actuated by so much self respect, and of reverence for the services of religion; in the afternoon many began to feel the power of Truth, and desired salvation. Monday great crowds attended. This was a day of the out pouring of God's spirit; five more obeyed the Lord in baptism, and several more obtained pardon. At every invitation

* A majority of these were members at Knob Prairie, who received an honorable dismission.

a number of mourners came forward—one scene was peculiarly imposing; between twelve and eighteen young persons, chiefly females, in the vigor and bloom of life, solemnly in tears with one heart and one mind, bowed in fervent prayer. Heaven was propitious. We heard their prayers while saints and angels looked on with pleasing admiration. And the Lord verified his promise. I believe they all, before the going down of the sun, experienced the pardoning mercy of God.—The meeting continued four days with increasing interest. Elders M'Clain Kerby, Simonton, and some younger preachers were in attendance.—The watchmen saw eye to eye, and the salvation of the Lord, saints rejoice, and mourners converted, and sinners made to weep these too we hope soon to see rejoicing in their Savior.

The result is, that a favorable impression has been made on the public mind, and rising of twenty professed to find peace in believing, and thirty one joined the church, several heads of families. Though the largest number are young persons of both sexes in the vigor of life. O, how pleasing to see youth, and intelligence, bowing to the peaceful reign of Immanuel.

From Elder John Watworth, Blissfield, Mich. June 15.

MR. EDITOR.—In No. 1, vol. 8, of the Palladium, page 12, I find a letter from Elder G. W. Richmond dated at Ypsilanti, Mich., on which I think it my duty to offer a few remarks. 1st. Because my name is associated with some of the circumstances mentioned in the letter, and 2d. Because I think the author labored under some mistaken views at the time his communication was written.

He says he was disappointed in coming to Michigan. Possibly his expectations might have been too highly raised previous to his coming.—But that Michigan needs faithful laborers in the ministry will not be doubted by any one acquainted with its condition.

"There are no meeting houses building," &c. Our situation in Michigan has been very different from an old settled place. The population has been floating. In some neighborhoods the inhabitants nearly change in a few months by an exchange of property. Others when they settled in the country were in comparatively low circumstances, having little more means than necessary to purchase their lands; and have had about as much as they could do to support their families, while making improvements, &c.: consequently we have hitherto had but little means to employ in building meeting houses. The plan adopted by many or most of the sects around us is, to commence at least with a subscription, and then go east and get help. But, to whom shall we go? We have labored mostly for the conversion of souls, and have not been "disappointed;" but have some more lasting monuments of our toil than glittering spires, or sculptured marble—memorials of an unadulterated gospel being preached in Michigan, which will shine in everlasting beauty when the moon shall cease to wax and wane. Nay, principles established which will tell upon the future character and destiny of this rising state. That there has been an attempt made to build a meeting house is true: that they were unsuccessful is a matter of regret calling for sympathy rather than murmur. We expect to make many more attempts, and if we should fail as often as Bruce's spider we will try again.

"Our preachers were among the first settlers in Michigan, and having little or no opposition,"

&c. Yes, I settled in Michigan at an early day, and was the first ordained Christian minister that ever settled a family in the State to my knowledge; and under circumstances too which required every day's labor to provide for them. But as to op, osition from sectarians (for there were many among the very first settlers here) Elder R. is greatly mistaken. As far as my knowledge extends there has been a large share; the enemies of Christian liberty have been met in public and in private, in tears and in toil; being defamed and entreated, being persecuted we bore it. True, we have not always been harping on controverted points of doctrine, nor do I think it profitable.—But the idea seems to be that the preachers have not done much. I hardly think an individual unacquainted with establishing societies in a new country; is fully qualified to judge in this case. Compare the means with which we were favored, our feeble ministry, and our poverty, with the sects around us—all things considered I think we have great reason to thank God and take courage. The sects have expended thousands and thousands of dollars, which have been collected from their churches in the east in donations and otherwise to build up their cause here. How can it be otherwise in the nature of things than that they should go ahead? Now I ask who among all the wealthy individuals and prosperous Christian churches of New England, New York, Pennsylvania, &c., has ever given one solitary dollar to aid a laboring, struggling preacher of Michigan—compelled to stand in competition with the affluent and pampered servants of sectarianism. Allow me to digress a little here. I wish that our eastern brethren knew how encouraging to some of the toil worn servants of the cross, at times, would be a little assistance from them. I wish they would secure to themselves the joy, the pleasure, of reflecting in a dying hour, that a little aid from them had sent the gospel to some destitute settlements in this wilderness; that the bread of life had been broken to some hungry souls thro' their instrumentality.

"The ministers have sustained the cause as long as they could, &c." This is true in some instances, and at last exhausted and worn out they have retired from the field as itinerants, but not from the work of the ministry. Some ministers have come here and have never done much for the cause. Some have come here and have got what they could, (perhaps done what they could,) and gone back to the east, leaving us to work our passage as we best may.

"They are wont to attach their cars to this mighty engine, &c." The instances in which any of our members, or those that were such, have joined with the sects are few and far between; there have been a few such cases, but I think that those of our members who join others, are about as one to ten of those who leave other denominations and unite with us. As to the liberality of our brethren and friends here, the remarks in the letter under consideration will apply to but few compared to the whole; and of some they are true to the life. The want of moral courage, fancied to be so obvious in the ministry here, I think was rather imaginary in the mind of the writer.

As to the proposition made to me "if three ministers, &c." I can only say I am in the field to do what I can for the cause of my Divine Master and to save perishing sinners, whether talents &c. are suitable God must judge. It is but little that I can do at most. I feel like an

unprofitable servant; I cannot promise much to the world or the church, but of my willingness, Heaven is witness.

If Br. Richmond has come to help us (which I have no reason to doubt) we cordially welcome him, not to 'golden harvests' of wealth, or fame, but to a wide sphere of usefulness, where much good may be done by faithful labor. I much regret that Elder R. should be 'greatly disappointed,' but such is often the fate of mortals in this mundane existence, and as he knows the painful emotions of disappointment I do most sincerely hope that as far as he is concerned our brethren and friends in Michigan will never have occasion to write that they are 'greatly disappointed.'

The state of our connection and public inquiry seem to call for the above remarks—which are made with the kindest feelings for Br. Richmond.

SUMMARY.

Annual Sessions of Conferences for 1839.

The Penn. Ch. conference at Plymouth, Luzerne co. August 29th at 10 o'clock A. M.

The Erie Christian conference, will hold its next session at Laona, Chautauque co. N. Y., on Monday, September 16, 1839; meet at 8 o'clock A. M. All the members of the conference are requested to attend.

Ohio Deer Creek Con. at the new chapel, at Mount Sterling, August 15th.

Ohio Union Con. at Williamsport, September 4th. The several local conferences are particularly requested to send delegates to the Union conference.

Ohio Southern Con. at Pisgah church, Sept. 14, at 12 o'clock M.

Ohio Central Con. August 20th at 10 o'clock A. M. at Bethlehem Christian chapel at Appleton.

Ohio Auglaze Christian Con. August 2d at Riley Creek, near Elder Wm. Hand's, Putney co.

Ohio Christian camp meeting August 23d in Chatham, 10 miles north from Newark, Licking county.

Elder K. Coburn of Sennett N. Y. has baptized ten in the church at Canton, and fourteen have lately been received into fellowship there. A faithful preacher is greatly needed in that place.

Some accessions have recently been made to the church in Newfield Ct. and Elder P Roberts has baptized four happy children of Christ in that church.

Elder J. B. Burnham of N. H. has kindly expressed an ardent desire that the Palladium may be preserved purely religious in its character, and ever safely guarded against the bitter waters of strife. This is the wish of thousands, and we mean that they shall not desire in vain.

Elder J. W. Marvin of Ohio has baptized seven of late at Pleasant Grove, and says the church is in a state of prosperity in that region.

Elder E. M. Galloway of N. Y. is faithfully devoted to his holy calling and has baptized twenty three humble disciples quite recently.

Brother Henderson Gaylord of Pa. wishes those who publish accounts of their travels not to be as particular in telling how they crossed the river, whether on the ice, on the bridge, or in a boat, where they slept, and what they eat, as they are in presenting food that will satisfy the soul that desires the true knowledge of God.

The church at Fluvanna, Chautauque co. N. Y. is

in great want of ministerial help. Who will go to their aid?

Elder Samuel Silsby wishes all communications for him directed to Auburn Mich. He says he is well in soul and body, and that the church at Rochester Mich. is doing well.

Elder James Smith says that a new Christian chapel was dedicated to the worship of one God, at Mount Sterling, Ohio, the 26th of May last. Elder Enoch Harvey preached an able discourse on the occasion from Eph. iv. 6.

Elder H. Barber of Ia. writes that the cause of God is on the march where he has been laboring. He has organized three churches of late and there has been an addition of about one hundred and fifty to the praying army since September last.

We give in this day's paper short extracts from many valuable letters, in order to let our correspondents speak in due season through the medium of our columns. They will please pardon us for this liberty: Ed.

Those to whose names no sum is set, have paid for the vol
RECEIPTS FOR VOL. 8.

New York—Jeremiah Wickham Jeremiah Evans Josse N Eaton John Bowdish Esq. James I. Corkin Peter F Myrick David Curtis Amasa Randall Ab'm Lockwood Nehemiah Hanford Wm Rutheter T C Armstrong Polly Cady Benjamin Streeter John T Cowen John G Trus B & J Burlingham Nathan Bradley John Cook Calvin Green Elder John Spoor \$10 for John H Rouse John Shutte Joseph Z Hallock Matthew Williams Henry T Coonley Sarah Ann Quimby Simpson Bell Esq Rich'd Green Wm Campbell Jacob Winans Eliab Walden James Cooke Isaac Frost Esq and Barent Cooke. Thomas Wright Ebenezer German Martin Sibley Wm Sibley Nathan C Martin John Dart Wm Corning Salmon Cobb Josiah Fisher Urbane L Gates John Haight Caleb C Wells Joseph Brown Dea I Gates Joseph P Coughnet Ira Norris 50 cts and 50 cts for vol ix. David Aikin' Elder Seth Maivn Obadiah Morley Horatio Briggs Daniel Peabody James Stephens Elder L Perry \$7 for Asa Churchill Jason Baker James Whitman Simcon Davis Jesse Smith Esq Francis Griswold and Abel Conger. Elder O E Morrill Samuel Dolson J. L. Worster Edmund Smith \$5 for Vanaiah Fox Wm Hinds Luther Crocker Henry Benjamin Anna Sage' and Edmund Smith. Mrs Zilpha Hollister Schuyler Thorne. Rhode Island—Asa Devol Wm F Davir Lemuel Brownell. Connecticut—Asa Barnham. Indiana—John N. Perkins \$5 for John Abbott James Abbott James Mason Otto M Webb A D Parit and James Perkins. J A Stillman Samuel Treat. Vermont—Elder J Knight 50 cts Rufus Bruce Frederick Keeler Samuel Wiswall Isaiah Tinkham Jr Elder J D Marsh \$5 for Israel Marsh Zenas Abbott Alonzo Chalfield Harriet M Varney and Elder J D Marsh. Ohio—Elder Wm Tagarden Joseph Kinney \$5 for John Carter Conrad Dillmon J L Shinkle C B Shinkle and James Lloyd. Solomon Spaulding. Michigan—James S Pixley John Powers. New Hampshire—N. S. Morrison. Maine—Elder M Fernald John Rogers Robert Safford. Pennsylvania—Silas Sutton Nathan Sherman Royal Kennedy Joseph Carpenter. Upper Canada—Chauncey Eaton Isaac Lake 50 cts Joseph Keeler Christopher Lake Merrit Simpkins Henry Wood Elder Donald Nicholson. Massachusetts L M White.

RECEIPTS FOR VOL. 7.

New York, Henry Tiller \$1.50 Hon N P Tyler \$3 for vols 5, 6 and 7, Joseph Greens. Vermont. Lazarus Riford \$2.50 for vols 6 and 7. Ohio, Ethel Stone \$2.

POETRY.

THE HEAVENLY REST.

SELECTED BY ELDER E. J. REYNOLDS.

There is an hour of peaceful rest
To mourning wand'ers given;
There is a tear for souls distressed,
A balm for every wounded breast,
'T is found above in heaven.

There is a soft, a downy bed,
'T is fair as breath of even;
A couch for weary mortals spread,
Where they may rest the aching head,
And find repose in heaven.

There is a home for weary souls,
By sin and sorrow driven;
Where tossed on life's tempestuous shoals,
Where storms arise and ocean roils,
And all is drear—is heaven.

There faith lifts up the tearful eye;
The heart with anguish riven;
And views the tempest passing by,
The evening shadows quickly fly,
And all serene in heaven.

There fragrant flowers immortal bloom,
And joys supreme are given;
There rays divine dispense the gloom,
Beyond the confines of the tomb,
Appears the dawn of heaven.

For the Christian Palladium.

THE PERSECUTED CHRISTIAN.

BY WILLIAM E. TEALL.

He stands and sees the billows rise,
Unheeding hears the storm,
That sinners vainly raise to move
His spirits and to harm:
"Father," he prays, "restrain thy blow,
Withhold, they know not what they do."

His Guide he sees on Calvary,
High on the bloody tree
And sees the scorner passing by
In bitter raillery:
And points the soul in folly grown,
To look, and there a Savior own.

What though adversity should frown,
And earthly pleasures fail,
And prowling scoundrels all should join
His firmness to assail:

Dreep in the bosom of his God
He finds a true, a safe abode,
Protected by the arm of God,
To Heaven's decree resigned;

He marks the vain attempts of man
And Satan's host combined:
He looks for joy in yonder sphere,
For joy complete, that never dies.

Schenectady, May 8, 1839.

MARRIAGES.

Married in the city of Portland, Me. June 19th, by Elder L. D. Fleming, Capt. Ebenezer Johnson Jr. to Miss Mary Ann Kemp, both of Portland. In Otego, N. Y. June 12th, by Elder Charles I. Butler, Mr. George W. Pearce to Miss Julia Elizabeth Schriver. Also, June 20th, in Cherry Valley, N. Y., Mr. Peter Low to Miss Louisa Lettis.

OBITUARY.

ELDER JOHN HAMRICK. Br. MARSH—I am requested to report to you the death of one of our excellent brethren, Elder John Hamrick. This notice ought to have been furnished many months ago. We however deem it proper at this period to notice the death of our beloved brother. The account forwarded me is so small and deficient, that I am unable to make a full statement of the circumstances connected with his death.

Elder John Hamrick departed this life at his residence in Highland co. O. on the 24th day of November, 1838: For the last twenty years he lived the life of a Christian, and a preacher in the Christian connection. His ministerial labors brought peace and consolation to thousands. His reputation as a Christian and minister, was unsullied, and of good report by his brethren and those from without.

JAMES SMITH.

BR. J. G. DUNTON.—This worthy brother has fallen by the hand of disease and death in the midst of his active and useful life. Elder Jason Smith gives us the following account of his triumphant death.

Br. MARSH—A messenger a moment since called to inform me of the death of our beloved brother J. G. Dunton, portrait Painter. He died this morning, June 24th, at six o'clock, in the triumphs of faith.

J. SMITH.

MRS. SALLY RICHARDS, wife of Samuel Richards, died in Laurain, Tippecanoe co. In. on the evening of the 5th of June, of consumption, aged thirty nine years, in full hope of eternal life. She moved with her husband and family from Lysander, Cayuga co. N. Y. one year last October to this place. Her health was then poor, and she has been gradually wasting until death closed her scene of earthly suffering. Her sickness was borne with Christian fortitude. She has left her afflicted husband with eight children, and a numerous circle of relatives to mourn their loss. But we trust their loss is her gain.

Coat.

THANKFUL COWELL departed this life June 3rd, aged ninety years. She was a member of the Christian church at Cambria, N. Y., and consort of John Cowell, who is a member of the same church. She has gone to her long sought rest, to bloom in eternal life.

Coat.

CLARINDA McCOMBER departed this life at her father's residence in Solon, N. Y., aged 21 years and 6 days, in full hope of a crown of life.

NOTICES.

Elder James Andrews, by permission, will preach at the following places. July 21st at Union Vale; Dutchess co.; N. Y. 28th at Danbury Ct. August 4th at Stamford at 10 o'clock A. M. and at Milan 4 P. M. 11th at Baltimore. 18th at Freehold, and at Westerlo at 4 P. M. On the evening of the 19th at Huntersland. 25th at Charleston. 26th at Brockett's Bridge in the evening. September 1st at Clay. 2d in the evening at Canton. Tuesday evening, the 3d, at Lysander. The Wednesday evening following at Hannibalville. The 5th in Butler. The Friday evening (the 6th) at Sennett. The 8th at Elder James Weston's in Montezuma.

Elder J. V. Himes, of Boston, Mass. proposes to preach in Milan, Dutchess co. N. Y. July 14th; the 18th, in Freehold; the 21st, at Charleston 4 Corners; at Galway the 25th; the 28th, at Union Mills, and 29th, at 4 o'clock P. M. at Ballston Springs. Br. Himes' journey will be a long and expensive one;—will our brethren, where he may labor, communicate to his wants.

HYMN BOOK.—We have now a supply of Hymn Books, which will be forwarded to responsible agents on a credit of six months.

Those who are indebted for any of the past volumes of the Palladium, can either make payment to the Post Master at Union Mills, N. Y., or forward their money, Post Paid, to Elder Joseph Badger, Hancock Falls, Monroe co. N. Y.

Elder James Conklin, will preach at Laurens, N. Y., the 13th and 14th of July, and at Otego, the 20th and 21st.

Elder Joshua Hayward will preach at Freehold, Green co. N. Y. July 20th and 21st, and at Milan the 27th and 28th.

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. VIII.

AUGUST, 1 1839.

NO. 7.

MISCELLANY.

For the Christian Palladium.

Biblical Criticism.

BY ELDER CHISTY SINE.

For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified.—Rom. viii. 29—30.

The advocates of the doctrine of unconditional election and reprobation, rely on this passage of scripture, as proof, positive, of their favorite hypothesis. But after a careful examination of the subject, I find not a shadow of the doctrine in it; which by a proper development of its phraseology, we shall presently show.

"Whom he did foreknow." If we are to understand this term according to its common use in our language, it will prove too much for the doctrine in question, and will lead us into broad Universalism. For the foreknowledge, or prescience of God, in its unrestricted sense, extends to all mankind, saint and sinner in the same manner.—Hence, we infer that the term "foreknow," in the text, has reference to the knowledge God has had of the truly pious, who lived anterior to the coming of the Savior.—Knowing them to be truly devoted to his service, he predestinated them, (i. e., appointed them before-hand,) to be conformed to the image of his Son, that he might be the first-born among many brethren.

"The image of his Son." The term image, as well as the term conform, implies appearance in form, or representation.—Hence we conclude that God has predesti-

nated, those ancient worthies, whom he foreknew as his truly devoted servants, to be made in appearance like unto his beloved Son. Not the appearance he made while clothed upon with a body of flesh, but his glorified appearance after he rose victorious over the boasted tomb. For his being the first born has reference most certainly in this passage, as in many others, to his resurrection. He is said to be the first born from the dead, Col. i. 18. And in Paul's noble defence before King Agrippa, Acts xxvi. 23. He says he testified according to the Jewish prophecies, that Christ should be the first that should rise from the dead.

The image of his Son, then, has reference to that glorious appearance he made after his resurrection—John in the isle of Patmos. Rev. i. 13, &c. gives us a brilliant description of the beauty and grandeur of this beloved character in his glorified state; and in his 1st Epistle, iii. 2, he says, "We shall be like him," at his second appearance, and certainly if we shall be conformed to his image at his second appearance, when these vile bodies shall be raised from the confines of mortality, be "fashioned like unto his most glorious body." Phil. iii. 21: and bear the image of the heavenly I. Cor. xv. 49,) as we have of the earthly—so certainly have those whom he has predestinated to be conformed to the image of his Son, been made like him, having been sharers with him of a blessed immortality: Of their number we are not informed, but we read, Matt. xxvii. 52, And the graves were opened, and many bodies of the saints which slept, arose and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many.—Now it is not rational to conclude that those who arose at this time, returned again to

corruption. We therefore conclude that they were conformed to the image of God's Son, and as they arose *after* Christ, he was the *first* born among *many* brethren. Those renowned servants of God, such as Enoch, Noah, Abraham, Job, Daniel, and a host of others of whose righteousness God had perfect knowledge were predestinated to an earlier resurrection than the rest of His family.

But to make the subject still more plain, the apostle adds, Moreover, (i. e. beyond what has been mentioned,) whom he did predestinate, them he also called: (i. e. invited,) doubtless with a common call, and they like Paul, not being disobedient to the heavenly invitation, it becomes effectual to them, and they were justified (i. e. freed from sin by pardon) by faith in the promised Messiah, and ultimately they were glorified. Here it is worthy of note, that the word glorified, called, and justified, &c. are in the past tense, and consequently had taken place at the time the apostle wrote. The term glorify, when applied to the creatures of God, signifies to exalt to glory and dignity; but this cannot take place with them fully till their bodies are raised from the dead. Hence we read, John vii. 39, 'The Holy Ghost was not yet given because Jesus was not yet glorified.' He was not yet raised from the dead, and exalted to glory and dignity at the right hand of his heavenly Father. We conclude, therefore, that those ancient saints of God were glorified at the time of their resurrection. Then, and not till then, were they exalted to glory and dignity. Then, and not till then, were they conformed to the image of the glorified Son of God.

In further proof of the position we have taken, we might notice the design of the apostle, which was, no doubt, to encourage his brethren to faithfulness under afflictions, from the fact that God had taken special care of his ancient people, who trusted in him; that he had finally raised them to a blessed immortality, and conformed them to the image of his well beloved Son. How consoling to the humble mind is this view of the subject. But where is the consolation or the encouragement of those who would force this passage into the service of Calvinism? It certainly contains none for them unless they can assure themselves, that they are the identical characters to whom the apostle refers; and this they cannot do without doing violence to the subject. But as we have already exceeded what we designed, and have perhaps said enough for

the present, we dismiss the subject. May the Lord guide us into all truth.

For the Christian Palladium.

Remarks on Eph. vi. 12.

MR. EDITOR: In compliance with the request of Elder Currier, I send you the following remarks on Eph. vi. 12. They are principally taken from Belsham's commentary on the Epistles of Paul.

PHILANTHROPOS.

"For we wrestle not with flesh and blood only,* but with governments, with powers, with rulers of this dark world,† and with spiritual wickedness in high (or heavenly) places."‡

NOTES.

* Not "not flesh and blood only, but with governments, &c." Dr. Chandler explains the words "flesh and blood," as expressing "men of low degree, in opposition to the rich and powerful." Dr. Harwood's version is, "For we combat not merely with the vices of private individuals, but we have to conflict with all the confederate and united powers of grand and potent establishments, both civil and religious, which are supported by the sovereigns and rulers of this benighted age."

† This makes an excellent sense, well suited to the connexion, and to the Apostle's design. Perhaps, however, we shall approximate more nearly to the true meaning of the Apostle, if, by taking the words "principalities, powers, &c." in the sense in which they are used, Eph. i. 21, as meaning the Jewish hierarchy, and zealots for the law in general, we should understand its correlative *flesh and blood*, as expressing heathen idolators and opposers of the gospel: see Heb. xii. 4. The contrast then will be, not between wicked men and wicked angels, according to the common opinion, nor between men of low degree and men in power, but between the power and prejudices of heathen idolators, and those of Jewish rulers and zealots for the law; not excluding the judaizing Christians, who created so much unchristianity to the Apostle, and to the Gentile believers.

‡ This interpretation is countenanced by Mr. Wakefield; and it gives a clear and consistent sense to this difficult and highly figurative passage; whereas the common interpretation, though supported by great names, is, in truth, totally unintelligible, and would appear so to every person of reflection, if, as in many other cases, its absurdities had not been veiled by its familiarity. For how can frail and feeble mortals be prepared to encounter with hosts of *revolted and invisible angels*, even supposing such beings to have a real existence.

§ The state of the Jews at that time may justly be called a state of darkness, as their inveterate prejudices blinded their eyes against the light of the gospel.

¶ *Spiritual wickedness, &c.* In the original, "the spiritual things of wickedness;" which, says Dr. Chandler, may signify either apostate spirits, or what I rather incline to think, *the wicked and perverse corruptels of the Christian doctrine.*—Christians are called *Pneumatikoi*, the natural

PARAPHRASE.

The caution I have suggested to you is not superfluous, for I solemnly announce to you who have embraced the Christian faith, and who are desirous of maintaining it in its primitive purity, that you are engaged in a very arduous and perilous conflict, which will require the constant exertion of your best vigilance and skill to maintain your ground and to secure the victory. And do not imagine that I am here speaking of a personal combat between man and man; nor yet do I refer particularly to the opposition to which you will be exposed in your attempts to propagate the gospel, from heathen prejudices, and heathen power; the struggle to which I chiefly allude, is that which you will have to maintain against those who would resist the progress, or corrupt the purity of the Christian faith. I have before mentioned you that you are, in a sense, risen with Christ, and are exalted with him into the community of the sons of God without submitting to the yoke of the law, and that this has been so clearly made out to the Jewish leaders, that the greatest zealots could not deny it: see Eph. i. 21. These, therefore, and especially those sects and orders of men who are, by profession, most zealously and blindly attached to the Mosaic ritual, and to oral tradition, are full of the bitterest malignity against the gospel and its professors, and will leave no effort untried to pervert your principles and to seduce you from the faith; and some even of those who profess the Christian religion, discover the same malignant opposition to the enlarged and liberal spirit of the gospel, and would bend the necks of their fellow-Christians under the yoke of the ceremonial law. These are the enemies to oppose whom; with success, it is necessary for you to gird on the whole armor of the gospel by which alone you will be able to repel their hostile and insidious attacks.

adversaries to these are *Pneumatika tes ponrias*, spiritual wickedness; men who pretending to the spirit, endeavor to corrupt the simplicity of the faith. See Rev. xviii. 2—xvi. 14; 1. John iv. 6; 1. Tim. iv. 1. Mr. Wakefield's translation is—"For we have not only to wrestle with flesh and blood, but against the authority, against the powers, against the rulers of this dark age, against the wickedness of spiritual men in a heavenly dispensation;" i. e., as he explains it in his notes, against Jewish governors, who have a dispensation from heaven, as well as against heathen magistrates, under the darkness of superstition and idolatry.

For the Christian Palladium.

Boast not thyself of tomorrow.

BY ELDER A. STANTON.

Man in his state of apostasy, possesses a strong tendency towards the presumptuous spirit of boasting. I do not expect to point out all the evils resulting from the indulgence of this baser passion of fallen man: Only to call the attention of those who are with me in the morning of life, to a few of the deleterious effects of that which flows from an undue consideration of self importance. It enshrouds us in secrecy, and prevents our improvement. *It has kept many promising talents in a dormant and inactive state which were capable of great expansion and utility in the world.* If we could present ideas that never occurred to the minds of the greatest men on earth, clothed in words that were never used before, then we should be willing to write, for or communicate our ideas to the public. But because we cannot soar above all others, we are apt to sink down into silent despair. If we could arise above all others in our first effort, we might acquire fame, and others might admire us; but shall we indulge in this selfish and degenerate principle. Ought we not to have another object in view, and one more exalted and philanthropic.

If our only object is our own aggrandizement, we shall have but a small circle for action, and be likely to meet with many impediments. But if our sole design is to benefit others, and we, for that purpose, put forth our best exertions, we are not responsible for our want of success: But if we, through fear that others will not view our efforts as original, or give us due credit for them, neglect to use such means as are in our hands, I fear the barren "fig tree," spoken of by Christ, will but too clearly illustrate our conduct and character. The fact is, man possesses but a very few ideas that are valuable, but what he has received from others, and in some way or other, indebted to God for them. They were never given to be used like the miser's cash, but we are to do good with them, "and to communicate, forget not;" for with such sacrifice God is well pleased.

Any principle that would lead us to neglect this course must be wrong. A boastful spirit does in some sense lead us to it;—therefore it should be guarded against.—This principle, however, in its primitive state, was given for a wise and noble purpose. It would guard us against a careless and heedless method, and lead us to arrange

and combine our ideas so that they would be most likely to produce the desired effect. But if it degenerates into a selfish principle it should then be depreciated, and a restraint imposed.

But of no one thing is man more apt to boast than of time. As nothing is of more value to him, so in nothing is he more prodigal. Hence the propriety of the wise man's caution, "Boast not thyself of to-morrow." In order to a proper understanding of the caution, it is necessary to define the nature of the evil it is intended to condemn; and to feel the force of the admonition, we must expose the folly and inconsistency of those principles which lead to the opposite conclusions. While I endeavor to ascertain the nature of the evil referred to, I would remark that there are some necessary calculations of human life that are proper for us to make. For us to indulge the hope that our transient existence may be continued for another day, and to arrange our temporal concerns accordingly, cannot be wrong; for in ordinary cases it is a dictate of common prudence, and common sense. If the business of life is not to be pursued from a reasonable expectation of its continuance, there would be a total suspension of labor, and one of the great ends of human existence would be defeated.—Again, it cannot be improper to do that to-day, from a reasonable expectation of life, which we should be inclined to do tomorrow were we certain of its continuance. Thus if a person sees it his duty to repent of his sins, and seek some preparation for eternity, it would become him to do that to-day which he conceives to be his duty at some future time, as much as if he was certain of not surviving the present hour. We are not to presume on another day as an excuse for neglect of present duty, nor to despair of life in order to free us from its necessary cares and perplexities.

The admonition is intended to guard us against a vain and presumptuous confidence of long life, or of the continuance of life even for a single day; a calculation by which multitudes have been and are still deceived. How many have said, like the rich man, to their souls, 'thou hast much goods laid up for many years,' and unexpectedly their souls have suddenly been required of them! This spirit is severely condemned by an apostle, "Go too, now, ye that say to-day or to-morrow we will go into such a city, and continue there a year, and buy, sell, and get gain; whereas ye know not what shall be on the morrow."

Yet we see men exulting in the thought of protracted life, forgetting their dependence upon God, and that life is even a vapor that appeareth for a little season and then vanisheth away.

That presumption which leads men to boast of to-morrow and anticipate the long continuance of life, exerts a very pernicious influence upon them here. It is this that prevents multitudes from making religion, and preparation for eternity an object of immediate concern. If the principles of Christianity are just and true, and men are moral agents, shortly to give an account of their conduct, it is of the utmost importance duly to consider our state before God; and he who fails to attend to this duty to-day, is presuming on what of all things is most uncertain, viz: the continuance of life with all its opportunities and advantages. But for a sinful creature, every moment exposed to death, and consequent banishment from the society of the blessed; to risk his soul with all its present and future interests, on such a dreadful uncertainty, is the height of folly and presumption.

He who lives under the dispensation of the gospel and yet continues in the neglect of strenuous exertions to press into the kingdom of God, is presuming on to-morrow, and substituting mere possibility for an absolute certainty, and is stifling his convictions of the necessity of a present meetness for death. But let such remember that the evil of remaining unprepared is not removed or lessened by neglecting to think of it; and that this criminal inattention has been the ruin of thousands of souls. He who spends a single day without devoting some part of it to serious meditation and prayer, is acting on the above named presumptions. And he, also, who neglects his Bible till he could write his age, residence, and condemnation, in the dust on its cover, or is not in the habit of mixing serious reflections with his daily occupation and pursuits, is of the same school. Such a person is sliding down a precipice, without being aware, or considering how soon he may be precipitated to the bottom.

One who is living under the influence of an envious or malignant spirit, or cherishing an unforgiving temper towards others, is presuming on the certainty of life; for surely no man, if he expected to die to-morrow, would think of leaving the world in such a state of mind. To suppose that a person dying under such circumstances could be happy, would be to imagine Christ himself mistaken, when he solemnly declares such

are in danger of hell fire. To such I would say, if you, in defiance of his authority, can cherish resentments, stimulating your passions, and which blow up the flame of malice in your breast, you must certainly be presuming on some future opportunity for reflection, and for relinquishing these sentiments and feelings. For surely no one can think of going into the immediate presence of a pure, merciful, and holy God of love, with a character so dissimilar to His. But if you should be mistaken in your calculation of future time, and God should send his messenger for you speedily, where would you appear? God in his word informs you that you can have no inheritance in His kingdom. Where, then, I repeat, will your dwelling be? With the unprofitable servant and his company; in outer darkness, where there is weeping and gnashing of teeth.

Those, also, are all presuming on to-morrow who are living in the neglect of any known duty, or in the practice of any known sin; and are treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God.—Beware, sinner, for there are evils sufficiently numerous and aggravated to be accounted for without the addition of presumptions, sins, to awfully inflame the reckoning.—Lastly all who place their happiness in things of the present life, and wish to make them their only portion, are included in the same class. And if it is only possible that we may live another day, how unspeakable is the infatuation of such conduct. A good man is surprised at death, and when he views things in the light of eternity, that he could ever possess so much love to the present world. But what will be the consternation of the poor sinner, when he finds that he has bartered eternal life and happiness, for a mere phantom, and deceived himself unto endless and irrecoverable perdition! How dangerous to let present time and opportunities pass unimproved! The moment that is lost, sinner, is lost forever!! Work, then, while the day lasts.

Men measure their charities by a peculiar standard. A man who has but a dollar in his pocket would give a penny for almost any purpose. If he had a hundred dollars, he might give one; carry it higher and there comes a falling off. One hundred would be considered too large a sum for him who has ten thousand, while a present of one thousand would be deemed miraculous from a man worth one hundred thousand—yet the pro-

portion is the same throughout, and the poor man's penny, the widow's mite, is more than the rich man's high sounding and widely trumpeted benefaction.

For the Christian Palladium.

Chaste Conversation.

BY ELDER O. J. WAIT.

Chaste conversation is an important trait in Christian character. It is indispensable to his growth in grace, to his Christian deportment, and success in winning men to Christ. It is a mark of distinction between the followers of Christ and Belial—between those who are of this world, and those who are not. If, therefore, the world is vain, the Christian should be sober, if they are proud, he should be humble; if they are rash, he should be meek; if they are unholily, he should be holy; and chaste for he is redeemed from the kingdom of darkness—from his 'former conversation,' and from the old man; and by profession has put on the new man. Hence it is expected, and by profession, he is bound to show unto the world a more excellent way. He should withdraw his approbation from all unchaste conversation, that they may see by his course, his displeasure for sin—that they may discover its deformity, and be made to feel that licentious conversation does but illy correspond with reasonable beings.

Chaste conversation is an honor to Christ, and the Christian religion, by showing to the world a system of purity, transcending every other religion, and philosophy, under heaven. Thereby proving the divinity of the Christian religion; for unless it can be proved that water will naturally rise higher than its fountain, or a corrupt fountain afford pure water; it cannot be admitted that the world would ever purify itself. It has ever stood opposed to purity: and Peter seems to have been sensible that chaste conversation would serve as a purifier to this polluted world. He urged it upon the early saints, assigning it as a reason, that the unbelieving would be "won by the conversation" of the believer. While the Christian praises and blesses God, his mouth should be far from cursing. He ought to weigh his words, for by them he is justified, and by them condemned: Out of your own mouth will I judge you. James says, if a man offend not in word, the same is a perfect man. A Christian's words should be as cordials to fear, oil to wounds, as water to the thirsty, as light to enlighten, and as a fountain of kindness,

For the Christian Palladium.

Party Spirit.

It will be admitted, I presume, by all sects of Christians, that party spirit has caused more delusion than all other principles combined. We refer our readers to the history of the oriental world. In days of yore, when the advocates of any doctrine would wage perpetual war against their dissenting brethren, with the most atrocious barbarities, however revolting to human nature.—Look at the blood and carnage that prevailed at Paris, and the devastation and slaughter that reigned in ancient Greece and Rome; and a multiplied number of similar occurrences we might mention, but we forbear, for this is not the errand of these lines.

It is to inquire whether Christians of the present age, are not led by that spirit, which is, and always has been, the very bane of society. We are all moved and led by some spirit; therefore we ought to try the spirit, to know what kind we are of. "If we have not the spirit of Christ we are none of his." How incompatible with that meek and quiet spirit, for professed Christians to assume the unprecedented authority of judging their neighbors, and setting down as heretical those who dissent from their respective tenets. It is a crime too daring in the sight of High Heaven to be disregarded. It is insulting the Majesty of Heaven with impunity, and doing despite to the spirit of grace, to reject Christians, and disavow the union of all saints, merely because they will not concede to our peculiar dogmas. The language of every soul should be,

"Where ever I his image see,
O, let that soul be dear to me."

As we have received Christ Jesus the Lord, so let us walk in him. If we have not received him under the influence of a party spirit, (which none will admit,) let us beware how we manifest it, lest we give some offence; for there is a wo pronounced against that man by whom offences come. So much calumny, and such bitter vituperations, does not comport with the pure spirit of Christianity and brotherly love. O, when will Christians forsake this party spirit, and meet in harmony to celebrate the praise of the Most High, in union, heavenly and divine.

MIANONAMOK.

The true motives of our actions, like the real pipes of an organ, are usually concealed. But the gilded and the hollow pretext is pompously placed in the front for show.

For the Christian Palladium.

Thoughts on John iii. 8. 9.

BY W. L. READ.

ELDER MARSH: I take this liberty to address you on a portion of our Savior's discourse to Nicodemus, and his questions and replies to the Savior. I shall confine myself to two points, which are by many supposed to be embraced in the dialogue, and which I think have a great practical bearing in the interpretation of scripture, and the practice of godliness. The first is, that the spirit is like the wind, and is supposed to be expressed or implied in the third chapter of John, eighth verse. The second is, that the unregenerate can have no intelligence of spiritual things, no more so than a blind man can have of colors, &c.; the second is supposed to be taught in the ninth verse, in the question, "how can these things be." Now, however true or false the sentiments, as expressed above, are, one thing is certain to the unregenerate, and that is, if he can know nothing of the matter, why endeavor to search it out? why endeavor to find out an impossibility? It would be more reasonable to attempt to level the Rocky Mountains, and make a fertile garden of them, than to attempt to search out an impossibility.

As concerning the first I have to say, I have no notion of correcting the diction of the Bible by my preconceived ideas; I would rather bring my views to the Bible. Well, then, what says the 8th verse of the 3rd chapter of John? According to King James' translation, there is an illustration of what the new or regenerate children; youths of full grown men, "every one" are, when, and after they are born again. It says, "every one" (to invert the comparison) that is born of the spirit is like the wind, &c. Nothing is said about what the spirit is like, or its effects and operation. It remains for other scripture to teach that doctrine.

But to anticipate an objection, it will be urged, there is so wide a contrast between the regenerate man and the wind, it will not do so to interpret the passage, for the regenerate man is to remain firm and unmoved in his course, while there is no stability in the wind. To such objectors I would simply say: make the comparison between the wind and spirit, and the objection would be as great as between the regenerate and wind; for whatever may be said against the Christian in comparison with the wind, can be said of the spirit in comparison with the same element; and so the absurdity of such

an objection readily appears. The second idea we promised to notice, is relative to the unregenerate being capable of knowing, or apprehending spiritual things. The ninth verse says, "How can these things be?" Any person making inquiry in sincerity is supposed to be destitute of the knowledge after which he inquires. This all will admit was the case with Nicodemus. But it does not follow because a person does not know, and inquires, that he cannot know, or receive the knowledge, after which he inquires. If it be a truism, it must be established, not from John iii., it must be established from Nicodemus' query about how a man could be born again when he is old; for many of the regenerate and unregenerate are limited in knowledge; and moreover, misinterpret the spiritual word of the gospel. Infallibility in these matters is not secured to the regenerate. How often, then, both in things temporal and eternal do all men have to make inquiry after things the most simple; and how often do they misinterpret the answers given. But notwithstanding this, read peruse, inquire after, and search out many things temporal and eternal, and are commanded so to do.

Now, Mr. Editor, if I have misapprehended any of these important matters, do show it to me. or let some of your correspondents do it. I have several more points to present, if permitted, in due time. The truth of the matter is what I am after. I have heard many expositions, and thought some on the subject before I could make the matter satisfactory to myself. If the interpretation I have given, so far as I have gone, be not correct, the dialogue is Greek to me, and I should like to see it *Englished*. I have a high esteem for your talents and candor, and therefore submit this with due respect.

For the Christian Palladium.

Acknowledgement of the sects.

BY ELDER IRA ALLEN.

The Christian denomination sustained in their faith and practice, by the testimony of the "Orthodox."

1st. We say the scriptures are a sufficient rule of faith and practice. So say the "Orthodox." Even the Methodist Discipline says, if I mistake not, that whatsoever is not found therein, or proved thereby, ought not to be required of any one.

2nd. We say that whoever gives evidence of Christian experience and character, is to be fellowship as a Christian. So

say the "Orthodox." If they do not, let them say to the contrary.

3rd. We say, there is one God, the Father, and one Lord Jesus Christ, the Son of the Father, an ample and perfectly adequate Savior; who is the Head of the church and glorious Mediator between God and men. The "Orthodox" say so too.

4th. We say that immersion is the proper mode of gospel baptism. The "Orthodox" say it is a proper mode of gospel baptism.

5th. We say the name "Christian" is the proper and significant name by which the disciples of Christ should be distinguished from the world, and we only claim it in common with all believers. So say the "Orthodox."

6th. We say whatever qualifies for communion with Heaven, qualifies for communion in any local church. Let the "Orthodox" deny this if they choose.

Let all be willing to know, and acknowledge how far they are agreed, and in those things in which they differ, let them exercise charity and forbearance.

Aspirations of Mind.

BY REV. ORVILLE DEWEY.

Fix thine eye upon a star, in the infinite distance and depth of heaven. What beam is that which visiteth thee from far! If I were to pause now, for the brief space of only eight minutes, a ray from the sun would, in that brief interval, have traversed about an hundred millions of miles to reach us! What beam, then, is that which visiteth thee from far, far beyond the precincts of solar day? Through the slow revolutions of years—I speak the astronomical fact; for aught thou knowest, before thou wast created—I speak the astronomical doubt; for aught thou knowest, before the world was created that ray of light left its native sphere, and, through distances awful and inconceivable—through the silent lapse and slow revolution of years unknown, that ray of light has been travelling onward, till it has fallen upon thy poor weak sense. Now follow it back, on the line of its immeasurable progress, to its original sphere, its home, which it hath left to reach thee; and does thy mind stop there? no: nor there, nor any where does it stop, but beyond, and beyond, to infinity, to eternity, it wanders: and can that mind say that it is "well enough" in a little earthly comfort, and a few worldly possessions? Can the soul, that spans the universe, and measures ages, be content with a grain of sand upon this shore

of time? No: hold thou the measureless ocean in the hollow of thy hand, and then mayest thou curb the swellings of thought, passion, and desire, to that narrow compass. Garner up treasures of infinite worlds in thy coffer, and then mayest thou lock up in that coffer the affections that are expanding to the grasp of infinity. No, mistaken soul! thine eye spans the arch of heaven—thy soaring thought rises to the eternal stars; thine aim must be broad and boundless as those pathways of heaven. As surely as thou livest, thou must live religiously, virtuously, wisely. Life is an argument for piety. Sense is a good guide to faith. Time should bear our thoughts, as it is bearing our souls, to eternity!

THE PALLADIUM.

UNION MILLS, N. Y. AUGUST 1, 1839.

"Keep the unity of the spirit."—PAUL.

UNION AMONG THE SECTS.

The present, is thought by many to be an age of unprecedented light; a time of the near approach of the millennial glory, when truth is on the eve of its final triumph over error, and when the church shall soon be freed from every creed of party strife, and governed by the perfect law of liberty. It is true, that the present aspect of the *trembling, shaking, and*, in many respects, *consulted* condition of every civil and religious creed and compact on the globe, produces in the thoughtful mind the strongest conviction that great events are near at hand. But still we are far from supposing that the long looked for millennium, though it may be at the door, will come in the manner in which the great mass are expecting it.

Many think this will be a gradual work. That moral darkness will recede before the spreading light of the gospel; until haughty monarchs shall willingly cast their crowns and sceptres at Jesus' feet; until aspiring ecclesiastics shall cheerfully abandon to the moles and the bats, their anti-christian dogmas, and bow in humble submission to the yoke of Christ; and until sin shall be subdued in every heart. Then, it is thought, that all of every grade, and of every tongue, will become the willing subjects of Christ's universal kingdom when He shall reign King of nations as He does now of saints.

But does the history of past human events, or the present condition of the church, and of the world, justify us in the above conclusion? Certainly not. For it has uniformly been the case from the earliest data, that every associated body, political, moral, or religious, when once corrupted

in spirit and practice, has never been regenerated; but has fallen in its pollution. The overthrow of empires, kingdoms, and republics, confirms this: and the destruction of the Jews as a body religious and politic, is a striking evidence that this is the fact.

The present condition of the civil and religious world is deplorable in the extreme. *Covetousness*, the damning sin of multiplied millions, reigns predominate over every legislative and judicial body of of this corrupt world. It has stretched out its sceptre over its deluded devotees, and filled both church and state with deception, fraud, rapine, and blood. More than one half of the whole population of the globe, are yet setting in heathen darkness, and worshiping at the shrine of dumb idols. Infidelity, has already made its demoniac and giant strides in the world and thousands are this moment its unhappy victims. The church is still divided in spirit, in government and in practice; its powers are enervated by internal strife, and its primitive glory exchanged for worldly show and the vain trappings of the mother of harlots. And the great mass of the human family, young and old, are willing slaves to their carnal propensities, are more strongly than ever wedded to the numberless vices of the times, and, insensible of their perishing condition, are thronging the way to irretrievable ruin.

Hence, instead of looking for the millennium on the principles of a *gradual* change of the religious, moral, and political condition of the world, we are expecting it will be ushered in, to the *sudden* and final destruction of every power which is incompatible with the reign of Christ. And is not the cup of iniquity in both church and state already full? Are not these bodies now fitted for destruction? Does not the present state of things indicate that the day of the retribution of God is about to dawn upon a corrupt world, to their everlasting confusion? And does not the present *'shaking'* of the sects, and of the thrones of kings, speak in language not to be misunderstood to every child of God, to come out of Babylon, lest they receive of her plagues and share in the portion of her cup?

With this view of the subject, how futile and vain do appear the numerous plans of human wisdom to effect a union among the saints; or to bring in the millennial glory of the church.—Every policy of erring mortals which has ever been adopted for the government or union of the church of God, has served to divide it anew, and to make more dense the cloud of spiritual darkness. This is the effect that will be produced upon the great mass of the divided sects by every plan they may adopt to bring about a union. The measures will serve to blind the minds of the different partisans to the true principles of union;

and more strongly to wed them to her who holds the cup of abominations of the earth.

We have no confidence in any of the recent plans of Christian union; and cannot give them our countenance. The union they call for makes no surrender of party names, doctrines, and laws; and besides, we are called upon to go down into mystery Babylon to form the league, to consummate the union. Christ is the centre of true Christian union: to Him all must come to enjoy this divine blessing. The sinner must forsake his iniquities before he can find pardon—so must the divided sects come out of Babylon, forsaking all her merchandize, before they can enjoy a union which God will bless.

THE UNIVERSALIST DIALOGUE.—We have received a letter signed 'J. H. Sanford,' requesting a few remarks from our pen, by way of explanation, relative to a "Dialogue between a Murderer and a Universalist Minister," which is published in the Palladium of the 15th of May.

So far as the inquirer has defined the difficulties which the article suggests to his mind, we cheerfully comply with his request in attempting to remove them.

The Dialogue was published in the Christian Herald about a month before it appeared in the Palladium. We do not know whether the writer designed the article as a description of what he had known to have taken place, or what he thought might take place. We see no objection to either position; nor do we deem it very essential which is the true one, provided the description is just and credible. Our inquirer maintains "that the article is not very generally believed to be true" in his vicinity; "from two considerations. First, because the author makes the Universalist minister in a measure necessary to the crime of murder, by keeping it a secret," &c. This conclusion is certainly unwarrantable. The Universalist minister is not represented as concealing the murder. His interview with the murderer might have taken place late in the evening. It might have been after magistrates and police officers were in bed. It might have been his intention to procure the arrest of the murderer before the sun should rise. He must have made the disclosure himself. No other one could have done it. "The dead tell no tales." His farewell address to the murderer shows that he expected he would be arrested, tried, convicted and hanged. In this part of the transaction no evidence appears, to implicate the minister as "necessary to the crime of murder."

Our querist objects to the article, secondly, "because there are many in this country, who profess to be acquainted with the doctrine and its advocates, and they can hardly be prevailed upon to believe that the doctrine under consideration

has such a tendency—or that its public advocates sustain such a character as is therein expressed." This passage is quite obscure. We do not comprehend the meaning of the writer. Does he mean to maintain that no Universalist can ever be a murderer? Or if he should be guilty of such a crime, that he will never make a disclosure to his minister? Or that no public advocate of the doctrine will ever preach Universalism to a murderer? Or that no murderer, who is convinced, beyond a doubt, that he must be removed to heaven in a few weeks or months, will ever be inclined to take the shortest and easiest route? Are not the ignominy and sufferings of a legal trial and a public execution a thousand times more to be dreaded than the pain of drowning, or of swinging for a moment on a halter? Would not most murderers rather be in heaven than in a jail, or state prison, or house of correction? Would they not rather enjoy, than suffer? We are unable at present to see the ground of objection to the article under consideration. If, however, our inquirer will be a little more explicit in defining his objections, we will try to give him entire satisfaction.

The seeming "inconsistency in language," detected in the quotation from Milton, who speaks of a hell lower than the lowest, may, perhaps, be referred to what is sometimes called "poetic license."

We differ widely in opinion from our inquirer respecting the concluding clause of the article. We think a man may go to sleep about daylight, sleep ten minutes, (less than half of which would be time enough for the dream spoken of,) and then go to a neighbor's house, which was near, during the time of twilight. We think if our inquirer will reconsider the subject he will be of the same mind.

We have now examined all the objections offered, which are sufficiently definite to be understood. If he will specify any thing else which appears to him exceptionable it shall receive prompt attention.

If he has any doubts in regard to the licentious tendency of Universalism, he may be instructed by the following certificate from the Christian Herald:

"We hereby certify, that we heard the Rev. John M. Spear, the Universalist minister of this town, fully admit the licentious tendency of the doctrine of Universal salvation, in the manner, and at the time, described in an article under the words 'Universalism in New Bedford,' and published on the first page of a weekly paper called the 'Christian Herald and Journal,' vol. v. no. 5.

Charles Haffords,	Andrew T. Tompkins,
Joseph G. Dean,	Zenas Whittemore,
Asa Lathrop,	Asa Hill,
Joseph C. Kent,	Marshall G. Sears,
Otis N. Pierce,	Josiah S. Bonney.

New Bedford, June 25, 1839."

The article to which the above certificate refers is published in the Palladium, vol. viii. no. 3, 35th page. And from the testimony of these ten witnesses we learn that the licentious tendency of Universalism, as stated in that article, was fully admitted by the Rev. John M. Spear, the Universalist minister of New Bedford, Ms.

THE BENEVOLENT FUND.—We are happy to witness the deep interest that is felt on this subject throughout our connection. Several conferences are taking effectual measures to administer to the wants of our superannuated and worn out ministers, and to the bereaved and afflicted widows and orphans of those worthy veterans who have sacrificed their earthly all, and even their lives, for the cause of our Divine Master. The cause is a good one; and the blessings of God will rest upon those who send up their prayers, and reach forth the hand for its support.

Since the subject has been agitated, though but little has yet been said, one worthy minister, a member of the Eastern conference, pledges *ten dollars* for this benevolent object; and a talented and philanthropic minister of Northumberland, Pa., expresses the following noble sentiment on this subject;

"Dear Sir—Have the goodness to put my name down as a subscriber of five dollars to the Fund for the support of superannuated preachers, and their widows and orphans, and to sustain two itinerant ministers. As soon as this fund is regularly formed I will send you the amount."

Many others will imitate these Christian acts, whenever the fund is properly organized. Our brethren of the Central conference have a committee, who will soon report to the churches the result of their investigations and conclusions, for the accomplishment of this duty, which we owe to our afflicted brethren. In the mean time it will not do for other conferences to be inactive, and indeed they are not, for as we have before stated, they have already commenced the good work.

The plan proposed by the Eastern conference was, for the ministers and churches to make an effort to raise all the funds they can, and at our next annual session to organize our benevolent fund. This resolution to which there were so many hearty responses should not be forgotten by us. Subscriptions should be solicited, payable after the organization shall take place. Who will make the trial? and who will enroll their names among the first in this conference, and elsewhere, to go to the house of affliction and administer to the wants, yes, the dying wants, of him who has wept over your sins, and faithfully toiled for your salvation? Who will reach out the hand of plenty to the orphan's cry, and turn a listening ear to the afflicted widow's wail? Thousands stand ready to do it; all they are waiting for is an op-

portunity to know *how* and *where* to discharge this duty.

THE ACADEMY.—It will be seen by the late doings of our brethren of the Central conference, that they are about adopting measures to permanently establish within the bounds of that conference a free Literary Institution. The subject was fully discussed at the last session of their conference, and an efficient committee was appointed to carry this important enterprise into immediate operation. The Western conference have appointed a delegation to meet this committee at Honeoye Falls, N. Y., September 11th, for the purpose of furthering this enterprise. The report of this committee will be an important document to lay before our readers; and will present the subject in a clearer light than we are able at this time to do.

We think there can be but one mind among our numerous brethren and friends on this subject: especially when it is fully known what will be the true character of the institution. Very many have felt strongly opposed to a *theological* institution: and the same feeling yet exists among us. A theological institution would not be countenanced by our brethren. But all will be, and ever have been, in favor of having *literary* institutions among us, provided they can be kept from sectarian control. There are but few literary institutions in our country but that are under the influence and guidance of sectarianism. The object before our brethren is to establish a school that shall be free in this respect. It is designed to be a place where our sons and our daughters may obtain a knowledge of the *sciences* pure from any and all of the theological corruptions of the age.

We shall make but few remarks now; but when we hear the report of the committee, we hope to be prepared to do better justice to the subject. May the blessing of God crown the enterprise.

"*They will not endure sound doctrine.*"—The greater number of religious papers of this age in a very striking manner verify the truth of this divine prediction. "The people have itching ears." They loathe the truth, and love error. Their appetites are vitiated; the world have drank deep of the cup of spiritual dissipation: and very many of these professed heralds of purity are the deceptive channels through which the deadly poisons flow.

Religion has become fashionable. But it is not a religion that is undefiled. But one that is full of pollution. That is based on covetousness, and swollen with pride; that has itching ears, and glories in earthly honor; that takes its seat in high places, and indulges in every sensual gratification; that promotes party interests, and lauds its own acts to the deluded multitude. While that

which is pure and undefiled, is yet unpopular, and practised but by a few.

The great portion of the religious editors of the times, seem to be more anxious to know how to feed the dissipated appetite, and please the itching ear of vain religion, than they are to promote that which is pure and undefiled. Hence the profound skill of the editorial school, is turned to preparing a dish suited to the dissipated wants of the multitude. The truth, the gospel, the word of God, is not palatable. The people (say the editors) want a variety; therefore, they pluck a little of the fruit of the gospel, climb the heights of science, gather from the dark pages of mythology, dip a little from the bitter waters of political commotion, and ransack the illimitable fields of crime, of accident, and speculation, to gather viands to suit the various wants of those they serve.

Papers of this description are called '*religious*! Religion is their motto; but their garments are polluted with the world. This mixing up worldly matters with religion in order to please the multitude is like mixing alcohol with the pure water: the one dissipates the soul, and the other the body. Religious editors are in a measure the guardians of the purity of the church, and of the world. The great mass of community are not the proper judges of their own spiritual wants: no more so than a sick and deranged man is a judge of what will cure his disease. *Pure religion*, alone, is the only remedy for a sick, a deluded, and dying world. Hence, papers which are *professedly* religious, should be purely so in all of their departments. We should mix nothing with religion.

Elder John Cannon of Michigan, by the last accounts, was very sick, but hopes were entertained that his sickness would not be unto death. Elder Stephen Fellows was supplying his appointments, and informs us that the work of the Lord has been, and still is, progressing gloriously where he labors. Says he was much confined in taking care of his dear sick brother.

"*Young men, beware.*"—The following lines we transcribe from the back of a one dollar bill on the Albany City Bank, which was received a few days since in pay for the Palladium. May it serve to prevent others from entering the paths of vice and dissipation so prevalent in our world.

"This, and another of the same value, is the last remains of a fortune spent in dissipation and vice, of eighty thousand dollars, left by my father, and spent in seven years. Young men of high birth, Beware!"

Parents and children take warning.—As an account of the awful tragedy to which the following notice refers, was published in a former number of the Palladium, we deem it proper to give this publicity also: hoping it may serve to prompt parents to plant the seeds of Christianity in the minds of their children in early life, and to chil-

dren, to curb their turbulent passions, and to be obedient to their parents.

"The youth, Mr. William Pierce, who killed his father last winter was tried on the 4th of July, and sentenced to be hung on the 2d day of Sept. next, between the hours of twelve and two— There is no hope of life in his case now, unless he is reprieved by the Chief Magistrate of the State. Thus, a father is slain, a mother and six sisters disgraced, and nearly beggared, and an unfortunate son doomed to die on the ignominious scaffold, in consequence of disobedience to parents, and bad family management. Frightful tragedy! Parents and children take warning!"

L. PERRY."

☞ The contemplated vol. of *Sermons* we think will be sustained. Our friends have already begun to respond to our call for subscriptions, by sending on their names for the number of copies they will take. We still call for a further expression on this subject: if our friends are favorable to the enterprise, just tell us so by forwarding your names for the number of copies you will purchase on a credit of six months, that the committee may know, at their meeting next fall, whether it will do to hazard the enterprise in commencing the work. It is time this matter was decided: either let it be abandoned, or be put into immediate execution. Shall it be abandoned? If not, then, say at once how many copies you will be responsible for, providing you shall be suited with the work. We hope a promptness in attending to this reasonable request will be speedily manifested, worthy the name we as a people bear, and the cause we profess to love.

☞ Will the editor of the *Union Herald* please to answer the friendly question we proposed to him in the article headed '*UNION HERALD*,' no. 5, of the *Palladium*. We think the request is a reasonable one, and if Br. Myrick is laboring for the union of the saints, upon gospel principles, that he can have no objections to giving it an unequivocal answer.

☞ We are sorry to learn that our brethren of a certain church in Onondaga co. N. Y. have been so eager for a union of all Christians, that they have disunited! or, as a worthy correspondent informs us, "*have renounced their organization as a church.*" Is this the fruit of the measures advocated by the '*Unionists*?' The Christians have always held out the hand of Christian union to all the saints. This is a fundamental principle on which our churches are organized. And now because the sects will not renounce their unscriptural names, and doctrines, shall we disorganize, fall into confusion and anarchy, leave the principles of gospel union, and go down into mystery Babylon to form one? If these things are so, it is time that the churches were informed, that they may be the better prepared to meet this disorganizing spirit which we fear has appeared in a new form.

CONFERENCE MINUTES.

NEW YORK WESTERN CONFERENCE.

The N. Y. W. C. Conference assembled June 24th 1839, at the Christian chapel in Hermitage, to hold their annual session. On motion of Elder Morrison, Elder Wm. True was called to the chair, and Br. John Millard elected clerk and Br. C. B. Packard assistant. Prayer by Elder E. Adams. Appointed Elders A. C. Morrison, I. C. Goff, and E. Smith, preparatory committee.

Resolved, That all ministers present whose standing is good in their several conferences, and all private members in good standing in their several churches within the bounds of this conference, be invited to a seat and a participation in our deliberations during this session. Elders J. Badger and E. J. Reynolds took their seats with us, being delegates from the Central conference.

Heard from the several churches by their delegates and letters. And found on examination the preachers names recognized upon our list this year as members of this conference in good standing are as follows: *Elders*—Joel Doubleday, Wm. True, Oliver True, A. C. Morrison, E. Adams, I. C. Goff, Jotham Morse, D. W. Delano, Wm Blake, E. Smith, A. Cornish, R. A. Burgess, A. Hurlburt, Ambrose Burlingame, D. Brackett, Russel Weaver, D. Call, Josiah Spaulding, Theophilus Crocker, Joel Richarda, Jabez Chadwick, Joseph W. Selden. *Unordained*—D. B. Rogers, P. W. Winegar, Stephen Fellows, Sylvester Pervere, Jedediah Packer, Wm. R. Stowe.

Chose Elders A. C. Morrison, E. Adams, and Br. J. Millard, a committee to inquire into the standing of any member or members who have been delinquent in attending the annual sessions of this con., and have taken no measures to represent themselves, and that the committee report the result of their inquiries at our next annual session, and that such members be respectfully solicited to attend or report themselves annually hereafter. Heard the request of our brethren of the Central conference by their messenger, J. Badger, and resolved that we reciprocate sentiments with them on the subject of liberal education, and that we appoint Elders A. C. Morrison, I. C. Goff, Brs. Sidney Stowe, Isaac Chase Jr., and John Millard, a committee to meet the committee chosen by the Central conference, at Honeoye Falls on the 11th of September next, to act in our behalf for the establishment of a literary institution in this State, free from the dogmas of theology.

Agreed respectfully to invite the churches belonging to this conference to be particular in their representations by delegation or letter, or both, at each annual session, so that the wants of all may be known. We were happy to acknowledge a visit from Elders Thomas McIntyre, Tho's Henry, and James Sherwood, of the Province of Upper Canada, and hail them as fellow laborers with us in the spread of gospel light and liberty. Tended the thanks of this conference to the friends in this place, for the readiness and cheerfulness with which they have anticipated and supplied our wants during this session. Appointed D. B. Rogers, A. C. Morrison, and John Millard a committee to appoint the place for our next annual conference. Read and adopted the minutes and agreed to have them published in the Christian Palladium.

JOHN MILLARD Cl'k.

WILLIAM TRUE, Ch'n.

Br. MARSH—You will see by the minutes that we have closed our annual session. The Lord was present at our feast. The expression of every countenance bespoke the index of the soul, while the muse broke forth in the well known strains—

' Together let us sweetly live,
Together let us die;
And each a starry crown receive
And reign above the sky.'

Yours, respectfully,

JOHN MILLARD.

VERMONT CHRISTIAN CONFERENCE.

This body held its annual session for 1839 at Woodstock on the 17th and 18th of June. Meeting being opened by prayer by Elder J. Capron; called Elder J. L. Green to the chair, and proceeded to business as follows, viz:

Examined the standing of the ministry and found a general steadfastness and union existing; but in view of the case of Elder Bennet Palmer on receiving a letter from him announcing his withdrawal from the conference, the following resolution was passed. Whereas Elder Bennet Palmer has gone out from us, it is manifest that he is not of us, therefore, resolved that his name be dropped from our minutes. Received Elder Cyril Wilson a member of this conference. Recommended Br. J. D. Marsh for ordination tomorrow at 2 o'clock; also, by request of the church in Royalton, recommended the ordination of Br. Lyman Ames to be attended at Royalton at some future time.

Heard reports from the churches, and found their present state very good so far as we were able to learn, large additions having been made to many of them since our last conference. Confirmed on such subjects as were thought to be interesting to the cause of Christ generally. Appointed Elder J. L. Green and Br. Lyman Ames to travel and attend protracted and general meetings wherever they may be called, or where they in their judgment may think proper; and labor in destitute places for the general prosperity of Zion. Appointed Elder Josiah Knight Book Agent within and for this conference. Our chairman being absent Elder J. Hazen was appointed to that place.

A deep interest was manifested to supply the churches with the word and ordinances according to our ability, but we were unable to make much arrangement for the supply of the churches in the north part of the state, inasmuch as there was but one preacher and no delegate from that section. Appointed our next conference to be held at Marshfield Vt. (with leave of the brethren and friends in that place) to commence on Monday following the 3d Sabbath in June 1840. Requested the clerk to publish an abstract of the minutes of this meeting in the Palladium and Herald.

Voted our thanks to Elder Hazen and the people of the vicinity for their hospitality to us during this meeting.

Ordination.—On the 18th Br. Joseph D. Marsh was publicly ordained to the work of a gospel minister by fasting and prayer and laying on of hands. Sermon on the occasion by Elder John Capron, ordaining prayer by Elder Josiah Knight, charge and right hand of fellowship by Elder Jasper Hazen. The season was truly solemn and interesting. Our conference, also, was harmonious and pleasant.

JOSEPH KNIGHT, Clerk;

CORRESPONDENCE.

From Elder J. Badger, *Houcouye Falls, N. Y. July 13.*

BROTHER MARSH—It gives me pleasure to assure you that your editorial career, thus far, gives universal satisfaction, as far as I have been able to ascertain, in this section of the country. Of the several papers which I take, none is read with half the interest with which I peruse the good old Palladium. I hope you will have a clear head and a steady hand, and be governed by Heavenly wisdom, that the Palladium may continue to be the rallying point of union and strength among our brethren scattered abroad.

Since I arrived here I have been crowded with numerous cares, and have been called to wade through deep afflictions. The death of my son is a loss which has thrown a deep gloom over my prospects and feelings, and produced great disorder in my family and calculations. But we feel that a FRIEND, who is wise and good, is at the helm, who will direct all things for the glory of his great name. This affliction has caused me to neglect my business and accounts, and has greatly curtailed and limited my journeys. Yet I have attended three conferences during the last month, which were well attended, and were refreshing, uniting, and strengthening seasons.

The N. Y. Central and Western conferences are taking united measures to establish an Academy where an education can be obtained free from the contaminating influence which dictates the most of the institutions of the present age. From the wisdom and ability of our brethren of those conferences I am confident something of a respectable character will be accomplished. We do not intend to make much noise about it, but shall put something useful into operation.

The churches in this part of the state are enjoying a general and steady prosperity. Chapels are being erected, order is established, and the disorganizing spirit is hiding its deformed head, and it may well despair of rending asunder God's beloved Zion. All is peace and tranquillity; to love and serve the Lord in spirit and in truth is the great and leading business of many a pious soul.

Our brethren in Upper Canada have had a great fight of affliction to pass through, and the affairs of their government are yet far from being settled. They do not there enjoy equal privileges with other sects, but they are firm and settled in spirit and hope for better days. I attended their conference and enjoyed several good meetings with the saints in that north country. I feel a deep interest in their welfare, and think ministerial help should be sent to them from this State. The Lord will soon overturn and sift all the nations of the earth.

You and my dear brethren throughout the land will accept my best wishes for your prosperity and happiness.

From Br. W. R. Stowe, *Hermitage, N. Y. June 17th.*

BR. MARSH—Having a desire to inform you and our brethren in general of the favor of God to the people where I have been laboring, I embrace the present opportunity to write a few lines for your valuable paper. In February last I yielded to the feelings which prompted me to commence the service of Christ as a public laborer and remained here about four weeks, when, to do the will of my Master, I left my home and former earthly prospects on the 21st of March, designing by the help of God to declare his will to those that were to me unknown:

After attending several meetings on my way, enduring many trials, and enjoying much of the favor of God, I arrived at Waterford Pa. April 4th and held a meeting in the evening. I soon became acquainted with the brethren; found the church very low and without preaching. I commenced holding meetings often, and laboring from house to house. Meetings were well attended; there soon appeared to be a general interest in the minds of the people, professors were enlivened, wanderers returned, and others sought Jesus. In about four weeks we obtained good evidence that fifteen souls enjoyed the approbation of God, who were before without the Christian's hope. Elder A. Fish of Fairview was called on to administer the ordinance of baptism, and according to appointment was with us the 23d of May, when I had the happy privilege of seeing ten believers in Christ baptized; I trust to answer a good conscience towards God.

June 9th I closed my labors in that place: we had a solemn and interesting meeting, while many of the saints and even the most hardened sinners could not refrain from tears. When the meeting closed I felt that I had finished my work in that place, and gave the parting hand to many of God's children who with weeping eyes gave me the strongest expressions of Christian friendship, whose kindness endeared them to my heart, and for whose welfare I still feel an ardent desire, remembering them in my prayers. June 10th, I started on my return, and arrived home the 13th in good health, feeling thankful to God for his constant protection, and strongly desiring to continue in his service.

From Elder John Smith to the Northern Christian Conference, dated Bangor, N. Y. June 4, 1839.

BELOVED BRETHREN—Six long years have rolled into the great abyss of TIME PAST, and seven times have you assembled to confer on the interests of the brotherhood, since I have been confined to this local spot, and bound down with the chains of infirmity. But though deprived of the privilege of meeting with you in person, yet am I with you in spirit, sympathizing with your conflicts and joying in the steadfastness of your faith in Christ Jesus. You are in my heart to live and to die with you.

If time and absence serve to obliterate impressions of fond attachment, yet love and friendship cannot expire where reciprocal interchanges of brotherly kindness and charity are frequent and unceasing. It is on this account that my love to you remains fervent and unchanged. Your prayers—your addresses, your bounties, have often refreshed and cheered my heart, and cannot fail of meeting with grateful acknowledgements on my part.

I feel a great desire to see the Christian cause prosper: for the principles on which we started, are, I trust, those which will in the end, prevail to remove the darkness that veils the moral world and bring all Christians into the same fellowship and communion. But I fear, that, as a people, we have too far departed from the simplicity that is in Christ Jesus, which has brought upon us the displeasure of our Lord and the chastisements of his rod. I hope God will enable you to prostrate yourselves in his presence—to bow your souls in humble submission to his will—to draw very near to his throne of grace and wait and hear what God the Lord will speak, that you may be prepared to act in his presence in such a manner as will result in great good to the churches and

people in this part of the land, and as will be a bright and safe example for other conferences. O, how glad I should be, were it in my power to unite my efforts with yours in the labor of love for the revival of the work of God and the salvation of the churches. But since it pleases our Lord and Master to still deprive me of this privilege, I desire to acquiesce with all my soul, and request you, my brethren, to still pray that I may be patient and hope to the end. If there is any thing for which I desire to regain my health it is that I may again preach the unsearchable riches of Christ and be an instrument in His hand of benefitting the souls of my fellow creatures. But here I am, confined and afflicted. Long confinement, pain, and restless sensations of body, have a tendency to weaken the energies of the mind, and produce impatience, gloom, and discouragement; but when I learn that you, my brethren, are prospered, that the cause which you are endeavoring to promote is flourishing, and that you still remember me in your prayers, I am comforted and encouraged to endure my afflictions and privations with composure and hope. I am astonished at the wonderful dealings of God with me, and especially in bringing my life back from the brink of the grave, and placing me in so comfortable circumstances. And now why should I not believe that he is able and willing to restore me again to health, and to the enjoyment of my former privileges? But the will of the Lord be done.

May the blessing of God attend your deliberations, and may your hearts be encouraged to still pursue your great and glorious work of publishing truth and salvation.

Our prospects in this church are not very encouraging at present, but rather gloomy and unpromising; yet there are among us some praying, persevering Christians, who grieve and sigh for the afflictions of Joseph, and are hoping and looking for better days. The state of the church can better be described by Br. Perry than by me at this time. He has been laboring with us for some time past to good acceptance, and we consider him a faithful servant of Christ Jesus and of the church.

I remain, dear brethren, your brother and fellow laborer in the cause of Christ Jesus.

From Elder F. G. Miller, Rockingham co. Va. July 8th 1839.

Br. MARSH—Several months have rolled down the current of time, and are buried in the ocean of eternity forever, since my wife and I came into this part of the State of Virginia, proclaiming the gospel of our once humbled, but now risen and exalted Lord.

We have preached a great many times to large and attentive congregations in this, and the adjacent counties; and I hope with some degree of success, for at many of the meetings poor weeping sinners have crowded round the anxious seats for prayer, mourners have been comforted, backsliders reclaimed, and saints rejoiced.

At the last protracted meeting we hold in the Antioch chapel, Rockingham co. four united with the brethren, and at a meeting held in Liberty chapel, Page co. a short time since, three united, and on the Lord's day I baptized two happy converts in the limpid water of the rolling Shenandoah at the same place where I baptized some years ago twenty eight at one meeting. O, that the blessed Lord would grant us such seasons again. The doctrine taught by Christ and his apostles

is rapidly advancing in this country among the disinterested and unprejudiced part of community. And I am convinced if the Palladium continues its present onward course, that it will shortly gain the universal applause of all who are not party concerned, as far as it is circulated. I wish to write many things for the Palladium, but I am afraid it would be taking up room in your periodical which might be better supplied by abler pens.

From Elder J. D. Marsh, Weybridge, Vt. June 25th.

Br. MARSH—The Palladium for two years past has been a source of great comfort, and rich instruction to me. And if in your judgment the following brief statement of facts relative to the state of Zion in this region of country will serve to impart any spiritual good to others, they are at your disposal.

My experience in the ministry is short; it being only about two years since I began to preach.—My labors for that length of time have chiefly been confined to Weybridge, Middlebury, Ripton, and Goshen. In Ripton some opposition has been experienced; though at first I was kindly treated, and was invited several times to hold my meetings in the Congregational meeting house. But their doors were soon closed against me. But the people having a desire to hear more of this matter invited me to their dwellings and school houses, where we could worship God and none to molest or make us afraid.

Br. H. H. Horbut, a true yoke fellow, has labored in unison with me. Our meetings were soon filled with deep interest. Parents and their children were converted; backsliders returned, and the older saints rejoiced. A church of twenty four members was soon acknowledged, to which an addition has since been made of fourteen members. They take the perfect law, as an all sufficient rule of church government. Our communions have been sweet, and finally I think we may say God is for us, therefore, we will rejoice.

I was truly grateful in being favored with the privilege of attending our conference at Woodstock; it was a happy and harmonious session. The kind entertainment I received in Elder Hazen's devoted family, will be cherished with emotions of lasting gratitude. Since my return, in company with five of my ministering brethren, I have had the privilege of attending a two days meeting in Middlebury; and I have reason to hope that much good will be the result of that meeting. My course is still onward. The cause of my Redeemer I love, and greatly desire that its saving and uniting influences may be most happily felt as far as human track has marked the soil.

From Br. B. W. Dyer, Braintree, Vt. June 23d.

Br. MARSH—I have been a constant supporter of the Christian Palladium for years, and am happy to say that generally it maintains a character worthy of the name it bears. I observe that you do not allow political discussions in your paper. This is evidently right. Let but once the contaminating influence of political strife enter the pages of your work, and the peaceable spirit of the dove will depart to its native home. Peace cannot smile around, Love cannot sit in silence, where the callous tongue of political slander is allowed to reign. The kingdom of Christ is a kingdom of peace. And the kingdom of Christ should be as distinctly separate from the political world as peace is from war, or virtue is from vice.

What communion hath light with darkness, says Paul.

At the very introduction of the Savior, when the angel had communicated his message to the shepherds, there appeared a multitude of the heavenly host raising their high tuned notes of praise, of glory to God in the highest, and on earth peace, good will toward men. The followers of Christ now having received a kingdom which cannot be moved, not only manifest a spirit of praise to God, but toward all men peace, and good will.

The Savior is represented by the prophet to be the Prince of peace. Hence, his followers may justly be called peace makers; and such are assured of being blessed.

From Elder S. W. Butler, Blenheim N. Y. June 23d.

Br. Mansu—I have just enjoyed a good meeting with my brethren and friends in this town, notwithstanding the cause in this place is rather low. Some of the members of this church have of late gone down to the grave, and quite a number have moved away. But there are some who are anxious to live and die in the good cause; and feel to invite ministers to come and preach for them. In Roxbury, where I have preached once in four weeks, the saints are steadfast, and our congregation is large and respectable. In Kortright I preach once in four weeks, and the brethren are trying to live. In Worcester, Otsego co. where I have preached once in four weeks for two years past, the saints are steadfast, and they have had quite a number added to their church.

SUMMARY.

L. I. R. Perrington, Tully, N. Y. wishes to inform his friends that he is yet preaching the glorious gospel. His circuit is large, his calls many, and the work of the Lord is prospering under his labors.

An urgent request is sent from the village of Guilford, Ohio, by sister McCoy and her husband, for the ministers of the gospel, to come and administer the bread of life to the perishing multitudes there.

Elder D. F. Ladley, of Enon, Ohio, gives us the following cheering intelligence: "Since my last we have enjoyed pleasant seasons. The heaven of truth is still at work in both churches and congregations. In the first church in the town of Greene at my last meeting there were eleven joined, which swells the number to forty one in that infant church. At this place last Sabbath the congregation was so large we had to repair to the grove. Before the afternoon service eight happy converts were baptized, in presence of a crowded and well behaved audience. At present an attentive seriousness pervades the congregations; and we are encouraged to look for still greater blessings."

Elder Joseph G. Cooper, of Indiana, informs us that himself and others have baptized thirty within a few months past; that many of the preachers among the Disciples have proclaimed in favor of open communion, and that the Christian cause is prospering gloriously in that new world.

Br. J. F. Crist of Ohio, informs us that Elder McClain has just returned from Clark co. O. (Eld. Ladley's neighborhood,) and brings the good news that forty or fifty members have been added to the churches where he labors.

Elder E. H. Halladay, Dryden, N. Y. says the cause is advancing slowly where he labors. Was expecting to baptize at his next appointment, and that eight had recently united with the church.

Elder George W. Richmond wishes communications for him directed to Pickney, Livingston Co. Michigan.

Elder William Tagerden, Guilford, Ohio, has recently attended a protracted meeting, eight joined the church. Laborers are greatly needed there. He says he is now sixty four years old, can do but little, cannot continue long upon the walls of Zion, and himself and his brethren make an urgent request for ministerial aid.

The communication from Elder J. O. Harris on Elder M. Gardner's debate with one of the Disciples, through mistake, was mislaid, and not found until it was too late to insert it in this No. We regret it very much. But this and many other valuable communications now on hand, will appear in our next.

Elder Geo. Nelson Kelton, of Massachusetts, intends making a tour west. Will visit South Adams, Mass., and Berlin, N. Y., about the first of August; and, if circumstances direct, proceed on through the western part of New York, visiting Canton, Sennett, &c. He is an acceptable preacher in good standing among us. E. EDWARDS.

Elder J. V. Himes is expected to preach in South Adams, Mass., the 1st Sabbath in August, and return to the people of his charge the Tuesday following.

Our last intelligence from Elder I. N. Walter, informs us that he had reached Buffalo in a feeble state of health, though some improved since he left New York city. Elder J. H. Currier fills his pulpit in his absence.

Those to whose names no sum is set, have paid for the vol
RECEIPTS FOR VOL. 8.

New York—Elijah Bacon Titus Curtis Anna Lyon
Wm Peabody Daniel Stewart John Palmer N S
Holmes Elder J Badger \$40,50 for Daniel Dexter,
Elder S. Dexter Hiram Cutting Reuben Rogers Eld
P Cook Samuel Fowler Hosen Towner Daniel Butler
Abraham Pratt James Parmeter esq Betsy Cone
Elius True esq Erastus Harris James Goodell Miles
How, Jonathan Tainter Warren Potter Capt J W
Hopkins A B Rose esq Frederic French Hiram
Chandler A How D Green W R Stowe S Slowo esq
Noah James Luther E Potter, Mich. O Bennett John
O Pelton A Lampton, Ill. Samuel Cotill W Wilmot,
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POETRY.

THE GLORIOUS TREASURE.

Religion! 'tis a glorious treasure;
It fills our hearts with joy and love;
Affording peace and consolation,
It lifts our thoughts to things above.
It calms our fears, it soothes our sorrows,
It smoothes our way o'er life's rough sea,
'Tis mixed with patience, and holy virtues:
'This heavenly treasure mine shall be.
My flesh and blood shall be dissolved,
And mortal life will soon decay;
All earthly fears, and earthly sorrows,
Shall vex my heart and eyes no more:
But pure religion, abides for ever,
And my glad heart shall strengthened be,
While endless ages are onward rolling,
'This heavenly treasure mine shall be.

How vain, how fleeting, and transitory,
This world with all its gaudy show,
Its vain delights, and deceitful pleasures,
I'll gladly leave them all below.
But grace and glory shall be my story,
Since I in Jesus such beauties see,
While endless ages are onward rolling,
'This heavenly portion mine shall be.
While journeying through great tribulation,
In love and union we'd march along,
And not contend for nonessentials,
But in the Lord we'd all be strong.
For pure religion unites together,
In love and union I plainly see:
While endless ages are onward rolling,
'This heavenly portion mine shall be.

THE HIDING PLACE.

Thou art my hiding place, O Lord!
In thee I fix my trust;
Engraved by thy holy word,
A feeble child of dust,
I have no argument beside,
I urge no other plea;
And 'tis enough—the Savior died—
The Savior died for me.

When storms of fierce temptation beat,
And furious foes assail,
My refuge is the mercy seat,
My hope within the veil.
From strife of tongues and bitter words,
My spirit flies to thee;
Joy to my heart the thought affords,
My Savior died for me.

'Mid trials, heavy to be borne,
When mortal strength is vain,
A heart with grief and anguish torn,
A body racked with pain:
Ah! what could give the suffer rest,
Bid every murmur cease—
But this, the witness of my heart,
That Jesus died for me.

And when thy awful voice commands
This body to decay,
And life, in its last lingering sands,
Is ebbing fast away!
Then, though it be in accents weak,
And faint and trembling—
O! give me strength in death to speak,
"My Savior died for me."

MARRIAGES.

In New York, June 25th, by Elder Isaac N. Walter, Mr. Thomas R. Eagleson to Miss Jane Heath. In New York, June 27th, by the same, Mr. Amos Bush to Miss Louisa P. Warner. In the First Christian chapel, New York, June 30, by the same, Mr. James Boyle to Miss Abigail Sherman. At Allens, Pa. June 30, by Ezekiel Curry Esq., Mr. John B. Chase, of Enfield, N. Y. to Miss Harriet Mariah Curry.

OBITUARY.

ELDER PHILIP HATHAWAY departed this life, at Freetown, R. I., June 14th, aged 83 years. Well may it be said of him, that he had finished his course and kept the faith, and has gone to receive his reward. He was ordained to the work of the ministry in about 1789; hence he has preached near fifty years. His funeral was attended by the writer of this article. With great propriety could I adopt the following language, as a foundation of my remarks on this solemn occasion—"Blessed are the dead that die in the Lord."

ELDER JAMES TAYLOR.

DANIEL WALKER, Died, in Shelby, Michigan, in the 43rd year of his age, in full hope of a glorious immortality. He was among the first who composed the Christian church, at its first organization, in Mendon, N. Y. and sustained his high profession, as a Christian, until the day of his dissolution. Sermon on the occasion by Elder J. Cannon.

NOTICES.

As it is impossible for Elders Badger, Bailey, and some other preachers, to attend our conference at the time of the first appointment, it will be postponed until the 16th of Sept. next, at 8 o'clock, A. M. Meeting for worship the two preceding days. This is by the direction of six preachers, and the church at Leona, Chautauque co., where the conference will be held.

OLIVER BARR, Clerk.

Annual Sessions of Conferences for 1839.

The Penn. Ch. conference at Plymouth, Luzerne co. August 29th at 10 o'clock A. M.

The Erie Christian conference, will hold its next session at Laona, Chautauque co. N. Y., on Monday, September 16, 1839; meet at 8 o'clock A. M. All the members of the conference are requested to attend.

Ohio Deer Creek Con. at the new chapel, at Mount Sterling, August 15th.

Ohio Union Con. at Williamsport, September 4th. The several local conferences are particularly requested to send delegates to the Union conference.

Ohio Southern Con. at Pisgah church, Sept. 14, at 12 o'clock M.

Ohio Central Con. August 20th at 10 o'clock A. M. at Bethlehem Christian chapel at Appleton.

Ohio Auglaze Christian Con. August 2d at Riley Creek, near Elder Wm. Hand's, Putnam co.

Ohio Christian camp meeting August 23d in Chatham, 10 miles north from Newark, Licking county.

Elder Isaac N. Walter, of New York, if no preventing providence, will preach in Dublin, Franklin co. Ohio, on Sunday, the 4th day of August, at 10 o'clock, A. M. The 2nd Sabbath he expects to attend at Williamsport, Pickaway co. From thence to the Central conference and camp meeting, in Licking co.; and on the 1st Sabbath in September, if his health permits, will attend, at Herrington, on Raccoon creek, Athens co. His other appointments for September will be arranged at the Central Conference.

HYMN BOOK.—We have now a supply of Hymn Books, which will be forwarded to responsible agents on a credit of six months.

Those who are indebted for any of the past volumes of the Palladium, can either make payment to the Post Master at Union Mills, N. Y., or forward their money, Post Paid, to Elder Joseph Badger, Hancock Falls, Monroe co. N. Y.

THE CHRISTIAN PALLADIUM, is published semi-monthly under the direction of the CHRISTIAN GENERAL BOOK ASSOCIATION.

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For the Christian Palladium.

Letter to a Universalist.

BY ELDER L. D. FLEMING.

My Dear Sir—By the particular request of our mutual friend, Mrs. Pierce, who, from a late conversation with yourself, thinks you a sincere inquirer after the truth, inasmuch as you expressed a candid solicitude to have such evidence presented to your mind as will enable you to form right conceptions of the truth as it is in Jesus, I take the opportunity of addressing a short epistle to you, I trust in the spirit of Christianity.

You say, (I am informed,) that could you be convinced of the free moral agency of man, and a consequent connection between the present and future states, you would then renounce your Universalism. You, I presume, and all other reasonable men, are willing to admit that the doctrine, if false, is a most *flagrant* and DANGEROUS error. This acknowledged, and we must necessarily conclude, that it is most presumptuous to settle down upon the theory, without the most careful investigation and the most full conviction, founded upon proof irrefragible.—Now I would, with the utmost courtesy, inquire, are you *fully persuaded* that there is no *positive* counter testimony to the theory of ultra Universalism in the Bible? Have you not a doubt of the unconditional salvation of all men? Do you feel that you *cannot* be in an error? Sir, if there is doubt, there is presumption in settling down upon the theory.

But now for a little of the evidence, showing that man is a free moral agent. In order to this, we will just resort to the word and the testimony for a few sayings that *cannot*, in my judgment, be reconciled on any other principle. “*Choose ye this day whom ye will serve.*” “*How long halt ye between two opinions?*” “*I have called, but ye have refused.*” “*Ye will not come unto me that ye might have life.*” “*Come now, and let us reason together?*” “*Who-soever will let him come, &c.*” I presume I need not say to you, that the number of passages of this class is very great. Here we find the power of *choice* is to be exercised, and the *will* is to be brought into requisition. Destroy these features in man, and the brightest works of the Creator are blotted from the universe. Man is left a machine; and there is no right, nor wrong, praise nor blame in the universe. Suppose, Sir, I call together a certain number of individuals and promise them, on condition of their meeting me in Boston, that I will bestow certain distinguished favors upon them;

but in the event of their not meeting me there, those favors shall be withheld. I then (having the power) give them such a constitution, and throw such a train of circumstances that they must of necessity meet me there, I arbitrarily governing the whole affair! I ask, do they exercise a *will* in that matter? Have they the power of *choice*? Most assuredly not! Its application is so obvious, I need not delineate it. You must see there could be no *virtue* nor *vice* without the power of choice. Blame does not attach to the *maniac* for his conduct, for he has lost the regulator, and is, we may say, driven by a law of necessity. And if God had so constituted man that he *could not* do wrong, he would of necessity be so constituted, that he *could not* do right, as a moral being, for what he does, is by a law of necessity.—Place me in circumstances where I cannot get intoxicated, and it is evidently no virtue in me to be sober. Here we see that free moral agency is necessary for the existence of virtue, and consequently of happiness.

But again: Law implies agency; and to give laws to men, unless they are *free moral agents*, is a perfect outrage of their natures. And if God has given a law to mankind it is (to me) an incontrovertible evidence of their moral freedom. When I speak of man's “free agency,” I do not mean that he is free to violate God's laws with impunity. I mean that he has the power of choice about it, and if he violates them, he incurs their penalty. I see in a Universalist paper published in this city, the following statement on the subject of “free agency:” After giving an article condemnatory of the doctrine, the writer says, “If it be meant by free agency that man has power, and is free to walk in the path which is marked by the finger of God for his feet, then we believe that man is a free agent. But if you mean that a man can go contrary to God's purposes, we know of no such agency.”

Now, Sir, if I am *bound* by some law, or necessity, to take just such a course, I am not *free* to take it. Freedom supposes that I may *choose* or *refuse* it; otherwise there is no freedom about it. We do not say that a man is *free* to go to the state's prison, when he goes of necessity; for *freedom* supposes the *power* of choice. But still further, the issue of the above premises, is, that every step a man takes in rapine, cruelty, and every species of crime, is just according to God's *purpose*. The position is so untenable, that I feel it needs no more exposure. But such is the inalienable issue of the writer's premises:

CHRISTIAN PALLADIUM:

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

Executive Committee.—J. HAZEN, C. MORCROFT, J. MARSH, J. BAILEY, D. FORD, O. E. NORRILL, E. ADAMS, J. E. CHURCH, W. SMITH, D. LONG, I. N. WALTER, J. S. THOMSON.

VOL. VIII.

AUGUST 15, 1839.

NO. 8.

MISCELLANY.

For the Christian Palladium.

'Be not deceived.'—Paul.

BY ELDER IRA ALLEN.

THE present divided state of the church into sects, is very unfavorable to reformation. A sectarian spirit quenches the spirit of Christ, and drives the peace of God from the soul. We pray God to revive his work, but take a course directly calculated to prevent the object of our desires. Ministers, Christians, converts, oppose in one way the very cause they ardently labor to build up in another way. Their sectarianism must be supported at all events, and if for a time the spirit of reformation prevails and unites the children of God, and obscures the dark visage of sectarianism, threatening destruction to party walls, creeds, and names; measures are soon taken to right up their party standards, and their thorny hedges of separation. And as we bring forward *our cause, our church, and our creed*, the cause of Christ is thrust back, and put down. What an evidence of our folly, ignorance, and depravity; thwarting our own purposes, and blasting the fruit of our own labors! So far as our influence goes to support a sect, a party, a schism in the church of God, so far we oppose the kingdom of Christ, whether we be minister, church member, or convert. The spirit of sectarianism is the spirit of disunion and party, therefore, it is contrary to the spirit of the gospel, which is union and love.

The great question to be settled in this matter is this: Is sectarianism and schism in the church of God consistent with the gospel and interests of Christ's kingdom? It would seem that but little time for reflection, and a small share of Christian experience

and knowledge of the history of the church, would be needed to give a decided negative answer to such a question. Yet there are thousands who advocate the propriety of sectarian establishments. While thousands of others, though they say, schism in the church is an evil, yet endure it and even countenance it as an evil that is unavoidable and must be borne. They can see no way by which the church can be rid of it. Others who have taken a stand against schism and party, have after all for interest or convenience or the sake of a home, as they say, shrunk back into a sectarian church. But how persons well informed in the principles of Christian liberty, and union, can take on them the fetters of an exclusive party and aid in the work of schism and death, is strange. It shows how little people are governed by principle, instead of passion and interest.

But, says an inquirer, what can be done in the present condition of the church? And what course should the convert take to avoid giving his influence to build up schism and party? Must we all join your church, and come to your standard? I answer, come to the standard of Christ, and join his church and there stop, it is enough; and if you find me and my church there we shall be together, all one in Christ. But if I am not there, do not go a step further to find me, nor turn to the right or left for the privileges of sectarianism, or to find a retreat from its poisoned arrows.

Fix deeply on your mind a sense of the infinite evil of sin, the elements of damnation, exposing the *life* of the soul to eternal death.

The Christian's strength consists in his feeling his weakness; his safety in flying to Christ.

The connection of the present and future states, or the influence this life will have on the next, is involved in this question. If there is no connection between the present and the future, then man's identity is lost, and the present state is wholly superfluous. If man's identity is lost, to him it is equivalent to annihilation, and to him there will be no future state. But if man retains his identity, carrying the remembrance of the present state, to the future, then the influence of this life upon the next is most obvious. To suppose that death will produce a moral change, discovers great ignorance of the nature of moral goodness. Many of the animal organs perish during life, without producing any moral change, or revolution in character whatever. No, Sir, rest assured, that our present characters, as formed in this probationary life, will be carried with us into a future world.

We should always bear in mind, that there is a striking analogy between successive states, hence it is most natural to conclude, there will be an analogy between the present and future states. Things here sustain the relation of cause and effect. As it regards the moral world, God's government is far from being arbitrary. God has connected with wrong doing certain consequences, which are as the effect of a cause. For instance, when an individual violates the laws of the animal economy, the consequence is disease, pain, and death. Now the disease and misery of the debauchee, and inebriate, are not a punishment arbitrarily inflicted by God; but they are the result of having violated an established law in man's physical nature. Analogous to this, will be the consequences of sin in a future world. That is, by violating the laws of our higher nature, certain evil consequences will result on the same principle. I do not conceive that God will ever arbitrarily save the righteous or condemn the impenitent.— But their states will grow up as the consequences of the regard or disregard of the established laws of their being. In perfect character with this the apostle says, "His servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" In drawing the conclusion of his argument on this point, he says, speaking of obedience. "The end" or the effect will be "everlasting life." And speaking of disobedience he says, "the wages [or effect] of sin is death." See Rom. 6th chapter.— An argument more logical or more in point to this question, could hardly be imagined.

Perhaps you will be ready to say as is

frequently said, "God is good enough, wise enough, and powerful enough, to save all mankind from the future consequences of sin, therefore he will do it." This is the grand pedestal on which the whole fabric of Universalism is built. Though it is an argument apparently plausible, yet it is certainly sophistical. It is what logicians call an *a priori* argument, reasoning from what God can do to what he must do. But if we would reason correctly, our argument should be a *posteriori*, i. e. from what God does do, to what he may or will do. Now I will assume the *a priori* argument, and show the issue. God is good enough, wise enough, and powerful enough, to prevent all the moral and physical evil in this life, therefore he will do it!! Yet, we see he does not do it. Now, sir, what certainty have we in reason, that God's wisdom, power, and goodness, will accomplish in a future state, what they fail to accomplish here? If we say it would not be consistent with his moral government to do so here, is not the same objection equally applicable in reference to the future? If it be said, that the sins and miseries of the present life, are necessary to complete our happiness in the next, then I would argue that the physician, who, to make a good bill for himself, comes to me and makes me sick and distressed for several months, intentionally, and then restores me, and tells me he might have given me health just as well, but that he took the course he did, to enable me to appreciate health, acts on the same principle of God's government!! But, sir, I conclude, that if it is consistent for God to admit sin and misery to exist at one time, it may be, at any other time, and at all times.

But I must close for the present, subscribing myself a companion of all them that fear the Lord.

Yours to serve in the truth.

For the Christian Palladium.

Consideration.

BY A. FORREST.

Consider Death. It is coming, it will be well if it does not seize you before you have well thought of it. Will it not come and divide your soul from the body! Will it not come and cut down the body, and lay it in the cold earth! O, deluded sinners! who has bewitched you, that you should not prepare for a scene so important? How would I weep for dying mortals, who will not reflect whither they are going. O, wicked, tempting world! that will not suffer men to look and prepare for death. — O, cruel sin,

and flesh! that lull souls in sleep till they are landed in endless darkness and despair.

Dear friends, awake, rouse up sense and reason, and consider where you will be in a little while. How many funerals do we see, how many mourners go about the streets, and in how few days must your faces be changed, your eyes and lips be closed, this warm and active body stretched out as a cold dead corpse! and confined in a coffin, and laid in a dark grave out of sight! And will you then be proud, and vain, and gay, and worldly, as you now are? Dear brethren and friends, think of Death—and make all wise preparations for it. Christ is able to save to the uttermost all those who diligently seek and obey him.

For the Christian Palladium.

The Christian Name.

BY ELDER LYMAN PERRY.

The name Christian by Divine appointment.—“And the disciples were called Christians first at Antioch.” It has been a question, by whom they were called Christians. Whether they were called such, by the disciples themselves, the inhabitants of Antioch, or by Paul and Barnabas. The design of this article is to show, that the disciples received this appellation from Paul and Barnabas, by *divine appointment*. It has been, and still is, asserted by some, that the inhabitants of Antioch gave them this name by way of *derision*. But this idea will appear *fallacious*, and the true origin of the title to be from God, from the following considerations.

1st. The original Greek term, *chrematizai*, signifies, according to the celebrated Dr. Clarke, “to appoint, nominate, warn, &c., by *divine direction*.” In this sense, he considers, it is used in Matt. ii. 12, Luke ii. 26, Acts x. 22, and in the passage now under consideration. If he be correct, it follows, of course, incontrovertibly, that “the disciples were called Christians first in Antioch,” by *divine appointment*.

2d. The *Codex Bezae*, an original manuscript containing the four Gospels, the Acts of the Apostles, the old Itala, and a certain Latin version, reads the 25th and 26th verses thus: “And hearing that Saul was at Tarsus, he departed seeking for him, and having found him, he besought him to come to Antioch, who, when they were come, assembled with the church, a whole year, and instructed a great number, and there they first called the disciples at Antioch Christians.” This manuscript, in the estimation of Dr.

Clarke, on account of its great antiquity, indisputable genuineness, and super-excellency, was superior to any which he consulted. The reading, therefore, of any passage from this manuscript, was considered by him, *genuine and decisive*. Here then, it would seem, that all doubt is precluded, the question set entirely at rest; and the divine origin of the term “Christians,” first given to the disciples at Antioch, established beyond all successful contradiction. Among the many instructions which Paul and Barnabas were divinely inspired to impart at Antioch, during the “whole year that they assembled” in that place, “and instructed a great number,” “they,” this infallible manuscript declares, “first called the disciples at Antioch, *Christians*.”

3d. If the term was applied to the disciples in derision, why does the apostle Peter, 1st Peter. iv. 16, use the same as expressive of the character of a saint? Would he take side with the enemies of Christ, and apply to any of his followers a name originated, and applied to them, merely as an epithet of derision, and contempt? Is it likely, that he would approve of a term, coming from such motives? Is it not much more likely, that he would have chosen to use the word “saint, disciple, believer,” or some term that was used by Christ, the apostles, and the disciples themselves, instead of using an epithet of opprobrium, to express the same thing? Were the enemies of Christ capable of coining a term, *preferable* in his judgment, to any that was coined by Heaven? This, surely would be placing the apostle Peter in a very impeachable light. From the fact, therefore, that St. Peter made use of the term “*Christian*,” when inspired by the Holy Ghost, and when other titles of divine authority, and expressive of the same thing, were at hand, it is clear, that “*Christian*,” was not a term of derision, but of *divine appointment*.

4th. If “saint, believer, disciple, brother, friend,” &c., were titles of divine inspiration, then the title “*Christian*” was; otherwise, a divinely inspired apostle would never have used it.

5th. The very evident propriety and wisdom, of naming those who embrace the doctrine and bear the image of Christ, after him, afford a strong presumptive proof of the divine origin of such a title, or, at least, render it extremely improbable, that it was a name of derision. That the followers of Christ should be named after him, appears important for several reasons. 1st. It is necessary, that they should have some genera

name, or title, by which they may be known and called. Their principles, and lives, differ widely from those of the world. They are an isolated body, a *distinct*, and a "*peculiar* people;" and if they should not give themselves a name, the world would do it for them. 2d. The name "Christian," is, by divine authority, the general appellation by which all the true disciples of Christ throughout the world, should be known, and distinguished. 3d. This title is peculiarly expressive of whatever constitutes a genuine disciple of Christ. It always means *genuine* disciples, and no others. Therefore, whoever takes the name, Christian, whether he is a Christian, or not, confesses Christ before men. It denotes, invariably, a true follower of Christ. 4th. It is a badge of Christian union.

It is a name which all believers in Christ of every order, sect, or denomination, assume. And should all who believe in the religion of Christ, supersede their *unscriptural*, and *party* names, and retain the name Christian only, as the general title by which they might be known and called, the chief source of division among Christians, would be removed. And had Br. Myrick, and his coadjutors, simply called themselves *Christians*, although they give themselves no particular, or general title, they would not have had, very much to their regret, the sectarian term of "*Unionists*," "*saddled*" upon them.

Finally, my brethren, as we profess, simply, to be *CHRISTIANS*, let us be sure to obtain, and enjoy that grace and holiness, which our name signifies. The Christian name is important, but the thing it means, is far more essential. O, may we be a holy, spiritual people, doing honor to our excellent name, and the liberal profession we have made! May God bless my dear brethren in Christ.

God be praised for the many strippings I have met with. It is good for me that I have been supplanted, despised, censured, maligned, judged by and separated from my nearest and dearest friends. By this I have found the faithfulness of Him who is the best of friends.—*Whitefield*.

Resolve always to do that which, on the whole—in eternity as well as in time—will promote the highest glory of God and happiness of man.

In matters of doubt, take the safe side. Adopt no custom, follow no pursuit, the right of which is questionable. "He that doubteth is damned."

For the Christian Palladium.

To the Youth.

BY ELDER JAMES WILLIAMSON.

Where withal shall a young man cleanse his ways?—Psalms cxix. 9.

What an important question is here propounded by the Psalmist! Let every young man propose the same to himself, with an anxious desire to understand the given answer experimentally, "by taking heed thereto according to thy [God's] word."—When the purest and most refined philosophy of men had failed, the Father of spirits, by his inspired servant, gave this instruction to the youth of that, and all subsequent ages. The knowledge of a truth of such vast importance, would have caused the heart of a Socrates, or a Plato, to rejoice, for a remedy so simple, yet so efficacious—for the healing of all the moral diseases of corrupted youth, and preparing them for all the real enjoyments that heaven and earth afford.

Youth enters upon the journey of life head-strong and inexperienced, having all the passions awake, and surrounded with a variety of allurements, calculated to direct the mind from the right way. In such circumstances God has given directions in his word, how a young man may direct his steps, so as to escape the pollutions of this corrupt and wicked world. It is lamentable to say, that the fewest number pass this critical stage of life uncorrupted by some one or other of the prevailing vices of the age in which they live. The man after God's own heart, did not pass through undefiled. Hear his prayer: "Remember not the sins of my youth." But we know that the root and offspring of David did, for "he knew no sin neither was deceit found in his mouth; because it did not dwell in his heart. The fullness of the divine wisdom enabled him to discover, and prepared him to shun wickedness and its consequences before he approached it. In like manner, as soon as the youth receives the word of God, which is pure wisdom, and with it imbibes the spirit of truth, he is well prepared to take heed to his ways, to see error in all its forms, and choose 'the true and living way of holiness' which the immaculate Redeemer hath consecrated, and made plain to all his true followers.

The young man who would cleanse his ways, must lay up the word in his heart, that he may meditate on it by day and by night; for, from the heart are the issues of life.—The thoughts, words, and actions, proceed

from the heart, and if the word and spirit of Christ dwell there, there are his subjects, and his kingdom is set up there; then the thoughts of the heart, the words of the mouth, and the works of the hands, are all brought in subjection to the will of God.—The spirit of the man is made alive, his path is made bright, and all his noble powers are revived, and brought into useful and active exercise, by the divine logos, which is engraven on the fleshly tables of his heart, and made his directory in all his pursuits through life.

How pleasant and delightful must that way be, which is made holy by the Son of God, illuminated by his wisdom, and guarded by his heavenly messengers! and those feet that walk therein, are no less beautiful and lovely. Where is the tender youth, whose conscience is not yet scared by adding sin to sin, whose ears are not closed to the whisperings of truth, whose affections are not wholly engrossed with the pleasures and vain amusements of the world, and whose light is not entirely extinguished; listen, O, listen to wisdom's call. "This is the way, walk ye in it."

Are you in pursuit of honor? here it is. Are you searching after wisdom? here you will find her, a sweet and constant companion. Are you grasping for wealth? here are the true riches. Are you seeking happiness? here you may find it lasting and permanent. Do you want faithful friends, and kind associates? here they are, ready to give you the friendly hand of unfeigned affection, to shed with you the sympathizing tear, to alleviate your sorrows, as well as to heighten your joys, and who will not desert you in the hour of temptation and distress. How many obstacles are in your way? Are you like the young man we read of in the gospel, whom the Savior loved for his amiable qualities, who lacked one thing? I fear there are many in your way, and one is enough to shut you out of heaven, and to make an impassible gulf between you and the society of the blessed.

Consider youth is the seed time, and a scanty or an abundant harvest depends upon the improvement or misimprovement of this golden period. Do you wish your sun to set without an intervening cloud? "remember your Creator in the days of your youth," for a venerable old age and a happy exit are the consequences of a virtuous youth. Those graces which are implanted and cultivated at an early period of your life, such as justice, mercy, kindness, meek-

ness, forbearance, benevolence, &c., will not decline with your physical and intellectual powers, but will remain as living monuments and speak loudly to your successors after the body is laid in the silent tomb.

Old age may bleach the head, and furrow the cheek, it may dim the eye, deafen the ear, or palsy the hand, but it never can extinguish that holy zeal and flaming love, which many waters cannot quench, nor the floods, drown. Neither can it destroy that living faith which dwelt in young Timothy's vigorous bosom; also, in his pious mother Eunice at a more advanced stage; and departed not from his old grand-mother Lois, in declining age when she was about to take her last step into the grave. David, in Psalm ciii. 5, calls upon his soul to praise the Lord, who satisfieth his mouth with good things, so that his youth is renewed like the eagles.

Before I close, suffer me to drop a word of admonition to those who have stopped on the way, or returned again to the weak and beggarly elements of the world; who, tho' they have lost their first love, have not entirely forgotten its consolations; from such we often hear the bitter complaint and sad lamentations, "O, that I wore as in months past, as in the days when God preserved me, when his candle shone upon my head, and when by his light I walked through darkness, as I was in the days of my youth when the secret of God was upon my tabernacle; when I washed my steps with butter and the rock poured me out rivers of oil." My friend, why is it not with you now as it was then? Let me tell you, perhaps you have ceased to relieve the poor that cry unto you, the fatherless, and him that hath none to help him. Have you not, like the priest and the Levite, passed by him that was ready to perish, and prevented his blessing from coming upon you, as it did upon the good Samaritan who administered unto him; and it may be that you have so long neglected the poor widow, that her complaints have reached the ears of the widow's God. If these things be so, no wonder you complain of stumbling over the dark and dismal mountains of despair.

You should have learned before, that as soon as you shut up the bowels of compassion against the fatherless and widow, the poor, the afflicted, and the oppressed, the windows of heaven would be closed against you, and the streams of divine consolation would cease to flow into your soul. Now, if you wish it to be with you as it was in

times past, begin now to draw out your soul to the hungry, and satisfy the afflicted, undo the heavy burdens, break every yoke, and and let the oppressed go free. Then shall your long obscured light break forth as the morning, and your afflicted soul shall be speedily restored to health and vigor. Your righteousness shall go before you, and the glory of the Lord shall be your rearward. Then when you call for mercy and favor the Lord will answer; when you cry, he will say, here I am.

Then shall those dry and formal petitions, which before could not rise higher than your head, be turned into sincere ejaculations, and devout supplications, which will ascend the holy hill, and be received as acceptable offerings, as sweet odors in golden vials. Finally, reader, if you doubt the truth of these assertions confirmed by the testimony of the inspired penmen, and the experience of the writer, "prove the Lord of hosts, and see if he will not open to you the windows of heaven, and pour you out such a blessing, there shall not be room enough to receive it," then you will see with your eyes, and know for yourself and and not for another.

For the Christian Palladium.

Human wants.

BY NICHOLAS SUMNERBELL.

BR. MARSH—'We are all made up of wants,' is an expression frequently used, and rife with meaning. Mere matter cannot think; it has no wants. We hold communion with the world through the medium of our senses; these as fibres form the active matter of which we exist, connect us with our relative matter, dispensed throughout creation. Thus we gravitate continually to our mother dust. Without those connecting links man would be perfectly docile. Disconnected with all things of an earthly nature, fear would not drive him, love would not entice him; nothing that the eye could see, or ear could hear, would cause a volition; the social fireside would be without a charm, and the cool zephyrs of the summer's evening would possess nothing to invite him to his moon-light walks. Rid us of our wants and we are left immovable and stationary, unless moved by some outward or super-human propelling power.

But those fibres will be severed by death, the vapors of earthly pleasures will cease at the grave; we shall there bid adieu to all sensual wants. One great desire, one glowing hope, will there have birth afresh, connected to its Maker by faith's silken fibre.

The Christian's soul will swell with immortality, all wants will there be swallowed up in one. There real participation without remorse, enjoyment without fatigue; anticipation with possession close in its train—one continued stream of joy.

How should we strive, even to the sacrifice of other inclinations, to cultivate that desire here; instead of lending all our powers to satiate the rest, without it here, our lives are but a solemn tragedy of dark despair. This is the sunshine of our day, this the day-break of our dreary night.—Our judgment tells us we have a God: reason connects us with our Maker. O, let that connection be cultivated, till our justified souls, re-clothed with celestial bodies, awake in blazing day, greeted by Heaven's smiling throng, a glittering host appear of immortal spirits, to see their Savior and enjoy his smiles.

From the Boston Recorder.

Successful Preaching.

"How awful goodness is?"

The most successful preachers of every age, have been those who were most "with Jesus." Who are the men who have been most signally blessed during the last century? They are such men as Brainard, who spent an incredible amount of time in prayer—and Edwards, who studied on his knees—and Whitefield, who is said to have spent at least two hours in his closet before preaching. It is said of President Davis, that he never preached a sermon which was not instrumental in, at least, one conversion.—Some of his sermons brought many to the foot of the cross. For an explanation, we need only say that President Davis was a man whose soul was made of heavenly fire. He delighted to be in his closet. Shepard was greatly distinguished for his success in preaching. When on his death-bed, he said to some young ministers who were present.

The secret of my success is in these three things:

1. The studying of my sermons very frequently costs me tears.
2. Before I preached a sermon to others, I derived good from it myself.
3. I have always gone into the pulpit as if I were immediately after to render an account to my Master.

All who knew that devoted man would have united in expressing his 'secret' in these words—*in the closet!*

Facts might be multiplied in proof of the point under consideration. But enough has been said to show that the man who walks

with God, and is worthy to be employed as an ambassador from his court, will forget himself—forget every thing but the overwhelming importance of his message to dying men.

THE PALLADIUM.

UNION MILLS, N. Y. AUGUST 15, 1839.

"Keep the unity of the spirit."—PAUL.

UNION AMONG THE SECTS.

Our friend, the editor of the Millennial Harbinger, has taken some umbrage at the unanswerable objections which we have offered to his plan for a union of the saints. He calls our remarks "crude and rash," "far beyond the optics of ordinary men," and says that he "shall leave this matter with us for reflection until the moon change."

Does Mr. C. expect to sustain the cause of the meek Redeemer, by meeting the friendly arguments of his dissenting brethren with sarcastic witticisms? or has he no better reasons to offer in this case? If he had, it is reasonable to suppose he would have presented them.

We offered only two reasons for not seconding Mr. Campbell's motion. The following is the first: "We cannot second this motion. 1st. Because it is *human policy*." Is this sentence beyond the vision of Mr. C.? Is it 'crude and rash' in its character? Or does he expect to evade its force, by treating the matter with supercilious contempt? We repeat it, that it is *human policy*. And we ask our friend of the Harbinger to show the contrary if he can. This he has not attempted to do; and for the obvious reason, he cannot.

This plan, for a "congress of the sects," comes with rather an ill grace from Mr. Campbell's pen. He has long contended for the sufficiency of the Scriptures to "restore the church to its ancient order," and primitive union. And now to be found proposing plans of *his own* to effect this work, is a tacit acknowledgement that he considers the perfect law defective in this respect. For most certainly if Mr. C. fully believes in the doctrine he has formerly advocated, viz: that Christ and his apostles have clearly revealed the true principles of Christian union, he would not now be found devising a plan, to call together a "congress of the sects," (embracing the old jaded mother and her polluted daughters,) to settle this important question.

But it is not our first objection to Mr. Campbell's proposition against which he demurs. He has cautiously avoided giving it even a passing notice. Would it not have been more honorable in him, to have given it a candid answer, before

commencing a satirical attack on our second reason for rejecting his human policy? We leave the candid to judge. But it is our second objection to his plan, in which "the more piercing intelligence and strong vision of our sage friend of the" Harbinger, detects discrepancies, and "crude and rash things." The following is the sentence to which we refer:

"2d. The plan, if carried into successful operation, would not only *defeat* the object proposed, but would annihilate nearly, if not every vestige of the Christian religion in the world." This Mr. C. cannot understand: how a "plan, if carried into successful operation," could defeat the *object* proposed, are ideas too crude for the digestive powers of our friend of the Harbinger. Well then, we will try to cook the dish anew, and if it will not be more palatable to him, it may, nevertheless, be easier of digestion. We come to the point.

1st. We suppose Mr. Campbell had an *object* in view, when he drew his plan for assembling a "congress of the sects, &c." That *object* we admit was a good one: for it professes to aim at the accomplishment of a perfect union among all the saints. 2d. Mr. C. has proposed a *plan* for the accomplishment of this desirable object. That *plan* is a human one; and such are its principles that if carried into successful operation it would defeat this worthy *object*. 3d. The manner in which the *plan* would defeat the *object*, would be in calling every thing "schismatical and human" against which an objection, from any of the sects, should be raised. 4th. It is believed that there would be sufficient objections raised to annihilate nearly, if not every, vestige of the Christian religion in the world. 5th. The "*successful operation*," therefore, of Mr. C.'s *plan* would form a union without principle; not a union on the principles of the gospel; for these he is willing to sacrifice, and call "schismatical and human," if an objection should be raised against them. Such would be a union on the defective human policy of our sage friend of the Harbinger.

We would not question Mr. Campbell's *motives*, in the propositions he has made. His *object* may have been purely philanthropic. But this is no evidence that his *plan* is not of human policy; and if carried into successful operation, would not *defeat* the object proposed, and produce incalculable mischief in the world. The different creed-makers, in many respects, have undoubtedly been actuated by *pure motives* in framing, and presenting for the government and union of the church, their human laws. And will Mr. C. contend that their *plans* have not been carried into *successful operation*? While at the same time, all will admit, that they have not only been defeated in their *object*, but their conflicting theories have produced incalculable mischief in the world. The primitive

purity, union, and order of the church, are nearly annihilated. And it does not require the sagacity of a sage, to tell what has done it; it is the successful operation of "human plans," the same in kind with the one lately proposed by Mr. C.

But Mr. Campbell is confident that his plan would accomplish the desired object, from a supposition that the sects are already united on "some fourteen different articles or facts," which he has named: If the desired union now exists, why does our friend call for his congress of the sects? the work is already accomplished; and on this principle Mr. C.'s plan is superfluous in the extreme.

"I shall leave this matter with him," not, "until the moon change," but until the true light shall dawn upon the mind of our friend of the Harbinger; assuring him that we greatly desire the union of all Christians, and that it will be our highest pleasure to use our most faithful efforts to effect this desirable object on gospel principles. But we have no new plans to offer, nor old ones to advocate, save that which has been revealed by Christ and his apostles. Submit to this, and all will be well.

ELDER I. N. WALTER.—The following letter from the trembling hand of our afflicted Brother will be read with painful anxiety. But few men of the present age have labored more incessantly for the salvation of perishing sinners than Br. Walter. And but few, if any, have met with greater success in their labors. For several years past he has been chiefly devoted to the cause in New York city. Great additions have been made to the church there, through his instrumentality. But his public and private labors, day and night, especially during the past winter, have been too much for his strong constitution to endure. He has failed in the midst of his usefulness. But if the prayers of thousands will be heard in his behalf, he will regain his health, and again be restored to the embrace of his family, and to the flock of his charge.

Buffalo, July 24th, 1839.

BR. MARSH—I am still detained in this city by sickness. I am now much better, but far from being well; and in fact my feelings are such that I almost despair of ever being well again, but I submit to the will of my GREAT MASTER. I look back upon my past life,—I have tried to do something for the cause of my blessed Christ, but, Oh! the imperfections, that crowd upon my mind, almost make me tremble. But I cannot recall by-gone days: my trust is still in the mercy of God, and the grace of our Lord Jesus Christ.

Therefore I quietly and patiently wait the coming of the Lord; and wherever I may be called to encounter with the *lust enemy*, I feel a conscience void of offence, towards God and man, and a full hope of immortality beyond the grave. I may never preach again; I may recover my health; these things are only known to HIM who

has clouds and darkness round about him, but righteousness and judgment are the habitation of his throne.

I humbly request an interest in the prayers of my brethren, that whether I live, or die, I may be the Lord's.

If this should be my last letter, let it be recorded in the memory of the people, that I have given myself a martyr for the Christian cause in New York.

Yours respectfully,
ISAAC N. WALTER.

Since the above was handed to the printer, the following has been received from the hand of our dear Brother,

Buffalo, N. Y., July 28th, 1839.

BR. MARSH—I want you to mention in the Palladium that I have given up the idea of going any further west at present, and as soon as I am able to travel, if that blessing should be granted me, I shall return to my family, &c. What the result of these things will be, a few months will determine.

My constitution is all shattered to pieces, and I am so feeble, that I cannot stand any thing at all. I think some of calling at the Springs a week or so, on my return to the city. And if I should be able, I shall call and see you. Are there any brethren within a few miles of the Springs, where I could stay and rest a few days, if occasion required? as my daughter is with me to wait on me, we should want a room with two beds in it. Write immediately here, and let me know about these things, &c. Yours respectfully,

ISAAC N. WALTER.

Elder H. V. Teal.—We have received the most heart cheering intelligence from this worthy brother, who is now enjoying the fruits of his faithful labors in the church at Milan, N. Y. The work of reformation is glorious there. At the last accounts, Elder Teal had baptized *eighteen*, and the work was still spreading in a powerful manner.

In this we greatly rejoice. We have felt a deep solicitude for the happiness of our numerous friends in Milan and vicinity. We have seen many days of rejoicing, and some of sorrow in that region. We do most devoutly pray, that Br. Teal may be sustained in the good work, to which he is now fully devoted, and the church in Milan be raised to a higher state of union and prosperity than it has ever before experienced.

Elder J. V. Himes.—The late visit of this brother, through the eastern part of this State, has been received with great satisfaction, and we trust will result in lasting good to the churches where he labored. His faithful efforts in this place, for the advancement of the cause of truth, were worthy of his high profession, as a minister of Christ. Elder Spoor speaks of his visit to Freehold N. Y. in the most satisfactory manner.

"Brother Himes has made us an interesting visit. He possesses an excellent spirit; and will live in the memory of those who heard him preach the faith in this place."
J. Spoor.

THE SKRONS.—Orders for about three hundred copies of this work have recently been received. The call for it so general that it should be published without delay. Those intending to write for the volume are requested to forward their contributions immediately, that the enterprise may not be retarded for want of the requisite matter.—
 ☞ Will each of our agents and friends, say something on this subject? tell us whether you are in favor of the work, or not: if in favor of it, how much?

Elder Jason Smith, of Black River N. Y., has made us a very acceptable visit, and in unison with Elder Himes, attended a two days' meeting in this place. He came in the fullness of the blessing of the gospel of Christ. His labors have been productive of great good in the northern section of this State; and he is still humbly devoted to the cause of his divine Master.

Elder J. Hayward and son, have recently attended several general meetings in Greene co. N. Y. Elder Spoor speaks of their meetings in the following manner:

"Elder J. Hayward and his son Samuel, have just closed a series of two days' meetings in this part of the country, greatly to the satisfaction of very many who attended on their ministry. They work together like evangelists who have the good of the cause at heart. May God bless them, and abundantly increase their usefulness.

J. Spoor."

THE FUND.—We are happy to acknowledge the receipt of a letter, dated Schroon, N. Y. July 22, from Br. B. Baker, containing ten dollars for the Fund. And also, five dollars from Jacob Lichtenhaler of Lawrenceville, Pa., for the same object. May these free-will offerings be wisely appropriated, and the worthy donors receive in return, the rich blessings of Him who is the Giver of every good and perfect gift.

Elder James Sweet informs us that the good work of the Lord has commenced at Bridgeport, N. Y. Some have obtained a hope in Christ, and others were seeking the pearl of great price.

Elder D. F. Ladley, of Enon, O., says the cause of truth is still moving on, and souls are being converted to God.

Elder G. S. Warren, Lyme, N. Y., gives us an account of a glorious reformation where he labors: he has baptized twenty of late, and expected to administer the same ordinance to others at his next appointment.

Elder John Sutton, informs us that the work of God is progressing in Fishing Creek, Pa. Thirteen have followed the Lord in baptism, and others were forsaking the evil of their ways.

☞ Will the editor of the Union Herald give our article in this No., 'Union among the sects,' a

place in his paper? We should not ask it, had he not published some strictures from the Millennial Harbinger, to which our article refers. We shall give Br. Myrick's friendly answer to some former queries of ours, a favorable notice in our next.

A good brother requests every subscriber to the Palladium to pay before the year closes, that there may be one new thing under the sun. This is well thought of. But we should be glad to have it take place immediately. Who will try to effect it?

Sister Phebe H. Wisel, of Union Mills, Ia., gives us the cheering intelligence that the Lord has raised up a free people in Salem, Ia. Seven have lately embraced the Savior's love, two have been baptized, and others were under deep exercise of mind, on account of their sins.

CONFERENCE MINUTES.

UPPER CANADA CONFERENCE.

The U. C. Christian Conference has just closed one of its most harmonious sessions at Whitby, Elder Thomas Henry was chosen chairman, and J. W. Sharrard clerk. Elder J. Badger, a delegate from the N. Y. Central con. took a seat with us. And all visiting brethren were invited to participate in our deliberations. After joining in a song of praise, and prayer, heard a short address from Elder Badger, and the report of our committee on equal rights, which was more favorable than last year.

On examination found the following preachers in good standing. John Earl, Benjamin Cook, W. Noble, Jesse Van Camp, Thomas Henry, Thomas McIntyre, J. W. Sharrard, H. Wright, Benjamin Rogers, J. S. Spooner, S. Morton, J. Prosser, H. Wilson, L. Stickney, A. Plumb, and D. Nicholson. The reports from the churches were cheering, though we have suffered greatly in consequence of the late disturbances in this Province.

Appointed S. Morton, T. Henry, and B. Rogers to hold a general meeting at Whitechurch, and T. Henry and Hiram Ely, Book Agents. Chose T. McIntyre a delegate to the N. Y. Central con., J. W. Sharrard to the N. Y. Western con., and Wm. Nobles to the N. Y. Northern con. Appointed Elder Thomas McIntyre a delegate to the Christian General Book Association. Agreed to hold our next conference in Pickering, on the first Monday in July 1840, general meeting on Saturday and Sunday previous.

General meetings will be held in the following places, viz. New Market, Sept. 6th and 7th.—Darlington 13th and 14th. Haldimand, 20th and 21st. Loborough, 27th and 28th. Elder Isaac Goff is expected to attend these meetings, and a carriage will wait for him on his arrival at Toronto, to convey him to his appointments.

Our general meeting which preceded the conference, was highly interesting, and we trust some good was done in the name of the Lord. The discourse by the old editor of the Palladium will long be remembered by us. His coming was like the visit of Titus to his brethren. The brethren and friends at Whitby are worthy of all praise for the kind manner in which we were entertained. May God's peace attend them.

THOMAS HENRY, Chairman.

J. W. Sharrard, Clerk.

CORRESPONDENCE.

For the Christian Palladium.

Letters: No. I.

BR. MARSH—I design to give in the following series of letters, such facts and miscellaneous remarks connected with my recent journey as may be of interest to the cause of God.

Before I proceed, permit me to state a few facts in relation to myself. It is now nearly ten years since I commenced my labors in the First Christian Society in Boston. I devoted nearly seven years of the last ten of my life to the service of that church. I was associated with them in love; labored with them in union and peace, and in 1836, in the good providence of God, my connection was unanimously dissolved, for the furtherance of the cause of Christ. A second Christian Society was organized on principles congenial to my heart, who gave me a unanimous call to the pastoral care. I accepted and entered upon the duties of my station Jan. 1, 1837. I accepted this call in the fear of God, and have never had occasion to regret the decision I then made, although at the time many of my best friends judged the step unwise, and trembled for the result. God has given us great success even beyond our most sanguine expectations: so much so that the cause in that city is now, through the blessing of God, "placed on a more firm and permanent basis." My labors during the past two years, have been incessant, and my health has been somewhat impaired. The beloved flock of my charge have kindly given me a furlough of five or six weeks, for the recovery of my health and strength for another campaign. Having left the flock of my care with Elder E. Burnham, who is a faithful brother in the Lord, and who will feed them with the "bread of life," I took leave of my family and flock on the 24th of June, on a short tour, the results of which will be given in this series of letters.

In company with brother L. McRay, of the U. S. Navy, and Elder Samuel Bradford, a "Non-Resistant," of Greenfield, Indiana, I took the cars for Providence, R. I. We called upon Elder E. Edmunds of that city, and also upon some of his flock, with whom we had a very happy interview. Elder E. is very pleasantly situated in the Christian Society, and is doing much for the cause in that city. He is a "burning and shining light." Instead of entering into the "speculations" of the world, or turning "quack doctor," and making the ministry a secondary thing, "for filthy lucre's sake," he is applying himself closely to the study of God's word, and the useful sciences, by which he may enrich the church of God. May he long live to be a blessing to the church in that place.

We took passage at 5 o'clock P. M. in the steambot, and at 8 o'clock next morning were enjoying the usual hospitalities of Elder I. N. Walter, in the city of New York. Elder W. has been sick, but now better, and is soon to journey west, about two months, for his health. May he regain his strength, and be returned to the people of his charge in due season.

Elder W. has now labored in this city between five and six years. When he commenced he found the cause very low, and circumstances very disheartening. But by the unwearied efforts that he and his Society have mutually put forth, they have raised the cause, and placed it on a permanent basis. The last winter they witnessed a very

extensive and glorious revival, adding between one and two hundred to the church of God by conversion, and the most of them, by baptism, to the church under his care. Among the number they recognize many families of wealth and respectability. These, (though no better than the poor in the sight of God,) nevertheless give permanency to a Society, and are to be valued according to their moral worth. I had the happiness during the week to attend several meetings with them, and to preach one Sabbath to the congregation. I found things very pleasant and encouraging. They have a good Bible class, and a large and well conducted Sabbath school. Elder W. is very highly respected by his people, and by the community in which he lives. His consistent and devoted life has greatly raised our cause in the public estimation.

There is a strong desire on the part of many in this city, for the organization of a Second Christian Society. Br. Walter and his people would unanimously support the measure. One hundred and fifty members would be set off from the First church for the beginning of such an enterprise, who would receive the sympathies and support of the parent Society. They only want a man of the right character and gifts, to commence the work, and consummate the enterprise. It is hoped while the church in New York and their Pastor have a right view of the enlargement of Zion, and would liberally sustain any laudable measures to accomplish this object, that a good and faithful man will not be long wanting to fill this important station.

Yours,

J. V. HIMES.

New York City, July 1, 1839.

From Elder James M. Westcott, Dundee, N. Y. July 4
To the Elders and Brethren of the New York Eastern Christian Conference—Greeting: Dear Brethren—In looking over the minutes of your last session, I find my name reported among a number of your members not present or heard from, and as you have instructed your former clerk to inquire after such members of your body; I embrace this early opportunity of addressing you through the Palladium. I am now living in Barrington, Yates co. N. Y., and have the pastoral care of the Starkey and Barrington church, in a pleasant and healthy country. The place of my address is Dundee, N. Y.

As my lot has been cast in this section of the State, I have united with the Central conference, as you may see by referring to their minutes of 1838. I did not take this step from any impure motive, nor from any want of fellowship for your body, but for my own convenience. As I am but a man, and all men are liable to do wrong, I thought it best to place myself under the care of the conference in whose bounds I resided; so that in case I should do wrong, and injure the feelings of my brethren, or wound the cause of my Master, I could be dealt with at home, instead of having a shield in saying I do not belong to your body, you have nothing to do with me, &c. And so go on and oblige my brethren to suffer under my conduct, or complain of me to the conference to which I belonged, and that at a distance.

I have seen the pernicious effects of this course, and my soul detests it. I do not believe an honest, prudent, inoffensive man, ever feared the gallows, or the State's prison, in ordinary times; or ever felt bound by any just and wholesome law. Neither do I believe the law of Christ was ever galling or heavy to any of his humble servants.

And as conferences among us are governed by no law but that found in the New Testament, I do not, nay, I cannot think that man exactly honest, or right in his course as a minister of the gospel, who is afraid, or refuses, to put himself under the care of his brethren in the ministry, wherever his lot may be cast. And when I see a minister belonging to one conference retain his standing there, remove into another and conduct in such a manner that his brethren are tried and come to labor with him, and he says "go home, and mind your business, you have nothing to do with me, I belong to another conference, &c." I think this man is wrong, his course is wrong, and he is not calculated to advance the cause of Christ where he lives; he is a dead weight to the conference to which he belongs. and such a man does not, in my opinion, possess a right spirit.

These are the reasons which caused me to transfer my standing from your body to this. And now, dear brethren, permit me to say that I remember you all. And my affection for you is stronger than death. Ten years have rolled away since I first became a member of your body.—Six years of that time I spent among you, and when I look back to that time, O, how solemn are my feelings! How many of my good brethren and sisters who once welcomed me to their houses, and tables, and cheered me on in my pilgrimage, are now cold in death! How many who have listened to my voice, in Delaware, Otsego, and Schoharie counties, will hear it no more! yet I hope to meet many of them in heaven. And brethren, I hope yet to meet you in annual session, and once more shake the friendly hand, preach and pray together.

I am no longer that hardy, robust young man that I was when among you. Disease has partially ruined my constitution, and I expect to be infirm for life, yet I am not discouraged. I feel like dying in the field of battle. Liberal Christianity my soul loves, and I am determined through the help of my God to see the end of the race, and end my voyage by landing safe on heaven's coast. My colors are nailed to the mast, and my motto is, onward, and 'don't give up the ship.' Pray for me, my brethren, and when you see the places where I once preached, let them remind you of me, and prompt you to remember me at a throne of grace.

I remain, dear brethren, your brother in tribulation.

From Elder L. D. Fleming, Portland, Me. July 10th.

MR. EDITOR.—To many of us, the 4th of July, our national birth day, was a day of deep interest in this city. There were no political parades,—no public dinners—but little noise,—and we rejoice to say, but very few drunkards, from all we can learn, to what are generally seen on such days, and, as the natural consequence, tumult, disorder, and fighting, did not abound, as is too frequently the case on that memorable day.

Although there was no regular celebration of the ordinary cast, yet that glorious day was honored by the associations of the young, who celebrated their prospective independence of mind, and liberty from ignorance, error and sin.

All the Sabbath schools in the city, by formal arrangements, formed a procession, composed of two divisions, each of which was under the direction of a Marshall and two Assistant Marshalls. Sixteen schools were thus associated, bringing together probably not far from two thousand scholars. They then marched in perfect order in

one united procession through some of the principal streets to a central point, and then divided, and one half went to one chapel and the other to another, where appropriate exercises were had, to the delight and we trust much to the benefit of all who attended. Such a celebration speaks well for the prospects of our American institutions, and is the best guarantee for the perpetuity of our popular government.

In the afternoon we had an exhibition of the school connected with the Casco street Christian Society. It was an occasion fraught with very deep interest. Not far from twenty of our Sabbath school pupils took part in the exercises.—There were two addresses, several dialogues of two parts, quite a number of single pieces, and one piece in which four took part.

A very eligible platform or stage was erected in front of the pulpit, carpeted, and enclosed and adorned with evergreens, and ornamented with flowers which the Ladies fitted up with much taste. It was a fine treat to the children, and they had a well filled house to witness their performances, which secured applause from all quarters. For one, I can say—it was the most pleasant 4th of July I recollect to have spent.

The only thing at all calculated to mar the performances of the day, was a refusal on the part of some of the clergymen of the city to comply with the arrangements and join the procession in connection with their schools. They refused, I am informed, because they thought the arrangements too liberal, i. e. all the schools in the city were invited to participate in the festivity. The fact itself carries a sufficient comment with it; I will attempt to make none. We have, however, this for our satisfaction, that none, probably felt the effect of their conduct more than themselves.

From Elder J. Chaffee, Mecca, O. July 1st.

Dear Brother—It is with gratitude to my heavenly Father that he in his kind providence, hath permitted me to address you and the readers of your useful paper, in the language of the heavenly songsters: Glory to God in the highest, for truly on earth there is peace and good will, is conspicuous in the lives and characters of the followers of the Lamb.

In the west of Chardon, Geauga co. where Br. J. B. Sackett is now laboring with success the saints are encouraged, the more stupid become active, and the sinner under the weight of his sins in the light of God's justice, cries out for mercy, finds pardon by faith in the Son of God and moves forward in obedience to that faith. On the Saturday before the 4th Sunday in June a meeting of days commenced, and closed on the evening of the fourth, in which time thirteen put on Christ by baptism, some of them heads of families. Among them, also, was an old brother of four score and a little sister of twelve years. Never was my heart made happier than in this administration. There were no sectarian feelings manifested, but all seemed to be of one heart and of one soul.

Ride on, all conquering King, ride on,
Thy will in heaven, so on earth be done.

From Elder Elisha Beardsley, Rutledge N. Y. July 13

BR. MARSH—I had the satisfaction of attending the Michigan Christian Conference and general meeting at Rochester, Mich. There was not a general attendance of the preachers in consequence of a mistake in the appointment. The preachers and brethren who attended appeared to enjoy much of the good spirit, and are mostly in favor of good order and general measures, and speak highly of the

Palladium. During the meeting the people paid the best attention, and I think good was done; I should say the cause is advancing in that part of Michigan. During my little visit I preached eight times to large and attentive congregations, saw many old friends and formed an agreeable acquaintance with many brethren and a number of preachers who are trying to do good.

Elder John Cannon is doing much for the Christian cause. He is fast wearing out. I left him and his wife sick; I hope the brethren will take care of that dear family. Br. Fellows, a young preacher from this State, is well received and will no doubt do much for the cause of Christian liberty if the friends minister to his wants, &c. The brethren in Michigan are near my heart; a number of my friends showed by their liberality that they wanted me to come again. But if we meet no more on earth, I hope to meet all the faithful in a better world.

From Elder D. Nicholson, Lohorrough U. C. July 10.

Br. MARSH—The cause of truth is on the rise in this section; notwithstanding the opposing sects are on the alert, and the merchants of Babylon continue to bewail their loss; still the cause of liberal Christianity is rolling onward like 'the stone which was cut out of the mountain without hands.'

The Palladium is read with interest here; and will continue to be a welcome messenger as long as you pursue the same onward course, and keep from its pages every thing calculated to produce strife among brethren: 'United we stand, divided we fall.' I pray that the people who take no name but Christian, acknowledge no creed but the Bible, call no one Master but Christ, will never so far depart from the true principles of the gospel as to 'desire a King like other nations.'

I would just say to Br. John Earl, that his letter to me published in the fifth number of the Palladium, was very kindly received, and I hope that Br. Earl will realize that 'all things work together for good to those that love God.' I am sorry to learn that he has suffered any thing from national prejudice, and hope my brethren in the States will feel to fellowship all as brethren who are made nigh by the blood of the Lamb, nor count those as strangers and foreigners who are engaged in the same cause of truth, and are laboring to promote the general good of mankind.

I wish to say to Elders Thomas McIntyre and J. W. Sharrard, the churches in this section are anxious to receive a visit from them, and wish them to hold a general meeting in Lohorrough and one in Leeds. Will Br. McIntyre please make the appointments and publish them, if he can attend.

From Elder N. Perry, Machias N. Y. July 4.

Br. MARSH—It may be gratifying to some of your readers, as well as to yourself, who assisted in my ordination, to hear from me. You call for short articles. That is right, and such I shall endeavor to present you. This is my first anniversary in this village. One year ago I met a few of the humble saints in this place. Here was once a large and flourishing church, gathered by the faithful labors of Elders Bartlett, Locke, and others. I found that many had emigrated to the west, and some had died, but a few of the excellent ones of the earth remained to sustain the cause. 'The Lord smiled upon us, Mr. Prescott fitted up his new barn for meetings: multitudes came to hear the word; saints of all orders rejoiced; sectarians frowned, but we pruned, and the Lord blessed us in the salvation of sinners. The youth in particular, as well as the more advanced in years, have done honor to themselves and the cause of Christ in this place, by their affable manners and their liberal donations to sustain the ministry and to

erect a free house for public worship; which was raised to day, and proclaimed from its lofty spire 'to be opposition to the world, but union in the truth.' Mr. Scott has given the site, and Elder Badger is here by request to solicit donations of the land holders in this county, and to correspond with Esq. Twainley, P. M. at Machias. The ex-editor has also accepted the invitation to preach the first discourse in our new chapel: and as his circuit is large, I hope every friend will have his dollar ready to hand him; the first time round, lest he faint and get discouraged. My dollar is ready and will be handed over at the close of the first discourse. Public notice of these meetings will be given.

From Elder Edward Webber Rumney N. H. July 22.

Br. MARSH—My health, which has been prostrated very low for almost four years, still continues poor, though in some small degree improving. I still remain unable to preach the precious gospel. O, how precious it has appeared to me, since the state of my health has compelled me to desist from publishing it; and never have I seen so distinctly, the importance of its being preached plainly, pointedly, faithfully, fully, that sinners may take the alarm, and fly from impending ruin, as I have since laboring under the privation of health. I think there is no consideration which leads me so much to desire to regain my health; as that I may once more, for a little space, be permitted to preach the gospel of peace to a dying world. May you, and others, who can preach it, be faithful in the discharge of so responsible a trust, and never shun to declare *God's whole counsel to men.*

I am highly gratified with the course pursued in publishing the Christian Palladium, so far as it relates to its continuing to be purely a religious paper; and I have only to join my desires to 'thousands,' that it may ever be kept free from 'the bitter waters of strife,' and that your pledge, given in no. 6, may be promptly redeemed; so shall we not desire in vain. I wish you success in your new sphere of action, and may wisdom from on high guide you through all the toils and dangers of life, to the haven of eternal repose.

From Elder I. S. Bristol, Bristol, Racine co. Wis. T. June 15.

Br. MARSH—Although I have not had the pleasure of a personal acquaintance with you, yet I have heard of you so often since the commencement of my religious life, that your name has become perfectly familiar to me; and I can say in truth, whom not having seen I love. I most cordially congratulate you upon your introduction to the editorial department of the Palladium.

I hope that since the old redoubtable captain (Br. Badger) has left the Palladium, that it is not left to dwindle away and die, but will continue to exert that same salutary influence that it has hitherto done, and that it may spread far and wide, scattering light, and truth, and salvation, to thousands who now set in darkness and the shadow of death.

I will say for the satisfaction of all, that there are signs of life even in this distant corner of the world. Although far removed from gospel privileges, society, and former associations, there are a few oven here, who have not bowed the knee to Baal.

I have now my regular appointments every Sabbath, and I find an enterprising and very intelligent community to address. My congregations are respectable in numbers and character, and I

have been much pleased when I have occasionally seen the falling tear, or heard the deep sigh, from some poor sinner, or wandering child. My prayer is that God would send some workmen into this delightful field. I am very sure that now is the time to give a character, and tone, to this new country; and all that is wanting is more help in the ministry.

I will say one word more. At present there is much union and good feeling among all the different orders, and so far I have been treated with much kindness by them all.

From Elder J. O. Harris, Jamestown, O. June 24th.

Mr. EORROR—It is with some degree of pleasure I take my pen to inform you of an interesting meeting held in Jamestown on the 6th, 9th, and 10th days of this month; during which time six or eight joined the church. The preachers in attendance were Elders M. Gardner, J. Thomas, and J. R. Green, A. Hanger licentiate, and myself. The meeting was interesting, the fruits of which I think will be seen in eternity. Near the close, J. B. Lucas, of the Reform or Campbell system, appeared and took his seat with us in the pulpit. At the close he gave what I call a challenge to discuss the subject of baptism in order to remission of sins. The question agreed on reads thus: 'Is it, or is it not, the order of God, according to the gospel of Christ, that baptism is to be added to faith and repentance, in order to remission of past sins, and admission into the kingdom of Christ?' J. B. Lucas taking the affirmative, and Elder M. Gardner the negative.

Elder Gardner stated that no correspondence between them had taken place before that day; and that Elder Lucas had come up like a strong man to run a race. Mr. Lucas replied that he felt very strong—like running through a troop and leaping over a wall, and chasing a thousand and putting ten thousand to flight. Elder Gardner observed that Goliath was very strong, but David slew him. They resorted to a house where the preliminaries were agreed on, and moderators chosen, and met the next morning at eight o'clock according to appointment. Elder Lucas' moderator declined serving; here some debate took place about the moderators; this question, however, being settled, they proceeded to discuss the subject.

J. B. Lucas opened the debate and laid a foundation for a division of the subject into two propositions. *First.* The time when the kingdom of Christ was set up. *Second.* The order of admission into it. The first day was chiefly devoted to the first proposition, which resulted in a failure on the part of the affirmative, to establish his proposition: the negative bringing testimony that the kingdom of heaven was set up *before* the day of pentecost; from Christ's own words, which show that it had its existence before he was crucified. The law and the prophets were until John, since that time the kingdom of God is preached and every man presseth into it. Luke xvi. 16. And again; But if I cast out devils by the spirit of God, then the kingdom of God is come unto you. Matt. xii. 28.

His failure in the first proposition, resulted in a failure in the second. The fact being proved that Christ did forgive sins before the day of pentecost, and the order of God and the gospel of Christ being one, the design and effect from beginning to end of the gospel of Christ, being one; it was clearly established, in my opinion, by the negative, that remission or forgiveness of sins,

was not dependent on baptism. The order of God is one, and He never varies that order to accommodate man. For He expressly declares that He is God and changes not. But I have not time to argue the question here. The debate lasted two days, and with much interest on both sides.—Crowded assemblies attended, and considerable talent was displayed by both disputants. A number of ministers, of several denominations, attended during the discussion.

I must now come to the close, which was not as favorable for the cause of Christianity, as I could wish. The two parties had mutually agreed that at the close of the debate, the people should say, by vote, whether a vote should be taken on the strength of argument produced by the two parties. Elder Lucas arose and stated he did not so understand it; which met a reply from a number of persons who were present when the preliminaries were entered into; one of Mr. Lucas' friends stated the same, which led to some debate. When the Reformers found that the vote would be taken, one of their preachers, a man of some influence among them, proposed to the 'intelligent part of the congregation,' to leave the house, which was no sooner said than commenced, by about all of that preacher's party, he being their stated preacher. He, turning towards the pulpit, with his hat in his hand, gave it a wave, with a bow, and a 'Good bye, gentlemen;' and they left the house with great confusion and disorder, calling out 'come on, come on.'

I had always thought that 'intelligence' was the source of prudence, and good order. After they left the house, the congregation took their seats, and the vote was taken; near two hundred in favor of the negative, and none, that I saw, for the affirmative. This closed the scene of two days' debate, which I think will result in good; in opening the eyes of the people and bringing truth to light; that truth which teaches men to be humble and patient, and reasonable. Yes, that truth which was conceived in the councils of eternal mercy, flaming with the lustre of eternal grandeur; that plumed its golden wings, and down to our earth it came, with the sweet messages of peace and pardon to sinful man; bearing on its golden pinions light, life, and liberty, like the rays of the morning sun, gilding the moral world with rays of divine light; lighting up the path of mortality with joyful hope; our soothing companion when sorrows rise; our anchor hope in the billows of death; our safeguard to the kingdom of eternal felicity, there to behold with rapturous delight the grandeur of the eternal God, and with all the glorified millions in heaven, join in His everlasting praise.

NOTICES.

A general meeting will be held in the Christian chapel at Clay Corners, Onondaga co. N. Y. August 24th and 25th. Elder Joshua Hayward and his son Samuel are expected to attend. A general attendance is solicited.

Elder J. W. Selden invites preachers and brethren generally, to attend a two days' meeting in Allen, Allegany co. N. Y. to commence on the 7th of September next.

Elder Philip J. Hark wishes all communications for him directed to Flemington, Hunterdon co. N. J.

Elder N. A. Perry wishes all communications for him directed to Castile, Genesee co. N. Y.

Br. G. M. Abel Esq. resides at Hume Centre N. Y. and respectfully invites Christian preachers, who may travel that way to call.

ful a few more days, we shall share in the unfading joys they now realize. Ed.

OBITUARY.

MRS. SOPHRONIA PECK.—The subject of this notice, daughter of Jonathan and Sophia Harris, died in Moira, of consumption, aged twenty one years. She had been confined about five months, during which time she suffered much pain, and, although at times her distress was very severe and excruciating, yet she was never known to murmur or complain, but endured her illness with remarkable fortitude, patience, and resignation. She retained her senses to the last, and her dying hours were characterized with great composure and peace of mind. She affectionately exhorted her youthful and weeping companion, to whom she gave her hand in matrimony a little exceeding two years since, her deeply afflicted parents, brothers, and young associates, 'to serve the Lord, and prepare to die.' She was not a member of any religious denomination although she professed faith in Christ more than two years ago, nor had she attended to the ordinance of baptism, which duty however, she was anxious in sickness to be able to attend to; yet, doubtless she died in the triumph of faith. Thus has passed another youth to the voracious grave!—'Young people all attention give,' and prepare your youthful friend to meet in the heavenly world.

LYMAN PERRY.

SISTER MARY KIRBY, wife of Mr. Abner Kirby, departed this life July 20, 1839, in hope of a glorious immortality beyond the tomb. Funeral services by Elder O. J. Wait.

MRS. ELIZA BUTTS, wife of Wm Butts, died in Milan N. Y. July 28th, in the 30th year of her age. She was a worthy and exemplary member of the church of Christ in that place. When assured that death was approaching, she observed that she was ready and willing to depart. Also,

CHARITY WILSON died in Milan N. Y. July 30th, in the 69th year of her age, of a fit of the apoplexy. She lived 12 hours after she was first taken and spoke but once during the time. Tho' insensible of her death, she informed us but a week before, that she was strong in the faith and gave God glory for the good work then spreading in that section. She has for a number of years been a member of, and has filled an honorable station in, the Christian church in that place. But their loss, is her eternal gain. May the large circle of relatives left behind her, be resigned not only to this providence; but find the comforts of that grace which was her consolation through life, and had she been sensible of her approaching dissolution, would have gained for her a signal triumph over the terrors of the tomb. Funeral services on both occasions by the writer of these notices.

P. ROBERTS.

Notiz.—We feel to sympathize with the bereaved friends of Sisters Butts and Wilson. They were worthy members of the church of Milan. Sister B. was one of the happy converts to the Christian faith, was baptized, and joined the church while we had the charge of the flock in that place. She was one of the most devoted members of the body with which she was connected. Sister W. was among the first who united with the Christians in Milan; has ever been an unwavering friend and liberal supporter of the cause. But they have both now gone to the land of the blessed, leaving for our consolation the hope that if faith-

Those to whose names no sum is set, have paid for the vol.

RECEIPTS FOR VOL. 8.

New York—Abraham Vanderveer Charlotte Estes E Stratton John Nelson John C Hughson Henry Light Joseph C Fink Elder J W Selden \$3 Stephen Sawson Elder Jeremiah Knowles \$13 Elder John Spoor \$5 for Isaac Frost Esq Philip Moore Richard Taylor Mary Wilbur John Cryse and John Spoor. Elias S Waterman Elam Phelps Luther Tilden Elder R Rider \$11 Isaac Pitcher W B Haight Hiram Hall Aaron Chadwick King Austin Rial Briggs S Lucy Diana Hilyer Elizabeth F Hungerford Wm Rogers 50 cts Reuben Fessenden \$5 for John Love Jr Truman B Cook Cheater Wait Dan Throop Alexander M P Maynard and Reuben Fessenden. Alexander Dewey Elijah Mack Jedediah B Stiles Jacob Rice Isaac Joy Ezekiel Hildreth Walter P Burlingame Henry Miller John W Babcock Sally Chambers Gordon Parker Peter Burlingame James Wilcox Harvey Hill Wm S Clarke. *Ohio*—Elder C Worley \$5 for Rhoda Waido Eleanor McClellan Thomas F Loomis Wm Radie Wm L Fehnozstock and Joshua Ozz Robert Nelson \$12 for Jonathan Emans Andrew Rabb Robert Maxwell Rhoda Waldo Elder John Probaseo Wm Bonnel Peter Mounfort Nicholas Scott Moses Robinson Simon Elliott and Robert Nelson, and R M Woods and Caleb Thompson of Ia. James Long Jacob Sysfers \$5 for George Martin Thomas Johnson Thomas Cheney James Adair and Daniel Horny. J F Crist \$15 Dr. W Hays Isaac Larowe S Nixon John McGilyard B H Bridge James Carneham Alexander Brandon. *Pennsylvania*—James Aubury Jacob Litehtenthaler David Roberts Peter Harder Lewis Menz John Kitching A L Porter \$10 for Wm Bradley G Maltock Job King M Beans F H Boardman R Wells J Cooker A Powell F J Thomas and M Hullings. Joseph Glass Clemson Buckley Charles Somers Nathan L Yerkes A L Porter \$5 for W Fennimore J Pearson J O Bradley S Smith and A L Porter. Elder H Grew J Shiveley Esq. T Allen Daniel Lippit Nelson Moseley. *Connecticut*—P Hill Dea D Hitchcock Samuel Hartshorn L A Kingsley Palmer Carpenter. *Michigan*—Elisha Harvey 5 dols for W S Harvey Lyman A Harvey Smith Harvey D Ward and Elisha Harvey. Marvyn Wilcox Joseph Abel Jacob Corey Cornelius Potter *Massachusetts*—O Claflin Elder J V Himes Taylor Pendleton R Briggs Chauncey Brooks Daniel Bachelord Israel Cole Bartholomew Tabor. *New Hampshire*—Hannah Piersons Elder Edward Webber Elder Samuel Thompson Mary Sargent. *Vermont*—Sylvanus Blanchard A W Morrill J Wetmore G W Gates Richard Clarke 5 dols for Alonzo Bucklin Parker Kingsman Lucinda Cook Wm Logan Mr. Story and Richard Clarke. Thomas Kinsworthy Earl Dubois Moses Bass. *Indiana*—John Pingry Solomon Johnson. *Maine*—Elder L D Fleming 5 dollars. *New Jersey*—John Mushback Capt John Axford. *Rhode Island*—G A Williams Elder O J Wait 7 dollars. *Wisconsin*—Elder I R Bristol 3 dols Mrs Hannah Hutchinson.

FOR VOLS. 6 & 7.

Ohio—Hermans Perkins 50 cts Judson Lampson Stephen Hawkins Uzziel Stevens 2 dols for vols 6 & 7 Elder Richard Simonton 2 dols for vols 6 & 7. *New York*—N Cornell 50 cts. *Pennsylvania*—John Hoopengardner T Allen David Roberts 50 cts G W Slater 50 cts Joseph Glass Wm Young.

POETRY.

For the Christian Palladium.
THE STAR IN THE EAST.

BY MISS LUCINDA BROWN.

"And lo, the star which they saw in the east, went before them till it came and stood over where the young child was."

Thou Eastern Star, thou Eastern Star,
That rose o'er Judah's favored land,
That guided wise men from afar,
And bade them on the spot to stand,
Where fallen man's deliverer laid,
Disguised as Bethlehem's lowly babe.

Thou Eastern Star, a joyous boon,
That rose in splendor not to set,
High throned in thy meridian noon,
Nations unborn shall view thee yet—
Bright on their path thy beams shall shine,
As o'er the land of Palestine.

Thou Eastern Star of welcome now,
Thou visitant of celestial birth,
The light of Gentiles, and of Jews,
The joy and hope of all the earth;
Its utmost realms shall bless thy beams,
And oceans, isles, shall learn the theme.

Hail Eastern Star, thy course begun,
The fallen race of men to bless,
And point them to a glorious Sun,
Whose beams of truth and righteousness,
Should raise them from their dark abode,
To dwell as kings and priests with God,
Denmark, N. Y.

For the Christian Palladium.
REFLECTIONS.

BY R. A. BORD.

'Tis midnight—the beams of light are fled,
And sable night all things has hid;
Here my wandering feet have found,
A calm and silent burying ground.
Here marble tombs point mortals where
Is the end of toil, the end of care;
Thou humble place where all must sleep—
The rich, the poor, the wise, the great,
Here silent sleep must all at last,
Nor fear the storm, nor fear the blast:
This is the place to which all tend,
The final end of mortal man.
How vain seems here the things of earth,
The glittering hoard, the giddy mirth,
The pride of earth—the love of gain,
How short, alas! the longest reign.
Here lies the bud that never bloomed,
And there another plucked at noon—
There lies a father's hoary head,
And there a mother by his side,
And there beneath yon marble's weight,
Lies him unshrined who once was great,
And by his side the poor man rests,
No marble slab points out his place:
In quiet there he lays his head,
In this, the palace of the dead.
Here is the place where is consigned
The towering, great, exalted mind,
Here 'neath the sod ambition lies,
That once was towering to the skies:
And here the miser's head is laid,
Whose love of gold denied him bread;
All food for worms, in quiet rest,
And mouldering, crumble into dust.

Is this the end for man designed?
Sent but to propagate his kind?
The noblest work of God's creation,
So soon to reach his destination?
And must that mind then be no more
Which could unnumbered worlds explore?
And must it then be extinguished by,

Or inactive sleep eternally?

No—Blest revelation tells to man
He shall not sleep, but rise again.
The dreadful time full soon shall be,
When earth shall rend, and mountains flee;
And all beneath arch'd heaven's dome,
Shall see the glory of the Lamb.
Then shall Gabriel's trumpet sound—
"Awake, ye sleepers of the ground;
Behold! your Lord in glory comes—
Come saint; come sinner, hear thy doom!
Oh, glorious time! Oh, happy day!
When saints are freed from cumbrous clay;
Then shall their spirits live again—
In heaven with Christ forever reign,
There shall the mind progressive rise
To meet the 'habitants' of the skies—
Perpetual joy the soul shall find;
This is their home by God designed.

MARRIAGES.

In New York, July 1st, by Elder Isaac N. Walter, Mr. Samuel Manson to Miss Emeline Rider. By the same, July 1st, in New York, Mr. Charles L. Webb to Miss Rheama J. Schofield, both of Ct. In New York July 3d, by the same Mr. Thomas Conrow to Miss Louisa Betts. In New York, July 7th, by the same, Mr. John Jewell to Mrs. Maria Yates. In New York, July 11th, by Elder J. H. Currier, Mr. J. Vanderbeck, to Miss Mary Yates, In New York, July 24th, by the same, Mr. Benj. Hayward to Miss Eliza Ann Allison. In Laurens, by Elder Wm. Roberts, Mr. Daniel Hodge to Miss Mary Cooper. June 29th, by Elder Philip J. Hawk, Isaac Survis esq. to Mrs. Anna Eick, both of Kingwood N. J. July 4th, by Elder D. F. Ladley of Enon O. Mr. Daniel Jenkins to Miss Elizabeth Ford. In Truxton, July 21st, by Elder J. R. Per- rington, Mr. Thomas Edwards to Miss Caroline Bush. In Adamsville, R. I. July 3rd, by Elder O. J. Wait, Mr. Otis Manchester of Little Compton, R. I. to Miss Elizabeth Fish, of Fall River, Ms. In Portland, Mo. July 7th, by Elder E. S. Fleming, Mr. John Wilber to Miss Betsey F. Day. In Berlin, July 13th, by Elder Roswell Collins, Mr. Daniel D. Hull to Miss Alvina M. Green. In Owan by Elder L. D. Fleming, Mr. N. G. Hanna, to Miss Hannah M. White. By Elder G. Higgins, July 17th, at Lev- et Corners, Pa. Elder I. R. Gates, of Hector, N. Y. to Miriam R. Wheeler, of the former place. [We are under the necessity of omitting some marriage no- tices designed for this number, because we cannot read them. Please be particular in writing names.]

OBITUARY.

EDWARD HOARD.—It becomes my duty to inform you of the death of our friend and brother, Dea. Edward Hoard, of Shelby, Mich. who departed this life June 3d at his residence. Brother Hoard was one of the first in Cov- ington, Genesee co. that professed faith in Christ, united with the Christian church in 1817, and to the day of his de- parture was unmovable, always abounding in the work of the Lord. He has left a companion and nine children, to- gether with a numerous circle of relatives and acquaintance, to mourn his loss. His funeral was attended by a respecta- ble concourse of friends; sermon on the occasion, by Elder J. Cannon from Rev. xiv. 13. I arrived at Shelby in time to attend the funeral. It was a solemn day to me; to see my aged sister in deep mourning, and the children in tears; and then to behold the remains of one of my best friends, lifeless by the side of the wall, who had a few hours before passed the chilling waves of death, was a warning to me to be also ready.

ELISHA BEARDSLEY.

SISTER FINK, wife of J. Fink, died in Allen, N. Y.; June 18th, 1839. She experienced religion about sixteen years ago in Cayuga co. and was never sectarian in spirit. Ministers of every denomination, over found a pleasant home at her house. In sickness she suffered much, but never murmured, being supported by a hope in Christ. A husband in life to mourn the loss of an amiable companion, a large family of children a fond mother, and a numerous circle of acquaintances a choice friend.

COM.

WILLIAM STRATTON, son of Eliphaz and Cath- arine Stratton, of New York city, died July 22d, aged eleven months and seven days.

CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

Executive Committee.—J. HAZEN, C. MORGRIDGE, J. MARSH, J. BAILEY, D. FORD, O. E. MORRILL, E. ADAMS, J. E. CHURCH, W. SMITH, D. LONG, I. N. WALTER, J. S. THOMSON.

VOL. VIII.

SEPTEMBER 2, 1839.

NO. 9.

MISCELLANY.

For the Christian Palladium.

'Be not deceived.'—*Paul.*

BY ELDER IRA ALLEN.

Is the Christian denomination sectarian and schismatic? It has been often said to me, 'Why, Sir, your people are as sect as much as others, as the Methodists, or Baptists, and while you denounce party and sectarianism you are building up a party of your own.' Now if this charge be just I am acting a very inconsistent part; such charges have led me to examine very carefully the ground of my action. And the more I examine the more confirmed I am in the views I have adopted. If the Christian churches are schismatic or sectarian in their doctrine or practice I have been laboring under a deception for thirty years past, and would be glad at this late hour to know the truth of the case.

If we are schismatical, point out the doctrine or practice which makes us so. Will you say we are so in reference to the doctrine of the Trinity? we are not; we have never made that doctrine a test of fellowship. We as readily and heartily receive and fellowship those who are Trinitarians as those who are not. It is well known to those acquainted with us, that we have ever from the first discarded making mere doctrine a test of fellowship. We have always believed and practiced upon the principle that all who give evidence of Christian experience and character are brethren, and have an equal right to the privileges of the church of God. And we have acknowledged and treated such as members of the church, so far as they would permit us so to do.

We have ever believed and taught, that

by virtue of the new birth the convert is a member of the church, and it only remained for the convert and the church to learn and mutually acknowledge the fact, in order to a consistent and understanding fellowship.

Now there is nothing schismatical or sectarian in such a course. It is the simple and clear dictate both of reason and the gospel.

It has been intimated that we require Unitarian views of the Savior in order to fellowship. But this is a great mistake. It is not so. Others have thought us rigid and schismatic on the subject of Baptism. It is supposed, probably by most of people, that we as a people, universally believe in, and practice no other mode of baptism than immersion, and that we receive none into our churches, but such as have been immersed. But this, too, is a great mistake. If it were so we should be as sectarian as others. But we have no such iron bedstead to test the disciples by. I know that many of our own members suppose we receive no members but such as have been immersed, but they are mistaken. We universally practice on the broad but incontrovertible principle, that what qualifies a person for the fellowship of Heaven, qualifies him alike for the fellowship of the church of God. And most if not all Christians believe that baptism is an ordinance of the church, and hence a person to be baptized must give evidence of belonging to the church of God in order to receive it. And if they belong to the church universal, without or previous to baptism, they may become members of local churches before baptism or without it. If a person can be a Christian without baptism, they may be, they are a church member without it. And while we believe a very large share of the church of God have never been immersed, we should be sectarian and schismatic in

the clearest and fullest sense of the terms, to say, We will have no members in our church but those who have received baptism by immersion. Neither reason nor revelation require the door to an individual church to be narrower than the door to the kingdom of Heaven.

We are not therefore, justly charged with being sectarian or schismatic in our doctrine or practice. We have no doctrine, we justify no practice, which necessarily makes any division in the church of God. If we do let them be exposed and I pledge my honor they shall be crucified, at least so far as I am concerned.

If we are not united in Christian and church fellowship with all Christians it is because a cause of schism exists on the part of those who refuse to unite with us, unless we do not give evidence of being what we profess to be, CHRISTIANS

For the Christian Palladium.

The way to do good.

BY ELDER WILSON MOSHER.

THE great object of man, should be to do good. All have an influence in the sphere where they act. Hence we should act right: for unless this is the case the influence we exercise over others will have a tendency to lead them in the paths of sin. An unbeliever in the Christian religion can do but little good in a moral point, though he may at the same time be skilled in all the sciences. He may soar in his lofty flights to the heavens, and explore the planetary world, but still a thick and impenetrable darkness lies between him and his God. He may tell us all about the sun, moon, stars, and constellations of heaven; but, alas! he can tell us nothing about the Being who gave them beauty and order, and the God who gave him an existence.

But it is not so with the Christian. When he has ascended to the high eminence where the unbelieving astronomer stood, the light of Heaven breaks anew upon his astonished vision. 'He looks from nature up to nature's God' with transports of joy, and by an eye of faith beholds and contemplates the glory of that Being who 'stretched out the heavens with a span, and hung the earth upon nothing.' Such an individual can tell us about that God who created the universe, established his laws, and put them in successful and perpetual operation. And his influence prompts those around him to love and obey their great Creator.

In order for an editor of a religious paper to do good, he must be a man of God: then,

the cause of Christ will be his chief concern. He should be influenced neither by a man-fearing nor man-pleasing spirit. He should never admit into his columns an article which may do harm when there is a probability of its doing but little or no good.—Every essay that does not in some way inspire practical Godliness, should be rejected. Local difficulties should never be countenanced by giving them publicity in a religious journal. Such things should never stain the pages of a work that professes to be purely religious. Another very important thing is necessary to aid an editor in doing good; it is this, every subscriber should pay in advance for his paper. Without punctuality on the part of his patrons in this respect, he is cramped in his business, and his means for doing good are placed beyond his reach.

For a correspondent to do good, he must be good himself. The intellectual faculties can never be fully developed until he is born again. The object of a writer should be to excite to piety. If he succeeds in this, he is a good writer. Too much controversy; is calculated to embitter the mind of the reader, and produce a disrelish for all that pertains to Christianity. There is a disposition in writers to be great, but they have mistaken the way to arrive at this high attainment. For he who influences to the most good, may justly be styled the greatest writer.

The preachers of the gospel are placed in a condition to do great good in the world. But their influence is turned against the cause they profess to love, unless they are truly pious themselves. It should be their great study to know the wants of those they serve. Their subjects should always have a practical tendency on those they address. A theory without the practice will do but little good; and to do good is the great object of our labors. A preacher, in order to do good in the world, must live his religion at home as well as in the pulpit, in private as well as in public. He should set an example of piety and prayer, be ready to rebuke sin, and encourage obedience to the precepts of the gospel. Then he will do good to himself, and the flock of his care.

Every member of the church has a great work to perform: all may do some good in their holy calling. The faithful child of God is like the salt that preserves, the light that shines to guide the poor lost sinner in the way of salvation. It is written, that the saints of the Most High shall take and possess the kingdom. This is a good and glo-

rious work for them to perform. But in order to obtain this, they must live their religion in their closets, in their families, be influenced by its just principles in all their deal and chaste in their conversation, and reserved in their doings before the world. He that pursues this course, will have confidence when he meets his brother to inquire after his prosperity in the divine life, and to rebuke the sinner when he sees him doing wrong, and point him to the Lamb of God who can heal all his maladies. He will also be bold in bearing testimony to the truth in the congregations of the saints, and at all times will be ready to give a reason of the hope within him with meekness and fear.

The child of God will not let trifles detain him from the house of God. He loves to resort to the courts of the Lord to behold His beauty, and to inquire in His temple. He holds up the hands of the preacher by his punctual attendance on his ministry, and by his fervent prayers for his success, and a strict attention to the sacred truths he preaches. In this way he can do great good. This staying at home for trifling excuses, will bring leanness to the soul, and he who persists in this course, will live in spiritual poverty and die at last a poor backslider. Every member of a church should, also, pay strict attention to their monthly or fellowship meetings. It is there we renew our covenant with God, and with one another, gain new strength to bear the cross and to press forward towards the heavenly rest. Monthly meetings should be strictly attended—they are the life of the church, and the channel through which the greatest blessings flow to its members.

Another very important way to do good is, to sustain the worthy minister, that he may devote his whole time to the interests of the church. In this way each member can do much good. For the man who is fully devoted to the work of his calling, will do more in advancing the cause of Christ, than many who are fettered with the cares of the world, and have to labor with their hands to support themselves and families. This is the reason why so many churches languish; they do but little in sustaining the man who labors for their spiritual good.—His mind and labors are, therefore, turned to the attainment of temporal things, while those of a spiritual character are neglected.

Finally, if we do good, we have the assurance of a reward; yes, we shall receive in this life salvation from sin and peace to our troubled souls. In the hour of dissolution we shall fear no evil, but shall meet

death with composure, and joy. And at last be crowned with glory and honor, and filled with joys unspeakable in the everlasting kingdom of our God.

For the Christian Palladium.

Duties of an Evangelist.

BY ELDER O. J. WAIT.

BR. MANSIE—I see our conference have chosen one of its members for the purpose of travelling among the churches. I like the measure. The plan is good, if it is properly carried out. But I fear it will be of but little profit to the churches; for there are no limits to the field of his labors: he is to travel within the bounds of the conference, and out of it if he please. Men are apt to look to interest a little, though they may think it wrong to take any stipulated sum for their preaching.

I have observed, from notices in the Palladium, that the labors of evangelists have generally been confined to old, strong, wealthy, and prosperous churches. Thus the strong lions are fed, while feeble Ishmael must perish for want of the water of life. This choosing some one to make the strong, stronger, and passing by the weak, is not right. Those places where they have preaching, or are able to sustain it, do not want the assistance of an evangelist; they can take care of themselves. But the churches which are poor; few in numbers, oppressed by the sects; and perhaps have contentions within, should be taken care of. Here is work for an evangelist. Here he has a wide and interesting field for his philanthropy. Things want to be set in order, and the lambs should be defended from the merciless attacks of their enemies. And here, the man who believes it wrong to receive any stipulated sum for his labors, may find opportunities enough to preach the word and wear himself out in doing good, without money and without price.

If I understand the duties of an evangelist who is appointed by the conference, it is to visit the destitute churches. But how many such weak and afflicted bodies are left to wade through seas of affliction alone; while not a minister is found to assist them. But I am aware that it will be said that they are poor, that they cannot do anything to defray the expenses of the evangelist, &c. Admit it. But I ask, should their poverty be an objection in our way, if we think it wrong to take any thing for our preaching? Certainly not. But if it is right that the evangelist should be paid for his services, and if these afflicted churches are not able

to do it, then, the funds should be raised by the strong and wealthy churches for this purpose.

This travelling from place to place, and holding but one meeting in a church, is productive of but little good in comparison of what might be done, if a proper course should be taken. To benefit our destitute churches should be the chief object of the labors of an evangelist. He should go on to the ground, and there remain, and use faithful efforts to work a reformation among the unconverted; set things in order in the church; and put things in a proper train to build a house for worship if one is needed. He should assist the church in obtaining a faithful pastor, and wake up a proper spirit among the friends of the cause to raise a competent support for their minister. And when he has done his work in one church, he should go to another, and there labor in the same manner and for the same objects. In this way an evangelist would do great good in his calling.

I hope no one will take offence at these plain remarks. It is for the good of the cause of the destitute churches that I write. They are in a languishing and perishing condition, and unless assistance is afforded them soon, many will loose their visibility. And when I saw in the Palladium that our conference had appointed an evangelist to travel this season, my heart rejoiced in hope that some at least of the deserted churches in our conference would have the bread of life broken to them this year a few times if no more; and I hope I may not be disappointed. Something effectual should be done on this subject, and it should be done speedily.

For the Christian Palladium.

The mind of Christ.

BY MARY CURRY.

Let this mind be in you which was also in Christ. This short but comprehensive passage has long impressed my mind; and a sense of duty prompts me to offer a few remarks on it.

Let this mind be in you, &c. I infer from the term *let*, that there are obstacles which may prevent the enjoyment of this highest of blessings. I will name a few of them. An undue love of self, which leads us to aspire after worldly honor, riches, and a vain show. We have not the mind of Christ while guided by such a spirit. Neither are we prepared to meet, with Christian fortitude the ills of life: if fortune frowns, if the

applause of the world is withheld, sorrow fills our hearts, we murmur at our lot, and are unreconciled with the dispensations of God.

Christ says, learn of me. Love your enemies, do good for evil, are His lovely precepts. But, alas! how many, who profess to possess His mind, render not only evil for evil, but evil for good. Retaliation or revenge is contrary to the spirit of the gospel: Those who indulge in these carnal propensities have not learned of Christ.

May we, my dear brethren and sisters, contend earnestly for the mind of Christ. Let us often examine ourselves on this important point. The case may easily be decided. If we love those, only, of our own name and order, and look with contempt on, and hold in dis fellowship all who differ from us, it is carnal, or walking as men. But it is Christ-like to love *all* who do the will of God. All such are my brethren, and when the mind of Christ possesses our souls, we then love one another with a pure heart fervently.

It is not the will of our heavenly Father that we should contend about meats and drinks; for righteousness consists in possessing a right spirit, a right conversation, and in doing His holy will. And the fruit of righteousness is peace and joy in the Holy Ghost; while strife and envy are the unfruitful works of darkness. When the disciples who desired to be great, were interrogated by Jesus on the subject, they were speechless. The same spirit yet reigns among the sects. But it is unlike the mind of Christ, for he sought not to be great, but took the place of a servant. We should all imitate Him in this respect.

The devices of the enemy are many: he seeks but to destroy our peace here, and our happiness in an other world. He cares not how well we pray, how eloquently we talk, how melodiously we sing, how much appearance of sanctity we manifest, or how near we border on truth, if he can only sow the seeds of discord and disunion in our hearts. He is willing, too, that we should be united under the name of Christianity, provided the principles upon which our union is formed, are the same which made Pilate and Herod friends when Christ was crucified. All such things go to strengthen his cruel kingdom, and to deceive those who suppose they are the true friends of Christ.

My prayer is that we may not be deceived, but may ever possess the mind of Christ. Then we are prepared to resist all the fiery darts of the enemy, can meet the ills of life

with resignation, being defamed we can ontreat, when reviled we can bless, if persecuted we can suffer it with patience, and say, none of these things move me. These are a few of the blessings which will attend those who possess the mind of Christ.

The Jews.

Having received of late several requests for information concerning this interesting People, we comply by inserting, from the London Quarterly Review, the following article on the STATE AND PROSPECTS OF THE JEWS.

Our lot is cast in very wonderful times. We have reached, as it were Mount Pisgah in our march; and we may discern from its summit the dim though certain outlines of coming events. The tide of action seems to be rolling back from the west to the east; a spirit, akin to that of Moses when he beheld the Land of Promise in faith and joy, is rising up among the nations;—whatever concerns the Holy Land is heard and read with lively interest; its scenery, its antiquities, its past history and future glories engage alike the traveller and the divine—hundreds of strangers now tread the sacred soil for one that visited it in former days; Jerusalem is once more a centre of attraction; the curious and the devout flock annually thither from all parts of America and Europe, accomplishing in their laudable pursuit the promise of God to the beloved city—"Whereas thou hast been forsaken and hated so that no man passed through thee, I will make thee an eternal excellency, the joy of many generations."

It would indeed be surprising if the wide diffusion of knowledge among all classes of the civilized world did not create a wider diffusion of interest for the history and localities of Palestine. All that can delight the eye and feed the imagination is lavished over its surface; the lovers of scenery can find there every form and variety of landscape; the snowy heights of Lebanon with its cedars, the valley of Jordan, the mountains of Carmel, Tabor, and Hermon, and the waters of Galilee, are as beautiful as in the days when David sang their praise, and far more interesting by the accumulation of reminiscences. "The land, unbroken by the toils of the husbandman, yet "enjoys her sabbaths;" but Eshecol, Bashan, Sharon, and Gilcad are still there, and await but the appointed hour (so we may gather from every narrative) to sustain their millions; to flow, as of old, with milk and honey; to become once more "a land of brooks of water, of fountains

and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates, olive-oil, and honey;" and to resume their ancient and rightful titles, "The Garden of the Lord," and "The Glory of all Lands."

What numberless recollections are crowded upon every footstep of the sacred soil!—Since the battle of the five kings against four, recorded in the 14th chapter of Genesis, nearly two thousand years before the time of our Saviour, until the wars of Napoleon, eighteen hundred years after it, this narrow but wonderful region has never ceased to be the stage of remarkable events. If, for the sake of brevity, we omit the enumeration of spots signalized by the exploits of the children of Israel, to which, however, a traveller may be guided by Holy Writ with all the minuteness and accuracy of a road book, we shall yet be engaged by the scenes of many brilliant and romantic achievements of the ancient and modern world:—Take the plain of Esdraelon alone, the ancient valley of Jezreel, a scanty spot of twenty-five miles long, and varying from six to fourteen in breadth; yet more recollections are called up here than suffice for the annals of many nations. Here by the banks of "the ancient river, the river Keshon," "the stars in their courses fought against Sisera," the object of the immortal song of Deborah and Barak; and here too is Megiddo, signalized by the death of the "good Josiah." Each year, in a long succession of time, brought fresh events; the armies of Antiochus and of Rome, Egyptians, Persians, Turks and Arabs, the fury of the Saracens, and the mistaken piety of the crusaders, have found, in their turn, the land "as the garden of Eden before them, and have left it a desolate wilderness." Nor did it escape the ferocious gripe of the revolutionary war; the arch-destroyer of mankind sent his armies thither under the command of General Kleber, and in 1799 gave the last memorial of blood to these devoted plains.

But how small and transitory are all such reminiscences to those which must rivet the attention and feelings of the pious believer! If Johnson could regard that man as little to be envied who could stand unmoved on Iona, or Marathon, or any spot dignified by wisdom, bravery, or virtue, what must we say of one who cared not to tread Mount Zion or Calvary, or could behold with unmoistened eye,

— "Those holy fields,
Over whose acres walked those blessed feet,
Which eighteen hundred years ago were nail'd,
For our advantage, on the bitter cross?"

We have heard, indeed, that few persons can contemplate the Holy City for the first time without emotion: not long ago it was brought to our knowledge that two young men (and they were not especially serious,) on arriving within sight of its walls and mountains, struck by the *religio loci*, "How dreadful is this place! This is none other than the house of God, and this is the gate of heaven," slipped involuntarily from their camels, and fell into an attitude of adoration.

This interest is not confined to the Christians—it is shared and avowed by the whole body of the Jews, who no longer conceal their hope and belief that the time is not far distant, when "the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and shall set up an ensign for the nations, and shall assemble the outcasts of Israel; and shall gather together the dispersed of Judah from the four corners of the earth."

Doubtless this is no new sentiment among the children of the dispersion. The novelty of the present day does not lie in the indulgence of such a hope by that venerable people—but in their fearless confession of the hope; and in the approximation of spirit between Christians and Hebrews, to entertain the same belief of the future glories of Israel, to offer up the same prayer, and look forward to the same consummation. In most former periods a development of religious feeling has been followed by a persecution of the ancient people of God; from the days of Constantine to Leo XII., the disciples of Christ have been stimulated to the oppression of the children of Israel; and Heaven alone can know why myriads of that suffering race fell beneath the *piety* of the crusaders, as they marched to recover the sepulchre of their Savior from the hands of the Infidels. But a mighty change has come over the hearts of the Gentiles; they seek now the temporal and eternal peace of the Hebrew people; societies are established in England and Germany to diffuse among them the light of the gospel; and the increasing accessions to the parent Institution in London attest the public estimation of its principles and services.

Encouraged by these proofs of a bettered condition, and of the sympathy of the Gentiles who so lately despised them, the children of Israel have become far more open

to Christian intercourse and reciprocal inquiry. Both from themselves and their converted brethren we learn much of their doings, much of their hopes and fears, that a few years ago would have remained a secret. One of them, who lately, in the true spirit of Moses, went a journey into Poland, "unto his brethren, and looked on their burdens," informs that "several thousand Jews of that country and of Russia have recently bound themselves by an oath, that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and praying unto the Lord, until he shall send the Messiah. * * * Although it was," he continues, "comparatively a short time since I had intercourse with my brethren according to the flesh, I found a mighty change in their minds and feelings in regard to the nearness of their deliverance. Some assigned one reason, and some another, for the opinion they entertained; but all agreed in thinking that the time is at hand."—Large bodies moreover have acted on this impulse; we state, on the authority of another gentleman, himself a Jewish Christian, that the number of Jews in Palestine has been multiplied twenty fold; that, though within the last forty years, scarcely two thousand of that people were to be found there, they amount now to upwards of forty thousand; and we can confirm his statement from other sources, that they are increasing in multitude by large annual additions. A very recent English traveler encountered many Jews on their road to Jerusalem, who invariably replied to his inquiries, that they were going thither "to die in the land of their fathers." For many years past this desire had prevailed among the Hebrews; old Sandys has recorded it in his account of Palestine; but it has been reserved for the present day to see the wish so amply gratified. A variety of motives stimulate the desire; the devout seek to be interred in the soil that they love; the superstitious, to avoid the disagreeable alternative of being rolled under the earth's surface until they arrive in that land on this great morning of the resurrection. But, whatever be the motives of a people now blinded by ignorance, who does not see, in fact, a dark similitude of the faith which animated the death-beds of the Patriarchs—of Jacob, and of Joseph, who, "when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones?" In all parts of the earth this extraordinary people, whose names and sufferings are in

is sought, and the power of legislative bodies courted to aid the cause they advocate. The arch of Christ, the minister, or the child of God, that takes this course to suppress sin, has mistaken the nature and objects of the gospel. It is directly charging it with imperfection; incompetent to accomplish its own work. And it is relying for aid from those very powers which the gospel will ultimately destroy. The gospel is a perfect system, and requires not the assistance of man laws to accomplish the work for which it is given.

Therefore, the way to oppose *national* and *individual* sins, is the same. It is by a full and faithful development of the gospel of the Son of God, both our precepts, and examples. Let the ministers and members of all the sects turn their attention to preaching and to the practice of God's word. Let them abandon their party names, their corrupt and *oppressive* laws, and unite with Christians under Christ, the perfect Lawgiver. Truth and righteousness would triumph over error and sin. Then, the oppressed of every name, would be set free without the interference of physical force, or human legislation. And, then, would the world soon be purged from all its moral pollutions, every earthly government would fall to rise no more; and the kingdoms of this world would become the kingdoms of the Lord, and of his Christ.

CHURCH ARISTOCRACY.—'The government of the mother church,' down to her youngest daughter, aristocratical. The right of suffrage is taken from the people. The supreme control of all things relating to faith and conscience, and the government of the church, is vested in a few aspiring ecclesiastics. The great mass of laymen of the different sects, are ignorant of their bondage, are strangers to the principles of equal, Christian rights, and the right of free suffrage guaranteed them in the gospel. They are mere vassals to their rulers. Never, perhaps, was the following scripture more applicable than at the present time. A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, the priests bear rule by their means; and my people to have it so: and what will ye do in the end thereof?'

Under the government of the Son of God all enjoy equal privileges. The saints are fellow citizens in his kingdom. They are all one in Christ Jesus. Even the apostles did not pretend to hold dominion over the faith of their brethren; and he who would be greatest among them, was plainly told by the Savior that he should be a servant of all. But says the Editor of the Millennial Harbinger,

'I do not think that the will, caprice, intelligence, or vote of Master John, my youngest brother in the church, should balance or neutral-

ize mine. This may be called aristocracy: if so, I am aristocratic, and I do not care who knows it.'

We admire the frankness of Mr. Campbell in expressing his mind on this important subject. But still, we cannot subscribe to the sentiment which he here avows. We think it wrests from the churches their unalienable Christian rights; and places the power which equally belongs to all, in the hands of a few of its leaders. This Mr. C. and his brethren have formerly most strenuously opposed. Aristocracy in all its forms, and priestly domination in the church of Christ, have been denounced by them as anti-Christian. And even our harmonious conferences, in which every member of our churches has an equal right to vote, have in not a few instances felt the effects of their rude assaults. Our conferences have been represented as dangerous associations.— They have been accused of taking the right of suffrage from the churches, and of exercising an authority over them which alone belongs to the saints in a church capacity. The church has been pronounced the highest tribunal, possessing the sole authority to manage and settle its own affairs without the interference of any aristocratical power imposed upon them by the ministry. But now, Mr. Campbell boldly arrogates to himself the aristocratical power, which he formerly most zealously opposed in the orthodox sects, and which he imagined existed among the Christians. He is now not willing that the vote of his brother should 'balance or neutralize' his.

Should Mr. C., in order to evade the force of these remarks, say, that he does not object to the equal rights of any but his 'youngest brother,' who is self-willed, and capricious; then, we would ask, are his 'youngest' brethren wilful and freakish? who have just put on Christ in baptism? Does Mr. C.'s system of baptism for the remission of sins, have no effect upon the stubborn will of the sinner, to subdue, change, and bring it into submission to the will of Christ? And does it not make the capricious stable in their ways? If not, it cannot be the gospel economy of saving sinners; for the individual saved by the gospel, especially the 'youngest' convert, is far from being self-willed, or of a capricious character. They then, if ever, possess the meek and quiet spirit of their divine Master, their wills are lost in His, and it does not require the exercise of aristocratical authority to govern their acts in the church of Christ. But if his theory opens the door of admission into the church for the wilful and capricious, then it may be necessary to institute some rule by which these turbulent and unstable young converts may be made to know their place, and their pernicious influence thereby be circumscribed. And, perhaps, Mr. C.'s aristocracy would be as suitable, in this case, as any thing else.

But, says Mr. Campbell, my brother is 'young'

In the cause, therefore, his 'vote should not balance or neutralize mine.' Will our friend of the Harbinger give us a little light on this subject? We wish to know how much 'intelligence' a brother must have, and how *old* in experience he must be, before he has a right to vote? Will his first vote count, as *one to ten*, to Mr. C.'s? At what stage of the 'intelligence' and age of the *young, wilful, and capricious brother*, will his vote count *one*? And if his intelligence and age should ever add sufficient weight and influence to his Christian character to balance or neutralize Mr. C.'s vote, then, would he be admitted to the high rank of an 'aristocrat' in Mr. C.'s fraternity?—What say you, friend Campbell, to these queries?

THE UNION HERALD.—In a former number of the Palladium we made some remarks on a certain resolution, which was lost, in the Union Convention held at Rochester in June last. The resolution was against unscriptural names and titles in the church of God. The editor of the Herald opposed the passage of the resolution, which led us to propose to him the following question: 'Does Br. Myrick expect to see a union of all Christians effected, while its leading advocates are tenacious to perpetuate the use of "names, or titles, that designate those divisions, which Christ has positively prohibited?" Will Br. M. please to explain on this particular point?' To which he has made the following frank and friendly reply:

'We cheerfully comply with the above request, and the more, from the fact, that the brother who corrected the minutes of the meeting, and delivered them to us for publication, did us injustice in the manner of reporting the meeting. We informed him of the fact, but the manuscript was not altered. It is true that we opposed the passage of the resolution, though not in its present form, nor because we are opposed to the annihilation of all sectarian titles and names. We fully believe, that all these appendages must be laid aside before a Gospel Union, will be effected.—We are in favor of having them cease now and forever. This sentiment we expressed in the meeting. We opposed the passage of the resolution in the manner in which it appeared before the convention, for other reasons than on the account of any sentiments which the resolution contained. The members of the convention were well acquainted with the circumstances which induced us to oppose the passage of the Resolution.

From these things, we can all of us discover the importance of having a reporter to take down the speeches that are made at such meetings.'

The reasons here offered by Br. Myrick are on the whole quite satisfactory. Still, we cannot see how any just reasons can be assigned, for opposing at any time, or under any circumstances, the discontinuance of any thing whatever, which we admit Christ has 'positively prohibited.' But we will not be further inquisitive on this point. Br. M. tells us now, that he 'fully believes that all

these appendages must be laid aside before a Gospel Union, will be effected.' And that 'in favor of having them cease now and forever.' Is Br. M. on this ground? So far, then, relates to unscriptural names and titles, *one*. And we hail him as a fellow laborer endeavoring to free the church of Christ from its useless appendages. The Christiana people, have long contended for these things. They have stood alone in the important and now, it is a source of joy to us, to know so able an advocate as our friend of the Herald has fearlessly marched forth into the field to advocate the same cause. We wish success to the Herald upon these principles. And it will be a pleasure to learn from the pen of its editor from any other responsible source, by what name we shall call our brethren who have been designated by the name 'Unionists.' We reject all useless, or unscriptural names, and expect they will no longer bear this appellation. Though it is harmless in its signification, and all other distinctive titles, it points out, if continued, will perpetuate division in the church of Christ,

These remarks are made in true friendship with the best of feeling toward Br. Myrick and his brethren. And we anticipate in a satisfactory answer from our friend of the Herald. When he informs us by what name, as a union of Christians, he wishes to have his brethren designated, we shall make it known to our brethren with pleasure, and may have some further inquiries to make relative to the contemplated union which he advocates.

COMMITTEE MEETING.—The time for the next meeting, at this place, of the executive committee of the Christian General Book Association, will be Oct. 2d, at 8 o'clock A. M. Every member should attend, or represent himself by proxy. And any counsel, or business, that any person or brother may wish to lay before the committee, should be forwarded in due season to this office.

Books.—Persons wishing to obtain supplies of books for the ensuing winter, should send their orders immediately, that their books may be forwarded before navigation closes in the fall.

Those who are indebted for books, on their accounts, should make immediate payment. The Association is in great want of all their dues. It is decidedly wrong to retain the money of the Association after it is due. Those who have their books on a credit of six months, will confer special favor by paying the first day of Oct. 1st. The Association have heavy demands to make at that time.

OUR WANTS.—We want every dollar due on the Palladium, before the first day of

next. And now we appeal to every patron, who has not paid for his paper, to act the *worthy*, the *Christian* part, in this case. Let every subscriber send the dollar, immediately, unless they have a punctual agent who will do it for them. We know you can comply with this *just*, this *necessary*, this *URGENT* request if you are disposed. And we know you will do it, if you feel as strong a desire to render to us our *dues*, as we have, to make the Palladium, cheering and interesting to you.

SEMINARY.—The trustees of Union Mills Academy, have received proposals from Miss Mary A. Andrus, to open a *Young Ladies Seminary*, in this village, on the first Monday in Dec. next. Terms will be as moderate as those of any similar Institution. A few young boys will also be admitted.

Miss Andrus, is an accomplished and popular teacher, and will spare no pains on her part to render the Institution interesting and successful. Such of our friends abroad, as feel disposed to avail themselves of the benefits of the Institution will do well to make application soon; as the number of scholars will be limited.

All communications addressed to this office on this subject, will receive prompt attention.

Elder Walter.—We are happy to learn that Br. Walter has so far regained his health as to be able to pursue his journey to Ohio. Hopes are now entertained that if he does not preach for several weeks, and uses care, together with the divine blessing, he will again be enabled to fill his responsible station in the church in New-York City. May our hopes be realized.

A good reformation has been witnessed in Marshfield Vt. the spring and summer past. Elder J. L. Green has baptized twenty-six, in the field of his labors, in that section.

Elder James Slocet informs us that the work of the Lord is still progressing in Bridgeport N. Y. He expected to baptize more, soon, who had lately passed from death unto life.

Br. George Street, Berne N. Y., Pledges \$5. for the benevolent fund, whenever it shall become properly organized.

Elder J. D. Marsh, has moved to Snows Store Vt. and wishes communications for him addressed to that place.

Elder Jasper Hazen, informs us that they have good times in the church at Woodstock Vt. He has baptized between *sixty* and *seventy* this season. His congregation are making an addition of eighteen pews, a vestry, and some other important improvements to their chapel, which was large before.

A small Christian Church has been gathered in Troy, Ohio, which is in need of ministerial aid. Br. R. Mumford, thinks if Elder Peavy had tarried,

many would have been added to their numbers. But now the Freewill Baptists have reaped the fruits of the reformation. They have baptized between *thirty* and *fifty*, in that place.

Br. Matthias Taylor, an exile from Upper Canada, is preaching to good acceptance, among the churches in western New York. May he find a welcome asylum, and prove a lasting blessing to the cause in this land of the free.

We are happy to learn that the work of God has been gloriously witnessed in Coventry R. [Br. G. A. Williams, and Elders J. Burlingame and G. Collins, are doing well for the cause in that section. Near *thirty*, who are chiefly heads of families, have followed the Lord in baptism since the work began.

Elder C. W. Shaw, formerly of Pennsylvania, has moved to Kenton, Harden co., Ohio, and wishes his friends to address him at that place.

Elder J. J. Porter should be addressed, No. 23, South 4th street, Philadelphia, Pa.

Br. Enj. Winchester, formerly of Bradford N. H. now resides at Ellicott's Mills, N. Y. Himself and companion are faithfully devoted to the cause of their Master.

Elder Orion H. Capron wishes communications for him addressed, West Greenfield, Saratoga co. N. Y.

Br. J. N. Perkins' place of address is Whitley, Whitley co. Ia. instead of Whitbey, &c.

Elder Ambrose Burlingame wishes all communications for him directed to Somersact, Niagara co N. Y.

Br. Wm. S. Clark says the church at Stephen town, N. Y., is destitute of preaching, and strongly solicits a visit from Elder E. G. Holland.

A request.—Will some of our aged and experienced brethren in the ministry, write a few essays on the qualifications, duties, and responsibilities, of a Pastor. I think it necessary, where there are as many entering that station as there are in the Christian connection. And as we all have need to learn, I think the productions of our talented brethren would not be lost.

JOHN WALWORTH.

NOTE.—The essays which Br. Walworth calls for, we think would be read with interest and profit, and hope his request will be complied with.

Elder Nathan Worley, Cincinnati, O., says the brethren are well pleased with the Palladium; and that it is his most ardent prayer, that the editor, and his correspondents, may be enabled to urge the necessity of more practical piety, with preachers and people.

Our worthy correspondents will exercise a little patience; their valuable articles shall be published as soon as the circumscribed limits of the Palladium will admit.

CORRESPONDENCE.

For the Christian Palladium.

Letters: No. II.

BR. MARSH—Having given a brief account in my last of the state of our cause in the city of New York, I shall in this letter give you some account of the state of society. I regret that I cannot give you an accurate view of the institutions I visited in that city, having lost my 'carpet bag,' containing notes which I took at the time, and from which I intended to draw the materials for this letter. On leaving the city, a friend took my baggage on board the Rhinebeck, and left it in the Baggage Room. I arrived at the boat in a few moments after, when I missed the carpet bag, which contained my papers, books, and several articles of clothing. Search was made for it, but no trace of it could be found. I proceeded on my journey, leaving the *thief*, and the *bag* in his possession, with earnest prayers that God would convert the unhappy wretch from sin, through the instrumentality of the sermons which upon opening the bag he must have found for his 'godly edification.'

I shall therefore give your readers my first impressions relating to New York from memory. New York city, with its three hundred thousand inhabitants, is a little world of itself. It is composed of 'all nations,' and here the vices of the 'Old and New Worlds,' are perfected. Yet there is a numerous company of Christians and Philanthropists laboring to stay the tide of iniquity by their

CHRISTIAN INSTITUTIONS: Of which I may mention from one, to two hundred churches of different denominations; and as many Sabbath schools. There are the Tract Societies, and their distributors,—Missionaries,—the Bible Society, and numerous kindred institutions, which combined, exert a mighty influence on the mass of surrounding darkness and corruption. In this city are to be found many of the most pious and fearless ministers of the Gospel, with thousands of the faithful disciples of Jesus, who, in imitation of his example, are 'going about doing good.'—When I speak therefore of the abominations of the city, this fact should be remembered, lest I should be thought extravagant in my representations of the prevalence of sin. The great wickedness of the city does not arise from the want of religious teachers, and good institutions, but the constant influx of the vicious and degraded of the 'old countries,' together with the unprincipled of our own country, who see to that city as a sort of rendezvous. If the servants of God accomplish any good work, it is soon paralyzed by the influence of strangers. The church therefore labors to maintain her own purity, and as much as in her lies, the purification of society at large. But in spite of all her efforts sin abounds to an alarming extent.

CAUSES OF CRIME, LICENTIOUSNESS, &c.—Among these I may name as one of the principal, the numerous 'grog shops,' and 'bar rooms.' From three to four thousand of these places of death, are licensed by the city for the 'public good.' Here the multitudes of all classes of inebriates assemble for their *potations* and arm themselves for all sorts of work in the service of 'their father the devil.' It is surpassing strange, that our rulers, who are versed in 'political economy,' do not see the infinite mischief they are doing to the

State (to say nothing of the personal injury to the drunkard, his family, and the morals of the community) by licensing the sale of ardent spirits. At Bellevue, which is the Alms House of New York city, there are two thousand four hundred inmates at this time, sixteen hundred of which were brought there by the licensed grog shops. These, the city have to support. They have made them 'poor, and wretched, and miserable,' by the license law, and have enriched the licensed vendors, and subjected the city to the enormous tax of sustaining an army of sixteen hundred paupers. Admirable consistency!

Another cause may be found in the character of their public amusements. Of these the theatre constitutes the principal; although there are many other places of amusement of a similar character. My purpose is now to speak only of the theatres; of which there are five in operation, and a new one erecting which will be opened in a few weeks. These six play houses are in operation six nights in the week, at an expense for each one of them of from 400 to 1000 dollars per night, amounting annually to a sum sufficient to defray the city expenses. We would not complain of this enormous tax for amusement, if there were any good to come of it, or, if they were merely harmless institutions. But these Theatres are the modern temples of 'Venus,' and 'Bacchus,' their tendency is to licentiousness, and inebriation. Our sons and daughters are sacrificed upon their altars as the victims of lust and intemperance. I hazard the assertion, that if the idol god Bacchus, and the idol goddess Venus, were set up in New York, and worshipped as in the ancient time in the cities of Greece, that they could not produce a greater amount of debauchery and crime, than do the theatres of that city at the present time. The Stage is abominably corrupt. We may well doubt whether a virtuous man or woman can be found upon it. Every play is characterized by sentiments of an immoral tendency. Their dresses, and obscene exhibitions of their persons upon the stage, are an outrage upon a chaste community, especially the modern mode of dancing and waltzing in which there are the most obscene exhibitions, much to the gratification of the worshippers of Venus, and to the utter contempt of the chaste and virtuous, if perchance any such should happen to be there. This account may seem to be exaggerated, but I am assured that half the truth is not told. These places are the hotbeds of vice, and if they multiply and prevail in this country, as they did in ancient Greece and Rome, they will be equally destructive to the Nation. They acquire an astonishing influence in the Nation, by the patronage of our public men.

Our Presidents, Senators, Legislators, Navy Officers, etc., are almost universally patrons and supporters of the stage. By their example and influence, the mass of young men destined to public office, have their morals and manners moulded by the Theatre. And the whole body is affected by the immoralizing tendency of the stage. It is so in other nations. England's popular Queen, Victoria, is a patron of the theatres of her realm. She is entertained by their exhibitions, from 'Shakspeare' down to 'Jim Crow.'—And in her attendance receives the applause of a vulgar rabble, in connection with others who esteem themselves respectable and polite, and is said to bow gracefully to the expressions of loyal approbation, from the 'Third Row,' down to the 'PIT.' And Queen Victoria is the constituted

'Head of the Church of England,' that boasts of being the only true church! O horrible! What a disgrace to the church of God. She should be deposed from her 'headship' of the church, yea, excommunicated from the church of God. Her example tends to infinite mischief.

President Van Buren, when in New York, this week, July 8th, attended the Lowey Theatre. Notice had been given that he would be there with his suite. The house of course was crowded in every part, eager to see the President. And thus they were introduced to all the abominations of that place. Although he makes no pretensions to being 'Head of the Church,' yet he is placed at the head of the nation, and his example ought to be such as would make the citizens wiser and better. Instead of giving his countenance to an institution that depends upon the vulgar and licentious for its support, and of receiving with apparent pleasure, the 'deafening applause' of the vulgar rabble in attendance, he should set upon it the seal of his reprobation, as one of the greatest evils of the Republic. If Theatres ruined the Republics of Greece, they may also of the United States? And should this ever be the case; if this nation falls by the corrupt influence of the Theatre, it will be mainly through the patronage of our public men!

PRISONS, &c.—While the government licenses *grog shops*, theatres, and kindred establishments of a vicious tendency, it must make bountiful provision for their legitimate fruits. Hence they have extensive Prisons, Almshouses, &c. The Penitentiary is situated on Blackwell's Island, a short distance from the city. It has about 800 cells. It is a noble structure, built mostly by the prisoners. Its situation is beautiful and healthy. There are now about 300 males and the same number of females in this place. The most of them are in health, and engaged in the various departments of labor in the institution. The workshops are old, and quite uncomfortable. I should think, in winter, especially the women's department. This is soon to be remedied by better buildings. The treatment of the prisoners is as humane as prison discipline will allow.—They have ample and wholesome food, and SAFE, if not comfortable, lodgings in their stone cells. The sick are placed in the Hospital, where they have every attention consistent with the design of the Institution. I saw about forty of the prisoners in this place, some of whom appeared as though they would soon be discharged by the hand of death. I could but pray in the fervency of my soul, that they might become penitent, and with the thief on the cross share in the favor of Christ in Paradise, when discharged from the dominion of man.

It was an affecting sight to witness so many females, apparently of all classes. The aged and youth, the vulgar and the more delicate and refined, all associated in one motley group. One case deeply affected me, though I pitied all. It was a mother and her daughter, who sat near each other, pensive and broken hearted. The mother about 40 and the daughter 16 years of age. Misfortune and crime brought them here. The overseer spoke of this case with much tenderness. Their destiny is fixed. O, that He who came to heal the broken hearted, would comfort them and bind up their broken spirits, and prepare them for that world where prisons are unknown. Here were 600 human beings in prison. How came they here, inquired I. The answer was, that most of them came here by INTemperance.

LUNATIC ASYLUM—On the east end of the same island they have recently erected an Asylum for Lunatics. There are seventy males and sixty females now in this institution. The most of them are raving maniacs. Here is the father, that was once the guide, comfort, and support of his family. The mother, perhaps, in another case. The merchant—the sea captain—but a short time since all in their places, performing their respective duties. But now, alas! they find themselves in a company of maniacs, like themselves, while friends have to mourn their dismal fate. It is a solemn and affecting sight to behold our fellow beings in such a helpless and miserable case. These asylums are the best places for persons of this description, and provided as they are, at the public expense, reflect honor upon the age in which we live.

BILLIQUET.—I have already noticed that the almshouse contained 2400 inmates. Their accommodations are good. They are classed in their respective rooms by their excellent superintendent, according to their former moral habits and refinement. I was struck with the case of one man, who the steward informed me, was a few years since, a rich broker in Wall st. New York. He was reduced by misfortune, and finally brought to this place where he will probably end his days. Verily, those who have been rich, and the poor meet together here. Some are brought to this place by misfortune, but the most by intemperance. A large proportion are foreigners.

Yours, J. V. HINES.

Steamboat Rhinebeck, Hudson River, July 10, 1839.

ELDER ISAAC N. WALTER'S JOURNAL.

NO. XXV.

Mr. ERITON—An account has been given to the public of the protracted meeting held in New York last February and March. Immediately after its close, the chapel was closed for repairs, but was re-opened on the 28th of April; soon after, I was confined with sickness to my room for several weeks, brought on by my exertion and labor at the protracted meeting.

Elder Tral filled my pulpit during the time I was deprived of discharging my duties as pastor; he preached to good acceptance, and good feelings pervaded the minds of the people. The last of May my health was considerably improved, and I soon began to try to preach again; but every sermon was an injury to my health; and, also, being called to visit the sick, and attend to other duties, I was kept in a feeble state, and it appeared almost impossible for me to get any better while I tarried in the city. I accordingly made my arrangements to leave for Ohio on the 8th of July, which I did. Took my eldest daughter, for fear I might get sick on the way. I took cold the first night I left, and when I arrived at Syracuse I had to stop till I got able to proceed on my journey. I soon felt better, and left for West Bloomfield, where we arrived on the 12th, and were cordially received by Dr. Hall and family. The 13th was visited by Elders Hathaway, Badger, Reynolds, and other brethren, which was quite cheering, though I felt quite unwell. Sunday, 14th, endeavored to preach, but I think I never labored under so many serious difficulties in all my ministry; but there appeared to be good feeling in the congregation.

At this meeting I met with Elder Hendrick and Br. Chapin, but I was so feeble I did not enjoy much satisfaction. In the evening, Dr. Hall kindly

conveyed us down to Hamoye Falls, where we were kindly received by Elder Badger and family. The 15th proceeded to Rochester, where we had to tarry till the 17th. I took medicine, had a pleasant doctor's bill to pay, and left in the evening for Buffalo. Arrived next day, 18th, in the afternoon, felt very unwell indeed, tho' I thought I was able to proceed on my journey the next day. 19th, had a chill and fever and found I had to stop. I did so, and have been here till now. On my arrival I called on Br. Richmond, who received me kindly. But I have been confined at the house of Br. Israel C. Ely; him and his wife were members of the church in New York. I felt very glad, as I had to be sick, that I got to their house. They done every thing for my comfort that was in their power.

The kindness of this family I shall never forget, and hope they may be rewarded at the resurrection of the just. A number of friends called and visited me who were acquainted with me through the Palladium, offered any assistance they could render, for which I felt thankful, and pray the Lord to reward them for their kindness. The Rev. Mr. Hosmer visited me a number of times, and offered me a home at his house. He acted the part of a brother; which made me believe that good feeling existed between the Unitarians and Christians.

During my sickness I wrote to Elder Badger, who, on receiving my letter, came immediately to see me. I cannot describe my feelings on his arrival. I felt to thank God that my brother possessed feelings to correspond with my own. He intended to take us immediately to his house where we should be made welcome to all his home could afford; for such an offer I felt truly thankful. But I was so much better on his arrival than I almost ever expected to be, that we had concluded to venture to Ohio.

I was fortunate in getting a good physician who practices on the Botanic principles: every thing he done had its desired effect, and I was soon relieved. But he must have thought, like the Dr. in Rochester, that as I was from New York I had thousands of money, for he charged me a heavy bill. I only mention this to let travelling ministers know that if they travel through western New York they must provide themselves with plenty of cash, especially if they expect to be sick, as it appears that physicians in this country are very different from the southern physicians, as in that country they never charge ministers of any denomination any thing at all, from the consideration that all such benevolent acts throw hundreds of dollars in their hands, &c.

In reviewing the past, and looking forward to the future, I have many things to comfort me. I have tried to do something for the cause of my Christ, though it has been little, yet all I have done, has been with an eye single to his glory. I therefore look forward to a blessed immortality beyond the grave. Glory be to God forever.

Buffalo, N. Y., August 7, 1839.

From Elder Orion H. Capron, West Greenfield, Saratoga co. N. Y. August 8th.

BR. MARSH—Since the annual session of our conference I have made an excursion east, for the purpose of becoming more acquainted with the Christian connection and exploring the gospel field. I have returned to my family with new resolutions and stronger desires to do all in my power to elevate the moral condition of man, promote his present and eternal welfare, by an-

deavoring to persuade them to be reconciled to God. While absent I formed an agreeable acquaintance with Elders Waller, of New York, Himes, of Boston Ms. Edmunds, of Providence R. I., Bradford, of Assonnett Ms., and Currier, now in New York. Also visited my former friends Elders J. S. Thompson, Fall River Ms. and O. J. Wait, Adamsville R. I. On my return I visited the church at Cnmpdown N. J.; met a kind reception from our friends in that place. They are very anxious to obtain a minister, and regret very much that Elder Dean left them so soon. He gave good satisfaction and should he return to that place they have arrangements made to sustain him in the work. I am engaged for the present in the shop, but my cry is, Lord, open the door, make the path of duty plain. I feel resolved to obey the commands of Christ our Master.

Yours in Christian fellowship.

From Elder S. Hitchcock, Hartwick; N. Y. July 19th.

BR. MARSH—The principal field of my labors for two years past, has been Milford and Hartwick N. Y. The tokens of mercy have at length appeared in Portlandville. Here was once a Christian church, but it had been scattered for twelve or fourteen years. Six were again united in church capacity, but now they have increased to about three times that number; and their present prospects are good.

At Hartwick 'our light has come, and the glory of the Lord has risen upon us.' Our general meeting, which was attended by Elders J. Hayward, Wm. Roberts, and J. Ellis, has resulted in good. I think about twelve have professed faith in Christ; some have followed him in baptism, and several worthy members have been added to the church. The harvest is great, and we say to those whose faith does not stand in the wisdom of men, 'come over and help us.'

If any of my old friends should wish to hear of the health of my soul, I would say—Stephen is yet alive, and hopes, through grace, to meet the saints in glory. Farewell.

From Elder Henry Bliss, Peoria, Ill. July 6th.

BR. MARSH—I left Chautauque co. N. Y. a year ago last March for Illinois, and arrived at Peoria the 4th of May. I was requested before I left N. York by a dear friend to address a letter to you in order that my brethren might hear from me. Now, dear sir by giving this a place in your highly interesting publication, you will oblige your humble servant, and perhaps some of your numerous readers.

My Dear Brethren—I can say the Lord has been very good to me since I have lived in this beautiful land. I set up meetings immediately in my own house on arriving here. I have preached to good effect I trust in private houses of Presbyterians, Baptists, and Methodists; but my Methodist brethren in one instance, after hearing me twice, said they were well pleased; and no one could find fault with the preaching, but requested me not to leave another appointment. It is strange that those whom the Son has made free, cannot be free indeed, but must be brought into bondage by those who profess to be their servants.

But generally, thank the Lord; Christians here are quite liberal. For the most part of the time since I came here, I have enjoyed myself altogether better than ever I did before. Five weeks ago I went west twenty seven miles, into Knox co. where I had a meeting at 4 o'clock P. M. on

Friday; where there are a few good, candid Christians. The next day went to a little town by the name of Maquon on Spoon River, eight miles distant, where we had a fellowship meeting; had a very comfortable time. The next day we met at 10 o'clock A. M.; had a good congregation; and two discourses, one by myself and the other by an Elder John Scott, and I think, dear brethren, it was the happiest day I ever saw. There is another John Scott, both Christian Elders, living in Pleasant Valley twenty miles down the river from Maquon. I understand that these men are very much engaged in the cause of the blessed Redeemer. May the good Lord prosper them. There are some good brethren and sisters in Maquon and its vicinity, among whom is Br. John Link who we believe to be well engaged in the good cause: he wishes me to give his love to his brethren in Camillus. The brethren here think of constituting a church soon. May the Lord direct them. At Pleasant Valley there was a Christian church constituted a few months since with only five members at first which now numbers twenty two. One week past I visited the above mentioned place again and found the brethren very much engaged in the cause of God. We had two meetings, in which I trust that saints were comforted and sinners convicted; at the close of which two arose for prayers. Here is a happy little company of pilgrims, and I think it will not be long before there will be a good Christian church. They possess good gifts, and would probably number from ten to fifteen members.

But I must close this by asking the prayers of my brethren for the advancement of liberal Christianity over this wide extended western world, my dear brethren, pray the great Lord of the harvest to send forth faithful laborers into this western harvest; for truly the harvest is plentiful, but the laborers are few. I have many calls but can attend but few. May the good Lord send more laborers. Yours respectfully.

NOTICES.

Ordination.—In Scott, Brown co. Ohio, June 9th, Mr. Naaman Dawson was set apart to the work of the gospel ministry, by prayer and laying on of hands. Officiating Elders, Thomas Ross and C. S. Lancaster.

Elder Jabez King will preach at early candle lighting, Sept. 10th, at Brockett's Bridge. At Prospect Village the 11th. At Leray the 15th.

Committee meeting.—The committee who are to meet in this place on the 11th of Sept. are hereby notified that it is of considerable importance, for as many of them as can, to meet here on the morning of the previous day.

J. BADGER, Ch'n of the Com.

Honeoye Falls, N. Y. Aug. 9, 1839.

☞ **General meeting** will commence at the Christian chapel in this place (Union Mills) September 14th at 10 o'clock A. M. General attendance is solicited.

☞ The appointment for a general meeting and the ordination of Isaac Blanchard at Reedsborough Vt. is postponed until Oct. 12th and 13th. Those Elders appointed by conference to attend this meeting, are most urgently requested to attend at the time above named. By order of the church.

Elder Ezra Marvin will attend a general meeting in Howard N. Y. at the house of Dea. S. H. Allen, Oct. 5th and 6th.

Elder G. N. Kelton is now on a visit among the churches, and will join Elder W. Mosher in attend-

ing the following meetings. At Pittstown N. Y. Sept. 18th and 19th. At Berlin, 21st and 22d.—meetings to commence at 1 o'clock P. M. And at Petersburg as Elder Mosher may appoint.

Elder John Turl's place of address is Union Mills, Erie co. Pa.

Elder Amasa Stanton has closed his pastoral duties in the church at Berne N. Y. His persevering and efficient labors for near two years past in that section have been crowned with an abundant harvest. Br. S. has the unshaken confidence of his numerous friends and brethren within the field his former labors.

Elder Jacob Canklin Jr. has taken the pastoral charge of the church in Berne N. Y. All communications for him should, therefore, be directed to East Berne, Albany co. N. Y.

☞ Receipts deferred until next No.

MARRIAGES.

In the city of Portland Me. July 28th, by Elder L. D. Fleming, Mr. Nathaniel P. Babb to Miss Almira C. Thomas, both of Portland. Near Enon O. July 28th, by Elder D. F. Ladley, Mr. Jonathan A. Peters to Miss Eliza Kirkwood. In Portland Me. August 4th, by Elder L. D. Fleming Mr. John Brooks to Abigail Dyer. In Berne N. Y. July 30th, by Mr. Vaneleck, Mr. Matthew Strevel to Miss Maria Wiedman. In New York city, Aug. 12th, by Elder J. Currier, John D. McKee to Mary Colliard. By the same, Aug. 15th, John Coleman to Eliza Oakley. In Portland Me. Aug. 15th, by Elder L. D. Fleming, James H. McKinney to Sarah R. Eastman. In Ohio, August 1st, by Elder John Phillips, Angus Holmes to Sarah Cakal. By the same, August 7th, Jackson Dugan to Polly Drake. By the same, August 7th, Elder Almon S. Edson of Ms. to Margaret Blackburn.

RECEIPTS FOR VOL. VII.—The following is an account of money received by the ex editor since he closed business at Union Mills.

New York—John Mitchell Lydia Harrison Hiram Tripp Nathaniel Savage Elder S. Whitaker E. L. Reynolds G. N. Farnham Britton Tallman Deborah Van Dorn James Goodale W. S. Ingham Esq. Noyes Stillman Alexander Dewey 50 cts Daniel Bradshaw Charles Richardson \$3 Allen Burr Esq. \$2 Wm Kendall Esq. Frederick Henery \$2 Nicholas Severance \$2. **Massachusetts**—Elam Burnham Elder J. V. Himes \$2 John W. Channing \$2. **N. Carolina**—Elder Henry B. Haves \$13. **Vermont**—D. M. Cummings \$2 A. G. Brown \$2 Loudon Smith Lewis Barrows Ezekiel Burnham Dea. J. F. Hoyt Ephraim Tilton John Spencer. **Michigan**—H. Pease O. A. Sackett. **New Hampshire**—B. F. Gale \$5 Benjamin Cheever Edmund Brown Elder S. Swett Daniel Takesbury Mrs. Hannah Fishley 50 cts Miss Sarah Shores 50 cts. **Pennsylvania**—Daniel Orcott \$5 Elder John Donachi 5 dollars. **Ohio**—James Long Elder James Williamson. **New Jersey**—Stephen M. Lumm 2 dollars Jonah Jones 2 dollars Peter Northrop Wm. Middlesworth Wm. Havens Elder J. R. Morris. 5 dollars for M. Cummings Wm. Baxter J. Dernberger Esq. J. Reading Wm. Sharp.

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POETRY.

For the Christian Palladium.

BURIAL OF A CHILD AT SEA.

That mother see! affectionate and fond
As she bends o'er the object of her love,
The sigh but half suppressed, and falling tear,
Dony that 'all is well.' Beside his couch
In sadness wrapt, she sits, and listens there
In silence to his breathing low; for soon,
Ah! soon, she knows the hand of death will snatch
From her embrace the idol of her heart,
Her dearest hope. She sees the hue of death
Outspreading like a shadow swiftly o'er
The pale and languid beauty of that face.
And now he turns his dying eye once more
Upon his mother's face, and tries to smile—
His lips move lightly, as she leans to catch
The last low sound, that trembles on his voice.
But death has sealed forevermore, those budding lips,
And stilled the breathing of their innocence,
Whence childish love, had flown in accents sweet.
The spirit now hath winged its silent flight
Up to the mansions of celestial bliss;
While far upon the dark blue wave.
No friend is nigh, to cheer the mother's heart.
In vain she looks around, for some green spot,
Where she may leave the child—no land is near,
Nor distant shore, now meets her earnest gaze.
At length 'tis night, the awful hour of night
Has come at last; no sound is heard on board
That stately ship, to break the stillness there.
And now appears the shadowy queen of night
Up-rising from the sea, pouring her light
Upon the silent deck, where weeping stands
The childless mother, with her eyes up-turned
To all the hosts of heaven, while bitter tears
Drop thick and fast, like summer's moon-light rain.
What mother would not weep, to see her child
Deep buried in the swelling surf beneath?
Once more she looks upon his placid face,
But now his eye enquires not with love.
The mother turns away, for Death himself
Has closed that eye; and 'neath his marble touch
Its brightness sealed forever. Now she stoops
And sees that child of love, let go—lowered
Into the dark and dashing waves beneath.
O! had he lived, to reach some distant shore,
And then expired, she would have blessed the strand.
But now he sleeps, where rose nor ivy-leaf flower
Can droop o'er his loved dust,—nor mother's tears
Bedew his early grave. That mother loves the sea,
The boundless sea, because her child is there.

Portland, Mo., 1839.

MARIETTA.

LIQUOR—MURDER—EXECUTION.

Ten days ago, was executed in this village, (Carthage, Hancock co. Ill.) a young man named Fraime. A year since, on the Illinois river, in Schuyler co., in a grocery he committed murder. He changed his trial from that county to this, and during the last term of our court he was put upon trial for his life, convicted, sentenced, and on Saturday, the 18th inst., was hung.

It was my melancholy duty, as a minister of the Gospel, to visit him from day to day, and to give him that instruction which the awful situation of his soul demanded. I had long and frequent interviews with him, and learned in detail the history of his wretched life. When a boy, eight years old, he, through the influence of groceries, began to drink; and this he told me was the first and main cause of his ruin. The habit of using intoxicating liquor was continued till his confinement; and the crime for which he died was committed under the influence of liquor, and in a grocery—in which he and the man whom he murdered were drinking gin. And in all my conversations with him, he would say, 'It was liquor that brought me here.'

The evening previous to the execution, I asked him, if he had any request to leave behind. 'Yes,' said he promptly, 'Tell every young man not to drink liquor; tell them to fly from it, it is the root of all evil; it has brought me to

to this dungeon, and caused these heavy irons to be bound on my feet and hands.' I attended him at the gallows, and before three thousand persons did I hear him utter tones that ought to have melted every heart, tell them that 'Liquor was the cause by which he was doomed to die. To use his own words, 'You see before you a young man, eighteen years and six months old, who is to die in less than two hours; and what do you think brought him here?' I will tell you, it was whiskey, or rather, intoxicating liquor that did it.' And in the deepest agony of his soul he would exclaim, 'It was liquor, LIQUOR, that brought me to this dreadful end!' 'And,' said he, 'I warn every young man, and old man, and every boy, not to touch or have any thing to do with liquor.' And poor Fraime died with the words upon his lips, 'It was liquor that brought me to the gallows!'

Ah! how I wished every grog-seller could have heard him, and, if their hearts were not as hard as a rock, they must have been touched.

I rose on the scaffold, and made an appeal to the immense multitude in favor of Temperance, and added my voice with that of Fraime's, against groceries and the use of liquor. Ah! it made my heart bleed, to see that young man in the bloom of life, in full muscular vigor, sent into eternity, I am afraid, unprepared. 'Who slew him?' I asked, and echo repeated, 'Who slew him?' And the voice of the criminal answered, 'It was groceries, liquor—liquor.'

O my God, I cried, speed the glorious cause of temperance, till every still-house is closed; every grocery is shut up; and every nation under the whole heavens, make the act of manufacturing and vending intoxicating liquor, a crime punishable with severe penalties! Ten thousand murderers, and ten thousand weeping voices, respond at say, Amen!
Pastor's Journal.

OBITUARY.

MRS. SARAH KIMBALL, wife of Dea. Nathl Kimball, died, of consumption, August 6th, 1839, at Charleston, Montgomery co. N. Y. in the 42d year of her age. Sister Kimball professed religion and was baptized by E. J. Ross in 1833. From that period until her death she lived to be a blessing to her family, to the church, and to society around her. For about a year past she has been confined to her house, and gradually wasted with pulmonary consumption. But God was her friend and portion. She retained her senses to the last moments, and, with great confidence and composure, reached out her cold and trembling hand, and bid her weeping companion and other friends, farewell; and quietly fell asleep in Jesus. She has left a companion and six children, together with numerous friends, to mourn their loss. Her funeral was attended on the 7th, and a discourse delivered on the occasion by Elder J. Ross, from 2d Tim. i. 12.

'Sweet is the scene when Christians die,
When holy soul's retire to rest;
How mildly beams the closing eye!
How gently heaves th' expiring breast!
Triumphant smiles the victor's brow,
Fanned by some guardian angel's wing:
O grave! where is thy victory now,
And where, O death, where is thy sang!'

C. M.

SISTER JANE PAULING died in Providence N. Y. August 16th, aged 72. She was a worthy member of the Christian church at Burnt Hills. Her life was an example of true piety, and her death that of the triumphant Christian. 'Let me die the death of the righteous.'

E. D.

HENRY M. BUGBEE, only child of Abel and Catherine Bugbee, in the fourth year of his age, departed this life in Royalton, N. Y. July 29, 1839. In this dispensation of God's providence, the parents and grand-parents are greatly afflicted, yet that God in whom they have trusted, will not forsake them in this bereavement. Funeral services by Elder Ambrose Burlingame.

'Ho like the primrose young and gay,
Was snatched in youth by death away;
His relatives, their loss do mourn,
Yet angels have his spirit borne
To heaven, where among the blest,
He now enjoys eternal rest.

A. B.

CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. VIII.

SEPTEMBER 16, 1839.

NO. 10.

MISCELLANY.

For the Christian Palladium.
Spiritual Influence.

NO. 1.

BY ELDER E. G. HOLLAND.

No influence is more common, and surely none is so noble, as that of spirit. The action of mind in human society, by which man influences man, and by which important purposes are compassed, is far nobler than the notions of the globe. The power of man is chiefly spiritual. His physical power is very limited, but sufficient to meet the ends for which it was given. View man only in regard to his bodily energy, and he becomes a weak and comparatively a powerless being. But man, faithful to his own soul, puts forth an energy that influences a whole community, perhaps, on the greatest questions of human interests.

This power is often misguided and sometimes corrupt. But when it has good ends to promote, it constitutes the instrument through which a good man does his greatest work. I would not disparage physical power, for by it man has subdued the elements, reared the city, and so worked on the face of nature as to make the wilderness blossom like the rose. We have reason to be thankful for this faculty. But we maintain that man's great power is of a spiritual kind, a power to operate on the souls of his fellow-beings, a power to work on the reason, the conscience, the affections, and sympathies of his race. The words, the examples of individuals, however obscure, aid in forming the character of community, and develop a power far above that which reared the pyramids of Egypt. We are surrounded by vast powers of nature which we cannot comprehend, but these have no equality with

that by which a virtuous mind acts upon another. By its aid man diffuses light, transmits his own sympathies, and may exert a purifying influence, that will lead others to 'glorify our Father which is in heaven.'

God is omnipotent. He exerts spiritual power for the conversion of the world. He diffuses his own spirit, and works on the mind that he may illuminate and purify it. No being can work on the soul like him who made it, and nothing can make man like his Maker, but the possession of the spirit which pervades the infinite mind.

The spirit of God is holy, and its operation naturally produces holiness. It is the 'spirit of truth,' and no person can enjoy it without loving the truth, supremely. 'This love always produced by the 'spirit of truth,' or of God, cannot fail to prompt strong and unwearied efforts to know what truth is, and such alone will be 'guided into all truth.'

The spirit which is possessed by any, whether in earth or heaven, is the most important and sacred portion of character. In man, what gift can supply the place of a good spirit? There is none. No genius, no talent, no possession can raise a human being to real worth if his soul is influenced by an evil spirit. Conduct, happiness, and character flow from the spirit possessed; and it follows that nothing is so essential to the supreme good of the human family as the possession of that spirit which dwells in God, and is breathed through all his works, Providence and Word. Without this glorious spirit the Creator himself would have no claims to our worship. The unlimited wisdom, power, and the eternity of God, would be no reason why worship should be offered, were his spirit the reverse of what it is. Nothing is so sacred and important as the spirit possessed. Hence no sin known

to Christianity, is so great as the calumination of the Holy Spirit.

The diffusion of the spirit of God, is, therefore, the greatest blessing. It trans-forms the soul. It gives communion with God, and stamps upon man the glories of the Being whose spirit is given. Weak as our nature is, it can receive the spirit of its Maker. For this capacity, we have the greatest cause to thank God. It proves the greatness and the immortality of human nature, as none but a kindred nature to God could hold communion with His mind, receive and enjoy His spirit. He is 'the Father of our spirits,' and can impart thro' proper mediums his spirit to his spiritual offspring. He is not the Father of the sun, the earth, or the stars. He is merely their Creator; but to man he has given a nature like his own, in which he can dwell, and on which he can operate by celestial influences. It is true that man's greatest, noblest power, is of a spiritual kind. His physical energy is feeble. The same, we think, is true of God. Tremendous and sublime as is the awful energy that formed the universe, that now gives motion to worlds, it is far inferior to that heavenly spiritual energy by which God descends into the soul, cleanses it from evil, and opens to it a Divine progress.— This power we believe to be the most glorious, ever displayed by the Supreme Being.

For the Christian Palladium,
Biblical Criticism.
 BY ELDER L. D. FLEMING.

MR. EDITOR:—I find in the 7th No. of the Palladium, vol. 8. page 97, an article headed "Biblical Criticism." It is a criticism on Rom. viii. 29, 30. "For whom he did foreknow, he also did predestinate to be conformed to the image of His Son," &c. The object of the writer seems to be, to show that the passage of scripture in question, does not support the doctrine of Calvinism, to accomplish which, he gives an illustration which, to me, appears somewhat forced, or sur-fetched. While I express a difference of opinion on this subject, it is with the kindest feelings of Christian affection, and in that spirit, I hope will be received.

With me, the question is, what is the real meaning of the apostle—regardless of Calvinism or Arminianism. Our object should be simply to come at the meaning of the holy spirit as expressed by the apostle. In order to this, it should be remembered that the epistle to the church at Rome, is one

unbroken chain of argument from the first to the close of the eleventh chapter. It must not be forgotten that the Jewish Christians generally, opposed the reception of the Gentile converts into the church, unless they first submitted 'to the law of commandments contained in ordinances,' i. e. to circumcision, thus compelling the Gentile converts to *Judaize*. Laying so much stress on the observance of the law of Moses they transferred virtually the efficacy of the gospel to Jewish ordinances, and thus made the gospel of no effect. The apostle labored to show the fallacy of that position, and to convince them that the Gentiles who submitted themselves to the gospel, had equal claims on the divine favor under Jesus Christ, with Jewish believers. He shows that Jew and Gentile are both equally obnoxious to the divine displeasure. Hence he says, "He (God) has counted them all in unbelief. They have all gone out of the way; there is none (*Jew nor Gentile*) that doeth good, no, not one." In short, he says, '*No flesh shall be justified by the law.*' To prove his point clearly to the mind of a Jew, he refers them, in the 4th chap. to the case of Abraham, and asks them, (after saying that faith was reckoned to Abraham for righteousness,) 'How was it then reckoned, when he was in circumcision, or in uncircumcision?' He then answers, 'Not in circumcision but in uncircumcision.' And he then received the *sign* of circumcision, a *seal* of the righteousness of the faith which he had *yet* being uncircumcised; that he might be the father of all them that *believe*, though they be *not circumcised.*' In another place the apostle on this very point, says, 'If ye be Christ's, (i. e. Christ's disciples, or Christians,) then are ye Abraham's seed, and heirs according to *promise.*' And he further says, Rom. iv. 13. "The *promise* that Abraham should be the heir of the world, was not made to *him*, or to his *seed*, through the law, but through the righteousness of faith,' or obedience to the gospel. 'For if they which are of the *law* be heirs, *faith* is made void, and the *promise* is made of none effect.'

In the 5th chap. the apostle shows that the provision which God has thus made for the justification of Gentiles, equally with Jewish believers, is most reasonable, from the fact, that the Gentiles are equally involved in the consequences of sin with the Jews. For *sin* and *death* reigned equally over both.

In the 7th chapter he personifies a Jew in himself seeking justification by the works of

the law of Moses, and shows in the issue his wretched condition. It should be remembered that in the 7th chap. the apostle is not speaking of himself as a *Christian*, but as a *Jew* seeking justification by the law; for it was for that, the Jew contended. And thus the Jew sought life by the very law that condemned sin.—‘For the law’ says Paul ‘is holy’ hence it must condemn him. The Jew then objects, thus.—Paul, ‘was that then which is good made death unto thee?’ Nay says Paul ‘God forbid, but sin was made death unto me, working death in me by a good law, that sin by the commandment might become exceeding sinful.’ After showing in himself the *wretched condition* of a Jew seeking eternal life by the law, he breaks out in these words, ‘O wretched man that I am! who shall deliver me from the body of this death?’ What death Paul? why the death which this holy and good law necessarily inflicts on sinners! REMEMBER, he speaks of himself as a Jew and not as a Christian. He then answers. ‘I thank God, Jesus Christ our Lord,’ i. e. through Jesus Christ he finds deliverance. He then in the 8th chap. begins to speak of himself as a Christian, and says, ‘For the law of the spirit of life in Christ Jesus hath (not will) made me free from the law of sin and death.’

Having now shown that there was no difference between Jew and Gentile, and that both must be justified and saved in the same way, he brings one branch of his argument to a point, and shows them that God had always had the Gentiles in his eye, equally with the Jews, which he has already established by a reference to God’s promise, to give them to Abraham for his seed. In the 28th verse he speaks of those who are called according to God’s purpose. Now it was God’s purpose to bring in under the reign of his Son, Gentiles on equal terms with the Jews, ‘For whom he did foreknow he also did predestinate,’ &c. Now God certainly had the Gentiles in his eye, i. e. he foreknew them, and predestinated, or predetermined, to bring them in, on the same terms as he did the Jews, under the gospel dispensation. This is evident from what Paul says in his letter to the Ephesians 3d chap. on the same topic, in which he speaks of this predetermination of God, as a mystery or secret, which in other ages was not made known as it now was, by the holy spirit, unto himself and others. He says, ‘When ye read ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles, and

prophets by the spirit; that the Gentiles should be made fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel. Language cannot express the subject more clearly.

Then to establish the point beyond all contradiction, the apostle says, in Rom. viii. 30 verse, that God had not only predetermined to call both Jew and Gentiles, but he had now actually called them, and justified them, i. e. absolved, or pardoned them,—not only believing Jews, but Gentiles also; and glorified them, i. e. granted them the gift of the holy spirit, which enabled them to talk with tongues, and glorify God. On the day of Pentecost, Acts 2nd, when the holy spirit descended upon the apostles like cloven tongues of fire, and enabled them to speak with tongues as the spirit gave them utterance. They were glorified.

When Peter was called to proclaim the good tidings to the Gentiles at the house of Cornelius, while he was preaching the Holy Ghost fell on all them which heard the word. And the believing Jews who came with Peter from Joppa were astonished, because that on the GENTILES also, was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. see Acts X, 44, 48. Now herein God glorified both the believing Jews and Gentiles. Hence, says Paul Rev. viii. 31, 32, ‘What shall we say then to these things? if God is for us who can be against us?’ i. e. if God thus positively demonstrated the truths for which we have been contending, who dares to oppose them. For ‘He that spared not his own Son, but delivered him up for us all,’ (both Jew and Gentile) ‘How shall he not freely give us all things?’

Thus, Mr. editor, in this hasty and desultory sketch, I have given you, though very cursorily, what appears to me to be the simple and obvious meaning of the apostle, in the passages in question.

Yours in the love of truth.

‘I had rather believe all the fables in the Legend, the Talmud, and the Alcoran; than that this universal frame is without a mind. God never wrought a miracle to convert an Atheist, because his ordinary works confute him.’—Bacon.

Guard against small sins; the secret sins of the heart.

Displease the whole world rather than offend God.

Temptations and sins are gregarious; always in companies.

For the Christian Palladium.

The best proof of Christianity.

BY ELDER O. J. WAIT,

Various are the methods adopted at this day to prove that Christianity is true. The learned, the wise, and the curious, have searched the records of antiquity, have bored into the bowels of the earth; have walked among the stars, and ransacked the scriptures and, from all these, they have found facts from which they have drawn arguments which the infidel cannot overthrow. Their reasoning is conclusive, so far as it goes. It will satisfy the world in general, yet, these arguments lead its votaries only to a curious, speculative philosophising about God. They do not lead to God, but fail to prompt the heart to obedience, I, therefore, regard such works as sentinels to keep the outer wall of the temple, which they have done nobly. Their opponents have been routed and truth has shone conspicuously. Still, there is a class which are not satisfied with these productions. They will admit all the bible and every truth in support of it, but none of these arguments move them to action, for they (the arguments) are too remote for their use. They look at all these displays as one mighty expanse; their minds find no particular resting place upon them.

This class are satisfied with nothing so well as the evidence of their sins being forgiven. Let them have their hearts filled with the love of God, be 'made partakers of the divine nature' and they feel 'the excellency to be of God,' and not of their own production; let them have genuine love to the brethren, and they are able to satisfy their minds of the truth of Christianity. The evidences are at hand, for they carry them in their own breast. They are able to say, they know that the gospel has the power of God in it, and that God is in Christ, reconciling man to himself. There is a satisfaction in this evidence, which is not depending upon the reasoning of the acute philosopher. So long as they will believe their own senses, they will be able to answer all the objections which may arise in their minds.

To such the desert has its fertile spots, and the watery expanse its pleasant isles, when the mind rests. One of these delightful spots, is their escape from darkness to light—from the power of sin and satan—and from the corruption of the world through lust. To such the day of their espousal to Christ, is peculiarly delightful. On that day the soul rests, and, though thousands are consumed on arid sands of

spiritual death, they can drink from the spiritual rock, and while many are drowned in the ocean of commotions, they ascend to the heights, and look over the loftiest wave—see it dash at their feet, and sing in triumph: saying, 'thus far, but no farther, and here thy proud wave shall be staid.' But there are other fertile spots, and I would refer Christians, as proof of the assertion, to the days of their obedience. When the pillar of God's presence rested upon their tabernacle—when the word of the Lord was sweet to their taste, and they loved and sought Him, as the hare does the water brook—when they took sweet counsel together, and walked in the King's high way of holiness—when the song of their rejoicing was in the Lord, and their body was filled with light—when they saw the stout hearted bow, and the sinner cry for mercy—when the masks of hypocrites were rent asunder, and backsliders return to their father's house—when their prayers came up as a memorial before God, and their 'pure testimony cut like a two edged sword,'—when earth had no charms like heaven, and their trust was in the Most High: then it required no long arguments to satisfy the mind of the truth of Christianity. Let the doubting look over the days of their experience, and doubt no more. The same God is in heaven now that existed then; go to him in the same manner, with the same humble reliance upon his word and spirit, and the same power will be seen upon the tents of His sons.

My conclusion is, if there were less theorizing and frittering of experience—if less substituting 'vain imaginations'—if Christians would have more confidence in God, and less in the rudiments of the world; if they would do more, and show less—if they would seek more for the spirit of God, and less for the spirit of Anti-christ, and if they would believe their 'heart's experience,' instead of asking the blind to lead them, they would present to themselves and to the world the best evidence of the truth and power of the gospel.

The conduct of Christ is a copy, a living map of the immenso expanse of the divine perfections, reduced from its infinite dimensions and subdued to a scale, studiously adapted to the feeble vision of man. The character of God so infinitely reduced, is to be seen in the life of Christ. The excellences of Christ, if infinitely magnified and restored to their original proportion, are to be found in the perfections of God.—*Harris.*

STATE AND PROSPECTS OF THE JEWS.

That the Jews should be degraded and despised is a part of their chastisement, and the fulfilment of prophecy; but, low and abhorred as they still are, we now hail for them the dawn of a better day, a day of regeneration and deliverance, which raising them alike from neology and rabbinism, shall set them at large in the glorious liberty of the gospel. This desirable consummation, though still remote, has approached us more rapidly within the last few years. The societies at Basle, Frankfort-on-the-Maine, Berlin, Posen, and Breslau, for promoting Christianity among the Jews, have been eminently prosperous; but the London Society, the first in date, is likewise the first in its magnitude and success.

It is a very important feature in the generality of the conversions, that they have taken place among persons of cultivated understandings and literary attainments.—We are not to be told that those excellent societies have operated with success on ignorance and poverty, purchasing the one and persuading the other, where either necessity or incapacity lay passive before them. These Jewish converts, like their prototype St. Paul, brought up at the feet of their Gamaliels, in all the learning and wisdom of the Hebrews, now 'preach the faith which once they destroyed.' We have already mentioned that several have become ministers of the Church of England; on the continent we find many among the Lutheran and Reformed clergy; they have also their physicians, lawyers, head and assistant masters of the German Gymnasia; there are three professors, and two lecturers, formerly Jews, in the University of Breslau; five professors in Halle; in Petersburg a professor of medicine; in Warsaw, Dr. Leo, a convert, is one of the most celebrated physicians; in Erlangen we find Dr. Stahl; and in Berlin, Dr. Neander, the celebrated church historian, fully proves that poverty of intellect is not an indispensable preliminary to Jewish conversion.

But even when the parties have not been fully brought to the belief and profession of the gospel, a mighty good has resulted from the missionary exertions. Ancient antipathies are abated, and prejudice subdued; the name of Christian is less odious to the ears of the Jew; and many of the nation, adhering still to the faith of their forefathers, ceased to uphold the Talmudical doctrines, that the Gentiles are beasts created for the

purpose of administering to the necessities of Israel. They have conceived a respect for our persons, and still greater for our intellects; an ardent desire is now manifested by the Jews to hold conversation with the missionaries; along the north coast of Africa, in Palestine, and in Poland, they have visited them in crowds; and many, doubtless have borne away with them the seed which a study of the scriptures will ripen into conviction.

As a consequence of this more friendly intercourse between Jew and Gentile, we must mention the kinder feelings entertained by the Hebrews towards a converted brother. We have heard, indeed from the lips of a proselyte, that he had even within the last four or five years, observed an improvement in this respect among his own relations; and the same fact is most amply attested by the opinion and experience of Mr. Herschel.

We wish we could say that this sentiment was universal; but, alas! we know many and lamentable exceptions. There are Jews in all parts of Europe who dare not avow their Christianity, so great is the fear of public reproach or domestic tyranny. In Constantinople, Tunis, and Turkey generally, where the Jews have a police and authority over their own body, conversion is as dangerous as in Ireland itself.—Whenever a Hebrew is suspected of wavering in his rabbinical allegiance, he is imprisoned and bastinadoed; and no later than January of this year a young man in Tunis, who had discovered an inclination to the stated faith, was assaulted so violently by his relations that 'he fainted on the spot,' says the missionary, 'and lingered a few days, when he died.' Nevertheless, conversions there as in Ireland, are constantly on the increase; it being still the good pleasure of God that the blood of the martyrs should be the seed of the church.

A desire corresponding to this change of sentiment, is manifested to obtain possession of the word of God, and they eagerly demand copies of the Society's editions of the Old Testament in Hebrew. In the last two years 5400 copies have been sold by Mr. Stockfeldt, in the Rhenish provinces; several thousands on the coast of Africa, by Mr. Ewald; and in Konigsberg, Mr. Berghfeldt sells copies to the amount of about one hundred pounds annually. In Poland and Jerusalem the missionaries can dispose of all that are sent; and the last report of the Society informs us that a less additional number than twenty thousand copies would be utterly inadequate to the

demands of the Israelites in all parts of the world. It is also very observable that the translation in their vernacular dialect has excited the liveliest interest among the long neglected females of the Hebrew nation. All this indicates a prodigious change; hitherto they have cared little but for the legends of the Talmud and rabbinical preachments; they now betake themselves to the study of scripture, and will accept the Pentateuch printed and presented by the hands of Christians! This abundant diffusion of the Hebrew Bible has, more than any other cause, contributed to abate prejudice and conciliate affection.

But a more important undertaking has already been begun by the zeal and piety of those who entertain an interest for the Jewish nation. They have designed the establishment of a church at Jerusalem, if possible on Mount Zion itself, where the order of our service, and the prayers of the liturgy shall duly be set before the faithful in the Hebrew language. A considerable sum has been collected for the purpose; the missionaries are already resident on the spot; and nothing is wanting but to complete the purchase of the ground on which to erect the sacred edifice.

The growing interest manifested for these regions, the larger investment of British capital, and the confluence of British travelers and strangers from all parts of the world, have recently induced the Secretary of State for Foreign Affairs to station there a representative of our Sovereign, in the person of a Vice-Consul. This gentleman set sail for Alexandria at the end of last September—his residence will be fixed at Jerusalem, but his jurisdiction will extend to the whole country within the ancient limits of the Holy Land; he is thus accredited, as it were, to the former kingdom of David and the Twelve Tribes.

This appointment has been conceived and executed in the spirit of true wisdom. We have done a deed which the Jews will regard as an honor to their nation; and have thereby conciliated a body of well-wishers in every people under heaven. Throughout the East they nearly monopolize the concerns of the traffic and finance, and maintain a secret but uninterrupted intercourse with their brethren in the West. Thousands visit Jerusalem in every year from all parts of the globe, and carry back to their respective bodies that intelligence which guides their conduct and influences their sympathies. So rapid and accurate is their mutual communication, that Frederick

the Great confessed the earlier and superior intelligence obtained through the Jews on all affairs of moment. Napoleon knew well the value of a Hebrew alliance; and endeavored to reproduce, in the capital of France, the spectacle of the ancient Sanhedrim, which, basking in the sunshine of imperial favor, might give laws to the whole body of the Jews throughout the habitable world, and aid him, no doubt, in his audacious plans against Poland and the East. His scheme, it is true, proved abortive; for the mass of the Israelites were by no means inclined to merge their hopes in the destinies of the Empire—exchange Zion for Montmartre, and Jerusalem for Paris. The few liberal believers whom he attracted to his views ruined his projects with the people by their impious flattery; and averted the whole body of the nation by blending, on the 15th of August, the cipher of Napoleon and Josephine with the unutterable name of Jehovah, and elevating the imperial eagle above the representation of the Ark of the Covenant. A misconception, in fact, of the character of the people, has vitiated all the attempts of various sovereigns to better their condition; they have sought to amalgamate them with the body of their subjects, not knowing, or not regarding the temper of the Hebrews, and the plain language of the scripture, 'the people shall dwell alone, and shall not be reckoned among the nations.'

It is a matter for very serious reflection that the Christians themselves have cast innumerable stumbling blocks in the way of Hebrew conversion. To pass over the weak and ignorant methods that men have adopted to persuade the Jews, let us ask whether the Christians have ever afforded to this people an opportunity of testing the divine counsel, 'By their fruits ye shall know them?' What is the record of the Christian periods of the second dispersion? A history of insolence, plunder, and blood, that fills even now the heart of every thinking man with indignation and shame! Was this the religion of the true Messiah? Could this be in their eyes the fulfilment of those glorious prophecies that promised security and joy in his happy days, when his 'officers should be peace and his exactors righteousness?' What, too, have they witnessed in the worship and doctrine of Christian states? The idolatry of the Greek and Latin church, is, under which the Hebrews have almost universally lived, the mummeries of their ritual, and the hypocrisy of their precepts, have shocked and averted the Jewish mind.

We oftentimes express our surprise at the stubborn resistance they oppose to the reception of Christianity; but Christianity in their view is synonymous with image-worship, and its doctrines with persecution; they believe that in embracing the dominant faith they must violate the two first commandments of the Decalogue, and abandon that witness, which they have nobly maintained for 1800 years, to the unity of the God of Israel.

It well imports us to have a care that we no longer persecute or mislead this once-loved nation; they are a people chastened, but not utterly cast off; 'In all their affliction He was afflicted.' For the oppression of this people there is no warrant in scripture; nay, the reverse; their oppressors are menaced with stern judgments; 'I am jealous for Jerusalem and for Zion with a great jealousy, and I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction.' This is the language of the Prophet Zachariah; and we trace in the pages of history the vestiges of this never-slumbering Providence. No sooner had England given shelter to the Jews, under Cromwell and Charles, than she started forward in a commercial career of unrivaled and uninterrupted prosperity; Holland, embracing the principles of the Reformation, threw off the yoke of Phillip, opened her cities to the Hebrew people, and obtained an importance far beyond her natural advantages; while Spain, in her furious and bloody expulsion of the race, sealed her own condemnation. 'How deep a wound,' says Mr. Milman, 'was inflicted on the national prosperity by this act of the 'Most Christian Sovereign,' cannot easily be calculated, but it may be reckoned among the most effective causes of the decline of Spanish greatness.'

For the Christian Palladium.

Happiness.

BY HEZEKIAH BURNHAM.

BROTHER MARSH:—All men have a desire to be happy. But it is an undeniable fact, that man is pursuing many wrongs to obtain true happiness. He is seeking happiness in the things of this vain world, which must soon fade away. The mind of man cannot be satisfied with the objects of time and sense. But there is a way made open and plain in which man finds solid and lasting enjoyment; and that way is the gospel of Christ. And I think that if mankind were made fully sensible of this fact,

viz: that there is no true peace to be found but in the gospel, they could not refrain from embracing it. For all who ever have obeyed the charming sound of the gospel, and felt its blessed effects on the soul, have declared to the world, that they took more true happiness in one week, than they had in living in sin and vanity all their lifetime before.

God has placed before us life and death. If we choose the former the effects will be glorious. But if we choose the latter, the consequences will be dreadful. The gospel of Christ gives happiness that will support us at all times, it is good in trouble and sorrow, and it will cheer up the soul in the hour of death. O, that man would pursue the path of wisdom, and obey the commands of God. Then would he find peace and joy, in believing. Then, when he left this mortal state, he could go home to heaven.

PRAYER.—Prayer is the ornament of the priesthood, the most essential duty of a minister, the soul of all his functions. Without prayer he is no longer of any use in the ministry—of any service to Christians. He plants, but God does not give the increase; he preaches, but his words are as sounding brass; he recites the praises of the Lord, but his heart does not join in them, and he honors God but with his lips. In one word, without prayer, a minister is without soul and without life, all whose labors in the vineyard of the Lord are but like the mechanical movements of an inanimate machine.—It is then prayer alone, which constitutes the strength and the success of his different services; and he ceases to be acceptable to God or useful to man, as soon as he ceases to pray. In prayer consists all his consolation; and his functions become to him like the yoke of a hireling—like hard, burdensome, and painful tasks, if prayer neither alleviates their burden, solaces their pains, nor consoles him for the little success attending them.—*Massillon*.

If every Christian would manifest the same zeal for the spread of the Bible that Voltaire and kindred spirits have manifested in its destruction, how quickly would it be placed in the hands of every family on the globe!

How quick is the succession of human events! the cares of to-day are seldom the cares of to-morrow; and when we lie down at night, we may safely say to our troubles, 'Ye have done your worst, and we shall meet no more.'—*Cowper*.

THE PALLADIUM.

UNION MILLS, N. Y. SEPTEMBER 16, 1839.

"Keep the unity of the spirit."—PAUL.

'THEY WILL NOT ENDURE SOUND DOCTRINE.'—In No. 7, under this head, we devoted a small space of our paper to a few remarks on the character of religious papers. We represented them as being filled up with religion and worldly matters, in order to feed the dissipated wants of the multitudes whom they serve, and closed by saying, 'that we should mix nothing with religion.'

This last expression the assistant editor of the Christian Herald and Journal thinks if it means any thing, it 'contains a fundamental error,' 'a sentiment most fatal to holiness of heart;' 'is a scandal upon our holy religion;' 'makes religion a useless system;' 'one that has God and Mammon for its masters;' and 'thinks it is the religion possessed by the Pharisees more than eighteen hundred years ago,' 'for they kept their religion and temporal affairs unmix'd.' And finally says, 'we are to mix our religion up with all our affairs, &c.'

Should our brother of the Herald bestow any further labor on this subject, we would thank him to be a little more definite in his remarks. We would like to know what particular thing, or 'affairs,' we should mix up with religion. Will he name them? if so, we do assure him we will set about preparing the compound for our readers, if we are convinced that it will be better for their spiritual wants, than the indivisible gospel of Christ.

The Christian religion is not a medley. It is a unit, like its indivisible and eternal Author. It is perfect in all its parts. We may as well attempt a harmonious union of truth and falsehood, of light and darkness, of holiness and sin, as to talk about mixing any thing with religion: 'the iron and the clay will not mix.' Israel's kings were cut off, her cities demolished, her fruitful fields made desolate, and her sons and daughters destroyed and carried into captivity, for endeavoring to mix idolatry with their religion. Hosea vii. 8. The church, in its apostacy, has imitated the Jews. She has drunk deep of the golden cup of mixture. For which the judgments of God will soon be poured upon her without mixture.

It evidently is an age in which the great mass of religionists will not endure sound doctrine: they have itching ears. They are now drinking the cup of mixture held out to them by their time serving teachers. And not a few of the religious editors of the age, are faithfully engaged in this work. We allude to no one in particular, but to all whose motto is religion, while his matter is a mixture of religion and things of the world. The same arguments that would justify in making a religious paper any thing but purely religious, may be urged with equal propriety in favor of mixing worldly matters with religion in the pulpit.

We concur in our brother's remarks relative to the duties of the individual Christian. 'Ploughing and gathering into barns;' 'going to the ballot box from a sense of duty;' 'buying and selling for Jesus Christ;' and the lawful pursuits which the gospel justifies, are duties of the Christian. The gospel requires of him to provide for his own house, and for the needy; assuring him if he does not work, neither shall he eat. These things are a few of the practical parts of the great *whole*, of that religion we profess. It is no mixture. Religion teaches us how to obtain and use the things of this world. But it mixes with none; it purifies nothing but its possessor; and teaches him how to live in purity while having to do with the corruptible things on which human nature depends for its subsistence.

But, says our brother, 'We are to mix our religion up with all our affairs, and let it sanctify them all for God.' Does he mean that the Christian, or the servant, has affairs of his own, which he should mix up with the affairs of his Master? if so, we would thank him to name them. Or, does he mean that religion should make us holy in thought, in word, and in all our acts, and that it teaches us how to use the things of this world to the glory of God? then, we are agreed on this point. But we would just observe, that it is one thing for religion to teach us how to conduct the affairs of this life, and another very different thing to mix those affairs up with religion. How would our brother have us understand the word 'sanctify,' in this case? Does it mean to 'set apart'? then, it cannot signify to mix. Does it signify 'to cleanse, to make holy'? in this case, to mix, is not implied. And besides, we would simply ask—are we to expect the religion of Christ to mix with the soil we till? with our flocks and our herds? with our wares and our goods? with our solids and fluids? and is it to change, and make all holy by its sanctifying influence? We presume our brother would not make this application of the word 'sanctify.' Will he define the meaning if he notices our remarks again.

Finally, we are still of the opinion, that papers which profess to be religious, should be strictly so in all their departments. The promotion of pure religion should be their chief, their only object. But now there are many objects which influence them. 'To keep pace with the times, to meet the dissipated wants of a deluded world, seem to be the main springs of much of the religious action of the present age.—Hence the church is served with a compound dish. Religion is placed on a par with the political and common occurrences of the world. A little of every thing within the scope of the editor, is gathered under some of the sacred names of religion, and sent abroad professedly for the object of freeing religion from all the corruptions with which it is surrounded. But still, he mixes religion with those corruptions in his own paper! This course is doing incalculable mischief in the world. It enervates the powers of Christian-

ly, weakens its influence, and sinks its inestimable value on a par with the companions with which it is associated. It is a system perfect in itself, and should not be united with, or mixed with any other system. 'We should mix nothing with religion.'

'THE CHRISTIAN.'—In the Palladium for July 15th, we gave a short notice of 'The Christian,' a monthly octavo work of twenty four pages, published at St. Johns, N. B.: and said to be 'devoted to the restoration of primitive Christianity.' We said, 'The Christian's object undoubtedly is, to revive the cause advocated by Mr. C.'s Baptist and Harbinger.' In this we have not mis-judged: for Nos. 2d and 3d, together with a private letter from the editor of the work, place the matter beyond a doubt, that our conclusions were correct. He wishes us to say, however, that his 1st No. contains seven and a half pages instead of nine and a half, which were borrowed from Mr. Campbell's papers; and that the article from Br. Kin-kade's Bible Doctrine, was on Natural Theology, instead of the evidences of revelation. This matter is of so little importance, that we shall not stop now to explain the *mistake*, but will proceed to notice Br. Eaton's questions, to which he solicits either a private or public reply.

Questions.—'Will Br. Marsh direct me to the sentence in the Book, which teaches the necessity of the supernatural call, from heaven, in order to the proclaiming the gospel?' 2. Who can receive the ordinary, or extraordinary, influence of the Spirit without faith in the Lord? † 3. Who obtained the remission of sins, or where is the promise of remission of sins, or of the Holy Spirit, *without* baptism? ‡ 4. Ought the Bible to be our only rule of faith and practice? §

* Why does Br. Eaton propose this first question? Does he believe in *no* call, natural or supernatural, to the ministry? or does he think there is a *natural* instinct that moves to this work? By his requesting us to point to the sentence which teaches the necessity of a 'supernatural call from heaven,' one would infer that he either discards a call, in any way, or believes in a *natural* one which is from the *earth*! Surely if he believed in a supernatural call, he would not ask for evidences to prove it. 1st. If it is right to preach at all, there must be a *call* to this work. 2d. This call must be either natural or supernatural, from heaven, or from the earth. We believe it to be *supernatural*, and of course, from heaven. Br. E., we presume, will admit there is abundant evidence that the *first* preachers of the gospel, received a supernatural call. If so, it is evident that all true ministers are called in the same way *now*; unless it can be proved that God has *changed* his economy of grace. Will Br. E., or any other one, point us to the passage of Scripture which teaches that God does *not* give a supernatural call to the ministry? or that He has *changed* his mode of calling? Until this can be done the evidence

stands good, that if there is any call whatever, from God, to the ministry, it is the same that it ever has been—a supernatural one, from heaven.

† What are Br. Eaton's views of the Spirit? We do not wish to spend words to no profit; and shall therefore waive this question until the Spirit is defined by our querist. Does Br. E. think there is *no* Spirit but 'The Word'? And that it cannot be received, in any sense, without faith? If so, would it not be consistent, never to urge an *unbeliever* to receive the 'word' until satisfactory evidence is first given that *he believes* it?

‡ Is the editor of *The Christian* unacquainted with his Testament? Or, has his favorite doctrine of baptism for the remission of sins, weakened the force of the divine testimony, in his estimation? There is not a shade of evidence that *Christ* remitted sins *in*, or *after*, baptism. But there are repeated instances named where *he did* forgive sins, without requiring the penitent to submit to this ordinance. Does Br. E. suppose that the apostles imitated their Master? Or did they teach and practice *different* from him? We suppose Br. E. believes that baptism *precedes* the gift of the Spirit. But God poured his Spirit on the household of Cornelius *before* they were baptized. The Pentecostians received with *gladness* 'the word,' which Br. E. calls the Spirit, *before* baptism. The penitent thief received the promise of paradise *without* baptism. In the conditions of eternal life proposed to the rich young man, Christ did not say he must be baptized.

Baptism is an ordinance in the kingdom of Messiah. None, therefore, are fit subjects of it, but those who have been regenerated, created anew, born again, or translated *into* the kingdom. It represents a burial. Hence, the sinner should die to sin *before* he is a fit subject to be buried. The sinner must first receive Christ in his heart, before he is prepared to put him on in baptism.

§ Br. Eaton tells us he is well acquainted with the Christians; and that one of our ministers baptized him. But yet he professes great ignorance relative to our rule of faith and practice. It is right to impart truth and light to an honest inquirer. But it would be a waste of time, if no more, to tell a man that which he already knows. When Br. E. will avow the *object* of his last question, we shall be prepared to judge of the merits of its claims to an answer. 'Till then, our time, and paper, will be otherwise devoted.'

We respect Br. Eaton as a young man of talent; and his piety, we do not question. But his sentiments we think are erroneous. 1st. Because they deny any supernatural call to the ministry. 2d. Because they discard the influence of the Spirit on saint or sinner, abstract from 'the Word.' 3d. Because they teach the sinner *not* to pray before forgiveness, or baptism. 4th. Because

they teach the Christian that God does not answer prayer, only through the Bible, or word. 5th. Because they fellowships none as Christians, but those who have been immersed. 6th. Because they leave the sick and the dying, and all others, who cannot be baptized, to perish in their sins without an offer of life, though the individual is a true penitent.

THE UNION HERALD.—In this paper for August 31st, Mr. Goodell has pressed a reluctant, but unequivocal answer, from the editor, to the following

QUESTION: 'Are the doctrines of the Supreme Deity of Jesus Christ, and the necessity of Faith in his Atoning Blood as the only method of obtaining the pardon of sin, to be considered as being among those certain truths in relation to which all true Christians must and do harmonize?'

Mr. Myrick's reply to the above.—'To avoid any further misrepresentation, and to ease the minds of those who are troubled on this account, I will just say, that on the subject of the Deity of Jesus Christ, we are perfectly agreed. So, with respect to the ground of Justification; that it is by faith in the atoning blood of Him who was "God manifest in the flesh."'

Here, the mask is thrown off, so that the most superficial beholder can discover the grounds of Mr. M.'s union. He 'perfectly agrees' with his Br. Goodell, that 'all true Christians must and do' believe in the *Supreme Deity of Jesus Christ*!—We do not condemn Br. Myrick for the avowal of this sentiment; but we thank him for it. For the question is now settled, upon what principles he will unite with the Christians. They 'must' believe in the '*Supreme Deity of Jesus Christ*!—To this doctrine we must subscribe, or we are not Christians. Though in every other respect we may possess the character of true disciples, if we deny the '*Divinity*' of Christ, or the '*Trinity*', that is enough with Mr. M. We are in an 'egregious error, one which stands directly opposed to the Scriptures of truth.' For, says Mr. M., 'Their denial of the Divinity of Jesus Christ, though in other respects they may appear to possess the character of true disciples, is an egregious error; no error which, in my humble opinion, stands directly opposed to the Scriptures of truth.'

Again, says Mr. Myrick:

'There are some few of the CHRISTIAN Order, with whom I have had a partial acquaintance, some who have written for the Union Herald, who appear to possess the spirit of Christ.—Whether they are hypocrites or not, is not for me to determine. It is enough for me, and I think should satisfy every person, to bear testimony against the system, as one that is not sanctioned by the Word of God, and labor to convince them, in the spirit of kindness, to retrace their steps and lay hold on an Almighty Redeemer.'

Mr. Myrick has an 'acquaintance' with some of the Christians? Yes; and herein he is inexcusable in misrepresenting their sentiments. His

insinuations are ungenerous, and calculated to make a false impression relative to the doctrines of the Christians. Though he manifests great friendship, and a deep solicitude for the salvation of the poor, ignorant, and deceived Christians; yet he can join in the old and worn out slander; that we 'deny the Divinity of Christ; that our system is not sanctioned by the Word of God,' and that we 'cannot be disciples of Christ while we reject him in his proper character.' If he is acquainted with the Christians, why did he not tell the truth of what they deny? Mr. M. knows that we do not deny the Divinity of Christ. But, that it is Mr. M.'s favorite dogma of the humanity of Christ, and his unscriptural and unreasonable doctrine of the Trinity, that we deny.

We have watched with a jealous care, the pretended friendship to the Christians, of this modern unionist. Our brethren have been deceived by his flattery. He has sawned over the despised Christians, until his own brethren have suspected him not sound in the faith. And finding his prospects, among the Christians, not very promising; and a danger of losing his popularity in the Trinitarian ranks; he throws off the mask, aims the secret dagger, at those he could not decoy with a kiss, and retires to his quarters, to regain confidence in his own ranks. From the 'acquaintance,' however, he has formed with the Christians, he is enabled to come to the conclusion, that they are either 'HYPOCRITES' (!) or are 'EGREGIOUSLY in error' (!) How charitable! The Romanists, when their hands were stained with the blood of the martyrs, would say as much as this.

Well, brethren, what shall we do? The union of all Christians is very desirable. Our wise friend of the Herald talks loud and long, about unscriptural names, human tests, and the union of all the saints. He is quite willing to unite with the Christians. O yes! his fatherly hand is already extended to the grossly ignorant, or 'hypocritical' Christians! a 'few' of whom 'appear' to possess a good spirit!! He will most graciously receive us to his fraternity, provided however, that he can only succeed in, first, 'convincing us of our EGREGIOUS ERRORS [!]' and cause us to 'retrace our steps [!]' and lay hold on an Eternal Redeemer! These are the chief barriers to Br. Myrick's union. Brethren, shall we go down and assist in removing them?

THE MILLENNIAL HARBINGER.—In this paper for August 1839, on page 345, we find the following statements from the pen of our friend, Mr. Campbell.

'There are, then, but two parties on this earth that could expect even a call from the Savior or his holy Apostles were they to visit this earth. When Jesus first came, 'he came unto his own,' but then his own party received him not. "The Christians" or "the Disciples," would then be

the only two professions that could possibly be honored with such a visit. "The Christians" no doubt think they would have the preference; and probably so they might, if they had not appended to their title the epithet "Unitarian." For surely there were no Unitarian Christians, any more than Roman Catholic Christians, during the life of the Apostles. But suppose the Apostles did actually call upon "the Christians" for Christian lodging and entertainment, and on hearing them contend for Unitarianism, should repudiate that name and all it represents, would they not be excluded from their communion, and set adrift on an ocean of partyism? certainly they would.'

What is Mr. Campbell's object in these remarks? does he wish to correct the sentiments of the Christians? Then, why not do it in an honorable manner? Why not point out those errors, and endeavor to remove them by logical reasonings? or does he think that mere suppositions, insinuations, and falsehood, will better answer his purpose? He says, 'if the Christians had not appended to their title the epithet Unitarian.' This is not the fact. And until Mr. C. can show to the contrary, he must lie under the charge of not speaking the truth concerning his neighbor. He 'supposes' that the Apostles would 'repudiate' the doctrine of the Unity of God. Until Mr. C. tells us upon what his 'supposition' is founded, we will 'suppose,' that he has no better objections to urge against the Christian's sentiments, nor arguments in favor of his family or community of Gods, than his mere 'supposition.'

Mr. C. seems to think that the name 'Christian' is the 'old name' by which the saints were once called. But then, he is unwilling to take it, for no other reason, than because the 'Christians' have assumed it before him! More than one hundred thousand in the Christian connection have already taken this sacred and significant name, to the exclusion of all other names. Mr. C. knows this: he sees that he is behind the light. He wants the honor of leading the way. He therefore makes a desperate effort to draw the Christians back into the dark with himself, that he may have the honor of restoring to the church the Christian name. If this is not his object, why does he admit the correctness of this term, and then falsely charge us of adding another title to our name!—We would thank Mr. Campbell most kindly, if he notices the Christians again to tell the truth about them. They take no other name but CHRISTIAN, and do not depend upon mere 'suppositions' for the truth of their sentiments.

THE FUND.—Elder Isaac N. Walter's health is improving, and he is doing well for the cause in Ohio. He has added a goodly number to our subscription list, has collected a handsome sum on the Palladium and book accounts, and received \$25 on the fund. A few such agents would soon raise our infant cause above all its pecuniary em-

barrassments. Br. Martz has set an example worthy of imitation; and we hope others may be stimulated to deeds so worthy. In behalf of our brethren, we tender to Br. M. our grateful acknowledgements for his bounty, with an ardent desire that incorruptible riches may be his reward. The following is the note we have received from Br. Walter on this subject.

Br. Mansu—I have the pleasure of saying to you that Benjamin Martz of Fairfield co. has paid me \$25'00 for the publishing fund. I became acquainted with Br. Martz some years ago in Virginia. He is a young man who has attended to his own business, and has been a constant reader of the Palladium, has always paid punctually. And in his prosperity, he concluded to give the above named sum for the benefit of the cause of God.

I never saw money paid more cheerfully on any occasion than was this. Here is an example worthy of imitation. Hundreds among us are wealthy and able to do much for our infant cause, and I sincerely hope that many more will follow the noble example of this young man.

Yours respectfully,
Delaware, O. Aug. 30. ISAAC N. WALTER.

Elder J. Spoor informs us that they are doing very well, and have some days of baptizing and rejoicing where he labors. He will preach at Wintonville, near Brockett's Bridge, the fifth Sunday of this month.

Churches in Onondaga.—We present with pleasure the following intelligence from Elder O. E. Morrill, on the condition of the churches in Onondaga co. N. Y.

Brother Marsh—Your information concerning a church in Onondaga co. having gone over to the Unionists, is not correct. No one supposes the information you gave was a fabrication of the editor; but we think his informant, whoever he may be, was laboring under a wrong impression, and thus innocently, may have reported an error about his brethren. And this ought to serve as a general admonition to all, to first know the truth of what we report. I am acquainted with all the Christian churches in Onondaga co.; and am prepared to tell you that they, and all the churches in this section, are firm, and no one, to my knowledge, has manifested any symptoms of uneasiness or disposition to go over to the Unionists.

O. E. MORRILL.

Elder J. Ellis informs us that the work of the Lord is still prospering in Hartwick N. Y. under the labors of Elder S. Hitchcock. He baptized ten happy converts on the 1st inst.

Br. Abner B. Laing is appointed agent for the Palladium at Johnsonsburch, N. J.

We can yet supply the back numbers of the Palladium to a few more subscribers. Who will take them?

We are obliged to omit a communication from Elder J. Phillips, and many others, for want of room: they shall appear.

CORRESPONDENCE.

For the Christian Palladium.
Letters: No. II.

Mr. Editor—Closing my visit in the 'Emporium,' on the morning of July 1st, I took passage for the 'Towerless city of Penna.' Here I was kindly welcomed by Elders Plummer, Porter, and others. I design in this number to give some account of things in the city of Philadelphia, and in my next, to notice the state and prospects of the Connection there.

This being my first visit to Philadelphia, I found much to interest and instruct me. The city is laid out at right angles. The order and beauty of the streets, and public squares, are not surpassed by any city in the world. The style of their public and private buildings is chaste and beautiful.—There are but two or three towers upon all the public buildings in the city; so that a recent writer very justly calls it a 'towerless city.' The architecture, the habits of the citizens, and many of the customs of society show, that William Penn, the illustrious founder of the State, cherished a spirit, and set examples, worthy the imitation of his descendants; although it is to be regretted that but little of the genuine spirit of primitive Quakerism is now to be found.

The city enjoys one of the greatest earthly blessings in the abundant supply of pure water, from the Schuylkill. Every family has a perennial spring of pure water at his door, or within his dwelling, for purposes of life, cleanliness, and health. It is a matter of rejoicing to the friends of health in the United States, that provision is now being made to supply all the large cities in the union with the indispensable article of pure cold water.

The 'Water Works' at Fairmont about three miles from the city are quite a curiosity to strangers. The water is pumped from the Schuylkill, by water power and forced up over one hundred feet into the basins. From these basins it is conducted by large iron pipes into every part of the city.

There are between seventy five and one hundred religious societies in the city. They are engaged in the various benevolent enterprises of the age, and doing much for the salvation of the vicious and the instruction of the ignorant.

The temperance societies adopt the 'tee-total' pledge, and are efficient. Yet much remains to be done. The 'gin shops' are mostly concealed. They do not expose their bar rooms and drunkeries, as they do in New York and some other cities; but these 'works of darkness' are carried on to an alarming extent behind the screen and in by places. Some of these places are like 'sepulchres, beautiful without,' having no appearance of their real character; but within are full of poison and death. They will yet be cleansed.

July 4th was a day of much interest in the city. There was no military display; but a celebration of the literary and temperance associations, which provide a stronger, and surer defence, than guns and swords. The young men associated in the various literary and literary societies, met at the 'Musical Fund Hall,' and listened to an address from David Paul Brown, Esq. He discoursed eloquently on the subjects of liberty, economy, industry, education, and religion. It was a most instructive and seasonable discourse. In his closing remarks, contrary to general usage, he made a most solemn and touching appeal to the

young men, on the subject of religion. The Lawyer turned Minister, and the faithful manner in which he discharged the duty, on such an occasion, and on such a day, may well put a time serving and effeminate ministry to the blush. His reference to death, and the 'eternal judgment,' was tremendous, and can but make a lasting impression.

The Temperance celebration was held at the Museum. The various temperance societies were represented with their banners, and appropriate badges. The audience was large—a brilliant army of cold water men. Dr. Tyng, gave them an address, in which he compared the American Revolution to the present temperance revolution, and showed, that while the former freed us from the yoke of Great Britain, the latter was designed to free us from the dominion of alcohol; a much greater enemy to the nation than any other with which we ever had to contend. He showed that the temperance revolution would be, but the completing, what our fathers began—it would make us a nation of freemen indeed.

I was induced to visit the ancient Hall, where the Genius of true liberty once presided; there, our fathers declared, that 'ALL MEN were born equal, and have certain inalienable rights.' In the tower of the Hall I saw the large 'Liberty Bell,' which has the following inscription upon it, 'Proclaim Liberty throughout all the Land, unto all the inhabitants thereof.' This bell was cast before the Revolution, and was rung when American Independence was publicly declared.

In the afternoon, in company with a friend, I visited Fairmont to witness the doings of king alcohol. Here we found congregated some four or five thousand people of all classes, and of all descriptions. Here were erected from 50 to 75 tents, with a bar connected with each—furnished with all kinds of ardent spirits. Near these, were their appropriate appendages, the gambling board. I should think there was not less than one hundred of these with experienced 'backlegs' to superintend them.—In this way they picked the pockets of the simple, who were persuaded to play with them a game of chance. It is downright theft. Here were men and women, intoxicated.—Such a scene of debauchery and crime I think I never before witnessed. It presented a striking contrast with the temperance celebration in the city.

The Theatre deserves a passing notice. There are three in this city. Two of them are now shut and the one in operation is but thinly attended. One of the principal causes of the downfall of the theatre, is the introduction of a new species of amusement of a more elastic and elevated character. I refer to the 'Concerts at the Museum.' The exercises consist in odes, songs and recitals, that are amusing to the rising generation, and exert a good moral influence. Being patronized by the more respectable portion of the community, they have become popular, and draw crowded houses, while the theatres, those sinks of all iniquity, are well nigh deserted.

The question has been agitated, whether theatres, or any amusements of the kind are necessary in an enlightened and virtuous society. A difference of opinion exists on the subject among the friends of good morals. But that all the amusements yet invented to pass away time, have an evil tendency, facts abundantly prove. My conviction is that they are not necessary in virtuous society. Time is too short, and too precious to be squandered away by the children of God in vain and nonsensical amusements.

There are many other things worthy of notice of which I might speak, but I pass them over for want of room.

Yours,
J. V. HIMES.

From Elder Oliver Barr, Conneaut, O. August 20th.

BR. MARSH—I have just returned to my home, from a long and tedious journey to the south, and am thankful to the Giver of all good, that it has resulted in almost the entire restoration of my voice. And once more I think of taking a place on the walls of Zion. Once more, I hope to join my voice with the watchmen, to proclaim the acceptable year of the Lord.

From almost every direction, the Macedonian cry is heard for help. And in many places thro' which I passed, I learned there had been flourishing churches, but now they are scattered, their visibility lost, and a few lonely brethren only remain. On Saturday and Sunday, the 27th and 28th of July, I attended where Elder Seever was holding a two days meeting at the Liberty meeting house, in Allegany co. Pa. Br. Seever appears to be a devoted young man; the preaching was good, the meeting solemn, and I think good was done. But as a general thing those brethren have but little preaching, and hence, but little is done. I name the above cases, as a specimen of hundreds of others in different parts of the country. Now what ought to be done? Should those feeble and scattered brethren be left to struggle, to be discouraged and die, and no help be proffered?—Oh what a field does Ohio, Illinois, Michigan, and other of the new States, present for gospel labor! How many of the precious sons and daughters of Zion starve for the bread of life, and there are none to break it to them! Well may they say, 'no man careth for my soul.' Brother, has the church nothing to do in relation to this subject? I know some are ready to say, no. God will send them preachers in his own time. But is this so? Then, how long, dear Savior, Oh how long before the messenger of peace shall be dispatched to those destitute sections? How long till the few, the feeble, and the poor, shall have the gospel preached to them?

I am fully persuaded that God has committed to the church the means for converting the world, for feeding the flock of God, and that he will hold her responsible for the performance of the same. I have groined in spirit, being burdened with this subject. Yet I have held my peace because some who sat in high places have been opposed. But for Zion's sake, I will no longer hold my peace. The church has something to do in this work. Pray she ought to. But she must do more, or account for her neglect when God shall judge the world.

The church should select and send forth men to preach the word to the destitute. Call those men what you will, missionaries, or evangelists, it matters not, they should be sent. Do any say this would be unscriptural—that it is Babylonish? Yes, they will say so. But did not the church send chosen men? Did they not send Paul and Silas? And the church, too, should raise funds to sustain those whom she sends. 'No man goeth a warfare at his own charges.' The laborer is worthy of his hire.' Paul robbed other churches, taking *rouges* of them, to supply the destitute.

If this course looks like Missionary operations, then was the church a Missionary Society. I believe she was, and should be now. Never can the church discharge the duty she owes to God,

to the world, and to the scattered, destitute, and poor brethren, till a Missionary system is in successful operation.

I have many things to say on this subject, but more I will not say now.

From Elder Christy Sine, Buck Creek Valley, Va., August 22th.

BR. MARSH—As it is cheering to the friends of Zion, to hear of the prosperity of the cause of the blessed God, I sent myself to inform you of one of the best protracted meetings ever witnessed in this section of country. It commenced on Saturday last in a beautiful grove on my premises, and continued with increased interest, till Tuesday afternoon. Our congregations were large and attentive, and a deep solemnity overspread the whole assembly. Numbers crowded forward to manifest their desires to serve the blessed Saviour. Several professed to find peace in the Redeemer's love, four received the right hand of fellowship by the church, and many left the place mourning the love of God to know. We had the labors of our beloved brother and sister, F. G. Miller and his wife Rebecca, of the Ohio Central Conference, together with Br. Wm. G. Proctor, whose fervent zeal and indefatigable labors in Zion's cause on this occasion, have endeared them to the hearts of many of the vast multitudes who assembled from time to time to hear the word of life. Finally this meeting has exerted a powerful influence in favor of the cause of liberal Christianity. Men of the first standing in point of talent and respectability, have decided that for solemn and energetic preaching, good order, good attention, and good behavior, our meeting has not been excelled in this Valley. Bless the Lord, Oh my soul, and all that is within me praise his holy name. You shall hear from me soon.

From Deacon P. Childs, Clay N. Y. July 30th.

Brother Marsh.—I would inform you that the cause is, on the march in this section of country. In the midst of darkness, light is springing up. There seems to be some trouble in the camp of the creed admirers; some talk about modifying, and some about striking out certain articles, viz. that 'Christ died to reconcile the Father to us!' The Bible is the only rule of church government, which will hush the unhappy jars and contentions in the Christian community. And so long as professors deviate from that Golden Book, so long they expose themselves to the judgements therein threatened.

The stand you have taken in conducting the Palladium, meets the approbation of all in our knowledge. We hope you may be crowned with success, in the promotion of the Redeemer's Kingdom. The brethren in Clay and vicinity, seem to stand firm in their profession. I remember well, the time when you first preached the Gospel on the Town Lot, and that by your labors I became a happy recipient of God's Grace. I never call to mind those heavenly seasons we then enjoyed, but that I think of him by whom I first believed.

We have erected a commodious meeting house, pleasantly situated, opposite the old school house, at Clay owners, where you used to preach. It is free for the worship of all God's people. A recent visit from Elder James Street, was attended with a signal blessing to us; it was like the coming of Titus to his brethren. Elder Lewis Taylor has labored with us, to good acceptance the past year.

More faithful laborers are wanted in the Gospel field, who will free themselves from the cares and speculations of the world, and go to the work where unto they are called. Much is said about the churches supporting the ministers. This is right, God will not bless a penurious and covetous church. But I think there is something for the preachers to do in this case. Many, I fear, love the world more than the cause of God. Let them shake off the world, turn from speculations of the age, make *one* faithful effort, if no more, to devote their *whole* time to the ministry. And see if the churches will not sustain them. Such ones always have, and I think ever will be sustained.

CONFERENCE MINUTES.

OHIO CENTRAL CHRISTIAN CONFERENCE.

Met according to appointment in Appleton, Licking co. Ohio, Aug. 20, 1839, on Tuesday 10 o'clock, A. M. The house being called to order, Elder D. Long addressed the Throne of Grace. I. N. Walter, I. Rabb, and William B. Harding, were appointed a committee to nominate officers for the present session of Conference. The committee reported the following, which were appointed: D. F. Ladley president, J. Hays assistant secretary. Opening address by Elder J. Hays. A vote of thanks was presented Elder Hays for his able and appropriate address. The visiting brethren were invited to take a seat with us, and partake in our deliberations. A committee of five were appointed to arrange the business of the conference. We then adjourned until 2 o'clock, P. M. Met according to adjournment. Prayer by Elder J. W. Marvin. Received the report of the committee of business; opened a door for the reception of members: Elders Amos Stephens and John Sprague were received. Unordained, R. Bates, R. Chase, J. Calaway, P. S. Wilson, E. Powers, H. Westbrook, D. S. Lyon, A. W. Sanford and J. Tozard.

Churches. Westfield, Delaware co. Ohio, Norwalk, Huron co. Ohio, Margaretta, Erie co. Ohio, Virginia, Coshocton co. Ohio. Examined the standing of the ministers of this conference; the following were found good: G. Curtis, D. Long, F. Cotterill, J. W. Marvin, J. Hays, Dr. Wm. Hays, I. N. Walter, H. Ashley, Wm. H. Ashley, J. Gilmore, F. G. Miller, Wm. Shaw, I. McIntuff, D. Roberts, B. Seever, J. Ramsey, D. F. Ladley, T. Case, H. Barber, J. James, J. O. Harris, Wm. Gilmore, P. Malory, J. Dawson. Unordained, E. Cooley, S. Marvin, D. Rice, J. Lee, J. Shannon, T. White, H. Seever, S. Riley, A. Hanger, T. W. Haud, P. Buzzard. Female laborers, Rebecca Miller, Mulancy Parker.

Agreed to drop from our minutes the name of J. N. Perkins, as he has attached himself to another conference of this body. Heard a letter from Elder F. G. Miller and his companion, and agreed to publish the same, with their leave, in the Christian Palladium. Adjourned until to-morrow morning, at 8 o'clock. Met accordingly. Prayer by Dr. Wm. Hays, and proceeded to business. Here an interesting discussion took place, on the best manner of supplying the churches with preaching the ensuing year, after which the following appointments were made: Sciota Circuit, T. W. Hand. Licking circuit, H. Ashley, I. McIntuff. Lake circuit, P. Malory. Allegany circuit, B. Seever; Elder J. W. Marvin to the charge of Pleasant Grove, Danville and vicinities. John Gilmore to the charge of Hudson, Union, Southfork-ferder, and Walnut creek churches. Elder J. Hays, charge of Washington, Yurgina, Bedford, and Jackson churches.

Agreed that Elder Ladley be a corresponding delegate to the Miami conference of 1839. That Elders Ladley and Seever be delegates to the Ohio Union, conference of 1839. That Elders J. Hays and J. McIntuff be appointed to meet with the Christian brethren of Athens co, Ohio, to assist them in the organization of a conference. That Elders J. Hays, D. Long, and H. Ashley, be a committee to call special conferences. That this conference will appropriate and encourage the publication of a bound volume of Sermons, edited under the supervision of a judicious revising committee, appointed by the executive committee of the General Book Association. That Jacob

Rabb Esq, of Appleton, Licking co, Ohio, be a general book agent for this conference; That the following brethren receive ordination at this conference: J Lee, Thomas W Hand, R. Bates, D Rice.

Appointed Elder I N Walter to deliver an opening address at our conference in 1840. Agreed that A Hanger visit the churches of Fayette co, Pa; and that if, in the opinion of Elder B. Seever and other Elders and brethren of that region, brother Hanger should receive ordination, that he be accordingly ordained. A vote of thanks was presented Elder Ashley and the brethren of this vicinity, for their hospitality on the present occasion; and adjourned to meet in Mount Liberty, Knox co, on Tuesday before the 4th Lord's day in August, 1840. Concluding address by Elder Ladley, Prayer by J Hays, Benediction by Elder Long.

D. F. LADLEY, President.

WM. HAYES, Clerk.

From Sister Rebecca Miller, to the Ohio Central Christian Conference, Harrisburgh, Pa., July 29, 1839.

DEAR BRETHREN:—As I am deprived of the pleasure of meeting with you in Conference personally, I avail myself of this opportunity of addressing you. I well remember the time when I first became acquainted with the dear friends of Licking co. and vicinity, and of the many happy meetings I then enjoyed with them. I had just begun to go in the ascendancy over my diffidence in public speaking and the obstacles that presented themselves in my way. The exercise of mind and struggle of soul which had interrupted my happiness and given me many a sleepless night filling my young heart with deep anxiety and sorrow had just subsided and my little bark was gliding sweetly before the heavenly gale, when I came to the first Camp Meeting that I ever attended in that county. This meeting to me was literally a terrestrial paradise. Here my peace became as the river, and my consolation like the waves of the sea. The cause of the Lord prospered, sinners obtained pardon of their past sins converts crowded the gates of Zion, and I derived indescribable pleasure in persuading my fellow beings to become reconciled to God. My soul was filled with that same heavenly love and joy that I had experienced three years before, and while I now write, the same hallowed flames burn upon the altar of my heart, and my prayer is that it may never be extinguished but brighten and burn when the hand now writing, lies mouldering in the grave, and the voice that once addressed you is hushed in everlasting silence. I then formed an attachment to, and friendship for, many a kindred spirit whose names are embalmed in my memory, and whom I shall not forget till I join them in the pure regions of the blessed. But varied have been the scene through which I have passed since that period and great have been the changes that have taken place in this world, yet I find our heavenly Father has been very kind to us all for which I am truly thankful.

The amplitude of the harvest, the declension of many of the churches, the uncultivated condition of the minds of the young ministers, and the unmerciful competition of aspiring sectarians evince to me, and that daily, the great importance of our united and zealous exertions in the cause of our divine Redeemer. Without offering measures for you to adopt or transcending the bounds of my humbler station as a female laborer in Christ, I would beg leave to exhort you to take unto yourselves the whole armor of light; unite closely and pursue undeviatingly the course you have hitherto done consulting, your great Captain frequently and obeying promptly his every command and then shall we take the field without

the discharge of a single artillery. But if we are divided the enemy will get the advantage over us, and we shall most assuredly share a worse fate than a Leonidas with his hundreds of valiant Spartans, who fell a helpless prey to an overwhelming foe.

I feel fully persuaded that sectarians, and especially these theological aspirants, were it in their power, would with one mighty blast, sweep us altogether from this happy Republic, or colonize us on a needle's point, set on some lofty peak in the boundless regions of nonentity. But fortunate for us, the Lord is on our side, and we need not fear what feeble man can say or do. I rejoice to learn that you have had good times, and been successful in winning souls to Christ, since I left that happy land. The Palladium informs me that many in Ohio have found peace in believing, and been added to the church of the living God. May the Lord carry on his glorious work, add many more seals to your ministry, and spread the saving knowledge of the truth from the rising to the setting of the sun. We have had good times generally on our circuits, saints have been made to rejoice, converts to sing, mourners to weep, and upon the whole, we feel to thank God and take courage. And in conclusion, I will say, the cause of my Savior looks precious, his dear children lie near my heart—where they live I will live, and where they die I will die, and there will I be buried. Farewell.

Yours in the bonds of Christian love and union.
REBECCA MILLER.

Minutes of the first session of the Auglaze Christian Conference, held at Putnam co., O. Aug. 2, 1833.

Organized by calling Elder E. Harvey to the chair, and appointing Elder C. W. Show clerk. Voted that Elder E. Harvey deliver an opening address upon the duties of Conference. After a short but appropriate address, called for the Elders and licentiates, and found them as follows: Elders Enoch Harvey, Wm. B. Hand, Israel Johns, C. W. Show, James Williamsford. Licentiates, Michael Tippy, John Bushong, Michael Martz, Naaman Smith. Voted that Bro. Michael Martz, and Naaman Smith, receive letters of commendation from this Conference to improve their gifts in public.

Heard from the churches through the medium of their delegates and reported them good. Voted that we hold a number of large meetings within the bounds of this Conference the coming year. Voted that our next session be held on Friday, before the first Sunday in Sept. 1840. Voted that the Clerk prepare the minutes for publication, and forward them to the Editor of the Ch. Palladium. Voted that we adjourn to the time and place above specified.

E. HARVEY, Moderator.

C. W. SHOW, Clerk.

NOTE.—The meeting that followed our Conference, was one of uncommon interest. The ministers felt a deep concern for the welfare of precious souls, and preached with the Holy Ghost sent down from heaven. Much good, we trust, was done in the name of the Lord.

C. W. HAND.

The Auglaze Ohio Christian Conference was organized on the 11th of Aug. 1833, in Allen co. Our paper is so crowded at present that we have not room to put the proceedings in now. We hope they may be successful in disseminating the grand and interesting truths of our holy religion,

win many souls to the Savior, and exert a healthful influence in that vicinity. Perhaps they can send us quite a number of new subscribers for the Palladium. ☐ Try it. ☐

The West New Jersey Christian Conference will hold its next Session in Philadelphia Pa. Dec. 30, 1839. A general attendance is solicited.

J. O. BRADLY, Secretary.

A general meeting will be held at South Cortland, Cortland county Sept. 21. Elders Hayward and Wade are expected to attend.

We learn from Elder Haleday, that the Christian cause is in a high state of prosperity in dryden N. Y. He informs us that Elder Daniel McPherson has been brought near the grave, by a paralytic shock. He yet retains his senses, and was happy in the Lord, and wishes to be remembered to all the saints, especially to Elders Badger, Millard and Fleming, hopes to meet them in Glory.

Those to whose names no sum is set, have paid for the vol.

RECEIPTS FOR VOL. 8.

New York.—Benjamin P Clark Lydia Cox Elder P Roberts \$5.00 for W. Richardson D. P. Emigh C Simpson H Tolloc B Sherman and W Kuapp. Miss P Gardner F Herrick Esq Downing R How W Kingsley R Straits Dr E W Spafford D V Lovejoy Miss P Davis S Lawrence, J Carr N. P. Sprague E L Sowle J Kinney J Mitchell H Holdridge S C Davis S Rider S D Kittle James Janes Wm Janes Esq Mrs R Dennison C D Grant H Winans J Valentine N Bishop Wm Hanes B. Lughton J R Williams J Whiting A Blackman N Everts W Perkins P B Jackson J Seelan O. Wiman Dr W Eaton Eli Farr D Stannard Esq Abels S Sparks A Forrist J Hoskins G Acker D Driscoll C Eldred W G Marble P Whit J Steer J Bliss I Smith B S Fanton Col R Steere A Spaulding R G Burlingame 50 ets A Burlingame 50 ets Elder J Spoor \$5.00 for E Yeoman P Marquit Capt J Hart D Winans G Curtis and Elder J Spoor L Brown A Wilcox. —Ohio, Elder D Long \$5.00 for Charles F Arthur B Rabbe Wm. Gifford B Lindsley and J Clark J F Pew J Wood 50 ets J Cloid 50 ets J C Potter 50 ets Elder E Williamson. 50 ets R I J Cook Elder E Edmunds \$5.00. —Indiana, P H Wisal D G Corkins. —Virginia, T Conner Esq. —New Jersey, A Porter J Cummings N Cummings D Cummings Thomas Shampnor C O Huntsman J Crane Elder J H Currier \$5.00 for J Kier W Howell E Silverthorn J Hadden & J H VanHorn. —Michigan, S Deillon J Norris B Holmes R Holmes. —Vermont, J Hildreth \$5.00 for vol. 4 5 6 7 & 8 S Small S Dartt J Bishop J Bowin N Blanchard J Blanchard C Bishop B Haynard J Sanders S White A Cook Elder J Hudson H Clark Wm H Scott. —Maine, Elder L D Fleming \$5.00. —Massachusetts, D Denison C Luther S Goff N Bowen Wm Marvin jr. —Pennsylvania, Elder S P Allen R Everts E Young James Foster Elder J Sutton \$5.00 for C Staden Aaron Mostgrove T Peeler J Sands & J Kerkendale. J Winn. —Connecticut, S B Stanton S Burnham. —Illinois, Henry Oiler.

FOR VOLS. 6 & 7.

New York, J S Torry \$3.00 for vols. 5 6 & 7 N S Sprague \$2.00 for vols 6 & 7 D Stannard S Sparks. —Vermont, J Hildreth \$3.00 for vols 5 6 & 7. —Connecticut, Rufus Burnham.

POETRY.

For the Christian Palladium.
THE WHITE PILGRIM'S GRAVE.

[Written upon visiting Elder Joseph Thomas' Grave]

BY ELDER J. ELLIS.

I came to the spot where the white pilgrim lay,
And passively stood by his tomb;
When in a low whisper I heard something say—
How sweetly I sleep here alone.
The tempest may howl, and the loud thunders roll,
And gathering storms may arise;
Yet calm are my feelings, at rest is my soul,
The tears are all wiped from my eyes.
The cause of my Master propelled me from home,
I bid my companion farewell,
I left my sweet children, who for me now mourn,
In far distant regions to dwell.
I wandered an exile and stranger below
To publish salvation abroad;
The trumpet of the gospel endeavored to blow,
Inviting poor sinners to God.
But when among strangers and far from my home,
No kindred or relative nigh,
I met the contagion and sunk in the tomb—
My spirit to missions on high.
O tell my companion and children most dear
To weep not for Joseph though gone;
The same hand that led me through scenes dark and drear,
Has kindly assented me home.

For the Christian Palladium.
ON THE DEATH OF MRS. C. WILSON.

BY EDMUND KNICKENBOCKER.

O! marvelous art thy ways; thou great, thou mighty One
Deep mysteries envelop thy providential care.
Yet will we learn to trust in the promise of thy Son;
Thou never wilt desert us, nor leave us in despair.
O, Lord! although thou slay us, yet will we in thee trust,
For thou art good and merciful, nor evil can design;
Although afflictions prostrate our prospects in the dust,
We will our all unto thee, with confidence resign.
All glory, honor, power, unto thy name be given,
That we poor erring mortals are objects of thy care.
Thou'lt guide us through this life, and wilt land our souls in
Heaven.
There to behold thy presence, majestically fair.
Gone is our friend to heaven, snatched from this world of
woe,
Lest dire temptations, rising, might tempt her from the truth.
Basking in fields Elysian, where milk and honey flow,
Gone are her age and sorrow, she blooms in endless youth.
Keen are the anguished feelings that thro' our aching
breast:
Yet Jesus wounds to heal us, and pains us but to cure,
Let us trust him for his goodness, and he will give us rest,
Where joy, an bliss, and glory forever shall endure.
Bek City, N. Y., August 7, 1839.

MARRIAGES.

In Dickinson N. Y. August 11th. by Elder L. Perry
Benjamin Gale to Ann Peabody. By the same. August
25th. Geo. E. Peabody to Caroline Conger. By Elder
R. Mosher, at Charleston, Sept. 4th, Elias Dewett to Lucy
Ann Young. By Elder J. Ross, at Charleston, Sept. 4th,
Gerr Street, of Berne, to Hester Brown.

OBITUARY.

SISTER LANY HOUCK, consort of Mr. John
Houck, departed this life at Hirtwick N. Y. on the 27th
of June, in the forty-second year of her age. She was an
original to the church of God, was greatly beloved in
life, and much lamented in death.

BR. JOHN SUTTON died in August at Tullytown,
Pa. aged fifty four years. He was a devoted member of
the church of Christ. In his death the church sustain

great loss; but they, together with his bereaved family,
and numerous friends, have the fullest assurance that he
has gained the haven of eternal rest.

NOTICES.

The Michigan Christian Conference will hold its next
session at Ligonier, Calhoun co. Sept. 27th. General
meeting the two days following. A general attendance is
urgently solicited.
Wm. SMITH, Clerk.

General meetings will be held at Berlin, N. Y. Sept.
26th and 27th. At South Adams Ms. Nov. 2d and 3d.—
And at New Briton the 9th and 10th.

Elder R. COLLINS.

The Christian Conference of the Valley in Virginia will
be held in the Christian meeting house, Hampshire co., on
the Monday and Tuesday following the 2d Lord's day in
Nov. next, a meeting to precede it on Saturday and Sunday.
Elders and brethren from a distance are invited to
attend. And especially our venerable friend and
brother, Elder Enoch Harvey of Ohio, who has been a
means in the hands of God of planting the standard of
Christian liberty in these regions, and who was one of the
writer's spiritual instructors in his juvenile days, would re-
ceive a hearty welcome, not only by the writer, but by his
numerous friends, who remember his name with great
pleasure. Br. Harvey, can you come? do try.
CHRISTY SISE, Clerk.

POOR WANTS.—We want every dollar that
is due on the Palladium, before the first day of Oct-
next. And now we appeal to every patron, who
has not paid for his paper, to act the worthy, the
Christian part, in this case. Let every subscriber
send the dollar, immediately, unless they have a
punctual agent who will do it for them. We know
you can comply with this just, this righteous
this URGENT request if you are disposed. And
we know you will do it, if you feel as strong a de-
sire to render to us your dues, as we have, to make
the Palladium, cheering and interesting to you.

Books.—Persons wishing to obtain supplies of
books for the ensuing winter, should send their
orders immediately, that their books may be for-
warded before navigation closes in the fall.

Those who are indebted for books, on old ac-
counts, should make immediate payment. The
Association is in great want of all their dues. It
is decidedly wrong to retain the money of the As-
sociation after it is due. Those who have taken
books on a credit of six months, will confer a special
favor by paying the first day of Oct. next.
The Association have heavy demands to meet at
that time.

SEMINARY.—The trustees of Union Mills Acad-
emy, have received proposals from Miss Mary A.
Andrus, to open a Young Ladies Seminary, in this
village, on the first Monday in Dec. next. Terms
will be as moderate as those of any similar Insti-
tution. A few young boys will also be admitted.

Miss Andrus, is an accomplished and popular
teacher, and will spare no pains on her part to
render the Institution interesting and successful.
Such of our friends abroad, as feel disposed to
avail themselves of the benefits of the Institution
will do well to make application soon; as the
number of scholars will be limited.

All communications addressed to this office on
this subject, will receive prompt attention.

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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NO. 11.

MISCELLANY.

A Thrilling Picture.

In perusing the early history of the church there is nothing that more forcibly arrests the attention and appeals to the mind, than the terrible sufferings which the early Christians endured, and over which they triumphed. Let us for a moment contemplate them.

Go with me to the province of Bithynia. Its cities and villages are thronged with Christians. Every day witnesseth their increase, and the temples of the Roman Gods are abandoned. Pliny is the governor of that province. An edict comes from the Emperor of Rome, demanding that Christianity be exterminated; that those who will not renounce it, who will not revile Christ and adore the heathen gods, be put first to torture and then to death. It is the command from Rome, and the arm of Rome, of appalling power, is raised to enforce it. It makes the blood run cold to imagine the conflict now to ensue, a conflict between the powers of bodily agony and the stability of regenerated hearts. A few of the timid and half converted shrink from the terrible ordeal, and renounce the Savior. The rest derive themselves to endurance. They fast and pray, and pray and fast. They call upon Christ for help; they try to encourage one another, and look forward to the hour of trial with trembling hearts, for fear they should not be able to sustain the burden they are called to bear.

Go into the hall of judgment and witness the scene there; it is morning. Pliny is seated to judge and condemn. Ferocious Roman soldiers drag into the hall a Christian family. A father and mother, with their son and daughter, compose the trembling group. The hour of trial is come.

'Are you a Christian?' says Pliny to the father.

'I am!'

'Will you revile Christ, and worship the gods?'

'No!'

'Apply the punishment.'

Bone after bone breaks beneath the dreadful wheel.

'Will you renounce Christ?'

'No!' groans the agonized Christian.

The glowing pincers are applied, and nerve after nerve is lacerated, till the whole frame is a mangled mass quivering with agony.

'Will you renounce Christ?'

'No!' feebly exclaims the exhausted sufferer.

'Take him to his death.'

And as the father is hurried to the yard to be beheaded, he turns his languid eye to his fainting family, and says, 'They that endure to the end shall be saved.' He forgets himself and his own agony in his solicitude for his wife and children—and as the ax falls upon his neck, his lips are moving in prayer that they may be sustained.

And now the mother stands before the judge! And now will woman's nerves endure this trial? The mother's heart is a tempest of anguish for the trembling daughter at her side. And as the wheel crushes her limbs, and the flesh is torn from her bones, her only cry is, 'Oh, God of mercy, help my children.'

The soldiers, maddened with rage, drag her rudely to the block, and the next moment her headless trunk lies by the side of that of her husband.

And now the daughter takes the stand; trembling, fainting, praying, she clings to her Savior. But as the wheel performs its dreadful work, and the pinchers tear her

youthful limbs, one dreadful shriek pierces every ear, and a frantic cry of the renunciation of Christ escapes her lips.

But the cry was but the delirium of her agony. For ere the tormenters have time to stop their work, she renounces her renunciation—she cries for forgiveness—she clings to her Savior, and in contrition for her momentary and almost unconscious denial, forgets her pain, and terrifies her executioners by the calm, the unearthly determination with which she invites them to finish their work. They do finish it; terribly they finish it. And the sound of the beheading axe upon the block has not died away, before this family of martyrs are reunited in their Savior's arms.

But let us leave this dreadful scene, not forgetting that for days, and weeks, and months, this bloody persecution raged with unsparing rapidity; and that these very sufferings, by the fortitude with which they were endured, multiplied converts to the Savior.

Let us go from the province to the capital. It is a Roman holiday. Let us go to the Coliseum. A hundred thousand spectators crowd its vast amphitheatre, rising rank upon rank, almost to the clouds; rank, half famished lions are growling along the avenue, flashing their fierce eyes upon the multitudes beyond their reach; the impatience of the countless throng is manifested by loud murmurs, like the noise of many waters, as the expected sport is delayed.

An iron door is cautiously opened—every eye is fixed upon it. A female is thrust in, and the door closed. There is a growl and a rush, and her limbs are torn into a thousand pieces, and crumbling beneath the teeth of the contending lions. One shout from the vast multitude, louder than the ocean's tempest, rends the air—when again the door is opened, and another victim thrust in for their sport. What is the crime of the sufferers? They are Christians. They have renounced the idol gods of Rome, and have become the disciples of Jesus.

But let us turn from this dreadful spectacle, and go to the gardens. It is a lovely evening. Every tree is spangled with many colored lamps. Through the foliage, the illuminated palace turns night into day.—All that Rome can give of splendor or of elegance adorns the walks. Statues crowd the corners and hover around the fountains, and music of enchanting melody is breathed, as if by magic, from every bower and grove.

But what mean those shriek's which now

and then rise above the murmur of the multitude, and with awful discord pierce through the harmony of Nero's most accomplished bands?

What mean those bonfires blazing so brightly, resembling the human form convulsed as if with pain, and emitting their mysterious shrieks! They are living Christians wrapped in sheets, smeared with tar and pitch, and bitumen, and fired to light the pathway of Nero's chariot, and to give a brilliancy to the rejoicings of the population of Rome.

These were the trials of early Christians. The young man who then became a Christian, went to be mangled on the wheel, and to be beheaded at the block. Young man, why do you not become a Christian? Associates will revile me, you reply. If I give my heart to Christ, and consecrate my life to his service, I cannot mingle in gayety, and flatter through life in pleasure. The Roman youth who joined the church of Christ, must endure the utmost bodily agony, and lay down his life. If you, in sincerity of heart, join the friends of Jesus, you have nothing to fear but the jest of the wicked.

A day of Judgment is coming. And the pleasure loving young man of these privileged days must stand by the side of the youthful martyrs of Rome. The youthful females of the present day, who now neglect the Savior, must stand in the judgment by the side of their Roman sisters, who so loved the Savior, that for his sake they would lie down upon the torturing wheels, and feed the famished lion with their bodies. How will you meet the contrast! ELLIOT.

Boston Recorder.

PRECIOUS TRUTHS WILL TOLD.—When we turn our thoughts to the heavenly world, where there is no pain, there we shall find no weary hours, no tedious days, though eternity with all its immeasurable lengths of duration lies before us. Futurity with all its endless years, in a land of peace and pleasure, gives the soul the most delightful prospects, for there is no shadow of uneasiness in that state to render our abode there tiresome, or to think the ages of it long.—Watts.

When we read the Bible, let it be as we would read a message directly from the Most High.

Let us ever be striving to increase our religious knowledge.

Mortify pride, sensuality, and sloth.

For the Christian Palladium.

The Crucifixion.

BY EDMUND KNICKERBACKER.

The sun arose in all its splendor, and cast its orient beams athwart the plains of Judea. The tops of Acre, Mount Zion, and Moriah, were dipped in its golden tints, and the Holy City was illumined with its cheering light.

Emerging from the hall Pretorium, are seen an immense concourse; Chief Priests, Elders, Scribes, soldiers, and spectators; and, among the rest, the poor despised Nazarene, condemned to crucifixion, and bearing upon his shoulders, the cruel instrument of his torture. As the numerous train move along the way, in slow and solemn procession, from Jerusalem to Calvary, different, far different, are the emotions that swell the bosoms of this vast company.

Here a haughtily priesthood exulted in the prospect of destroying him who had exposed their corruptions; little dreaming that they were taking the very step, appointed by Heaven, to overthrow their power.— There an insulting soldiery, as unfeeling as their abettors, are heaping torrents of abuse upon their devoted victim. The Apostles, too, are seen, weeping in their inmost souls, for the fate of their beloved Master; filled with awful forebodings for the future, as they little understood the nature of the sacrifice about to be made. The disciples, moving in mournful solemnity, accompany their blessed teacher, pondering in their hearts the many things he had taught them of the redemption of Israel. There, slowly moving along the gloomy way, is seen a group of sighing females. They weep. They had ministered to their Lord's comfort while free; and he in return, had comforted them. Beholding their grief, he turns unto them, and exclaims, 'Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children: for, behold! the days are coming, in the which they shall say to the mountains, Fall on us; and to the hills, Cover us.'*

As they toil along, up Calvary's arduous ascent, the prisoner faints. His bleeding stripes, received at the hand of Pilate, his pierced temples; from the crown of thorns, the rough asperities of the way, the ponderous cross, laid upon his meek, submissive form, and his deep, unbounded sorrow for the sins of his people, all conspire to crush him to the earth. As he fails, the Cyrenean

bears the cross to its destined place, which is soon to bear the Lord of glory. There arrived, and the scene begins. The cross is raised, his body stripped, and he is bound to the rugged wood. The rough, the grating nails transfix his beautiful hands and feet:† Those hands which had never been employed but in acts of kindness; those feet, that had never moved but on errands of mercy. As those nails transpierce his quivering flesh, his mother, standing by, feels the iron enter her soul. Gladly would she embrace, gladly would she comfort, but stern soldiers, ranged around, preclude all relief, and she must submit to see him endure all that human cruelty can inflict. Haughty rulers, superstitious Jews, and cruel and unrelenting soldiers, add insult and abuse to the excruciating tortures of the cross. But behold, in this trying hour, the mild, the forgiving spirit of our Lord, 'Father, forgive them, for they know not what they do,' is his impressive invocation to heaven for his Father's blessings to rest down upon his merciless persecutors; and 'This day shalt thou be with me in paradise,' is the comforting assurance to the penitent thief at his side.

Amid the agonies of the Savior, the sorrows of his followers, and the proud exultations of his enemies; just as they are supposing him but man, and that they shall soon be rid of him, the sun retires from the horrid spectacle, darkness spreads her broad lugubrious mantle o'er the land, and amazement and consternation depict themselves upon every brow. The hardened Jews, struck with this demonstration of Divine power, and harrassed by their guilt and sins, wring from their unwilling lips, 'Truly this was the Son of God.'

Thus, from the sixth to the ninth hour, did darkness hold her reign. As she withdraws her gloomy curtains, the earth, convulsed to her inmost recess, labors as if in sympathy with the expiring Lord, and with awful quakings strikes terror and dismay into the hearts of the quailing sons of Israel. The veil of the Temple is rent in twain, no longer hiding mortals from communion with the Holy of Holies. The opening graves attest the Lord divine, and amid these scenes of convulsed nature, Jesus yielding up his spirit, exclaims, 'It is finished.'

† Tradition says the person of Christ was perfectly beautiful.

Set out wisely at first; custom will make every virtue more easy and pleasant to you than any vice can be.

For the Christian Palladium,
What is the Object.

BY D. B. BRADFORD.

So much has been elicited from the pens of almost every miscellaneous writer, upon 'Christian Union,' and 'Union among the Sects,' the interest in the discussion is so far abated, that if a writer wishes a perusal, better that he seek a caption not so trite.—As an individual, I must say, it is very unpleasant to witness the strife, the turbulence and acrimony, too often manifest in the discussion. I verily believe, that were all further controversy upon the subject entirely suspended, a union would be sooner effected.

It is hard, amidst such a continued din, to follow and keep the true attitude of the subject. From some authors, one would suppose the prime object sought, was a union in principles; from others a union in name; and from others still, a union in feeling. Which is it? *A union in principles?*

This is not the object for which we, as a people, contend, professedly; at least any farther than in the cardinal principles of Christianity. If this be the object of others, then away with such mottos as 'Union among the sects,' &c. and let them substitute that of 'Principles,' and under that caption array their batteries against false principles; for surely, the various sects are now in the most advantageous position possible for such a warfare.

Is it a union in name? If so, the weight and worth of the whole controversy is seen at once. Yet, honesty and consistency demands the humiliating acknowledgement—this appears to be the *ix* for which we are so strenuously contending. And why does it so appear? 1st. Because on the fundamental principles of the gospel, the evangelical sects are now united. Why seek for what already is? 2nd. We have ever disclaimed attempting or even expecting a union upon principles *not* fundamental. And 3rdly. Our principles forbid uniting with other denominations, further than we now profess to be, should they refuse to receive our *name*, and that *only*.

Is it a union in feeling sought? Then cease war upon each other, and upon those distinctive names, signifying merely the church policy, or set of opinions, we may have severally adopted. Cease those thundering denunciations—cease dealing with each other in bitter epithets, and acrimonious sarcasm. Each esteeming other better

than himself, extend the brotherly hand, and commend each other's virtues. Let our controversy bear the character and spirit of that which arose between the good Parson and his lady—each contended the other lived most like a Christian—and the most desirable union will be far sooner effected than by the present means pursued. If the object sought be union in feeling, I think this far the more probable and desirable way of effecting it.

So far as my little influence may go, I shall seek for union in feeling before any other. Did such a union now exist, a union in name and organization would be the natural consequences. As such a union does not exist, better *not* otherwise united.

For the Christian Palladium.

Union in Love.

BY A. L. PORTER.

It needs but little examination of the scriptures to prove to us that Love is the grand moving principle of the Christian religion. 'God is love.' 'God so loved the world that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life.' The Son manifested the same love in all his conduct through life, at last suffered the death of the cross, that sinners might enjoy the reconciling smiles of his Father's countenance. The apostle whom Jesus loved testifies thus: 'For this is the message that ye heard from the beginning, that we should love one another.' 'We know that we have passed from death unto life, because we love the brethren.'

Experience confirms this truth daily.—Look into the prayer meetings of all denominations. There, when unbiased by party considerations, the soul burns with love to all the world, and the pure desires of the heart ascend to Heaven, in behalf of every sect and people. The Christian is then in his proper element—his light shines and sinners acknowledge the divine reality of religion. It is because this principle is not always practiced that strife and divisions occur. It is true, doctrinal points are made the *excuse* for not uniting, but let me ask a Christian of any sect, if he values doctrinal points more than having the love of God shed abroad in his heart? Does he feel better satisfied when trusting in his articles of Faith, than when bending at the foot of the cross? and when he admits that all Christians are his brethren?

If he obeys the command of Christ, he

lets love reign, and is happy. But if he is more anxious for his own opinions, than for that peace that passeth understanding, he withdraws from his brethren and loses all true enjoyment. It is clear to my mind, that union in love, while in submission to the truth, is far better than union in some human test, if destitute of this uniting principle. If Christians are wise as serpents, they will be continually giving battle to the enemy of their souls, and endeavor to defeat every scheme that threatens to destroy their happiness. Sectarian feelings do have this effect. Let us guard against them, as the snares of satan. Let us take the last advice of the apostle John: 'Little children, love one another.'

For the Christian Palladium.

Anticipation.

BY ELDER O. H. CAPRON.

'Man never is, but always to be blest.'—POPE.

Since our first parents disobeyed the commands of God, and lost that enjoyment which holy beings alone can enjoy; mankind have been strangers to real happiness; having become tainted with sin, and have been seeking in various and untried paths to find a certain something to satisfy the desires of the mind, and drive anxiety, care, and pain from the human breast. Among the mass of human beings who are struggling on, striving to overcome the difficulties and dangers which are incident to man, and seem to be inseparable from his path; how few the number (if any,) who enjoy at the present independant of the future, unalloyed and unmixed happiness. It is anticipation—the hope of better days, upon which we live. We are not satisfied with our present condition, but upon the hope, nay even the expectation that 'tomorrow shall be as this day and more abundantly,' do we exist. Deprive man of anticipation and you rob him at once of all his enjoyment; you plunge him into the depths of human misery; life itself becomes a burden, and death—utter annihilation alone can afford him even a respite from the woes and misery which enshroud him like a garment. Nor even death itself can afford him any relief, for that would be anticipation.

We fix our minds upon certain objects, and anticipate that if we had them in our possession we should arrive at the acme of all our wishes. We are anxious to attain to the different stations in life which are enviable among men. And even if neces-

sary to that station, we are willing to suffer privations and hardships, either mental or physical; and for what? for the enjoyment which we anticipate is reserved only for the rich, the noble or the great; the warrior, the statesman, or the prince. And if while thousands who are pursuing the same path, whose prospects are as bright, whose anticipations of future glory or greatness are superior to ours, fail in the attempt; if we should be more fortunate and succeed in the accomplishment of the object before us, we should find 'that the love of money is the root of all evil.' 'The cares of government, the jealousy of our opponents, or some other cause which the ever fluctuating scenes of life present, would force us to acknowledge that we were disappointed; that we anticipated far more than we enjoy.'

The Christian as well as the man of the world, lives upon anticipation. Although his enjoyment in the present state, arising from a faithful discharge of his several duties to his fellow man, and to his God, far exceeds all that this world can bestow upon its votaries; yet it is to a future state, it is beyond this vale of tears, that he is anticipating the rich reward, which is to be given to those who come off conquerors in the Christian warfare. The Psalmist while calling to mind the mercy of God towards him, and contemplating on the goodness of God, seems to be in ecstasy, and cries out, 'Bless the Lord, O my soul, for his wonderful works to the children of men.' Yet his happiness was not complete, something still more was in anticipation, when he exclaimed, 'I shall be satisfied when I awake with thy likeness.' It is the anticipation of future happiness founded upon the promises of God, that affords the Christian his present peace of mind. The martyr looks forward to the mansions prepared for his reception, and calmly submits to be led to the stake; being assured that if he suffer with Christ, he shall also reign with him in glory. The apostle to the Gentiles while suffering for righteousness sake, was comforted by anticipating that 'these light afflictions which are but for a moment, shall work out for us far a more exceeding and eternal weight of glory.'

What folly then in pursuing objects which if we obtain, do not answer our expectations—and we be forced at last to relinquish every desire for happiness, to give up every hope, and sink where even anticipation can afford us no relief. Awake, O man, to thy situation. Look beyond this world: fix thy mind upon heaven with all its glory; pur-

such a course of conduct that you may feast upon the anticipation of riches that will never corrupt—crowns of glory that will never fade—pleasures that will never cease to gratify; and a life of happiness at God's right hand, that will never end. Are you afraid of being disappointed? Are you willing to distrust the precious promises of Christ? Be assured that the joys of the paradise of God shall not only equal your highest anticipations; but they shall far exceed them. Hear Paul, under the full influence of the spirit of God, in order to encourage his brethren, declare, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'

For the Christian Palladium.

Principles of Union.

BY ELDER I. R. GATES.

Jesus prayed that his disciples might be one; to this end he laid down principles on which this work may be effected. A few of the most prominent I will name.

1st. *experimental Godliness.* Upon this subject all can agree; for if 'led by one spirit, are all one in Christ.' 2d. Because the evidence perfectly corresponds with this principle, which is 'love to God and love to man.' 3d. Because this is all important and essential not only to our salvation, but our membership in the church of Christ.

2d. *The Christian name.* Which is called the namesake of Christ. This is a derivative term, or name from Christ. I will here give a few reasons for the church giving this significant name the preference. 1st. The disciples were first called Christians at Antioch. 2d. Christ is denominated the 'Bridegroom,' and the Church his 'bride,' and most certainly the bride ought to bear the name of her husband. Now I ask, can we not all agree on this name and be one? and this is admitted by all to be a proper name, by which to call the saints. Hence, the Presbyterians want to be called Christians—the Methodist, Baptist, Lutherans, Quakers, and all the numerous sects, chose the name Christian, as a common appellation. Now dear brethren, of all denominations, you cannot all agree on each others sectarian names, and therefore you cannot be one while you bear your present names, and human policy can never unite you.

3d. *The Bible, our rule of faith and practice.* This is called a 'perfect law of liberty,' which I consider sufficient to govern the church of Christ on earth. 1st. Because it

furnishes a precedent for all emergencies. Does a brother trespass? it tells what to do—is any one a Heretic? it prescribes the remedy—does any cause division? mark him. And finally, the perfect law says, 'withdraw the hand of fellowship from every brother that walks disorderly.' 2d. God who made the mind, is qualified to give a law adapted to that mind; and for the government of the man. Is man more wise than his maker? let the authors of creeds say. 3d. The Bible is as perfect as its author—and we must not add to, nor diminish from this word. It does not need to be changed nor revised. Now if your creeds were perfect why revise them? and us many say, 'they are just like the Bible,' why then do they not agree with each other? Surely the Bible is not at antipodes with itself. 4th. The world is to be judged by the gospel, or law of Christ; then, it is sufficient to judge church members by here. But what evidence have I to believe that judging members by a human creed, will meet the approbation of the Great Judge of quick and dead? or is it urged that God will judge the world by a creed? if so, pray tell us which one out of the four hundred? Now, brethren, you can no more agree on each other's confessions or creeds, than on each other's names. Yet, all of you can agree on the Bible. In this we can be one. Thus we can fulfil the prayer of Christ, John xvii. 20, 21, 'Neither pray I for these alone, but for them that shall believe on me through their word;—that they all may be one.'

For the Christian Palladium.

The Beauties of Nature.

BY MISS LAURA SPARKS.

While we look around us at this season of the year, we are every where met with objects that tend to excite feelings at once heavenly and sublime: for who, that retires from the noise and bustle of active life, and contemplates the beauties of nature as they are spread out before him, but that feels that God is good, and his loving kindness is over all his works. The verdant lawn, the variegated landscape, the majestic river as it flows on in all its peaceful loveliness, the tall and stately oak that waves in the extensive forest, with the little shrub that bends its sunny petals over the edge of the murmuring rivulet; all combine to fill the devoted mind with the highest degree of pleasure. But the emotions of different spectators, though similar in kind, differ widely in degree; for, to relish with full delight the en-

chanting scenes of nature, the mind must be uncorrupted by avarice, sensuality, or ambition, quick in her sensibilities, elevated in her sentiments, and devout in her affections.

If this feeling were cherished by every individual in that degree which is consistent with the indispensable duties of his station, the felicity of human life would be greatly augmented. From this source the refined and vivid pleasures of the imagination are almost entirely derived. The fine arts owe their choicest beauties to a taste for the contemplation of nature. Painting and sculpture are express imitations of visible objects. And where would be the charm of poetry, if divested of the imagery and embellishment which she borrows from rural scenes? The scenes of nature contribute powerfully to inspire that serenity, which heightens their beauties, and is necessary to our full enjoyment of them. By a secret sympathy the soul catches the harmony which she contemplates, and the frame within assimilates itself to that without. In this state of sweet composure, we become susceptible of virtuous impressions from almost every surrounding object. The patient ox is viewed with generous complacency; the guileless sheep with pity, and the playful lamb with emotions of tenderness and love. We are likewise charmed with the songs of birds, as they warble forth their notes of praise, and soothed by the buzz of insects, and pleased with the sportive motion of fishes. Because these are expressions of enjoyment in the smiles of the Author of their existence.

But the taste for natural beauty is subservient to higher purposes. The cultivation of it not only refines and humanizes, but dignifies and exalts the affections. It elevates them to the admiration and love of that Being, who is the Author of all that is fair, sublime, and beautiful in the creation. Scepticism and irreligion, are hardly compatible with the sensibility of taste which arises from a just and lively relish of the wisdom, harmony, and order, subsisting in the world around us. Emotions of piety must spring up spontaneously in the bosom that is in unison with all animated nature. Influenced by this heavenly principle, man finds a fane in every grove; and while he looks forward with blest anticipation to the time when he shall be transplanted to a more genial soil, his soul is lighted up with new and living faith to pursue the heavenly journey, until he is permitted to behold those fields of immortal bloom, where no prospect of decay shall ever enter, but where he shall pluck ambrosial fruit from life's fair tree, and par-

take of those streams that make glad the city of God.

For the Christian Palladium.

Union of all Christians.

BY G. W. BUCANAN.

BR. MARSH—It is a fact sustained by the entire systems of sectarianism, that most of the divisions among the saints, have been based upon different views in regard to the modes, forms, and rites of the externals of religion. Not an instance can be named, where the love of God, and love to the brethren, have been made the only terms of Christian fellowship. But external rites, or the modes and forms of those rites, concerning which saints very honestly differ, have been made tests of church admission. Now, that any, or all, of these things, form a sufficient basis on which to build our religious hopes, would need more proof than all the desolating systems of party strife have ever been able to adduce. It is a direct violation of the law of love, and, in a fearful manner, prevents the lovely influence of religion in the world.

Theory, will avail nothing in matters of religion, if love be wanting. Where theory alone governs, contentions, divisions, and confusion, and every evil work, invariably follow. But where love is the ruling principle; peace and harmony prevail: for love is of God; and He is the Author of peace, and the God of union. We should be Christians experimentally, as well as theoretically. The sweets of Christian union are desirable; and in order to enjoy them, we should bring our peculiar theories about religion, and all of our opinions, under the most perfect subjection to the law of brotherly love. Then the tide of glory will rise higher and higher, until we are filled with the fulness of God. Party strife will then cease. Christians of every name will join in sweet union in all the work and worship of God, and sinners will be constrained to acknowledge the lovely truths of the Christian religion.

SILENT PRAYER.—In the extremity of pain, the Christian feels there is no consolation but in humble acquiescence in the Divine will. It may be that he can pray a little, but that little will be fervent. He can articulate, perhaps, not at all, but his prayer is addressed to one who sees the heart; who can interpret its language; who requires not words, but affection. A pang endured without a murmur, or only such an involuntary groan as nature extorts, and faith regrets, it itself a prayer. We have a striking instance

of an answer to silent prayer in the case of Moses. In a situation of extreme distress, when he had not uttered a word, the Lord said unto him, I have heard thy crying.'—*Hannah More.*

THE PALLADIUM.

UNION MILLS, N. Y. OCTOBER 1, 1839.

"Keep the unity of the spirit."—PAUL.

NATIONAL SINS.

Dr. MARSH—I have carefully studied your lesson on the manner of opposing 'national sins' published in No. 9 of the Palladium, and being desirous of understanding my duty as a minister and Christian, and of fully apprehending your instruction, I beg that myself and others of your readers may be informed on the following points.

1st. Do you design to present the relation which Christ and his apostles sustained to the government then existing, where the rulers were sovereigns and the people servants, as a parallel to the relationship which ministers and Christians sustain to our government, where the people are the sovereigns, and the rulers the servants: and are Christians and ministers not to attempt to repeal our own wicked and oppressive laws because Christ and his disciples tamely submitted to the tyranny of their despots?

2d. Is it wrong for a man when he becomes a Christian or a minister to take any part in the affairs of government, either by petitioning legislative bodies, or handing his vote into the 'ballot box'?

As I understand the lesson, you teach me the affirmative of these questions.

If I have misapprehended your meaning and you do not think it irreligious for Christians to go to the polls or take part in the affairs of state, pray sir, where would you direct them to act for the abrogating of unjust laws and the deposing of wicked rulers, as you will not permit them 'to harrangue the virtuous or vile,' either 'in public assemblies nor in private circles'?

Very Respectfully, &c.

J. H. CURRIER.

REPLY.—The questions proposed by our good brother are of no small magnitude. And if we do not give a satisfactory answer, we hope, nevertheless, to be guided by the good spirit in our remarks, which appears to have influenced our brother's queries.

In his first question, he wishes to know whether the duties of the minister and of the Christian, are the same under our Republican form of government, that they were under the despotic reign of the Cæsars? We are rather inclined to an affirmative answer; from the consideration that the law of Messiah no where teaches us that under certain governments ministers and Christians must be willing and passive subjects, while under others, it is their duty to turn politicians and control the affairs of state. And besides, all human laws are the same in their fundamental

principles: they are systems of force. It is true, that some are executed at the will of one aspiring individual, while others are administered by a few aristocrats, or according to the voice of the people. But still this does not change the principle upon which they are based, nor the power on which they depend for their continuance: none can be executed without the interference of physical force. So long as sin reigns, this will be the only principle upon which all human laws can be administered. It is folly to think of any other way. The 'law is made for the disobedient.' The thief, the assassin, and the invader of our country, &c., must be held in check, and the laws must be executed, if it requires the shedding of human blood.

But, is all this the work of the minister and of the Christian? or, is it their duty to depose corrupt rulers, and abrogate any, or all, of the unrighteous, oppressive, and bloody laws of our world? My brother seems to think this is the case, provided it can be done by petitioning our legislative bodies, or through the influence of the ballot box. This seems quite plausible at first. And for the sake of eliciting light, we will admit it. The work is now before us. We will now rally every minister and Christian to the work.—We will harrangue community in private circles and in public assemblies; from the pulpit and the press; we will bring the influence and power of every religious body into the field, and through the power of the ballot box will see with one mighty effort our country and our world, from corrupt rulers and their laws. Well, what next? shall anarchy be the order of the world? this will not do: we must have rulers and laws. Shall the church appoint the rulers, and dictate the giving of the laws? Most certainly, if she has a right to depose rulers, and abrogate laws. Well then, what law will she enact to govern a sinful world? or shall she force by the power of the sword a submission to the gospel? or in case she should enact new laws, is there any certainty that they would not be imperfect, and be considered by many oppressive, and corrupt in character? or would she be infallible in this case?

The principle that would lead a religious body to interfere with our civil laws, would justify in making every department of state subservient to ecclesiastical authority. This would be no new experiment: the church of Rome have set the example. If the principle would be wrong in a church, it would be equally absurd in an individual member of the church, to be found interfering with the laws of the state.

But our brother wishes to know whether it is wrong for a minister or a Christian to 'petition legislative bodies, or hand his vote into the ballot box?' These, and many other privileges, granted by our laws, every citizen has an equal right to

enjoy. But we are not speaking of the rights of citizens, but of ministers and of Christians. Their duties are plainly revealed in the New Testament. And if that Book requires that the influence of either should be used to turn the scale of political affairs, then, we have not so learned Christ. The Christian or church member enjoys no higher privileges as a citizen than any other person.— Their name counts no more on a petition, nor at the ballot box, than that of the unbeliever. And if duty should call us to either course, all should be done as a citizen. And the benefit of our fellow citizens should be the exclusive object of all such acts. Paul claimed the rights of a Roman citizen and as such he was protected by the Roman laws. But as a Christian, a minister, an apostle, he claimed no such rights. And as such, he had nothing to do with any other than the law of Christ.

The Christian should submit to the 'powers that be,' unless the rights of conscience are called in question. Then he should not be refractory and rebel against the laws of his country, but should be willing to suffer patiently for Jesus' sake. His first and chief concern should be to submit to, and advance the interests of the law of Christ. And so far as that will justify, he has an undoubted right to engage in sustaining the laws of his country, or in following any other pursuit. But further than this he should not presume to go. Is he called upon to 'pay tribute to Cæsar,' he should do it cheerfully. But does Cæsar command him to abjure Christ, and worship the gods, he should not obey the mandate. Neither should he rebel against the unrighteous edict, nor attempt by any other than moral force, or persuasion, to change the decree which calls him to torture or death, for his integrity to his Savior.

But, are our fellows, our brethren in Christ, oppressed by wicked rulers and corrupt laws?— then, what is our duty? it is plain: we should free them, if it is in our power to do it. Not by physical force, but by the power of the law of Christ, or the gospel. There is no other principle compatible with the profession of the Christian the minister, or the church of Christ, by which the yoke of civil bondage can be broken. Human laws will not do it. They have always been oppressive in some respects. And they never will be otherwise, so long as they are required to govern our wicked world. It is impossible for them to exist without being oppressive to some portions of the governed. And the reason is obvious: they are human, and therefore imperfect. None but the law of Christ is perfect in all its parts. None but this will ever free a world from corrupt rulers, and oppressive laws. Where this is submitted to, truth and righteousness reign, and perfect liberty is enjoyed. And when it shall become the universal law of our globe, all human

legislation will be useless, and of course, proscribed. Till then, imperfect human laws must and will exist; and we know of no precept or example in the word of God, to justify the Christian, the minister, or in other words, the church of Christ, to attempt to obrogate those laws, in any other way than by urging upon the hearts and lives of all, the righteous and moral principles of the perfect law of liberty.

THE UNION HERALD.—We gave notice in No. 9 of the Palladium, that the editor of the Union Herald was in favor of having unscriptural names in the church of God, cease 'now and forever.'— Knowing that the editor's brethren had formerly taken the name 'Unionist,' we requested him to inform us by what name we should hereafter call them, to which he has given the following reply.

'In relation to the question proposed to us in the last Palladium, "By what name shall we call our brethren who have heretofore been designated Unionists?" we answer, we have no name. People call us just what they please. Our object is, to unite all the saints of God in one fold, and drive Sectarianism, that enemy of all true religion, from the face of the earth, let it be found where it may. We have assumed no particular name, as a body, and we do not intend to. We intend to be known by such works as harmonize with the Gospel of Christ. If any persons award to us a name, they do it on their own responsibility.'

'We have no name.' Is this the case? why then do we find on the same page of the Herald, from the pen of the editor, a notice for the 'next Christian Union Convention'? As though it was possible to have a Christiana disunion convention! The term Christian implies a perfect union. The name 'Union' is, therefore, superfluous in this case.— And we have not the sagacity to see why Mr. M. uses it, unless it is for the same purpose that all other party names are used: to point out a division in the body of Christ. We have long been acquainted with Catholic, Episcopalian, Lutheran, Presbyterian, Methodist, Baptist, and numerous other Christians, but until quite recently, we have not heard of 'Union Christians.' If Mr. M. does not mean to designate his brethren by the use of this name, why does he continue to use it?

'We do not intend to assume any particular name.' What! not the name of Christ? Is Mr. M. ashamed to own the name by which the primitive saints were called? or will he not take it because us as a people have received it to the exclusion of all other titles? we hope neither is the case. But we cannot see upon what principle Mr. M. expects to restore to the church its primitive name and order, when he is unwilling to call it by its proper name.

'Our object is, to unite all the saints of God in one fold.' This is a praiseworthy object, if it is the fold of Christ Mr. M. has in view. If so, then we would ask; is the fold of Christ, the church of

God, a nameless body? Or is 'Unionists' the title by which it should be designated? Mr. M. will find it very difficult to speak of his brethren without calling them by some name. And more difficult to convince the understanding portion of community, that he is *not* laboring to build up another party in sectarianism. Especially until he sha't renounce all party interests, and fearlessly advocate the truths, apostolic order, and the primitive name of the church of God. When he does this, his labors may be of essential service in 'driving sectarianism from the world,' without a danger of establishing it in a new form.

CHRISTIAN UNION.—We publish in this day's paper several valuable articles from our brethren on the all absorbing subject of Christian union. They all view the matter in nearly the same light; that a perfect union can only be effected upon strict gospel principles. The recent plans proposed by the orthodox sects, by Mr. Campbell, and the Unionists, are very captivating to some. But there is only one policy which will ever accomplish the desired union. And that is, a full submission to the gospel of the Son of God. We tell the sinner that no human policy will save him; and that he must forsake his sins, retrace his steps, and submit to Christ, if he would be saved and united to Him. Why not preach the same doctrine to those who have divided the flock of Christ, and bound the sheep and lambs in fetters of spiritual bondage? Or are they, after departing from the fold, and uniting under unscriptural names and laws, less criminal than the sinner, who never has embraced the light? We think not. For if there are any degrees in transgression, that sin which has been committed after receiving the light, must be of the more aggravated character.

Sin, is the transgression of the law; whether it be by the unbeliever, or the high churchman. The adoption of unscriptural names and rules of faith and church government, are direct violations of the word of God. The different sects have dishonored the name of Christ, by refusing to bear it to the exclusion of all other names. They have made void His law, and forced the observance of their own imperfect, corrupt and oppressive laws upon the household of faith. They are still divided in spirit, in name, and in work. They are jealous of each other's strength, and profess a deep solicitude for the union of all the good.—But each one must have a voice in devising the plan: the law of love is incompetent to the work. Or, perhaps it is too humiliating, requires too great a sacrifice, to abandon the inventions of men, retrace their steps and humble themselves beneath the yoke of Christ. We have no fellowship for such kind of dealings. We ask not for a union with the numerous party denominations. A union with Christ forbids it. And while we countenance

any of the former, or recent plans of human wisdom, to unite the saints, we strengthen the bonds of party interest; and therefore retard the accomplishment of the desirable work.

We are not to be understood from these remarks, that there are no Christians among the different religious bodies; there are many with whom it would be a pleasure to unite in all the worship of God's house. But while they remain where they are—in bondage, and supporters of the very causes of disunion—we have no desire to be bound with them, nor to take a seat for a moment with them under any of their party banners, for the gratification of the union we might enjoy. Finally, it seems almost a waste of time to talk more on this subject. As we have before said, we say again, that we have no plans of our own to propose: if we would be united, we must abandon all the inventions of men, repent of our departure from the true fold, retrace our steps, and humbly submit to the law of Christ.

THE CHURCH AT UNION MILLS.—The present has been a year of the special visitation of God to many of the churches in our beloved Zion. Large additions have been made to many of the old churches; many new churches have been gathered; new conferences have been organized, and old ones strengthened and more firmly united in the bonds of the gospel. And a deeper interest, among preachers and people, for the advancement of the Redeemer's kingdom, was never felt than at present is witnessed in the Christian connection.

We are happy to have it in our power to inform the readers of the Palladium that the church in this place, too, is at present witnessing and enjoying a glorious revival. A deep seriousness for some time past has rested on the minds of the people. But no one manifested a desire for salvation until near the commencement of our general meeting, which closed on the 16th ult. The preachers who came to our assistance from a distance, were Elders J. Ellis J. Ross, and G. N. Kellou. Br. Ellis' unwearied labors for several days previous to the commencement of the meeting, were attended with a signal blessing. Elder Ross, though yet feeble, and his voice faltering, took an active part and was of essential service through the meeting. Finally, all the servants of God in attendance, manifested an ardent desire for the salvation of perishing sinners. May God bless them abundantly for their labors of love in this place.

Our meetings are yet full of interest. New cases of awakening, and of conversion; are frequently witnessed. Perhaps not far from twenty have now (Sept. 23) found peace; twelve have been added to the church; and the editor had the pleasure of baptizing ten young Christians at the

close of the exercises on the 22d, and expects to administer the same ordinance to a number more on the 29th inst. Our labors among the people here, together with the numerous cares of the Palladium office have for a few weeks made our task quite laborious. But still our strength has been equal to our day; and we are not weary in well doing, but feel thankful to God for his abundant blessings, which in some small degree have crowned our labors, both of a general and local character.

OUR CORRESPONDENTS.—In this day's paper will be found several rich extracts from the valuable Communications of some of our esteemed correspondents. We adopt this course, at this time, to give seasonable notice of the cheering intelligence they contain. Their communications should be published entire, if the size of the Palladium would admit of it. The Palladium is too small for the present wants of the Christian connection. It is hoped that this course will be satisfactory to all; and that our correspondents will continue their favors. When our conference minutes shall all be published, we shall not be so crowded with matter.

THE ACADEMY.—We recommend a careful perusal of the acts of our brethren of the Central conference, as published on another page of our paper. May the Academy, which we hope will soon be put into successful operation, prove a blessing to thousands of the youth of our land.

THE HYMN BOOK.—We have just worked off another large edition of the Hymn Book, of a superior quality. This has made Nos. 10 and 11 of the Palladium a few days behind our regular publishing days. In future there will be no delays.

Elder William Sweet, Morristown, N. Y., has sent us an account of an interesting tour among the western churches. It has unavoidably been laid over, until it is too late to afford much interest should it now be published. We hope he will write again.

READ THIS.—The terms of the Palladium are one dollar in advance. Agreeable to the letter and spirit of these terms, every subscriber is under the strictest legal and moral obligation, to pay for his paper at the commencement of the vol. or when ever he orders it. This is what is meant by pay in advance. Vol. 8, is now nearly half closed; and about one fourth only, of our just dues are collected! Do our patrons understand the terms on which the Palladium is published? or are they too poor to pay one dollar? or is it a reprehensible slackness, incompatible with the honest man, and the Christian, which withholds from us our honest dues? We say again, we want our pay, and we

want it now; and there is no just principle that will withhold it longer, where it is in the power of any one to pay it. Those who have paid in due season, have our grateful acknowledgements.

Gullford Centre, Vt. Sept. 21st, 1839.

I will preach, by Divine permission, at Reedboro' Oct. 12th in the evening. At Etern N Y. the 16th in the evening. At Worcester, Otsego co. the 20th. At Union Mills the 27th; and shall doubtless visit and hold meetings at many other places.
A. FORRIST.

DEDICATION.—The new Christian chapel at Union Springs, N. Y. will be opened for divine worship on the 13th of Oct. A general attendance is solicited.
J. W. GUTHRIE.

Portland, Me., Sept 9th, 1839.

Br. MARSH—In the 9th No. of the Palladium, vol. 8th, page 129, I see an article by Elder Ira Allen, headed, "Be not deceived," a part of which I should think rather inadmissible. It appears to me that his remarks on baptism are rather too loose; or in other words, have left that subject rather too loose. Since looking it over I feel disposed to ask a few questions which I shall be glad to see answered through the Palladium either by yourself or Elder Allen. The subject, it appears to me, is an important one, and it is certainly very desirable to have correct views of all Scripture subjects.

While it will be gratifying to myself, it no doubt will to many others also, to have the following questions answered.

- 1st. Is baptism essential or non-essential?
 - 2nd. Is it imperative or superfluous?
 - 3rd. Is it an end or a means?
 - 4th. Is it to be regarded as a positive command of the Lord, or, as left discretionary with the disciple?
- Yours in the love of the truth.

L. D. FLEMING.

Hermitage, N. Y. Sept. 24, 1839.

Pardon me for saying while writing, that I, with many others, was extremely mortified with the notice taken of Matthias Taylor in the Palladium. I think I am justified in saying he is a worthless renegade from a wife and two children in Pennsylvania, instead of an 'exile from Canada.' He is not fellowshipped as a Christian, much less countenanced as a preacher, as far as my knowledge extends.
S. STOWE.

Bern, N. Y. August 21, 1839.

Since I closed my labors in Rensselaer co. I have spent several weeks in visiting the churches within this State. Traveled as far west as Royalton, and south to Dutchess co. In many places the Christian cause is advancing; and generally, I found the ministers and brethren firm in the faith. And as far as I have a knowledge, the Palladium goes right, through this State. At Schoharie, attended a general meeting in company with Elders P. Barton and R. Mosher. The power of God was in the assembly: twelve or fifteen manifested a desire for salvation. We have no church here, but one will, probably, be soon organized by Elder Mosher, who has engaged to preach for them monthly. I am now located in this place, in the society of the war-torn friends of Elder A. Stanton, their former pastor. He has done himself and the cause honor, by his prudent and unweary exertions for the promotion of the truth, in this region.
J. CONKLIN JR.

Orders for books should be forwarded immediately: navigation will soon close.

CONFERENCE MINUTES.

MINUTES of the Sixth Annual Session of the Penn. Ch. Conference, held at Plymouth, August 29th and 30th, 1839.

After singing and prayer, proceeded to business by appointing Elder T. Miller, chairman, and Eld. J. Sutton, clerk.

Voted That all visiting brethren present, or that may be present during this session, be invited to take a seat and participate with us in our deliberations. The minutes of the last session were read and approved. Voted That the chair appoint a committee to arrange business to come before this conference. Whereupon the following were appointed: Elders E. G. Holland, J. Rodenbaugh, and J. J. Harvey.

Proceeded to the examination of the ministers and found them in good standing as follows: Elders, Wm Cummings, J. J. Harvey, Oliver Phillips, Samuel Crossman, J. Sutton, D. Rote, T. Miller, and J. Donnelly. Received letters from J. Ellis and I. R. Gates, and report their standing good. Unordained, T. Casner, J. Mead, Moses Cummings, N. Hawk, A. Stote, and J. Morris not heard from. Voted That Elder J. Ellis, according to his request, having joined the N. Y. E. C. Conference, receive from this body a dismission as a minister in good moral standing. Voted To receive into the fellowship of this conference, Dr. John Pfoutz, and commend him as a minister of the Gospel. Voted That we grant Elder Oliver Phillips a letter of dismission from this conference according to his request.

Proceeded to examine the standing of the churches and found them as follows, viz: Plymouth, First and Second churches of Providence, Lewisburg, Limestone, Smithfield, all good; and the following not reported, viz: New Troy, Jackson and Elkland, Blockhouse, Greenwood, Fairfield, Moreland. Heard request from Fishing Creek church (numbering 62) to become a member of this body; which was unanimously agreed to. Voted That we recommend to the churches composing this conference, that they exert themselves to sustain a sufficient number of ministers to supply all the places of preaching within their bounds more frequently.

Voted That we appoint Elders T. Miller and J. Sutton to meet with the West New Jersey Ch. Conference at its next annual session in reciprocity of the visit of Elder J. Rodenbaugh. Voted That Elder J. J. Harvey be appointed to attend the next annual session of the New Jersey Christian Conference. Voted That Elders J. Sutton and T. Miller be appointed to meet with the N. Y. C. C. Conference at its next annual session.

Voted That we consider the present age one of rapid and general scientific progress, that we regard science as an ally of religion and good government; and that we earnestly recommend to every young minister to acquire at least a sound English Education. Voted That we appoint a committee to inquire into the expediency of establishing a free Academy within the bounds of this conference, who shall report the result of their inquiries to an extra session of this body to be held in Lewisburg on the 2d Saturday in Feb. 1840. Voted That it is the aim of Christians to free the human mind, and that Christians, as such, are bound only by the Law of God. That progress in a knowledge of the truth is a Christian privilege and duty, and that no influence can rightly

be used directly or indirectly in relation to religious views but that of argument and Scripture.

Voted That *evil speaking* is an infraction of the divine law, a prolific source of disunion, and is to be avoided by all classes and especially ministers. Voted That we sympathize with and encourage the spirit of Christian Union, which is laboring to unite all Christians, and that we regard this manifestation of the present age, as strong indications of a brighter day in the religious world. Voted That we view with deep interest the efforts now being made by the Union Conventions recently held in the State of New York, and that they have our best wishes for their ultimate success in establishing a Union upon the principles of the Gospel.

Voted That the next annual session of this conference be held at Lewisburg, Union co. Pa. on the last Thursday in August 1840. Voted That the minutes be read. Voted That the minutes be accepted and published in the Christian Palladium and Christian Herald. Voted That we adjourn.

THEOBALD MILLER, *Moderator.*

JOHN SUTTON, *Clerk.*

BR. MARSH—This session of our conference was one of deep interest. The best of feeling seemed to pervade every heart; and for harmony and instruction was as good as any conference I ever attended. May the blessing of God rest upon it. J. SUTTON.

PROCEEDINGS of the Committee on Education which met agreeable to appointment at Honeye Falls N. Y. Sept. 11th, 1839.

After singing and prayer, made the following appointments, viz: Elder J. Badger chairman, and Elders E. J. Reynolds and A. Stanton secretaries.

Proceeded to read such extracts of the minutes of the Central and Western Conferences as related to the object of this meeting.

The following delegates appeared and took their seats: From the Central Conference, Elders J. Badger, E. Marvin, Joseph Bailey, G. A. Hendrick, and E. G. Holland. Heard from Elder O. E. Morrill by letter. From the Western Conference, Elder A. C. Morrison and brethren Sidney Stowe and Isaac Chase Jr.

A request having been made by Elder Ezra Marvin for the location of the Academy in the village of Eddytown, Yates co., and a subscription having been presented by him amounting to \$3032, therefore, Resolved that we concur in his request.

Resolved that this committee recommend to the extra session of conference the immediate establishment of a Select School under the patronage of the N. Y. Central and Western conferences to be located at Honeye Falls to continue until the Academy in Yates co. be completed.

Resolved that we appoint four agents to travel through this conference to collect subscriptions to aid in erecting the academy at Eddytown.

Resolved that Elders O. E. Morrill, J. Badger, E. Marvin, and J. W. Guthrie, compose said agency.

Resolved that we now report our doings to the extra session of conference in the following manner, viz: We your committee after due deliberation find that the prospects for the establishment of an Academy are favorable, as you will see from

the above minutes; we therefore recommend the adoption of the same.

Resolved that the agents on the subject of Education receive ten per cent of the amount they collect as a remuneration for their services.

Resolved that a committee of three be appointed to draft a plan of operation for the benevolent fund and that Elders J. Bailey, G. A. Hendrick, and A. Chapin be said committee.

Resolved that we accept the report of the committee on the benevolent fund.

Report of Committee &c.

This Institution shall be called the Benevolent Institution of the New York Central Christian Conference.

The object of which shall be to raise by subscriptions and voluntary donations a fund, for the purpose of relieving the wants of superannuated preachers, and also the widows and orphans of ministers deceased.

Art. 1st. The officers of this Institution shall consist of a Secretary, Treasurer, and an Executive Committee of five, all of which henceforth shall be chosen by conference at its annual sessions.

Art. 2d. It shall be the duty of the Secretary, first, to keep a just record of all the proceedings of this Institution. Secondly, he shall pay over to the Treasurer all moneys received, take his receipt for the same, and make his returns to conference.

Art. 3d. It shall be the duty of the Treasurer to receive and receipt all moneys paid over by the Secretary, and pay out the same as he shall be directed by a majority of the Executive Committee.

Art. 4th. It shall be the duty of the Executive Committee to solicit aid as above described, and further, that they shall look after and inquire into the circumstances and wants of all such as this Institution is designed to assist, and to draw from the Treasury so much of its funds as a majority of said committee shall deem proper, and see that it be duly appropriated.

Resolved that we adjourn.

J. BADGER, Chairman.

E. J. REYNOLDS, } Secretaries.
A. STANTON, }

MINUTES of an Extra Session of the N. Y. C. C. Conference, held at Honeoye Falls, Sept. 12, 1839.

Organized by calling Elder G. A. Hendrick to the chair and E. J. Reynolds as clerk.

Resolved that we invite all ministers and brethren in good standing to a seat with us and to participate in our deliberations.

Resolved that the proceedings of the committee on Education be adopted.

Resolved that every person who raises money for the Academy at Eddytown and forwards that same to the Trustees who shall be chosen for that purpose, may do so without paying any percentage to agents.

Resolved that A. Stanton, A. Chapin, E. J. Reynolds, C. T. Whitney, and B. Smith, constitute a committee for putting into immediate operation a Select School at Honeoye Falls.

Resolved that we appoint a committee of five to meet at Eddytown, with the friends there, to take measures for obtaining an act of incorporation of an Academy.

Resolved that Elders E. Marvin, J. Bailey, J. Badger, O. E. Morrill, and J. M. Westcott be said Committee.

Resolved that the appointment of the above

named meeting be left for Elders E. Marvin, and J. M. Westcott, and to notice the same in the Palladium.

Resolved that the report of the committee on the benevolent fund be adopted.

Resolved that these articles shall be subject to alteration and amendment by the annual conference, provided that no act of conference defeat the object of this benevolent design.

Resolved that Elders G. A. Hendrick, E. Marvin, O. E. Morrill, Joseph Bailey, and J. W. Guthrie compose the Executive committee on the Benevolent Fund, and that B. Smith be the Secretary and E. Shockey Treasurer.

Resolved that Elder J. Bailey be appointed to write an address to the churches of this conference and their friends to act in forwarding the object of the benevolent institution of this conference.

Resolved that we accept the above minutes and have them published in the Palladium.

After prayer by Elder Bailey, resolved that we adjourn.

G. A. HENDRICK, Mod.

E. J. REYNOLDS, Clerk.

REMARKS.—The meeting of the committee, together with the extra session of conference just closed, was held in the vestry of the new chapel now erecting in this village. It was a meeting of a highly interesting character. Quite a number of ministers and brethren were present who were not members of the committee and took an active part in the deliberations of the meeting. It will be seen by our minutes that prospects are very flattering for a literary institution in bounds of the Central conference. Two places were covered upon, Eddytown and Honeoye Falls. Elder Marvin had succeeded in getting the largest amount subscribed. Other advantages besides the amount subscribed, induced the committee and conference to grant its location at Eddytown. The amount subscribed and presented speaks well for the intelligence and enterprise of the inhabitants of Yates co.

Our friends in this village and vicinity are engaged in erecting a very elegant chapel, which will not be surpassed by any in western N. York, if we except some in Rochester city, which is a very important reason why a greater exertion was not put forth. However, a select or high school will be put into immediate operation in this village agreeable to the resolution of conference.

E. J. REYNOLDS.

MINUTES of the Miami Christian Conference held at Fellowship meeting house, Warren co, O. August 26, 1839.

Elders present—D. Purvinnee, R. Simonton, N. Worley, Th. Corr, E. Williamson, J. Williamson, J. T. Nixon, J. Death, H. Simonton, C. Worley, I. Merit. Unordained—R. Nelson, J. B. Robertson. After prayer, on motion, Elder David Purvinnee was chosen moderator, and Elder James Williamson clerk. Elder A. McClain, being present, was invited to participate in our deliberations. After a short and appropriate address by the moderator, proceeded to business.

The messengers from the several churches presented their letters, which were read and considered. By request, four new churches were added, viz: the church at Musquetoe Creek, at N. Salem, at Ebenezer, and at Honeoye Creek. Elder D. F. Ladley having arrived from the Ohio Central Conference, presented a note from that body authorizing him, and Elder J. O. Harris, to act as

corresponding delegates in this conference. Eld. Harris being absent, Elder Ladley was, on motion, invited to a seat. Through the request of brethren of several churches, it was agreed that John B. Robertson should be ordained at Fellowship on Tuesday evening the 27th of August 1830. Tho. F. Loomis, from the church in Dayton, was received and commended as an unordained minister of the gospel, and a member of this conference. On motion, agreed that each church in her future letter to conference, is requested to name every minister who labors among them, stating his standing and usefulness. On motion, agreed that Elder H. Simonton be requested to give a statement concerning the last trial of M. D. Briney, the report was satisfactory, and Elder Briney was therefore restored to fellowship among us. Adjourned to meet again to-morrow at 8 o'clock A. M. On the 27th at 8 o'clock met again according to adjournment, and after addressing the throne of grace, proceeded to business.

The report of the committee appointed at last conference, to attend to the case of Joshua Swallow, was adopted, that he is no longer considered a member of this conference. Voted that Elders Carr, Simonton and Ladley, be a committee to report to this conference, the best method of restoring peace and order in the church at Burlington. After retiring and spending a short time in counsel, the committee presented the following report, which was adopted by the conference.

Whereas the difficulties under which the church at Burlington labor, are owing to the introduction of those views, sometimes called ancient order, modern reform, baptism as the only door into the kingdom of Christ, Campbellism, &c. Therefore resolved that the conference appoint a committee of three, in connection with their pastor to visit said church, with instructions to advise the members, for the peace and safety of Zion, to take a decided stand on what the body have, and do, consider Christian ground. 2d. Resolved that this body do consider the above named doctrines at war with the peace of the Christian church, and destructive to the advancement of the true principles of Godliness among us. 3d. Resolved that we recommend to our brethren generally, to resist steadfastly in the faith any such as may come among them with the above named doctrines; because, their universal, and we believe, their favorable effect, is discord, disunion, and death. Voted that Elders N. Worley, R. Simonton and H. Simonton, with their pastor, be the committee to settle the difficulty in said church.

The following resolutions were read and adopted. Resolved that Elder Hiram Simonton have the approbation of this conference to travel at large, and as he intends going east the ensuing year, we recommend him to the confidence of the Christian churches generally, as a young man of good character, and promising talent.

Resolved that Elders Richard Simonton and Hiram Simonton be our corresponding messengers to the Ohio Central Christian conference at Mt. Liberty in August 1840. Resolved that Elder H. Simonton be a corresponding messenger to represent this body in the Union Conference at Williamsport, on the 4th of April next.

Resolved that this conference is pleased with the Christian Palladium and feel it a privilege to encourage its circulation; also, the Christian General Book Association, as well calculated to exert a good influence, and is worthy the patronage of this conference.

Resolved that our next annual session be held

at the Knob Prairie church on Thursday before the first Sabbath in Sept. 1840, at 10 o'clock A. M. Resolved that Elder D. F. Ladley deliver an address at the opening of our next session. Resolved that Elder Richard Simonton and the friends in the vicinity of Fellowship, accept the united thanks of this body, for their hospitality during this conference. Resolved that the clerk prepare, and forward the minutes of this conference for publication in the Christian Palladium. After prayer by N. Worley, adjourned to time and place specified above.

D. PURVIANCE, Ch'n.

J. WILLIAMSON, Clerk.

CORRESPONDENCE.

For the Christian Palladium.

Letters: No. IV.

Mr. Editor.—In this letter I am to give some account of our cause in Philadelphia. It may be interesting to many of your readers to know the ORIGIN of the cause in this city. The following facts are gathered from the 'Christian Herald' of 1808 and 1810. In a letter of Br. Robert Punshon, to the editor, dated Oct 24, 1808, I find the following interesting information. 'In Virginia in 1792, it pleased the Lord to call out from the Methodists, Baptists, and Presbyterians, a people who laid aside all human inventions, such as creeds, tests, &c. who were united only by the bond of love, on the precious word of God. They discarded all party names, and acknowledged no other than that of Christian. Their labors were attended with the abundant outpouring of the spirit, and great was the success of the word. The church spread through Virginia, North and South Carolina, Georgia, Tennessee, Kentucky, Ohio, and the western part of Pennsylvania.' To what extent the cause prevailed in these States during this time (a term of 16 years) we are not definitely informed. Br. Punshon then goes on to say:— 'That in Nov. 1807 to the praise and glory of God, a little flame of Gospel Liberty was lighted up in this city, (Philad.) a few have united, and many are inquiring after the truth; spiritual despotism and Priestly tyranny have in a degree facilitated the work here, and we humbly hope that the time is indeed hastening when the authority of Christ will be more universally acknowledged in his Church, to the utter exclusion of every other Legislator, and mankind become acquainted with the nature of that allegiance which they owe to him, when every species of Anti-Christian government will be brought down; and the deluded bands attached to its priesthood, hide their despotic heads, and tyrannical powers in perpetual oblivion.' Again he says: 'The little church in this city was raised up through the instrumentality of brethren from Virginia. Since which, it having pleased the Lord and his church, to set me apart by the imposition of the hands of the Elders, to the office of an Elder in the church according to the simplicity of the New Testament. I have been laboring here, under the most powerful opposition of the surrounding churches; yet it has pleased the Lord to preserve us in peace, and in the spirit of unity, while many are inquiring after truth. But the attachment to the old establishment is hard to break while we are loaded with reproachful sanities, and disturbers of the peace of old churches.'

Thus we have the origin of our cause, and the

sentiments of our brethren in Philadelphia. In Sept. 1810, Br. P. writes to the editor of the Herald again, as follows: 'As you have not heard from us lately, I feel it a duty to state that God in great mercy is carrying on his work among us. The little Christian company continue firm in the cause, and sweetly united in the bonds of a peaceful gospel. Our meetings are solemn and the sweet melting presence of God graciously visits his people. A goodly number are inquiring after the truth. Within a few months past several have found sweet peace in believing in Jesus.— We have had several meetings of late on the banks of the Schuylkill, where many were led into the liquid stream, and put on Christ in baptism. These seasons were glorious.'

We are extremely rejoiced at the information you (Elder E. Smith) have given of paying us a visit with our dear Brother Plummer; for truly we can say in the language of one of old, "come over and help us." The whole country around is waiting for true scriptural gospel liberty.' Thus, the church continued to prosper under Br. P. I cannot pursue the history during the thirty years, of the existence of our cause in that city; and therefore in my next shall give some account of its present state, prospects, &c.

Yours,
J. V. HIMES.

Mt. Vernon, Ohio, Sept. 6th, 1839.

Mr. Editor—In sending you the minutes of the Ohio C. C. Con. I had not the leisure to subjoin any remarks at that time: you have them now. Our conference was full, churches generally represented, and the session as harmonious as could be, perhaps, considering the bigness of the family. Of one thing, I am quite certain. The best interest of the Cause was sought for, with a firm resolution to sustain it, and to bring about the triumph of his cause over all that oppose it. Here we had the pleasure of meeting with our beloved brother Elder I. N. Walter, whose wan visage and emaciated frame illustrate the severity of a six weeks campaign in New-York City. But it is honorable to bear the marks of a veteran soldier, to wear out rather than to rust out, to acquire hardness, and if we fall, fall in battle, face to the foe. Then, O my soul! martial music sweeter than ever rang on mortal ear, or gladdened the heart of earthly conqueror, will attend thy spirit home to be crowned victor over Immanuel's foes. 'Fight on! fight on!'

Our camp meeting was good indeed; strong proofs were given that Zion's King is in her; many souls were saved and added to the church. Our communion was the best that I ever attended. It was preceded by a farewell address from Elder Walter, but the tenement was too feeble for the soul that stirred within. Overcome by feeling he had to desert. He was followed by Elder D. Long, who gave us one among the best of exhortations I ever heard on such occasions, and the good spirit seemed to pervade every heart. Truly, we had communion with God and fellowship one with another. Elder Walter has left for New York, health improving and spirits good. Yours in the love of the Gospel.
WM. HAYES.

Harpers-field, N. Y. August 31, 1839.

Elder Marsh—Dear Sir: I have been privileged with an opportunity of perusing the Palladium for some months past and it has satisfied me the knowledge and information it contains, is well worthy the patronage of every citizen. I feel still much interested in the perusal of this invaluable work, and most heartily reciprocate with you the desire that it may do much good in opening the eyes of the blind and unfolding the truths of God's law in a rational and consistent manner.

There are a few in this place who read the Palladium and advocate the doctrines of the Christian church. But the multitude reject and even calumniate the Palladium and those who read it. But we know that truth will ever be unsalutable to those who are determined not to relinquish error, but can give no offence to the honest and well meaning.

Although, Mr. Editor, I am not what I could wish to be, (an humble follower of Jesus,) still, the cause which you promulgate lies near my heart. I was once a firm believer

in the doctrine of Universal Salvation; but through the instrumentality of the Palladium my eyes were opened and I was led to renounce the awful error which I had so fondly embraced. Now my desire is to know the truth as it is in Jesus, and I believe I may know it by an humble submission to his will, and a candid perusal of the Bible.

Doct. E. W. SPAFFORD.

Ripley, Ohio, August 9th, 1839.

I settled in this State under very discouraging circumstances. The church at Mount Pisgah, though once flourishing, was now in a low and scattered condition, and their brick chapel was unfit for a place of worship. I commenced my meetings in a school house, and after a few months, reorganized the church, which I think consisted of thirteen members. The Methodists soon sounded the alarm. Mr. McCown, principal of Augusta college, took the ground against me. We both preached on the subject of baptism. He labored to sustain 'baby sprinkling,' and I, the doctrine of immersion. The result of which has been; I wrote, published, and circulated hundreds of pamphlets on the subject. Mr. M.'s defeat has been so complete, that not a Methodist sermon has been preached, in the bounds of my congregation, since my pamphlets appeared.

The Pisgah church, at present, numbers about 75 members. Some of the Methodists I have baptized and taken into the church, besides quite a number of others. We have expended about \$200 on and about our chapel, and are soon to commence in making further repairs. Our congregations are large, and on the whole, I will say to my eastern friends, that I am in good spirits, and do not regret that I came to this delightful country.

JOHN PHILLIPS.

Milan, N. Y. July 22d, 1839.

I regret that I have done so little for two years past for the cause of my Master. I have turned my attention too much to the things of the world. For which many my brethren, and my God, forgive me. Sometime in April last, I came to the conclusion to devote more of my time to the work of the ministry. I accordingly visited Berne, where I enjoyed much of the presence of the Lord. Went to New York city, found Elder Walter sick, consequently preached to his congregation a few weeks; and after attending the Eastern Conference, made a visit to Milan, where I had long felt a strong impression to go.

I found the church in a cold and destitute state; though many of its members are the excellent ones of the earth. They had been destitute of a stated preacher since you left for your present station. Some hardness and difficulties existed. But I went to work according to the best of my abilities, and God soon blessed my labors to the salvation of perishing sinners. His work has been glorious, taking the most respectable inhabitants, from the child of twelve, to heads of families of forty years. The work is still spreading. I have baptized eighteen happy converts. 'Not unto us, but to God, be all the praise.'

H. V. TEALL.

Umion Mills, Pa. August 19, 1839.

I have lodged at McKean Pa. where I expect to reside until winter, and perhaps longer. I should be glad to receive a letter from Elder D. Nicholson, or any of my friends in Canada. I love them dearly. The greater part of my trail life has been spent in that pleasant country. It was there I embraced the Savior, and followed him in baptism. My ministerial labors were there commenced, and continued for a number of years. I have there witnessed the tears of the penitent, and the joy of the convert, and have led the happy disciples down into the watery grave. 'These days will long be remembered by me. I greatly desire the restoration of peace in Canada. But if I am never permitted to return to my farm, and dear friends, I hope to meet where wars will never disturb our repose. Farewell, my dear brethren and friends in Canada. May God bless you abundantly, and at last crown you His.

JOHN EARLE.

POETRY.

For the Christian Palladium.
A MOTHER'S SOLILOQUY.ON RETURNING TO HER HOUSE, HAVING PRESENTLY
FOLLOWED HER CHILD TO THE GRAVE.

Farewell, my child, I look in vain
To see thy smiling face;
The voice I never shall hear again,
Nor feel the fond embrace.

The little tomb with flowers I view,
That place has now thee in store;
Thy seat at table's empty too,
Alas! forever more.

Thou hast exchanged thy mother's love
For one beneath the ground,
There to enjoy a sweet repose
Till God shall trumpet the sound.

Sleep on, sweet child, the season's short—
The grave can't hold thee long;
Thou shalt come forth and hence depart
And join the Woodwinds' throng.

Yes; when the last loud trumpet shall sound
Th'will wake thy slumbering clay,
And thou immortal from the ground
Arise in endless day.

Bright shining robes thou shalt put on,
Before God's throne in bow;
A crown of gold beset with pearls
Adorn thy infant brow.

The cherubs of the heavenly King,
Unfolded to thy view,
With saints and angels thou shalt sing
The song that's ever new.

When all the saints around God's throne
May I among them stand,
When I can meet in bliss complete
My own "Eliza Ann."

Cannoharie, May 1, 1839.

H. S.

MARRIAGES.

At Honeoye Falls, N. Y., Sept. 10, 1839, by Elder Joseph Badger, Elder Amasa Stanton to Mercia M. Sterling. At Hamden, N. Y. July 18, by Elder Wm. Cummings, Albert Dart of Kortright, to Sibbel Peak of Hamden. Near Enon, O. Sept. 10, by Elder D. F. Ladley, David W. Lowery to Eliza Jane Layton. At Northampton, August 29, by Elder J. King, J. E. Brown to Alta Baker. In the city of Portland Me. Aug. 16, by Elder L. D. Fleming, Capt. Thomas Norris of Barnstable Ms., to Susan Hodgkins of Portland. Near Springfield O. Sept. 3, by Elder D. F. Ladley, Jacob M. Wheeler to Mary Smith, both of Clark co. O. By Elder H. S. Bradford, Ohio, June 23, George Higginbotham to Leah Bradley, and Edmund Rogers to Elizabeth Furnace. By the same, August 18, Levi Walston to Julia Ann Cutler. By the same, Aug. 25, Christopher Stoper to Ann Anderson. By the same, Sept. 13, John Rogers to Elizabeth Raburn.

At Chatham N. Y. Sept. 18, 1839, by Elder D. Ford, Sidney S. Wilcox to Jane Ann Jones.

OBITUARY.

BR. WM. DYE died at his residence in Broadhall N. Y. Sept. 18, 1839, aged near fifty seven years. He was a member of the Christian church in this place, was an affectionate husband, a kind parent, a benevolent citizen, and a warm friend to the needy in the hour of affliction. He was well as usual when he arose in the morning, was engaged in building a fire when he fell dead upon the floor, without a single struggle. He has left a kind companion and a large family of small children, and a numerous circle of friends, to mourn his sudden dissolution. Truly, 'in the midst of life we are in death.'

Ed.

SUSANNAH WANZER died May 29th, 1839, aged 62 years 2 months and 4 days. Mother Wanzer lived for

a number of the last years of her life with her only daughter, wife of Br. H. Pepper, in Providence, Luzerne co. Pa., where, after being on the decline for a long time, in which she suffered very much but bore it with great patience and Christian fortitude, she left the world gloriously triumphant. During her sickness she selected the 13th verse of the 14th chapter of Rev. as the subject from which she desired a discourse to be delivered at her funeral. She also requested the hymn commencing 'Hark, from the tombs a doleful sound' to be read (but not sung) at the grave, all of which was complied with by
J. J. HARVER.

ESTHER PEPPER died in Abington Pa. on the 22d of August 1839, aged near 80 years. She had been a member of the Christian connection for many years and remained faithful to the last.
Com.

LEONARD R. COOKE died in Campbell, Steuben co. N. Y. the 9th of November last in the 25th year of his age. His sun set in peace. He has left a wife and one child together with a numerous circle of friends to mourn his loss.
Com.

CHARLOTTE COOKE died in Girard, Erie co. Pa. in the 24th year of her age. As death approached, she welcomed the hand that should loose the silver cord and let her into the enjoyment of her Lord. Thus her honored parents, who have long been worthy members of the Christian church, have been called to bid adieu to two beloved children in a short time.

Brother Marsh—it becomes my duty to inform you and the friends of Daniel Macpherson, that he is no more. He departed this life the 8th of Sept. in hope of a glorious immortality beyond the grave. He died, as he lived, a Christian. Father Macpherson embraced religion in early life, and joined the M. E. church. With his Methodist brethren he became a preacher, and for many years was a preacher among them. Some over twenty years ago he became acquainted with the Christian denomination and joined the church, of which he has been one of its brightest ornaments. In his fall, a companion has been bereaved of an affectionate husband, his children of a beloved father, the church of an able counsellor, and his neighbors of a respected citizen. Thus, has fallen a strong man; and my we feel to say, 'O Lord, thy will be done.' Sermon on the occasion from John xi. 25, by
E. H. HALLADAY.

NOTICES.

A general meeting will commence on the evening of the 18th of Oct. in the Christian chapel at North Rush, N. Y. It will be protracted several days. A general attendance, especially of ministers, is solicited.

E. J. REYSOLAS.

The church at Danbury Ct. where Elder P. Roberts labors a part of the time, is in a prosperous condition: are punctual in paying their preacher, and will do well for a faithful and competent minister. Elder Roberts is desirous of closing his labors there, and wishes some one to supply his place. Who will go?

Elder Amasa Stanton has located at Honeoye Falls, Monroe co. N. Y., and wishes to be addressed at that place.

All communications for A. Blakeman should be directed to Paynesville, Onondaga co. N. Y.

Whereas the names of our worthy sisters Sarah Hedges and Mary Curry have not been published with the conference minutes, this is to certify that they are in good standing, and that their names were omitted through mistake.
J. ELLIS, Clerk.

OBTAINED at the close of the Miami Christian Conference, John B. Robertson, to the work of a gospel minister. He is a young man of piety and talents. May the Lord keep him humble. Officiating Elders were R. Simonton, M. Simonton, and D. F. Ladley.
D. F. LADLEY.

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. VIII.

OCTOBER 15, 1839.

NO. 12.

MISCELLANY.

For the Christian Palladium.

Biblical Criticism.

BY DR. WM. JOICE.

BROTHER MARSH: Should you conceive the following communication worth publishing, you will proceed accordingly. My object is to co-operate, in some degree, in overthrowing all such systems of theology, and rules of discipline, as are the result of *human inventions*; and to recall mankind to that scientific system of doctrine, and discipline—that transcendantly glorious plan of salvation, which is revealed and exemplified in the Old and New Testaments of our Lord and Master; and which *alone* is perfect, pure and undefiled.

The Old and New Testaments, more especially the latter, constitute the *school of Christ*. The teachers are Moses and the Prophets, and our Lord and his Apostles; all of whom exhibited *supernatural* evidence of their authority to teach. Their mode of teaching is threefold, historical, doctrinal, and exemplary. No mode of teaching could be plainer, more efficient, or better adapted to the human understanding. This perfect mode of teaching we had reason to expect, from the consideration of the attributes of the primary Author, infinite wisdom power and love.

These sacred oracles, abound with sources of instruction, more especially on the great, the infinitely important subject of the *one thing needful*. They *alone* are calculated to make us wise unto salvation, by teaching us the knowledge of *ourselves*, our duty, our intrinsic dignity, our immortal and glorious destination. The doctrine they teach, the precepts they inculcate, the rewards they promise, and the punishments

they threaten, are every where expressed, not only in a tone of conscious magisterial authority, but in language which, although it is in many instances highly figurative, is yet *characteristically* simple, plain and positive; and therefore admirably adapted to the capacity and comprehension of that class of mankind, for whose use and benefit they were exclusively written, viz: the honest and faithful enquirers into the truth. Indeed, worldly minded individuals never have, do not, nor never will, understand the scriptures. To such they have been, are yet, and ever will be, a *sealed book*.

One of the most distinguishing characteristics of such men is that although they are ever learning, yet they never come to the knowledge of the truth. Instead of going to Jesus as their Master, they heap to themselves other teachers to gratify their itching ears; and instead of learning Christ, his history, his institutions, his doctrine, and rules of discipline as taught in his school, and *there only*, they waste their precious time in learning the false and contradictory doctrines taught; the voluminous and hypothetical comments on the Old and New Testaments, and systems of theology written; the discordant, and soul-enslaving creeds, and disciplines, invented in the schools of uninspired, and consequently unauthorized men. Hence Catholics, Lutherans, Episcopalians, Calvinists, Methodists; &c. &c. &c., have their respective masters—in honor of whom, and not of Christ, they have assumed, and retain their respective names.

Thus the mystical body of our Lord, the Church, which originally was characterized by unity in design, and harmony in action, has been transformed into a multiplicity of organized beligerent corps, called sects, arrayed against each other in the field of bat-

to, and actively engaged in defence of their respective creeds and disciplines, and for mutual destruction; in proof of which we refer, not only to what we have seen, heard and felt ourselves, but also to the records of church history; almost every page of which is stained with blood, or blackened with deeds of cruelty and revenge of the most atrocious character.

The church of Christ, as she was originally constituted, was as remarked above a *virgin*, both in doctrine and discipline; but more especially in the spirit she manifested. She was then, indeed, the perfection of beauty; and accordingly, she was symbolized by a chaste woman in heaven, clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. But alas! immediately after the birth of her child, who was, as it appears, providentially taken from her, and caught up to God and to his throne, (to preserve him from the corrupting influence of his apostatizing, adulterous mother,) she fled into the wilderness, where she was sometime afterwards again seen by the Revelator, sitting upon a scarlet colored beast, the great red dragon, by whom she had been seduced, arrayed in purple and scarlet color, decked with gold and precious stones, and pearls, and having in her hand a golden cup full of abominations and filthiness of her fornication. And upon her forehead was written, 'Mystery Babylon the Great, the Mother of Harlots, and abominations of the Earth.'

To apply the foregoing symbolical and prophetic history of the church, to any individual sect, would be repugnant to analogy, in symbolical interpretation: as it evidently implies the entire Christian church, of all sects and denominations; as well protestant as Catholic. It is true the symbolical term Mother, is applicable exclusively to the Catholic church; but is no less true that the protestant sects, having received their authority, as well as their fundamental theological principles and views, from her, and also being represented by the Revelator as her offspring—her daughters, they are with equal justice and accuracy, characterized by him, by the symbolical term Harlots. Besides the term being in the plural number, and no exception in using it, having been made by the Revelator, we feel ourselves warranted in applying it to that *heterogeneous* and *discordant* association of professors of religion, called the Protestant churches.

Thus we find that the primitive Christian church, from the admirable simplicity of her

institutions; the purity and spirituality of her doctrine; and the moral excellence and exemplary character of her members, more especially the apostles themselves, was represented by a symbol, transcendantly magnificent and lovely—a chaste woman in heaven, clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. But, as observed above, she having been seduced by the serpent, the Great red Dragon, the scarlet colored beast, apostatized and fled into the wilderness, where she was again seen by John, the Revelator, sitting upon the same *seven-headed* and *ten-horned* monster, arrayed in the gorgeous attire of a consummate, and blood-thirsty *prostitute*; and drunken with the blood of the saints, and with the blood of the martyrs of Jesus.

The interpreting angel next informed St. John, that the woman he had seen, was that great city, which reigneth over the kings of the earth. Thus the symbolical woman with her Harlots, is transformed into the symbolical city, called Babylon, to enable the Revelator to describe more fully, and with greater clearness and precision, the shocking depth of corruption into which the church would be precipitated prior to the occurrence of that mighty, that joyful revolution in her, called the millennium.

Whether the church, has at length, at this day, filled up the measure of her iniquities, arrived at her ultimate stage of corruption, I do not know, I, however, think she has; in confirmation of which I would remark, that according to history, the eastern and western apostacies commenced in the year of our Lord 606; therefore the 1260 apocalyptic years, will have expired in the year 1866; which will be somewhat less than 27 years from this day. At this momentous and interesting crisis, we have reason to believe, that the great city of Babylon will have been prostrated; and the Millennium established on its ruins. This will, we conceive, be the transcendantly happy and glorious result of the precious labor and efforts made by the friends and advocates of political, civil, and religious liberty and enjoyment, in obedience to the voice from heaven, 'Come out of her (Babylon) my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

The bitterest cup has its one drop of honey. We appreciate no pleasures unless we are occasionally debarred from them. Restraint is the golden rule of enjoyment.

For the Christian Palladium,

A SERMON.

BY ELDER L. PERRY.

"But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.—2. Cor. iii. 18.

The *object, manner, and result*, of 'beholding' are three very distinct and important ideas suggested in the text, and as such claim in this dissertation, a serious and prayerful consideration. 1st. The *object*, or 'the glory of the Lord.' The glory of the Lord is the ineffable honor and splendor of the Divine character. It as necessarily results from the existence of the Supreme Being, as the emanation of the sun does from the existence of that luminary. It shines from the perfections of the Deity, through all the operations of infinite wisdom, power, and goodness. Creation, Providence, and Redemption, are but so many mirrors, and reflectors of the Divine glory.

But no glass is so transparent, none so true, so perfect, and complete, and none which reflects in so dazzling coruscations, the brilliant features of that God who 'is Light and Love,' as the Savior, 'who is Christ the Lord.' He is 'the brightness of his Father's glory, and the express image of his person.' He is 'the image of God.' 'In him dwelleth all the fullness of the Godhead bodily.' 'In him,' as says the poet, 'all his Father's glories shine.' 'With his Father he had glory before the world was,' and was by him, as one brought up with him, and was daily his delight, rejoicing always before him. Through him God's glory shone in the morning of creation. Through him, it has ever since shone in the government and preservation of the world.

But the full brightness of that glory did not appear till Christ, the Sun of Righteousness arose 'o'er Judah's favored land,' to scatter his exhilarating beams of light, life, and joy, over the benighted, miserable, and dying race of man. Till God gave his only begotten Son, till he who was once rich in glory, for our sakes became poor, till the light of the gospel dawned, the whole world was, comparatively, in deep darkness. True 'the ministration of death,' that is, the Mosaic law, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance which glory was to be done away. But how much more glorious is 'the ministration of the spirit,' that is, the gospel. For even that

which was made glorious, had no glory in this respect by reason of the glory that excelleth.

The gospel defined, is *God-spell*, or which is the same thing, *God revealed* in, and through our Lord Jesus Christ. Christ, in his real and official characters, that is, Christ, Christ sent, crucified, risen from the dead, and interceding in heaven for rebellious man; is the gospel, or *God-spell declared*, and made known in all the unspeakable glory of his Divine character, and perfections. The infinite love, mercy, condescension, and goodness of God radiate in all their inherent dignity, and glory in and through Christ, the 'well beloved Son.' To look, then, upon Christ, in his real and official characters, is to look upon *God revealed*; yea, it is to look upon the very brightness of God's glory, compared to which, the glory of creation, of Providence, and of all former dispensations, dwindle into insignificance, like the faint glimmerings of the twinkling luminary, compared with the full blaze of the mid-day sun.

But to behold Christ in his life and conduct, to copy his example of meekness, patience, and forbearance, to obey his precious commandments, to follow his steps, imbibe his spirit, in short, 'to put him on, the hope of glory,' is to 'behold the glory of the Lord,' in the strictest, and most important sense. May the Lord help us, my brethren, constantly to gaze upon the bright scone of indescribable excellency and perfection shining most resplendently in him who 'is the one altogether lovely.'

2nd. The *manner* of beholding this glorious object. 1st. 'With open face.' And not as Moses, who put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded, for until this day remaineth the same veil untaken away, in reading of the Old Testament, which veil is done away in Christ.' The blindness of the Jews, 'in the reading of the Old Testament,' is attributable to three causes; 1st. The *comparative* obscurity of the Mosaic dispensation. It was only a shadow of good things to come. 2nd. To their *perversion* of the scriptures. They made the commandments of God of none effect by their tradition. 3rd. To their *unbelief*. They disbelieve in Christ, and account him as an impostor. The true Messiah they expect is yet to come. Hence in reading the Old Testament, the dark veil of unbelief is still upon their heart. Nevertheless, 'when it,' that is the heart of the

Jew, 'shall turn to the Lord,' or believe Christ to be the Messiah, 'the veil shall be taken away.' Then shall they clearly discover the consummation of the Mosaic rites, and shadows, and the exact fulfilment of prophecy, in the coming, personage, and official character of Christ.

There is no obscurity in the New Covenant. 'If our gospel be hid, it is hid to them that are lost. To the unbeliever, the 'natural man,' to him who 'perishes' and is 'blinded by the god of this world,' the gospel is darkness, and foolishness.— But to the saint it is a glorious light. 'With open face he beholds the glory of the Lord; and to him is given 'the light of the knowledge, of the glory of God in the face of Jesus Christ.' The veil of unbelief is removed, and by faith he views the glories of the Lamb. Through faith his light at first 'arose in obscurity, and brake forth as the morning, and all his former darkness becomes as the noon-day.' And now while he follows the light of the world, 'he walks not in darkness, but has the light of life.' And thus sinner, 'God can command the light to enter thy heart, and 'to shine out of darkness.' Look then to Christ by faith, and the veil which now enshrouds thy soul in darkness, 'shall be taken away.' 2nd. 'Beholding as in a glass.' In the gospel glass centres the light of the world, and cluster the brightest rays of the 'Sun of righteousness, with healing in his wings.' In no other glass can a full and fair glimpse of the divine glory be obtained. Here, and here only, is the perfectly true, and transparent medium of that knowledge, which is eternal life. To the gospel, then, we must look for true perceptions of the glory of the Lord.

But to look into that glass properly, and so as to be greatly benefited thereby, great precaution and effort are generally, if not always, necessary. 1st. The beholder must get off the veil of unbelief. The degree of darkness which this will occasion to the mind, will be in proportion to the thickness, and texture of the veil. 2nd. He must be sure that while he looks into the gospel glass he wears no false and deceptive spectacles. Such spectacles have done immense injury. I will point out a few of them. 1st. The spectacles of *self-promotion*, and selfish disposition of a certain class of men, of whom Paul prophesied, saying that they 'would arise speaking perverse things; to draw away disciples.' These men, to head a party, and promote themselves, have

hesitated not to raise different and opposite standards in the Zion of God, and thereby to do incalculable mischief in the church, and the world. 2nd. The spectacles of *traditionary bias*. We shall see falsely if we look through these spectacles. 3rd. The spectacles of a *sectarian or party spirit*. Nothing is more deceptive and dishonest than the light of these spectacles. 4th. The spectacles of *ultraism*, or a disposition to wrangle and contend. These must be laid aside. 5th. The spectacles of *priestcraft*. 6th. The spectacles of *popularity*, illiberality, superstition, self-righteousness, and ecclesiastical pride and domination.— And what shall I say more? For time and space would fail to point out all the *false* and deceptive spectacles, which men have worn, and are still liable to wear, while looking into the gospel glass. All these must be put entirely aside, and the pure ray of the gospel suffered to enter the understanding, without being *warped or checked* in its course by *false or opaque* mediums.— The Word of inspiration *alone* is the perfectly true, and transparent reflector of Divine truth and glory.

(Concluded in our next.)

For the Christian Palladium.

Infant Sprinkling.

BY ELDER O. J. WAIT.

MR. EDITOR: A few months since I attended the examination of a Mr. G—, who was examined by an ecclesiastical council. He was a candidate for installation. He first came forward and read his creed. It was so indefinite that it was about as near nothing as it could be, and of any thing. When this was done, the council commenced the examination with all the wit and knowledge they possessed; and among other things, infant sprinkling came up.— The questions and answers which brought them to the subject, were (in substance) as follows:

Are all men totally depraved in consequence of Adam's transgression? I think not. What then is original sin? Man's first transgression is his original sin. What is sin? Transgression of the law. Are infants sinners? No. Are they righteous? No. Will you baptize an infant? Yes. If infants are neither righteous or unrighteous, on what principle do you baptize them? In behalf of their parents. What infants are to be baptized? Those of believing parents. What authority have you for so doing? Inferences drawn from sundry passages, as the house of Cornelius, the jailor

and all his house, Lydia and her household, and Abraham circumcising his household! Does baptism come in the room of circumcision? It does. If it does will you baptize an adult, aged 18 or 20 years, if he or she should be brought forward as a candidate, although the same gave no signs of repentance? I think not; I rather exhort them to repent first. The reply from the council was, We think it very important that this custom should be kept up in R. 1., and to settle the question they brought up the case of Abraham circumcising Ishmael. Then the candidate appeared to be convinced, and said he would. Thus you see the Abrahamic covenant was brought forward to convince the candidate that sprinkling infants in the name of the Father, Son, and Holy Spirit, was a Christian institution practiced by Christ and his apostles!!

Now, Sir, I have a few objections to offer, 1st. In those houses referred to, there is no intimation of children belonging to them, or that there were any on the premises. 2d. It is contrary to every precept and example of Christ and his apostles, so far as the scriptures are concerned. 3d. It reverses the command, believe and be baptized, by baptizing before repentance. 4th. It is at war with the design of the command, for it is done without the faith or knowledge of the candidate, whereas it is designed to be an expression of the candidate's faith in Christ. 5th. If sprinkling is done by *virtue* of the Abrahamic covenant, as the council decided, the candidate is under that covenant, and not the gospel of Christ! 6th. As circumcision under the covenant was a sign of their faith in a Savior to come, so sprinkling infants under the *power* of said covenant is the same, (so far as practice is concerned,) is to deny the present Savior, and believe in one to come! 7th. As it is impossible to prove that baptism was substituted for circumcision, either by Christ or his apostles, and as men, since their day, have changed circumcision for infant sprinkling, it falls out that the candidate is sprinkled without the consent of Christ. Therefore, it is impossible to sprinkle an infant, claiming the covenant for their authority, without coming under the head of 'COVENANT BREAKERS!!' For the covenant gives no such authority.

There is but one way of fortifying the soul against gloomy presages and terrors of mind, and that is by securing the friendship and protection of that Being who disposes of events, and governs futurity.

For the Christian Palladium.

Hints to Parents.

'We speak as to wise men, judge ye what we say.'

We are aware that our remarks will not find a ready response in the minds of all our readers, nevertheless, upon due consideration, we risk the subject with them, for we speak as to wise men, &c. Is it not a strange thing, that people, professing to be strictly religious, and who have travelled in the paths of experience, as far as the meridian of life, should fall into such a fatal error, respecting the formation and concentration of the human mind. It is the tendency of the natural mind to run off in a tangent from its original purity and holiness; and thus come infinitely short of the great object of its being; if it is left to itself without any cultivation or training. The cause of which, may be attributed to the moral corruption and pollution with which it is surrounded.

Hence the importance of the wise man's proverb, 'Train up a child in the way he should go, and when he is old he will not depart from it.' The *mind* then needs to be pruned, moulded, and trained, in order to keep and preserve it in its primitive state. As, then, there is a necessity that the mind should be trained up in the nurture and admonition of the Lord; it follows, as a matter of course, that it is a duty, A duty upon whom? It is a duty devolving upon the *parent*. A duty which they have voluntarily taken upon themselves. And as the child has to learn every thing that it knows, from precept, example, and observation, and as principles firmly rooted and fixed, are hard to be eradicated, how infinitely important it is that the parents should arise and fill his station, foster, cherish, and nourish those principles which the God of nature has planted in the human mind.

It is the duty of the mother to fashion, mould, and fix the characters of those of her sex, who are constantly under her care and observation, and the reverse that of the father. Many people complain of the obstreperousness and incorrigibility of their children; that they have given them line upon line, and precept upon precept, but all has been unavailing. But let me ask here, have you set the example of your precepts? If not, set the example and urge the precept, and the work will be accomplished. For the precept without the example, is like faith without works, which the apostle James has said to be dead if being alone. Most people

spare no pains, but do every thing in their power to make their children comfortable, happy, and respectable, here in time. But how little do they do for their *souls*! 'We speak as to wise men, judge ye what we say.'

You have taken your children to the field, you have taken them to the shop, and you have taken them into the public assembly; but did you ever take them into the *closet*, and there put your hands upon their heads, and ask the blessing of the Most High to rest upon them? Alas! I fear the rising generation will be swift witnesses against their parents on this point. You have done every thing for my timely happiness and welfare, but you have never done anything for my soul, which is worth more than the whole material world, though it were a lump of gold, will be the language of the child. May fathers and mothers in Israel, weigh these things as in a balance, and depart from that which is found wanting. 'We speak as to wise men, judge ye what we say.'

MIANTONIMOK.

For the Christian Palladium.

Address to the Churches.

To the churches, brethren, and friends, of the New York Central Christian Conference, greeting:

Having been requested by said Conference to address you on the subject of a fund for the assistance of superannuated preachers, and also the needy widows and orphans of deceased preachers; I first request your attention to a few items of our short history as a people.

But little more than twenty-five years have rolled away since the region of country over which the churches that compose this conference are now scattered, was first travelled by any preachers who bore alone the name Christian, and who offered to the people nothing but the gospel of Christ, who dared to wage war against all the human creeds, disciplines, confessions of faith, &c., which priestly domination had imposed upon the disciples of Jesus. The course pursued by these faithful heralds of the cross, so far from rendering them popular, honorable, or rich in this world, that opposition, persecution, and poverty, were their lot. they wandered from town to town, and from county to county, proclaiming a free gospel; and many of them had for years no certain dwelling place, but God was with them to bless their faithful labors, and make men from the necks of many dear disciples

—and also of bringing many poor sinners to bow to Christ. Every person who has even a superficial knowledge of our history, knows that by such means we have been raised to our present condition.

Many churches have been raised up, to whom God has given the means of relieving the needy, putting a staff in the hand of decrepitated old age, wiping many a tear from the widow's eye and making the orphan to sing for joy. Some among us are rich, and few are so poor but they esteem it their privilege to do something yearly for benevolent purposes. And that those whom I address possess a benevolent spirit, that they are ready to distribute, willing to communicate, it would be uncharitable in me to doubt; you only wish to know where duty calls you to bestow of your substance, and it will be given forthwith. Well, then brethren attend to what I have further to say.

The constitutions of some of your old preachers are breaking down; old age with its attendants, infirmity, and decrepitude, is creeping upon them, and as they had no opportunity in the days of their strength to lay up treasure on earth, some of them are now poor and need your help, their best days have been spent, and their strength exhausted in planting the standard of Christian liberty, and building up that cause which we all hold so dear; others are liable to be in the same needy circumstances soon, or to be called home, and leave their families destitute. Therefore the conference have made arrangements for collecting a fund for this special purpose. I believe our brethren and friends will generally approve of it. I therefore, with confidence, make this appeal to you to immediately, or as soon as may be, to supply the fund with what is necessary for this benevolent purpose. I know there are many benevolent operations on foot at the present day, which have strong claims upon you, but has any one of them stronger claims than this; does not justice, humanity, and religion all combine to urge the claims of this benevolent institution upon you.— Shall these United States give a support to the heroes of the Revolution in their old age, who, in their younger days, (some of them) spent but one short year in helping to gain our country's freedom; and shall not Christians relieve the wants of aged preachers, all of whose best days have been spent in endeavoring to relieve the world from the bondage of sin, and the church from that of sectarianism.

But I trust I need not use arguments here— you will do your duty in this respect; you

will not let the subject get cold in your minds until something is done; until the donations of churches and benevolent individuals, shall have been forwarded to Benjamin Smith, Esq., at Honcoye Falls, who is the Secretary of this institution. Will each preacher of this conference read this epistle to his church, or congregation, and see that what they please to bestow is forwarded as above, and may you all know by happy experience the truth of the words of the Lord Jesus, that it is more blessed to give than to receive.

Your servant for Jesus' sake,
JOSEPH BAILEY.

For the Christian Palladium.

Good News.

BROTHER MARSH: It becomes my duty to give you a short history of the affairs of our conference, and of the general meeting which immediately followed the conference. The meeting commenced on the evening of the 16th of August, and continued every day and night until Sunday the 26th, during which great harmony and Christian feeling were universally felt among the brethren.—The presence of God was powerfully realized during the meeting. According to the best estimate that we could make, thirty-three were baptized, thirty-six added to the church, and fifty converted. Many of the Methodist brethren came among us, and united in the exercises of worship; while others, manifested a persecuting spirit. The travelling preacher among them residing here, enjoyed some of the benefits of the meeting. His son was among the number who found the Savior in the forgiveness of their sins, and a young lady raised by him, was also one of the number. But he and his wife would have no part nor lot in the matter.

A number of the members of the M. E. C. were happily converted at this meeting. Whether they will get them filled with the spirit of opposition, is yet unknown. At the close of the meeting the work of the Lord was still powerfully present to heal. The prospects are still encouraging among us; parents and children, sons and daughters, fine and respectable young men and young ladies, were the subjects of this reformation. The cry for laborers, we hope, in some degree will be supplied. We firmly believe among the converts at this meeting, several of these promising young men will take their station among the laborers.

JAMES SMITH.

Mt. Sterling, O., Sept. 13, 1839.

The Resurrection of Christ.

This is the most remarkable miracle in the Gospel. Peruse the history with care; and you must conclude, either that he rose, or that his disciples stole the body away.—The more the last is considered, the more improbable it appears. Jesus had declared, that he would rise again on the third day. The heads of the Jewish nation knew this, and determined to prevent any craft or force being employed by his followers, to take the body from the tomb, and then pretend that he was risen. A stone is rolled to the mouth of the sepulchre; a seal is fixed upon it, and a guard of Roman soldiers is set. Will the timid disciples, who ran away when their Master was seized, now attack a band of armed men; or could they hope to carry off the body secretly? what is more improbable? Besides, if they had reason to think their Master had deceived them, and filled their minds with false expectations; instead of running any risk to get the body into their possession, they would rather have renounced all connection with him for ever.—Had they even stolen away the body, as was said, that would have entirely cooled the ardor of their affections, and have banished the enthusiasm of love from their breasts, never to return. But their future lives, by the ardent fervor of their affectionate zeal, still more strongly confute the supposition.

It is evident the body is gone. The apostles describe the resurrection of their Master; and assert, that he appeared to them on the very day that he rose, and frequently afterwards. Read the soldier's account, Matt. xxviii. Observe the conduct of the Rulers. Why do they not order the apostles to be seized? Why do they not command the soldiers to be punished? Why do they not bring the whole to a judicial determination? Why is this neglect in men who had been so anxious to have a guard placed on the sepulchre? On the supposition of the resurrection of Jesus, the whole is natural and easy: on a supposition, that the disciples came and stole the body away, every thing is inexplicable. Doubt.

TRUTH.—The eye, by long use, comes to see, even in the darkest cavern; and there is no subject so obscure, but we may discern some glimpse of truth by long peering on it. Truth, is the cry of all, but the game of a few. Certainly where it is the chief passion, it doth not give way to vulgar cares and views; nor is it contented with a little ardor in the early time of life; active, perhaps, to

pursue, but not so fit to weigh and refuse.— He that would make a real progress in knowledge must dedicate his age as well as youth, the later growth as well as the first fruits, at the altar of truth.—*Bishop Berkeley.*

THE PALLADIUM.

UNION MILLS, N. Y. OCTOBER 15, 1839.

"Keep the unity of the spirit."—PAUL.

COMMITTEE MEETING.

On the 2d ult. we were favored with the high privilege of again meeting in annual session with our brethren of the Executive Committee. Our meeting continued some over two days: was one of deep interest, and harmonious in all the business which it transacted. Every member had the good of the cause at large, at heart. Party, or local, or individual interests, seemed to have no influence upon their deliberations and decisions. Every resolution which we publish, passed without a dissenting vote. Their acts will be read with unusual interest by our numerous patrons, and we hope prove satisfactory to all. A General Report will soon be given by the chairman of the committee, which will present, in the true light, the pecuniary condition of the Association; and the most satisfactory reasons for the course pursued by the sub-committee in the change of Editors at their meeting in December last.

We were happy to meet once more Elders Badger and Millard, and many others of the faithful heralds of the cross, who were not members of the committee, but who take a deep interest in the doings of the Association. Elder Badger has just recovered from a violent attack of the quinsy, was quite feeble in body, but still his whole soul is devoted to the happiness of his fellow beings. He contemplates taking some extensive journeys among the southern and western churches soon. He has commenced collecting materials for a biographical sketch of the lives of our deceased preachers. May the blessing of God crown his arduous labors in the evening of his useful life, with a rich and abundant harvest. We hope our brethren in general, will take a deep interest in aiding Elder Badger in gathering matter for the contemplated work: it will be an invaluable treasure when completed, and is designed to become the property of the Association.

The affairs of the Association were never more prosperous; the committee were never more strongly united; and a deeper interest was never manifested throughout the Christian connection, for the prosperity of the general concern, than at present is witnessed. The question is now set-

tled, that the present Editor of the Palladium, will still continue to conduct the work, at least for a term of years longer, provided his life and health shall be spared, and should be prove worthy of the station to which his brethren have called him. We were willing to resign our post, to Elder Millard, or to any other man whom the committee might appoint; but the united decision of our brethren has otherwise settled the case. We, therefore, say to our patrons, we will try to serve you a little while longer, according to the best of our abilities. But we most affectionately solicit your hearty co-operation, and fervent prayers, that our labors may not be in vain in the Lord. Our party feelings and local interests should ever be sacrificed for the general good. This, we have ever been willing to do. And whenever the good of the cause of our brethren shall demand it, or whenever they shall require it, it will be our highest pleasure to resign our editorial post to another; and turn our influence to sustain him, and the cause of our Divine Master, which he may advocate.

It will be perceived by the acts of the committee, that they are still anxious to publish the contemplated volume of original sermons. Their Book Agent and Elder Charles Morgridge, are, therefore, authorized to collect and prepare the matter, that the work may be put immediately to press. There are two things which seem yet to retard this enterprise: our brethren have not yet furnished the sermons they were requested to write, and our funds are too limited to defray the expenses of a work of this magnitude. Two things, then, must first be done, or the enterprise will be a failure. The matter must first be finished before we can publish it. Will every individual who has been requested to write, tell us by the middle of November, what they will do? After that time other arrangements will be made to gather the requisite matter. Second, Our subscription list must be considerably enlarged, or further additions must be made to the donation fund, before the first expenses of the work can be met. Tell us by the middle of Nov. what you will do to further this desirable object.

Finally, we recommend to all a careful perusal of the following acts of the committee. And to put forth renewed efforts to aid them in spreading the knowledge of the truth, and in endeavoring to ameliorate the condition of our fellow beings, in this world of pain and death.

COMMITTEE'S ACTS.—The second board, and second meeting, of the Executive Committee of the Christian General Book Association, assembled in the Palladium office at Union Mills, N. Y. Oct. 2d and 3d, 1839.

Members present: J. Hazen, C. Morgridge, J. Marsh, J. Bailey, D. Ford, I. N. Walter, and J. S. Thompson. Heard by letter from D. Long and Wm. Smith.

The throne of grace was addressed by Elder Egle, after which the following business was transacted.

Appointed J. Hazen, J. S. Thompson, and J. Marsh a committee to audit old accounts with Elders Seth Marvin, our former Book Agent, and J. Badger. The report of this committee was received and adopted. Appointed J. Bailey and C. Morgridge a committee to examine the books and accounts of our Book Agent and Treasurer. The report of which committee was satisfactory.

Heard the report of the sub-committee on the change of Editors, and separately considered and unanimously adopted the following resolutions.—Previous to the adoption of the resolutions, it was Resolved That Elder Millard be requested to give a full statement of his views of the acts of the sub-committee at their meeting in December last. Here a lengthy and full investigation took place on the resolutions as they severally came before the meeting.

RESOLUTIONS.—Resolved That we approve of the conducting of the Palladium on the principle of the Association's receiving therefor, a sum certain, of the person or persons who may conduct it.

Resolved That we approve of the contract by which it is rented at an annual income to the Association of \$250.

Resolved That we approve of the appointment of Elder Joseph Marsh as Editor of the Palladium, after Elder David Millard, the Editor elect, had tendered his resignation. And we believe the sub-committee were fully authorized by the Constitution of this Association, to receive said resignation, and to fill the vacancy thereby made by the appointment of another person.

Resolved That we approve of, and confirm, the appointment of Elder J. Marsh as Book Agent of the Association.

Resolved That we authorize our Book Agent to publish, immediately, the contemplated volume of original Sermons in a bound book. And that he be authorized, together with Elder C. Morgridge, to procure and prepare the matter it shall contain for the press.

Resolved That Elder J. Badger be requested to collect and furnish for publication, a Biographical sketch of the lives of deceased preachers of the Christian connection.

Resolved That our Book Agent be instructed to effect an exchange of books, for Sunday schools and Bible classes, and to keep a supply of the same on hand.

Here the following resignation was presented by J. Marsh, one of the Executive Committee.

BROTHERS—The duties to which you have called me, as Editor of the Palladium, render it expedient that I should resign my station as one of the Executive Committee. You will, therefore, confer a special favor on me by accepting this my resignation. J. MARSH.
Palladium office, Oct. 31, 1839.

Resolved That the resignation of Elder J. Marsh be accepted, with the thanks of the board to him, for the faithful manner in which the duties of his office, as one of the Executive Committee and Secretary of our board, for five years past, have been discharged.

Resolved That Elder John Ross of Charleston N. Y. be appointed to fill the office of executive committee, sub-committee, and secretary of our board, made vacant by the resignation of Elder J. Marsh.

Resolved That Elder Jasper Hazen prepare for publication in the Palladium, a general report of the condition of the Association.

Resolved That we tender our thanks to Elder J. Marsh and friends, for their hospitality and kindness to us, during this session.
Adjourned.

J. HAZEN, Chairman.

J. MARSH, Secretary.

THE UNION HERALD AGAIN.—In No. 10 of the Palladium, we gave some strictures on the plan of the editor of the Herald, for the union of all Christians. He has copied our remarks into his paper, and appended to the same a partial reply. Though the article is of considerable length, and may not be very interesting to a great portion of our readers, we deem it advisable to give it a place in the Palladium, that all may learn from Mr. Myrick's own pen, the dilemma into which his prevaricating course has thrown him.

Here is the article:

REMARKS.—We would inform the Editor of the Palladium, that we are not an entire stranger to such misrepresentations, prevarications and abusive allegations as his comments upon our course contain. We have expected opposition and rebuke from those persons whose interests were endangered by the advancement of the cause of Christian Union; therefore, we will not complain, neither will we return evil for evil. As to the Editor's attempt to hold us up to contempt, and to ridicule our cause, and call in question the sincerity and purity of our motives, we shall only say, that such a course is contrary to our mode of writing; and we shall not attempt to reply to such, as we term them, [low vulgarities. If he believes such conduct accords with the spirit of the Kingdom of peace, he may enjoy his opinion alone; we shall leave him to his reflections. Of one error, however, we will give him notice. He has arranged a paragraph in one of William Goodell's Letters, in the form of a question, and has selected a part of our reply to Mr. Goodell, and placed it as the answer to what he calls Mr. Goodell's question. This is all gratuitous and untrue. The remarks of ours which he quotes are true, but the order in which he places them is his own; and his inferences are totally incorrect. A man who can do this, certainly has cause to repent, and do his first works. If the course we have pursued, does in truth savor of a base flouting around any denomination, we refuse not to be castigated, in the manner the Editor of the Palladium has attempted to do it. We are willing however, to submit this point to the decision of the unprejudiced readers of the Herald. Here we leave it.

While our heart is pained, in witnessing the spirit that is manifested by professing Christians, and their readiness to take fire, when they discover anything which does not chime with their peculiar views, we are not a little amused, to see the different decision to which the Editor of the "Christian Palladium" and the Editor of the "New York Evangelist" arrive, on reading the same article of ours, upon the subject of Christian union.—The editor of the "Evangelist" has quoted several extracts from our writings, and will have it, that we are decidedly in favor of embracing Universalists and Unitarians in our all-embracing liberalism; while the editor of the Palladium quotes from one of the same articles as did the Evangelist, and is decidedly of the opinion, that we will not unite with the "CHRISTIANS" unless they believe in the Supreme Divinity of Jesus Christ.

Now, we are not disposed to accuse either of these brethren with *willful* ignorance, or of knowingly asserting that which is not true. We will say, however, that they have both of them mistaken the point, egregiously. Both of them have asserted that which is not correct, though their decisions are *entirely*. And, why is it that these brethren, one a thorough Presbyterian and the other a Unitarian, have, on reading the same article, come to such different conclusions? They have both of them condemned the Christian Union which the Herald advocates. They have both of them warned those, over whom they have influence, against the Herald. They are opposite in sentiment, and will not fellowship each other, and yet, they are agreed in their condemnation of the Herald. There is something very significant in this. We will not compare them to Herod and Pilate, who could agree to persecute the Savior. This would be wrong, and would evince not a little egotism in us. There is a cause for this, however; and we are bound, in Christian courtesy, to think as charitably as possible. The most favorable construction, therefore, which we can give, is, that they are both blinded by their strong attachment to their sectarian parties. If the Herald succeeds in the glorious enterprise, in which it is engaged, of uniting all who believe in the Lord Jesus Christ, in one fold, their parties must fall. Hence, they must sound an alarm against the Herald. They appear to be afraid, lest we make some inroads upon their sects. Perhaps we judge wrong, but thus it looks.

We will, once more, state explicitly, the ground we assume, in promoting the cause of Christian Union. 1st. We fellowship *all* and *every* person who gives satisfactory evidence that Christ has received him. 2d. We make holiness of heart and life the test of fellowship, and not a mere theory. 3d. We judge of men by their *fruits*, and not by what they *believe*. 4th. Though we are Trinitarian in sentiment, yet, we do not say that all Anti-Trinitarians are not born of God. 5th. We do not suppose that the doctrine of the Trinity, as believed by the most of those who are termed Orthodox, is a fundamental point in Christian belief. 6th. We do believe that the peculiar sentiments of Unitarians are erroneous; but we do not believe, that the peculiar views of all those who are denominated Unitarians are, necessarily, *damnable* errors. On this point we do not agree with our friend Goodell. 7th. Our object is, to search out, from among all the sects, names, denominations, kindreds, languages and people, all who belong to Christ, by faith in Him, as an all-sufficient Savior, and unite them in one fold, according to the Gospel. In doing this, we expect to run foul of many landmarks, prejudices and stereotyped editions of creeds. But, we intend to be true to the mark. We are willing, for Christ's sake, to be opposed, rebuked, misrepresented, vilified, calumniated, persecuted and cast out. And, for His sake, we are willing to stand in the gap and contend for the truth, till our hand is palsied in death. By the grace of God, we hope to stand, and after having done all, to stand.

O, the foul spirit of Sectarianism! When will it be ferreted from the Church! Popery! Modern popery! Protestant popery! Horrible delusion! May God soon shake her temple to the very foundation!

REPLY.—One very prominent feature of Mr. Myrick's singular article is, the cry of persecution, of which he so bitterly complains. He

would make us believe, that he is very innocent; and nearly as perfect as the spotless Savior; that his condition is similar to that of his Master's, when the union of Herod and Pilate took place. The course we have taken with his article, he would make us think, is desperately wicked, and that our article is filled up with 'low vulgarities.' 'This is too much for his righteous soul to endure: he is maltreated, persecuted, and almost martyred. But still, he is willing to die for the truth's sake. And would not for his life render evil for evil. No, no; he is too harmless to deal in opprobrious epithets: his pious soul abhors the idea of calling his antagonist by hard names.— But still, he deals them out, most unmercifully, on us.

But why all this complaint of persecution? Why, all this whining in the land of the free, and of free investigation? Did not our dear friend of the Herald expect his course would be criticised, when he commenced his career? Certainly: for he says he expected opposition. Why then does he complain? would he be likely to cry persecution if he had any better arguments to offer in defence of his course? We know that *tears*, and *sighs*, and *lamentations*, effect more in certain cases than sound arguments. Perhaps friend M. is sensible of this.

But, our friend of the Herald thinks the manner in which we have arranged Mr. Goodell's question and his answer, 'is all gratuitous, and untrue.' We never intimated that the *order* in which these extracts were presented in the Palladium, was the *same*, in which they first appeared in the Herald. And Mr. M. admits, that 'his remarks which we quoted, are true! Then, wherein have we told an untruth, in saying that Mr. M. is perfectly agreed with Mr. Goodell, that 'all Christians *must* and *do* believe in the Supreme Deity of Jesus Christ?' What other inference would he have us draw, from these positive declarations of his? If he says one thing, and means another very different thing, are we to be accused of telling an untruth because we quote his own words? Until Mr. M. tells us what he did mean, in the quotation to which we refer, we shall take the liberty to suppose, that he believes just what he *said*. That Mr. M. does *not* fellowship the Christians, is evident from his own acknowledgement in the above article. He says, 'the Editor of the Evangelist will have it that we are decidedly in favor of embracing the Unitarians &c. in our all-embracing liberalism.' This Mr. M. positively denies; says it is 'mistaking the point egregiously;' 'is incorrect,' &c. Then, of course, we are correct, in saying that we must be Trinitarians, in order to be admitted to Mr. M.'s union.

Mr. Myrick 'is not a little amused,' to witness the different conclusions, which are drawn from his articles. What! 'amused!' at one's own

folly! And a moral reformer, too! 'And one who is willing to contend for the truth, until his hand is palsied in death!!' It is Mr. M.'s own prevailing course, that has given just cause for different conclusions to be drawn from his articles. He has assumed *different* positions, in his articles, and sometimes in the *same* article, on the subject of union. Sometimes he tells us that he 'fellowships all who have been received by Christ.'— And then again, he seems 'perfectly to agree with his friend Goodell, that all *must* believe in the Supreme Deity of Christ, in order to be Christians.' Hence, it is Mr. M.'s own statements that are 'antipodes,' while the editor of the Palladium, and the editor of the Evangelist, are perfectly consistent, in their conclusions.

But enough on this subject. We have three requests to make, of the editor of the Herald.— We do not complain of persecution; but we know that the editor *has misrepresented* the sentiments of the Christians in two instances, at least.

1st. He has, in substance, published to the world, that the Christians '*deny* the Divinity of Christ.' We wish him to correct this statement; and inform his readers that it is the '*humanity* of Christ that we deny, but are full believers in his Divinity.

2d. He has said that the editor of the Palladium and the editor of the Evangelist, will not fellowship each other.' This is calculated to make a wrong impression on the public mind, relative to the principles on which the Christians are willing to unite with all the saints. They have ever been anxious to unite with the pure in heart, of every name, irrespective of their sentiments; while the Orthodox sects have been unwilling to reciprocate the union, solely, because we were unbelievers in the doctrine of the Trinity. Will Mr. M. place this matter in its true light before his readers?

3d. As Mr. M. thinks we have misapprehended his meaning, in his remarks on the subject of Christian union; we will propose the following questions, which, if he gives them an unequivocal answer, will set the matter to rest, at once.— Will Mr. Myrick fellowship the Christian connection or the people called Christians? if so, then we are one, and all controversy should cease. But if not, then just tell us so; and point out our errors, if we have any. And if we are convinced of our wrongs, we will most cheerfully abandon them, that the desired union may be consummated.— Until an unequivocal answer is given to these friendly inquiries, we shall dismiss the subject: for to offer further remarks, until Mr. M. plainly tells us where he is, would be like beating the air.

Elder D. F. Ladley's communication, and many others, will appear in our next. Be patient, we will do the best we can.

THE PALLADIUM.—We have now about 4500 subscribers to the Palladium. Have a few hundred Extra numbers of vol. 8 yet on hand. We think, with a little extra exertion on the part of our agents and patrons, our subscription list may be considerably enlarged. We call upon every friend to make one more faithful trial to send us a few more subscribers. You can do much in this way, in diffusing abroad a knowledge of the Christian sentiments. Every subscriber should go to his neighbor, and present him the work; ask him to read it *one year*, if no longer; it will cost, besides his postage, *one dollar only*. Or fifty cents for the last half. Now is the time to make the trial. It is upon your faithful efforts, in a great measure, that our cause depends for its future prosperity, and we hope every individual will show us by the trial he shall make to enlarge the Palladium subscription, how much he loves the cause. There is no time to be lost; who will commence in the enterprise? Let us hear from you soon.

INCORPORATION ACT.—It is still the design of the Association, if possible, to become *legally* incorporated. One trial has been made to obtain of our Legislature an Act to this effect, but it was a failure. The Association have thought it advisable to petition our Legislature, at its next session, to grant this reasonable request. Petitions have therefore been printed, and circulated, in part, among our brethren, for the purpose of obtaining signatures. And it is hoped that no time will be lost in obtaining the requisite number to convince our Legislative counsels, that our rights, as citizens, should be respected, in common with other religious bodies. We would say to those who feel interested, get all the signatures, of males of lawful age, you possibly can: members of other religious orders, and of the world, will not withhold their names; and before the Legislature shall close its next session, forward the same to Albany, to the *representative of your county*. It is high time to be up and doing; for there is no time to lose. It will require considerable time and effort, to accomplish the object. But it can and will be done, if we bestir ourselves in due season.

OLD ACCOUNTS.—There are now nearly *two thousand* dollars due for books, on old accounts of the Association, which are placed in the hands of the book agent for collection. As soon as his other duties will admit, he will be under the necessity of sending to every debtor his bill, unless he makes payment *immediately*. The Association is in its infancy, is embarrassed with debts, but if what is *now* due on old accounts could be collected, it would be freed from all its embarrassments, and have sufficient funds to publish some of the valuable works, which are so urgently called for.

CONFERENCE MINUTES.

The Deer Creek Christian Conference met at the new chapel, Mt. Sterling, Madison co. Ohi., August 15, 1839.

Present—Elders G. Alkire, S. R. Dawson, J. R. Green, G. Hornbeck, J. Smith, C. Boling, J. Thomas, A. Williams, and D. Roberts: licentiates T. Mattox and C. Gorly.

Conference was opened with prayer by Elder Alkire. Agreed that all visiting preachers during this conference, be requested to take seats and participate in our deliberations. Agreed that Eld. J. Thomas serve as chairman. Elder J. O. Harris and Br. J. N. Perkins appeared and took their seats. Agreed that S. R. Dawson, A. Williams, and J. R. Robinson, be a committee to arrange and settle all accounts with the preachers. Agreed that Elders G. Alkire, J. O. Harris and J. R. Green be a committee to arrange the business of the future proceedings of this conference. Agreed that circuit preaching be continued and that no alteration be made in the circuit.

Elders E. Harvey, and W. B. Hand appeared and took their seats. Elders G. Alkire, E. Harvey and Roberts were appointed to examine the gifts of the following brethren, viz: Gideon Phebes, Ebenezer Tilton, Thomas Plumb, James B. Johnston, William Gorton, Reuben Reddin, Vespaian Smith, and Harrison Curry. It was agreed that these brethren receive letters of commendation, to exercise their gifts by way of exhortation in the bounds of this conference. Agreed that Bis. W. B. Hand and J. N. Perkins ride the Deer Creek circuit the present year. Agreed that John N. Perkins be admitted as a member of this conference. Elders J. Thomas and J. Smith were appointed delegates to represent this conference in the Union conference, the 4th of Sept. next.—Elders J. Thomas and S. R. Dawson, were appointed delegates to Athens, to aid in the organization of a new conference. Agreed that our next annual conference be held at Williamsport on Thursday before the first Sunday in Sept. 1840.

J. Smith, J. Thomas and Wm. B. Hand were appointed to attend to ordinations in the recess of con. Agreed that at the opening of the next annual conference, Br. Hand deliver the opening address, and in case of failure J. Thomas. Agreed that the minutes of this conference be published in the Palladium. Agreed that this conference adjourn.

JOSEPH THOMAS, Ch'n.

JAMES SMITH, clerk.

INDIANA CENTRAL CHRISTIAN CONFERENCE.

This body assembled agreeable to previous appointment, Aug. 10th, and organized by choosing Jesse Hughes Ruling Elder, and Joseph Lee Scribe. Examined the standing of members of the conference and found the following good.—Elders, Jesse Hughes, Joseph Lee, David Douglas, Michael Stockwell, Henry Carpenter, Henry Britton, Joshua Selby, and George Flint. *Unordained*, J. A. Weddle, Vandover Ray, Joel Smith and Samuel Warpman.

The intelligence from the churches was cheering. They are walking in love and in the comfort of the Spirit. May the blessings of God rest upon them continually. Our next conference will be held in Rush co. the Friday before the fourth Lord's day in Aug. 1840. Our conference was harmonious and crowned with a divine blessing:

three found peace in believing. Brethren, pray for the infant conference in Indiana.

Yours in hope of eternal life.

J. LEE, Scribe.

Organization and Minutes of the Ohio Eastern Christian Conference.

Met agreeable to previous appointment at the house of Br. S. H. Herrington, Athens co. Ohio, Aug. 31, 1839. The throne of grace was addressed by Elder John McInturf, after which Elder James Hayes was chosen Moderator and John McDonald Scribe, pro tem. After hearing an appropriate address from the chair on the subject of conference, proceeded to organize by enrolling the following names as members of this conference—Elders, Wm. McCaslin sen. N. E. Lovin, Matthew Crawford, Wm. Appleton. *Unordained*, Eli Shaw J. M. Donald. *Deacons*, James Shrews, S. K. Herrington. *Churches*, East Fork Jonathan Creek, North do. do., Bear Run, Monroe Sulphur Springs, Wolf Creek, Snow Fork, East Fork, Raceoon.

Elders J. Hays, J. McInturf and E. Cooley, of the O. Central conference being present, were invited to participate in the business of conference. And also all the brethren present were invited to enjoy the same liberty. A committee of five was appointed to prepare business to bring before the conference. After which the following resolutions were adopted. Resolved That this body be known by the name of the *Ohio Eastern Christian Conference*, and that it be recognized as such by the Christian connection at large. That Elders Joseph Thomas and S. R. Dawson of the Deer Creek conference and Eli Stedman of Meigs co. be received as members of this conference. That a committee be appointed to arrange and supply a circuit in this conference with stated preaching. That we patronize the *Christian Palladium* and *Book Association*. That our next conference be held at Br. J. M. Donalds, Monroe, Perry co., the Friday before the 2d Sabbath in Sept. 1840. That John M. Donald be the clerk of this conference. That our proceedings be forwarded for publication in the *Christian Palladium*. Tended our thanks to Br. Herrington and friends for their hospitality to us during our session. Adjourned.

JAMES HAYS, Moderator.

J. M. DONALD, Clerk.

CORRESPONDENCE.

ELDER ISAAC N. WALTER'S JOURNAL.

NO. XXVI.

Mr. Editor—As soon as my health permitted, I left Buffalo and proceeded on my journey to Ohio. Arrived at Marion on the 11th of August. Being quite unwell, I rested a few days, and feeling some better, I pursued my journey to Appleton, Licking co., where the Ohio Central conference was to hold its annual session; arrived on the 19th, the day before it commenced. 20th. Met in conference; a large number attended, I suppose more persons than on any previous occasion. It was truly refreshing to my soul to meet once more with my old friends and brethren, though I was so feeble I did not enjoy their society as much as I desired.

Every person who composed the conference appeared to feel a deep interest in the cause of Christ and his kingdom.

This conference is now larger by one half than any other in the State; and in point of talent and

respectability is inferior to none in the United States, and begins to exert a powerful influence on the public mind, and on the surrounding sects. This conference attends to business systematically, and in Gospel order; having seen and experienced the damning nature, and destroying influence of anarchy; which at one time, like an overflowing flood, threatened to sweep away every thing like order in the house of God. And in fact, in many instances the thing was accomplished. Churches were forsaken and broken up and ministers driven from the field of labor. And the blessed cause of Christ was left to bleed and die.

And while they attend so strictly to Gospel order, they have entirely dethroned every thing like *despotism and Episcopacy*. I humbly pray the brethren in the Ohio Conference to guard against self in the great work of the Gospel. Every member should spend much time upon his knees, inquiring of the Lord what His will concerning him is, and be determined to pursue a course to advance the cause of the great Redeemer, instead of gratifying his own feelings.

And if they are careful to watch the movements of Diotrefes and Jehu, and never let either of them have a seat in their body, they will always avoid difficulty; but it is a lamentable fact, that too many, if they cannot be foremost and have every thing just according to their views, they will make difficulty. I wish one thing to be observed, viz: that every person who makes disturbance in religious bodies, is one who desires to be greatest, and is generally more cruel than the Tiger. They will always detame the characters of those who stand higher than themselves. And I wish the people in Ohio and elsewhere, to observe such men, and whenever you hear one minister railing against another, and his brethren, casting reflections, censuring some of their performances, leaving things in the dark; you may be sure that man, whoever he may be, possesses much of the character of a Jehu, or a Diotrefes, and wishes to rise to an eminence, upon the downfall of others. May God fill us all with the spirit of meekness and love.

Immediately after the close of conference, the Elders and brethren assembled on the 23d, on the old camp ground to hold their meeting. This meeting was well attended. Elder Long delivered the opening discourse, the preaching throughout, was spiritual and powerful, and had a good effect upon the people. On Sabbath 25th, it was thought to be the largest concourse of people ever assembled on the ground.

The meeting continued five days, at the close of which, it was ascertained a great number had experienced a hope in Christ, several were received into the church and were baptized, and among the number, was the ringleader of wickedness in that section. His conversion made the army of darkness tremble, and fly their colors. I pray God that this young man may become a preacher of righteousness. We were interrupted by the rowdies, in some degree; they would howl like wolves, bark like dogs, scream like owls, and bray like asses; and I thought they looked like, and imitated, the last mentioned animal, more than any thing else; yet no mischief or injury was done to property or people.

But I think these things can be remedied, if proper measures are used. In the first place, let parents who belong to the church set the example, as it is sometimes the case, professing parents will suffer their children to trade and traffic on

the outskirts of the camp ground; these things ought not so to be, and such parents ought to be ashamed of such conduct, and never be guilty of the like again.

And if individuals who own land adjoining such places, were the right kind of men, they could prevent the great mass of hucksters from erecting tents to have a place to sell their trash. But alas! too many of them are so wretched themselves, that they would rather drive God's people from the place of worship, and offend all their neighbors, than to lose a few paltry cents.

One thing more I wish to mention, concerning camp, and other meetings. Further, I wish the people in the west, and other places, to pay particular attention to what I am about to say. A great many individuals say they will not camp on the ground, and this class of persons generally live near the place of meeting, but they will come every day, and burden those who are tented, and make perfect slaves of many of our sisters to cook for and wait upon them; while those who travel from thirty to forty miles have to go to taverns, or other places to get refreshments. Consequently many of our brethren have become discouraged about going to such meetings on this very account. And in fact, I say it is an imposition, and no person who feels a desire to do unto others as he wishes to be done by, will do such things. And with reference to other meetings, frequently respectable men, who are not professors of religion, open their door for preaching, are burdened and imposed upon at every meeting, by the nearest neighbors staying after meeting is closed, from ten to fifteen, and often twenty in number, take dinner, not being satisfied by going to meeting in their neighbor's house and desecrating the floor with their tobacco pipe, they must stay, eat and drink, as though they came there for no other purpose than to get something better than they have at home. But they will excuse themselves by saying, 'we want to see the preacher, &c.'—Well now, the fact is, the preacher don't wish you to stay, he is often mortified in his soul at such conduct. And I do hope those interested will take a modest hint from these remarks.

And as I have commenced the subject I shall go through with it; as I am the first I believe who has ever mentioned these things. I expect to be the last to be forgiven, as I presume some in different places, will complain of Br. Walter and think it is none of my business; but those who complain most and find the most fault, are sure to be the guilty ones.

Many of our ministers are always kept poor, and what is the reason? Why, there are hundreds of brethren, and perhaps a majority of them quite wealthy, whether they are travelling on business or for pleasure, will make it in their way to call on Elder A, or B; O yes, we must not pass by the minister. But what is their object, generally, in calling upon the minister? Why, to be plain on the subject, they call to save a dollar or two.—They will be very clever indeed; tell the preacher he is engaged in a great and good work, and when they leave, thank the Br. for entertaining them, and perhaps they have eat up the last loaf of bread from his children, and left the Elder's wife with tears rolling down her face. And their excuse is, O, the Elder has often been at our house, we have entertained him. Yes, and how did it come to pass that you entertained the Elder? It was because he travelled through the storms, and cold, to preach to sinners; and perhaps has attended a funeral in the family, without receiving a cent to

defray his expenses or remunerate him for his services, while he was at an expense of two or three dollars, taking the money he had saved to buy his children shoes for the winter. I have known many instances of this character in the west.

And, finally, the people are too apt to forget those who have labored in the vineyard, till they are worn down and unable to preach, and unless they can preach, no assistance will be given.— And they are left to beg, and die without the common necessities of life. But I trust the people of God will hereafter remember the afflicted and worn out ministers.

After arranging my affairs, I left Lieking co. for home, where I arrived on the 13th inst., found the church doing well. Elder Currier has preached to good acceptance during my absence; and has endeared himself to the people. We look forward to better times.

New York, Sept. 26, 1839.

Freedom, Mich. July, 1839.

The cause of Christian liberty is still advancing in Michigan. In several places the church has enjoyed refreshing seasons of late. Elders Shay, Osborn, and McGrigor, have seen a good number converted to God under their labors; and Elder Locke has also seen the salvation of God in his congregations. These brethren are doing well for the cause in the several places where they labor.

In April last, I commenced preaching in Tecumseh, a flourishing village on the St. Joseph's river. In a few days I had the pleasure of baptizing ten happy converts, several of whom were members of the Methodist class. This made no small stir among the Methodists, and caused several to free themselves from bondage, and join the Christian church, which has recently been organized in Tecumseh. May the Great Shepherd preside over this infant church, and bring it at last to join the church triumphant.

FRANCIS H. ADAMS.

Volney, N. Y. August 11, 1839.

My motto is, onward, strong in the strength which God supplies through His beloved Son. I am laboring in the vineyard of the Lord as much as my circumstances will permit. The First Christian church in Volney, is yet in possession of faith unwavering. The friends in this section express their satisfaction in the course the Palladium has taken. They are pleased with the plain and liberal spirit which characterizes its rich pages.

N. A. HITCHCOCK.

Covington, Pa. August 16, 1839.

Our meeting held one week; six was done in the name of the Lord. Two united, and six were baptized at and since the meeting. Elders Pearsons and Sterns did well, and I hope they will not be weary in well doing. I have lately acknowledged a small Christian church at Granville, and prospects are good there. I have occasional baptizing seasons where I labor, and I think the Redeemer's cause is on the advance in this region.

I wish some of my aged and experienced brethren to answer the following questions, viz. 1st. Is it necessary to have ordained Deacons in the church? and what is their duty? 2d. Does the New Testament recognize Elders or Bishops, who do not preach? and what is their duty? 3d. What shall we do with a man who says he has been a Christian preacher, for any length of time, but can show no evidence that he has ever been commended as such?

J. WELTON.

Carversville, Pa. August 13, 1839.

Mr. Carroll, a Presbyterian preacher, who came to our protracted meeting under the garb of friendship, but preached Trinity, and then fled like a base coward, did us no harm, but covered himself with disgrace, and the cause which he tried to advocate. But our meeting had a glorious termination; several joined the church, and a number more requested prayers. We are all in good spirits; our course is onward and upward. The Lord bless you in all things.

WM. LAUER.

Ray's Hill, Pa. August 26, 1839.

I am on my last circuit for this year. I have baptized

several the past season. Elder Seever has left for Ohio but still the Lord is with us. I have just closed a two-day meeting of great interest. A goodly number found peace in believing, and united with the church. I baptized five happy children at the close of the meeting. One has since followed the Savior in the same ordinance. May God carry on His work.

J. RAMSEY.

Granville, Ohio, August 16, 1839.

The Lord is carrying on His work in this western country. On the 11th and 12th ult. I attended a communion meeting at Back township in company with Br's Barber, Euter, and Worley. The Lord was in our midst; I had the pleasure of baptizing seven young Christians. Br Barber has lately been traveling west, and has gathered many happy souls to the standard of Emmanuel. The Lord has abundantly blessed his labors, so that we are about forming a new conference on the Wabash River.—Where the churches were scattered as sheep without shepherd, that is, they took no interest in any general measures. But now the prospects of order being restored to the house of God, are brightening before us. The Palladium is read with great interest in this western world.—May the blessings of God attend you.

E. WILLIAMSON.

Goshon, Vt. August 17, 1839.

The Lord has not forsaken us in this place. Elders D. Marsh and H. Hurlbut have preached to good acceptance for us, for two years past. At our last communion five were added to the church. Elder Hurlbut has recently baptized eleven here, and as many in Middlebury, and one twenty in Rippon. It is upwards of twenty years since I joined with the Christians, and am still a full believer in the faith once delivered to the saints.

SALLY DARTT.

Camden, N. Y. August 4, 1839.

We have a small Christian church here of fourteen members which was organized last September, since which time six have been added. We need help, and it is most earnestly solicited by us, that our preachers traveling east or west would call on us. Inquire for Deacon Wier, who lives on the road between Rome and Camden, one and a half east of the latter place.

ANN WING.

Portland, Me. Sept. 4, 1839.

We have a little interest among us; several are inquiring the way to Zion; and some of late have professed hope in Christ.

L. D. FLEMING.

Camillus, Sept. 10, 1839.

I am stricken in years, but strong in the Lord. Our little church here, though poor in this world's goods, is rich in faith; and well united. The sheep and lambs want feeding, and will the servants of the Lord call and break to us the bread of life. The poor shall have the Gospel preached unto them.

A. WOOD.

Williamsport, O. Sept. 13 1839.

Our meeting continued eight days; and the Lord has done great things for us, whereof we are glad. Every day since the second, the ordinance of baptism has been administered. I have not the report of the clerk of the church, therefore I cannot tell how many have been added to the church. We think the reformation is not yet over; our congregations are large and solemn; but we lack ministerial help. I have baptized three since the preachers left. May the Lord fill the world with His glory.

II. S. BRADFORD.

Indiana, Fountain co. Cole Creek Conference.

This conference met in harmonious session at Cole Creek, Ia. Sept. 7, 1839. Organized by choosing Elder James McKing, Moderator, and Elder Isaac Bullington, Clerk. The following named Elders were present: J. McKing, J. Jackson, J. P. Martin, Wm Hale, Alexander Briggs, J. Dudley, I. Akins, and I. Bullington; unordained, J. Led, D. Hasc, and J. Heath. Letters were

received from the churches at Vermillion, Turkey Run, Dry Run, Graham, Cole Creek, Rattlesnake, Crooked Creek, Brook's Points, Middle Prairie, Bruitt's Creek, Frankford and East Fork.

The most efficient measures for sustaining a traveling ministry among us, was duly considered; and Elders J. McKing and J. Dudley, were appointed to travel among the churches the ensuing year. Agreed to hold our next conference in Fountain co. the Friday before the 2d Lord's day in June 1840. Adjourned.

The brethren were all agreed as touching one thing; the presence of the Lord was with us, Who seemed to preside over our deliberations.—There is some revival of religion here.

J. MCKING, Moderator.

I. DULLINGTON, Clerk.

A General Meeting will commence in Pomfret, Vt. the 17th inst. at 10 o'clock, to continue several days. Ministers, especially those who were appointed by conference to travel, are requested to attend.

J. D. MARSH.

Those to whose names no sum is set, have paid for the vol.

RECEIPTS FOR VOL. 8.

From Elder Isaac N. Walter \$170.00: \$50.00 for Elder D. Long as book agent, \$25.00 for Benjamin Martz as a donation on the publishing fund, \$45.00 on his account for city subscribers, and \$50.00 for the following subscribers in Ohio—P H Peters Daniel Sapp Esq Adam McNitt Peter Snare Joshua H Buell Henry Seever Daniel Hephrey Eldad Cooley Shelton Rilea Willis Wright 50 cts Thomas Dobbins B Clarke Daniel Lovit 50 cts Hugh Beard-hers 67 cts William Tilton Elder John Gilmore William Trovenger Gideon Long David Smith Joseph Wilcox John Larimere Eaton Cleaves Elijah Staddon John Williamson Theophilus Williams 50 cts Herckiah Roberts Esq Jacob Rabb Esq Erastus Powers Burgess Athey Elder Sarah Curtiss Jesse Harriss Silas Jagers Samuel Preston Nancy Graham John Graham William Hays Joshua Edwards Ebenezer Bebout Caleb Lyon Thomas White John Mahaney Elliott Parr Joseph Dickey William W Robinson David Jagers Daniel M Carey Andrew Hauger Stephen O Robinson 67 cts John Cargay Jun 67 cts Daniel Rowley Thomas Perkins Hiram Westbrook 50 cts. For Vol 7 Hiram Westbrook 50 Daniel M Carey 50.

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For the Christian Palladium.
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BY ELDER F. ROBERTS.

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When the resurrection shall appear—
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VOL. VIII.

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tations from their discipline, they come very nigh advocating that doctrine; see p. 14. 'Baptism is a sign of regeneration or the new birth; p. 100, 'The minister coming to the font which is to be filled with pure water, says, 'Forasmuch as all men are conceived and born in sin, and none can enter into the kingdom of God except he be regenerated and born anew, of water and the Holy Ghost,' &c. : page 102, 'Sanctify this water to this holy sacrament, and grant that this child, now to be baptized, may receive the fullness of thy grace.' Page 106, 'The minister shall say to the persons to be baptized, 'Beloved who are come hither desiring to receive holy baptism, you have heard how the congregation hath prayed, that our Lord Jesus Christ, would vouchsafe to receive you,' and 'to release you of your sins.'

From the foregoing, it appears that there is but a shade of difference between the Catholics and Methodists on the doctrine of baptism for the remission of sins. Again, the Catholics think it sacrilege to rebaptize, see Guide, p. 14, 'Baptism cannot be reiterated without sacrilege.' The Methodists also contend that it is sacrilege to baptize a person who has been sprinkled in infancy. The Catholics, moreover, believe in, and practice oracular confession. And in the Methodist discipline, p. 81, 'The members of a band 'are to speak to each other in order, freely, and plainly, the true state of their souls, with the faults they have committed in tempers, words, and actions; and on page 83, the following question is to be proposed by the leader: 'what known sins have you committed? If they do not believe in oracular confession, why propose this question? Furthermore, the Catholics believe in the infallibility of the church, and especially of the Pope, whom they consider the head of the church, and Christ's vicar, &c., Guide p. 15. The Methodist do not profess to believe in the infallibility of the church, but from the confidence which they repose in their spiritual leaders, we may reasonably conclude that they do believe in their infallibility. Moreover, they profess to believe a doctrine which they call sanctification, which teaches, that some persons arrive at a state so perfect in this life, that they cannot sin; consequently such persons are infallible. And who, so likely to attain to this high state of perfection, as those whom they have exalted to the high and dignified station of BISHOP in the church of Christ? And what would be the difference between his infallible Popeship, and some half dozen

infallible Bishops, who aspire to be the heads of the church militant?

Again, the Catholics contend that their lay-members cannot understand the scriptures. Hence they must depend entirely on their teachers for an explanation. For a considerable length of time they were not allowed the privilege of reading them, and in strict conformity to the Catholic rules, they are not yet allowed that privilege.—The Methodists do allow their members to read the scriptures, but they have not the privilege of understanding them according to the dictates of reason and common sense; but must submit to the explanations given by their clerical instructors; for if a brother happens to differ a little from their human standard, and has the Christian fortitude and moral honesty to declare it, the engines of persecution are forthwith set in successful operation against him, and he is compelled to renounce his honest convictions, on pain of excommunication.

But still further, the Catholics condemn all who do not believe their doctrine, see Guide p. 20, 'This is the Catholic faith, which except a man believe faithfully, he cannot be saved.' Again, page 16, 'And I condemn, reject, and anathematize all things contrary thereto; and all heretics whatsoever, condemned, rejected, and anathematized by the church.' In this there is a striking likeness between these two sects; for the Methodists are not backward in condemning, rejecting, and anathematizing all who will dare to differ from their peculiar notions, which they are pleased to dignify by the name of *Orthodoxy*.

But finally, the only exception taken to the Catholics by our preacher, was, that 'they believe too much.' In this all will see a striking likeness between them and the Methodists; for the Methodists believe entirely too much; especially, if we are to make the Holy Scriptures a rule to determine how much we should believe. Where in the Holy Scriptures do we find the first article of the Methodist discipline? or the second? or any one of the twenty-five? And if not one of the twenty-five articles of the Methodist discipline, can be read in the pages of God Almighty's Book, may we not reasonably conclude that the Methodists, as well as the Catholics, believe too much?—Since, then, so strong a resemblance exists between the child and the grand-mother, we need not wonder that a minister of the Methodist Episcopal church, should, in the nineteenth century, express a desire for a union with the Catholics.

But what becomes of the great reformation effected by Martin Luther and the Messrs. Wesleys? If a union of these sects would be desirable, shall we say that all the mighty works achieved by those distinguished champions for the truth, amounted to a mere sham, or solemn nothing? Shall we not rather say, that there is a growing disposition in these sects to retrograde into the steps of the old mother? And that Luther or Wesley, if permitted to return to this earth, would shed tears copiously over their estranged and wandering children? Indeed, I much question whether Luther or the Wesleys would be admitted to the communion of either of the above named sects, if they entertained the same views, advanced by them in their life-time. Oh! may the Lord guide us into all truth, and enable us to contend earnestly for the faith once delivered to the saints.

For the Christian Palladium.

Good rules for Christians.

BY D. B. BRADFORD.

1st. *Never indulge in loud laughter.* It ill becomes a Christian. Think of the solemn profession you have made, and see how it harmonizes with this rude practice. For this, you will be thought singular, no doubt. Cold hearted professors and the ungodly will often try to allure you from your course, by singing in your ears, the song a thousand times sung, 'I don't like to see Christians gloomy,' and 'I should think a Christian, of all others, had reason to be joyful.' True, say you, but the Christian's joy is unlike, in kind, as well as degree, that of this giddy, thoughtless world. I am not thus to be taken in your snare.—You know, that, when you are in the enjoyment of the most of the spirit and love of God, you have little propensity to laugh; and even to hear others, gives you pain of mind. What, then, you would avoid at such a time, for ever avoid.

2d. *Avoid the use of by-words, entirely.* By-words lead to by-paths, and by-paths to thick darkness, and for aught we know, to 'outer darkness, where there is weeping and gnashing of teeth.' Think too—aside from these consequences—how an enlightened Christian appears in common with the low and the vulgar, repeating oft a mess of unmeaning gibberish.

3d. *Mingle with the ungodly no more than duty absolutely requires.* How true it is, that 'evil communications corrupt good manners.' And why should we seek the society of those who are enemies to our

best, our heavenly Friend? Of this be assured, if we relish their society, our love for Christ, to say the least, is very suspicious.

4th. *'Speak evil of none.'* How much to the injury of the church, to the detriment of society and the world, has this rule been unobserved. It is to be hoped that Christians need only to reflect, that it is one of the 'works of the flesh,' forever to avoid it.

5th. *Read the Bible much.* There are many leisure moments—may I not say hours—which will be unemployed by the vocations of life. These are usually thrown away in profitless conversation. The Christian may turn them to a much better account in reading God's holy book. By improving these moments thus, you may cultivate a taste for reading, and above all, for reading the Bible, which to the Christian, is of far more value than silver and gold.

For the Christian Palladium.

An Allegory.

MR. EDITOR: Who can blame a person for thinking allegorically when circumstances are such that one can't help it. And as I have thought that it is no worse to pen a thought than it is to keep thinking it over, I take this occasion to do so.

For some days past, a number of gentlemen from different parts of the United States, have been lecturing to the people of our city on the subject of *Agriculture*. The labored point, has been to convince the good husbandmen of our vicinity, that they shall have just as good crops, at the harvest, without ploughing, toiling, sowing, &c. as with. It seems to be a very essential article in the *creed* of their philosophy, that just as much shall be reaped in due time, without husbanding, or tilling the soil, as with!! After they have, in their judgment, fully established that point, they then proceed to persuade the farmers, that nevertheless they ought to plough, and sow, and husband, and get their bread by the sweat of the brow, because, forsooth, it will be so much better for their health, and virtue, and happiness. And they seem to plead quite earnestly too, that they should be practical husbandmen, not forgetting, however, every little while to remind them of the 'essential article' of their creed, viz: that the ultimate crop will be just as abundant without labor as with.

Now the anomaly of this philosophy, is this. They first bring all their strength and ingenuity to bear, to remove the cause, and then go zealously at work to produce

the effect. They first try to convince the farmer, that his harvest will be just as abundant in the end without toil as with it. And then try to persuade him to labor merely to enjoy better health, a keen relish, &c. &c. In the next place, the whole of this system grows out of pure benevolence! The love of these men, is so unadulterated, and exquisite that they can't bear to have the farmer think that under any circumstances whatever, it will be possible for him to fail of having a good harvest. And nothing seems to excite their benevolence more than to come across a farmer who feels a deep solicitude about supplies for the future, and who is laboring assiduously, hoping in the sequel, to reap that he sows. What they commiserate so much, is, that the farmer should feel any solicitude about it. To labor O! that's all right enough; they should labor to be sure, but they should only labor for their present health and happiness. As to the crop that's all safe enough; and it pains them to think that any should suffer by an anxiety about the future. No, it is a piece of perfect effrontery to their humane and benevolent feelings, to hear any one argue, that there is any connection between tilling the ground and gathering an abundant harvest. They have the tiller of the soil act from an entire different motive, i. e. they would take away the *natural* motive, and substitute an *artificial* one. They would remove the *real cause*, and then seek the *effect* by some new process. If the farmer was going to labor with an eye to the connection between labor and reward, they would rather he would not labor at all, as the health and happiness accruing from industry, is not near as valuable as a perfect ease about the future, for they dread the pain of *anxious apprehensions*, more than every thing beside.

While I am giving you a sketch of this curious philosophy, I cannot, if it were to save my life, keep the doctrine of *modern Universalism* out of my mind, as in every respect, they are so like each other.

In great haste, yours in the love of the truth.

L. D. FLEMING.

Portland, Me. Sept. 23d, 1839.

TRUTH.—Truth will ever be unpalatable to those who are determined not to relinquish error, but can never give offence to the honest and well-meaning; for the plain-dealing remonstrances of a friend differ as widely from the rancour of an enemy, as the friendly probe of a physician from the dagger of an assassin.—E. W. Montague.

For the Christian Palladium.

The Lord's Supper.

BY A. PLUMR.

Wherefore, whosoever shall eat this bread and drink this cup unworthily, shall be guilty of the body and blood of the Lord;—and eateth and drinketh damnation to himself, not discerning the Lord's body.—1. Cor. 27, 29

MR. EDITOR: I conceive that this passage of sacred writ, has to many a faithful and humble child of God, proved a barrier in the way of duty, and kept him from the table of the Lord, for fear he was unworthy of this sacred ordinance, supposing this to be the meaning of the Apostle; that if any person being unworthy, should eat and drink, he would eat and drink damnation to himself. But being in hopes of at least engaging some more able pen to remove this difficulty from the troubled mind, I therefore write.

It is to be noticed, then, in the first place, that the word '*unworthily*,' is an adverb which never qualifies a noun or pronoun. Consequently, in the text, it qualifies the verbs, '*eateth*,' and '*drinketh*.' If, then, it is the *act* of eating and drinking in which the unworthiness lies, then we have nothing to do with any thing previous to that time, in reference to the passages under consideration. But it is not only to the grammatical construction of the passages to which we are to look for light, but to the connection, and the chapter at large. Begin at the 17th verse, and read to the close of the chapter, and you will then see that this is evidently the meaning of the writer; that the unworthiness lies in the act of eating and drinking.

In verse 17, he tells his brethren that they do not come together for the better, but for the worse; and in this he does not praise them. In verses 18 and 19, he alludes to the divisions and heresies which were among them, evidently referring to what he speaks of in chap. i. 11 and 12.—He then, in verse 20 and 21, seems to intimate, that in consequence of these divisions, when they come together into one place, that it was not to eat the Lord's supper, or to commemorate his death, but rather to eat their *own* supper, or in other words, to satisfy their gluttonous and intemperate appetites; for in verse 22, he says, 'What! have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not?' He then, in verse 23, refers to the institution of this ordinance; and shows its design, viz: that it was to

keep in memory the Lord Jesus Christ, and his death and sufferings. He then, in the 27th, and the following verses, comes to the conclusion, that if any man eat and drink of the consecrated emblems of the Lord's body and blood, unworthily, he will 'eat and drink damnation,' or judgment, or condemnation, to himself, for the obvious reason, 'not discerning the Lord's body.' Again, no person will deny but that 'guilt,' or 'damnation,' spoken of in the text, comes in consequence of the act of eating and drinking; because it is said that they 'eat and drink damnation to themselves.' If, then, the condemnation comes in consequence of that act, the unworthiness must, also, be *in the act*; for surely, no person will be condemned for a *worthy* act, if they are ever so unworthy in other respects.

But who discerns the Lord's body? It certainly is not those who eat to satisfy their appetites; but it is those who eat and drink, as emblematical of Christ's broken body and shed blood. Those, then, who eat and drink of those emblems to satisfy their appetites, 'eat and drink unworthily;' are 'guilty of the body and blood of the Lord;' 'eat and drink damnation to themselves, not discerning the Lord's body.' And those who eat to show forth the Lord's death, till he come, eat and drink worthily, discerning the Lord's body.

But who are worthy? All who are worthy of the name Christian, are worthy of a seat at their Father's table, and all who are unworthy of being called God's children, or of being called Christians, are unworthy of a seat among his saints, at His table.

Percy, U. C. Sept. 10, 1839.

PATIENCE.—This, indeed, is one of the most amiable qualities which erring mortals can possess. There is no virtue that more highly adorns the Christian character, than this heaven-born principle. It enable us to facilitate, and accomplish with delight, the arduous and perplexing duties of life; it gives self possession, and imparts undisturbed repose to the mind. But without it, we are like the ship without helm, or compass, driven before the raging storm. Therefore, cultivate *patience*. It is a tender plant, and without our constant, and most watchful care, will soon droop, wither, and die.

MISS C. A. ANDREWS.

The Louisville Journal, in describing the death of an inebriate by suicide, says, 'he staggered into eternity.' Where could be found words more awfully expressive of a drunkard's end?

For the Christian Palladium.

Universalism.

MR. EDITOR, *Sir*: My love to you, and all the Israel of God. Whereas, certain rumors have been circulating in Pennsylvania, and to the west, that I had become a *Universalist preacher*! That system being promulgated by his Satanic majesty, to our ancient mother, *Eve*, and it has, by his faithful subjects, been spreading its demoralizing *affluvia* like the *Sirocco*, among the sons of Adam's posterity; and like the *Opas*, is its certain death to all vital piety, to any individual who dare inhale a drop of the flattering poison. I would inform the pilgrims of Zion, that I preach the same gospel, the same Heaven, and warn sinners to shun the same hell, that I did fifteen years ago. And all that hinders me from travelling like a flaming herald, as in the days of my youth, is for want of strength of lungs. Still my feeble voice is often raised, announcing to the listening multitude, that it 'shall be well with the righteous, but wo to the wicked, it shall be ill with him.'

I would inform the Universalists of Bradford co., that they act the spirit of their *muster*, in trying to decoy my old friends into their sentiments, by telling them I have become one of their preachers! *No! I am not one of you.* I ever had a mortal dislike to that *doctrine*; and God being my helper, I shall *ever* be engaged with the hosts of Israel, to depopulate Satan's empire.

JOHN HOLLISTER.

Wurtsboro', Sullivan co. Sept. 1839.

Lewisburgh, Pa., Oct. 3, 1839.

In regard to the resolve in our conference minutes on the Unionists, you will observe that it prays them success on *no other than gospel principles*. They have undertaken the work of uniting Christians. On *true principles*, and *no other*, does the resolve wish them success. I should be pleased to see it published with this comment upon it, I know it was not the aim of its author, nor the conference that adopted it, to express fellowship for all their views and measures respecting this Union. I am inclined to think that they are reformers in some degree, and are making a **BLESSED HAVOC** among the Trinitarian ranks. They will liberalize the old sects. I know they wish to fish in our river, but they will toil, Peter-like, to little advantage. It is also right that Mr. Myrick's time-serving policy should be occasionally exposed.

E. G. HOLLAND.

CONFERENCE MINUTES.

The Erie Christian Conference met at Leona, Chautauque co. N. Y., agreeable to previous appointment, Sept. 16, 1839. After invoking the blessing of Almighty God, proceeded to business. Chose Elder J. E. Church Moderator, and Br. Asa Sturtevant, Secretary. Voted that we invite our ministering brethren present, of other conferences to a seat with us, and participate with us in our deliberations.

Voted that Elders O. Barr, A. Knapp, A. Fish, and brethren O. Golden and N. Hatch, be appointed to prepare the business for the action of Conference. Proceeded to the examination of the standing of preachers belonging to this conference, and found the following good, viz: Elders Peter Cook, Joseph Bartlett, Ira Bristol, Elisha Beardley, Oliver Barr, Jesse F. Church, George C. Bailey, Joseph Challe, Asahel Fish, Jeremiah Knowles, Ambrose S. Langdon, Abinather Knapp, Ebenezer S. Fleming, Edmund Smith, Warren Skeels, Stephen Whitaker, Ambrose Waterman, Stephen Pratt. Unordained, B. F. Yandozer, Lewis F. Bullock, Timothy Pratt, Robert Nelson, George A. Steel.

Voted that Br. James Colwell be received a member of this conference, and commended as having a public gift; likewise brethren Moses G. Boebe, William Ellis, and William Bullock. Heard a request from the church in Munson, Geauga co. Ohio, to be received by this conference, and was accordingly received. Also one at Greenfield, Erie co. Pa.

Voted that we will use our best endeavors to establish Sunday Schools in all our congregations. Voted that we consider our preachers amenable for their religious and moral conduct, where they labor. Voted that the names of Elders Joseph Bartlett, and Ebenezer S. Fleming be dropt from this conference, and have letters of commendation to join elsewhere. Voted that Elders O. Barr, J. E. Church, P. Cook, J. Knowles, and A. Fish, be a standing committee, to attend ordinations, and conference business, during the recess of conference.

Voted that we solicit Elders O. Barr, E. Beardley, and A. C. Morrison, to travel within the bounds of this conference; and preach the ensuing year, where duty shall dictate.

Voted that each church report the amount they can raise for their support, to Br. William Kendall P. M., Leona, Cattaraugus co. N. Y. within thirty days.

Voted that we tender to our beloved brethren and friends of Leona and vicinity, our thanks for the kind and liberal manner they have received and entertained us during our meeting and Conference.

Voted that an extract of our minutes be forwarded for publication in the Christian Palladium. Voted that we adjourn to meet at the meeting house in Arkwright, on the third Monday of Sept. 1840, at eight o'clock, A. M.

J. E. CHURCH, Mod.

ASA STURTEVANT, Sec'y.

The General Meeting connected with the above Conference, was highly interesting. Our brethren at Leona, the past season, have erected, a most splendid and beautiful chapel, and finished it off in good style and taste. It is thirty six by forty six feet on the ground, with a basement story under the whole building, and a gallery on

one end, with singers seats. The building is truly an ornament to the place, a credit to the architect, and an honor to the benevolent individuals who have devoted their time and money for its accomplishment. There are but few brethren on earth who are willing to step forward, and do for the cause of religion what our brethren at Leona have done this season. Their enterprize is beyond all praise, and we hope it will be appreciated by our brethren of sister churches in this vicinity.

The house was opened on Saturday, and at the hour appointed for worship, it was filled in every part to overflowing. The gallery was occupied with an excellent choir of singers. Elder Gardner Dean made the introductory prayer; sermon by Elder A. C. Morrison; consecrating prayer by Elder J. E. Church. It was a joyful and interesting season. The exercises were all pertinent and impressive. The choir performed admirably. In the afternoon Elder O. Barr gave us one of his best discourses. His voice, which had been almost mute for many months, again cheered the hearts of hundreds. Elder Badger arrived and preached in the evening. The next day there were three discourses delivered, by Elders Morrison, Badger, and Barr, which were listened to with the most thrilling interest and delight. The services of that meeting will be long remembered by those who were in attendance, and we trust will have a happy influence. Many of us met at that meeting for the last time on earth. O may we still improve the mercies of our heavenly Father, so as to meet above to part no more forever.

J. E. CHURCH.

OHIO SOUTHERN CONFERENCE.

The Ohio Southern Christian Conference met, Sept. 13th 1839, at one o'clock P. M. at Pisgah church. The house was called to order by choosing Br. James Allen of Georgetown Moderator, and Hezekiah Lindsay Clerk. After prayer by Elder M. Gardner, the delegates from the several churches took their seats. The church at Stout's Run was received as a member of Conference.

Voted that ministering brethren from a distance be invited to participate in the deliberations of this Conference. Whereupon Brs. H. Simonton and Robert Nelson took seats. Received the church at Higginsport as a member of this Conference.

Voted that in the opinion of this Conference, Elders M. Gardner, A. McClain, C. S. Manchester and J. Phillips, having voluntarily by their act of April 9th 1839, as published in the Palladium of May 15th 1839, withdrawn, are not at present members of this Conference.

Voted that in the opinion of this Conference the churches ought to be left free to examine the Scriptures of Divine truth, and choose such number of delegates to represent them in Conference as they may deem proper.

Upon application of Elders C. S. Manchester and M. Gardner, Voted that they be received as members of this conference. Elder Nanman Dawson was received as a member of this conference.

Agreed that no charge against members of this conference shall be received unless the person forwarding the same, will be responsible therefor.

Voted that we disapprove of members and preachers of the Christian church going to law one with another.

Read the minutes, and ordered that they be signed by the Moderator and Clerk, and forwarded to be published in the Palladium.

Resolved that this conference adjourn to meet again on Friday before the second Sabbath in September 1840, at Union Meeting house, Brown co. Ohio, at 2 o'clock P. M.

JAMES ALLEN Mod.

II. LANDSEY Clerk.

INDIANA BLUFTON CH. CONFERENCE.

The ministers and messengers of several churches in the eastern part of Indiana, and the western part of Ohio, met according to appointment, on the 9th of Sept. 1839, near Blufton In. and organized themselves into a conference by calling Elder Daniel Long to the Chair, and appointing Elder James Williamson Secretary.— After prayer and an appropriate address by Elder D. Long proceeded to business. On motion, agreed that this conference be composed of churches and ministers in good standing. Called on the churches and ministers to represent themselves. The messengers from the several churches presented their letters, which were received and read. The intelligence was cheering.

The following Elders were received: Elders A. Barber, Elijah Williamson, James Stackhouse, C. Venosdol, and J. Broomfield. Unordained, James Atchison, J. Green, Thomas Scott. Voted that ministers and visiting brethren from other churches be invited to seats with us. Voted that this association be known by the name of the Indiana Blufton Christian Conference. Voted that each church be represented by two or three delegates, who shall have an equal vote in all cases.

The following resolutions were then presented read and adopted. Whereas, a disorganizing principle being prevalent among us, we therefore agree that it shall be the duty of every young minister first to obtain a recommendation from the church of which he is a member, and the general consent of this conference, before he receives ordination. That we recognize no man as a Christian preacher, unless he comes recommended by the conference of which he is a member.— That this conference at each session inquire into the moral character of its ministry, and report accordingly. That the churches in their letters or by their messengers to conference, are requested to state the names of the ministers who labor among them, together with the characters they sustain in the churches. That this conference at each session, examine into the character of the churches composing it. That we use our influence to encourage circuit preaching in the bounds of this conference. That Elder A. Barber be appointed to travel and preach for us the ensuing year, and James Atchison be his colleague, to travel with him.

Voted that each minister receive a letter of commendation, yearly, from this conference.— That Elder E. Williamson be appointed to act as book agent for this conference. That this conference recommend the Christian Palladium as worthy the patronage of the brethren in general. That the thanks of this conference is tendered to our worthy Br. D. Long, for the appropriate address delivered at the opening of this conference, and for his services as Chairman. That the brethren and friends accept our thanks for their hospitality during this session. That Elder Jas. Stackhouse, Solomon Johnson, and Alexander

Brandon, be appointed an executive committee to transact business during the recess of conference. That the time of holding our conferences annually, be on the Monday after the second Sunday in September. That the minutes of this conference be published in the Palladium.

Adjourned to meet on Bear Creek, on Monday after the second Sunday in Sept. 1840.

DANIEL LONG, Chairman.

JAMES WILLIAMSON, Clerk.

For the Christian Palladium,

ACKNOWLEDGEMENT.

'I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore, but he hath not given me over unto death.'— 'Therefore, I will pay the utmost farthing.'

To ALL WHOM IT MAY CONCERN. It is now not far from twelve years, since the writer of this article first commenced trying to preach the word of life to the children of men. For about six years my imperfect labors were confined to the Christian connection. With them I formed many happy acquaintances, and many of them are still endeared to my heart.

But in an evil day, I fell from my steadfastness, and embraced Universalism. This soul chilling and destroying doctrine I advocated for about two years, when I found myself destitute of every thing pertaining to the Christian religion, excepting a superficial form of Godliness; and near the verge of an awful precipice of infidelity. I finally renounced this fatal error, and tried to regain my standing in the Christian connection, in the town of Machins, Cattaraugus co. N. Y.; but did not succeed. My old brethren thought that my renunciation, which was published in the Christian Palladium, was not a sufficient acknowledgement, on my part, for the deep wound I had inflicted on the cause of my dear Savior. I then thought I had done all that justice required to wipe away, as far as it was possible for me to do, the reproach I had brought upon the Christian cause. The coldness which I thought was manifested, and the poor encouragement I met with from my Christian brethren, disheartened me, and came nigh driving me again to the awful gulf of scepticism, from which I had just fled with so much horror. But my former experience taught me that there was a divine reality in religion. I therefore thought I would seek a home, and strive to serve God with another people. I accordingly united with the Protestant Methodists, without being called upon to change my sentiments, which were peculiar to the Christians. With this friendly and devoted people, I enjoyed many happy seasons; and shall ever remember with the warmest affections their friendship and kindness shown to me in the hour of trouble. But I found that my home was not with this dear people. I could not preach with that liberty, on all subjects, that I could with the Christians; and indeed, for some time, I have preached but very little, consequently have been gradually sinking in my spiritual feelings and enjoyment. At the same time the hand of the Lord has seemed to be against me: troubles of the most serious character have rolled over me like an overwhelming flood, until I have been compelled to give up all for lost. Every comfort which this world can afford has been taken from me. But still a faint ray of light sometimes penetrates the thick gloom that surrounds me, and presents to me the *last*, the *only* lingering hope for my emancipation and future usefulness and

felicity. It is to return to my Christian brethren whose hearts I have grieved—throw myself upon their mercy, and humbly crave their forgiveness, and assistance, that I may once more enjoy an humble station with them.

Though I have thought, by some, I have been treated with coldness and undue severity, yet I may have misjudged. But be this as it may, I do not offer this as an excuse for the course which I have taken. I retain no hardness against any one. I know that I have done wrong. And my greatest desire is, to spend the remnant of my frail and imperfect life, in trying to counteract the unhappy influence of my former course. I have humbly sought, and I trust have obtained, pardon from the hand of my God. And now, can I ask it of my injured brethren? I know your former kindness will prompt you to forgive the errors of my past life. I ask it at your hand, and from the world, and from my God; most ardently praying that God may guide my steps in future, in the path of humble obedience to his divine will, that when I have preached to others, I may not be a censurer.

ORRIN MARSH.

Union Mills, N. Y. Oct. 22, 1833.

THE PALLADIUM.

UNION MILLS, N. Y. NOVEMBER 1, 1833.

"Keep the unity of the spirit."—PAUL.

TO THE PUBLIC.

REPORT ON CHANGE OF EDITORS.—The Association at their convention in New York, Oct. 1833, having unanimously elected their Editor and Executive officers, to publish the Palladium and take charge of the Book establishment, and the interests of the Association; and the unanimous wish of the Association having failed in one particular to have been realized; an explanation, more particular than has yet been given, of the cause of failure; may justly be demanded of those, to whose hands the concern was entrusted.

Although the executive committee, at their annual meeting, upon an examination of the case, have unanimously, by resolutions adopted by them, approved of the acts of the sub-committee; still, the state of the public mind may be such as to demand an explanation. That explanation we willingly give.

It is not the design of the sub-committee to enter into any arguments to justify their course; but simply to state the facts in the case, together with some of the reasons influencing them, which will speak for themselves. Neither do the committee deem it necessary to argue the constitutional question, which has been urged before the public. For it is not the constitution of the Association, or a rule adopted by that body, that it is pretended has been violated; but a rule adopted by the executive committee to regulate the exercise of their own powers: that committee have examined the question, and decided in favor of

the acts of the sub-committee, as constitutional. Then simply for the facts.

Volumes 3 and 4 of the Palladium had been published under a contract by which a residuary interest, a remainder, only became the property of the Association. The result was, nothing was gained; never one cent paid to the Association for those volumes, by the publishers. And all the incidental expenses of committee meetings, &c., were charged as an accumulating debt against the Association.

Volumes 5, 6, and 7 were published under a contract, by which the Editor became sole proprietor of the work, for the time he published said paper; and paid such a percent, or a certain price for each number published. This had resulted in the payment of between two and three hundred dollars of the accumulating debts; and 'tis fair, if this course were still pursued, (as has since been realized,) of paying all the debts then due, of the character before named. This last named course of leasing out the Palladium for a sum certain, had thus had the full approbation of the board, for the three volumes. Not only so, but in private intercourse, between the Editor (Elder Badger) and the committee, and of the committee among themselves, so far as known, the opinion was uniform, without one dissentient. All thought best to hire it out, for a specified sum and let the conductor have a direct interest in the work.

The executive committee, of the previous board, had, by a resolution, unanimously agreed to purchase of Elder Badger, the real estate and printing establishment owned by him, whenever he should leave the concern. At the meeting of the Association in New York, Oct. 1833, Elder David Millard was unanimously elected Editor, Elder Badger having expressed his wish to retire, and formally resigned that important post. The Association adjourned; leaving the settling of the preliminaries, the purchase of the property of Elder Badger, and the conducting of the business generally to the executive committee and the new Editor. Three of the twelve committee men were appointed by the board to act as a sub-committee; to transact this, and any other necessary business prior to the annual meeting, to be held in one year from that time.

The Editor, the Editor elect, and the committee mutually agreed upon a meeting at Union Mills, on the 6th of Dec. then following; to take an inventory of, and agree upon a price for the property belonging to Elder Badger, and to settle a contract, with Elder Millard, for conducting the Palladium; and to attend to any other necessary business.

The Editor and the committee met at the Palladium office pursuant to appointment. But to their great disappointment Elder Millard, Editor elect, failed to attend.

A few days previous to that meeting (the chairman, however, had received a letter from Elder Millard, bearing date, 'Portsmouth, Nov. 23, 1833.' In which he proposes to take the property to be purchased of Elder Badger, by a deed directly to him, he advancing \$750 at the time of the transfer, \$250 in six months, and giving his obligations for the balance; observing that he (Elder Badger) ought to be satisfied with \$750 in April, then, next; and the remainder in three equal annual payments. The following are extracts from said letter.

'It will be the duty of the committee to appoint a book agent. The book agent should take the house, barn and garden, and allow such rent as may be agreed on. The committee must take measures to see that suitable hands are employed for the printing office, by the time I enter upon my duties; or authorize the book agent to see to that. Also, that paper, stationery, &c., are all in readiness by the 25th of April. As it will be the duty of the book agent, to keep the mail list and do up the packages for mail, a price should be agreed on for that work. I think it can be done for \$150 per volume. The Editor will charge \$600 a year, as was agreed on at Milan. He will be ready, the Lord willing, to enter upon his labors by the middle of April next. I now think upon the arrangement named, if carried into effect, the Palladium will be made to yield a profit of \$300 a year to the Association. But time will prove.'

Br. Millard's absence, and his letter being explicit in its terms, placed the committee where they must either comply with his terms, *just as stated in his letter*; or hold an adjourned meeting at a future time, request Elder Millard's attendance, and seek a mutual agreement upon terms; or, state to Elder Millard such terms as they believed reasonable, and abide by those terms, making provisional arrangement for the result.

To the first course, a compliance with Elder Millard's terms, the committee had the following objections. 1st. It changed the plan upon which the Palladium had been conducted for the two preceding years, and the, then, passing year—a plan which had been approved by all—to a plan by which the Editor became only an agent, having no direct interest further than to secure his salary; and subjected the committee to the necessity of conducting the whole by agency. It brought the whole risk of pecuniary loss upon three individuals, the sub-committee. It gave the principal, and according to the experiment of the 3d and 4th volumes, the whole pecuniary interest to the editor; and the whole risk of pecuniary loss to the Association, or their executive committee.

Again, they believed that could those objections be surmounted and the plan for conducting the Palladium changed, the situation of the concern did not authorize them to give \$600 for editing a *semi monthly paper*, (twenty four Nos. in a year,) because that price had been agreed on at Milan, for editing a *weekly paper*, (fifty two Nos. in a year.) They unhesitatingly decided that they

could not give that salary, without connecting with the labor some of the duties appointed, (in Elder Millard's letter,) to others. For these reasons they decided *not* to accept of the terms proposed.

Should they hold an adjourned meeting?—They rejected this for the following reasons. It would be attended with a sacrifice of time and expense which they could not feel it duty to make. It was doubtful, too, whether Elder Millard would be able to attend. And still a further doubt, whether the minds of the two parties were not so entirely apart, as to terms, that such meeting would be entirely fruitless. And besides, it would contract the time for preparation for conducting the business of the concern.

They therefore decided upon the latter alternative, and resolved to propose terms to Br. Millard, and make provisional arrangement for the result.

They agreed upon the purchase of the property of Elder Badger for \$1500. This sum to be paid \$1000 the 15th of April and \$500 in one year.—Making a difference from Br. Millard's proposal of six months in the credit for \$250, and of two years for a part of the last \$500. They agreed with Br. John Clarke to take charge of the Book concern, leaving it optional with the new Editor to take the agency, or not, when he should arrive at his post. They contracted with said Clarke to print the Palladium at a given price, supposed to be fair; and to hire the whole establishment, except the Editor's room, at \$250. This to go so far towards pay for printing. This contract to be approved or vacated by the new Editor as he saw fit.

Having made those arrangements they proposed the following terms to Elder Millard.

'The terms we now propose are as follows:—That you take the whole property in your name for the Association as proposed. That you advance the \$1000 and secure the payment of the \$500 in one year with interest. That you rent to Br. Clarke the whole except the Editor's room for \$250, or otherwise as you judge best. That you take the whole interest of the Palladium for the time you continue Editor at \$250 per year.'

This five hundred dollars, \$250 of Br. Clarke, and \$250 for the Palladium, was to be paid at the annual meeting; \$150 to the committee, to be appropriated by them, and \$350 to be applied to lessen the \$1500 paid for the purchase of the establishment. To our proposals we requested an immediate answer, by way of the Editor at Union Mills.

It was then agreed by the committee if Elder Millard acceded to the proposed terms, our Treasurer, Br. Ford, should meet him at Union Mills on or before the 15th of April, and attend to the execution of the proper papers. If he declined our proposals and resigned his post, our Treasurer was directed to execute the proper papers, on the same terms, with Br. Joseph Marsh, the Sec

retary of the board; he signifying his acceptance of the terms.

In a letter bearing date Portsmouth, N. H. Dec. 19, 1838, Elder Millard writes to the Editor, after stating in substance the terms he first proposed, that—

'These are the best conditions I can offer the committee, and to these I ask their assent. If they cannot be accepted, then I wish them to accept my resignation as Editor elect, without any loss of time; and seek to have that post filled by another. I shall wait their decision till the 15th of January next, after which I shall deem myself free to enter any engagement I shall see fit, provided my conditions unde known, are not accepted by the committee. You will please to communicate this to the sub committee without delay. I conclude the decision of the sub committee, (Elders Hazen, Ford, and Marsh,) will be sufficient in this case. They may if they please write me individually without delay. I shall accept what they, or a majority of them, may decide in this case, and act accordingly. Let no time be lost.'

A letter from Elder Millard to the chairman of the committee, dated Portsmouth, N. H. Dec. 26, 1838, contains the following statements, after stating the same proposals with, at most, but trifling changes. He says,

'But if the committee are not willing to accept these proposals, I hereby tender them my resignation, and ask them to accept of it, assuring them at the same time I wish to maintain good feelings between them and me.'

The committee had settled the point at their meeting that they could not so materially alter the plan upon which the Palladium had been conducted, as they must do to accept his proposals; they therefore did 'accept his resignation;' and duly notified him of that fact.

Elder Joseph Marsh pursuant to the provisional arrangement of the committee, entered upon the duties of the office at the appointed time; accepting the responsible station on the terms proposed to, and declined by Elder David Millard; and has since continued to conduct the paper in a spirit and manner of which the Christian public are able to, and must, judge for themselves.

Here we submit a simple statement of the facts, with some of the reasons that influenced the committee in their course. We are not aware of having omitted any fact important to a right understanding of the subject, and if any fact has any other than its true coloring it is unintentional on our part.

The purchase made of Elder Badger was not a plan of the sub committee, but an act agreed upon previously by the former committee.

The plan of hiring out the Palladium for a sum certain, or at a certain per cent profit, was a plan adopted and acted upon for the term of the 5th, 6th and 7th vols. and had had the repeated approbation of the whole board, and was not a plan of the sub committee.

But it may be inquired, why raise the price from \$100 to \$250? Answer: because an examination of the books, satisfied the committee that it was worth \$250, or more: even \$300 as Elder Millard estimated it.

It may be inquired; then, why not retain in the hands of the committee and secure the \$300?—Ans. 'He who by the plough would thrive, himself must either hold or drive.' Although a prudent, enterprising man conducting the business for himself, would make \$300 or more, yet let it be conducted by agents, one hundred miles off, \$300 given to one agent; \$150 to another; incidental expenses accruing; and the responsibility divided: and it might bring in \$300 to the Association: or it might bring the Association \$300 in debt. This every man accustomed to business can appreciate.

The committee do not question the right of Elder Millard to propose his own terms, to insist upon them, and resign if those terms are not accepted. And the committee claim on the other part, the right of judging and acting upon proposed terms, as they deem most for the advancement of the general good.

They have certainly no personal prejudices against Elder Millard. He was their choice as well as the choice of the other members of the Association. But they believed that should the plan be changed, and Dr. Millard's terms acceded to, and the whole conducted by agency; that debts would accumulate, and burden be added to burden, until the whole must sink: While, on the plan, if the Palladium were sustained as it might reasonably be anticipated it would, a few years would see the whole, free and unincumbered, the property of the Association: and the Book Concern established on a permanent basis. These are still their convictions. They therefore confidently appeal to their brethren at large, to sustain the paper published by the Association, and the general Book concern, for the general good.

For the Sub Committee.

JASPER HAZEN, Chairman.

NOTE.—The conductors of the Christian Herald and Journal, having long since published to the world a short editorial article, and Elder Millard's 'explanation,' which were calculated to produce an unfavorable and wrong impression on the public mind, (on which we will not now express an opinion,) and having, soon after those articles were published, refused to publish an explanatory article from the chairman of the committee—a simple delineation of the facts connected with the case—after having promised to publish the same. They have, therefore, now an opportunity to do themselves, the public, and the committee, the tardy justice to correct certain STRANGE statements, by giving publicity to the foregoing facts; or, otherwise, as they judge best.

JASPER HAZEN,

THE CHRISTIAN NAME.—In No. 9 of the Millennial Harbinger, the editor has given his strong reasons for rejecting the name 'Christian'; and for adopting that of 'Disciple,' by which, in future, he wishes his brethren to be designated. We give the article entire, that all may see the sophistry of his arguments, and the errors into which great men are liable to fall, when they once depart from the simplicity of the Gospel; or aspire after the honor of being greatest in the church of Christ.

The following is Mr. Campbell's article.

OUR NAME.—Into what, or into whom have we been immersed? Into Calvin, Luther, Wesley, Campbell, or Reformation? If not, then why nickname us, or we nickname ourselves, when we assume or choose such designations? Shall we be called Disciples of Christ, or Christians? Why not call ourselves Christians? Not because we have another leader than Christ; for he is our teacher. We believe in him—were immersed into his death—and have thus put on Christ. But we have been anticipated. The term *Christian* in New England, and in some other sections of this land, is a name chosen and appropriated by a party who boast that they are *Unitarians*—disbelieve in baptism for the remission of sins—and refuse to celebrate the Lord's death as often as they celebrate his resurrection, &c. &c.

Were I, or any brother, to traverse much of New York, New England, and some other sections, and call ourselves *Christians*, as a party name, we should be admitted by all Unitarians and rejected by all of a different belief. One party would fraternize with us, while the others would repudiate us and unchurch us, because of our supposed Unitarianism, Arianism, &c. For this reason we prefer an unappropriated name, which is indeed neither more nor less than the scriptural equivalent of *Christian*; for who were called Christians first at Antioch? They had a prior, a more ancient name. They were called *Disciples*. Disciples of whom? Of Christ. *Disciples of Christ* is, then, a more ancient title than *Christian*, while it fully includes the whole idea. It is, then, as divine, as authoritative as the name *Christian*, and more ancient. Besides, it is more descriptive; and, better still, it is unappropriated. It claims our preference for four reasons:

- 1st. It is more ancient.
- 2d. It is more descriptive.
- 3d. It is more scriptural.
- 4th. It is more unappropriated.

1st. Our first reason is indisputable; for the *disciples of Christ* were called Christians first in Antioch. Those who from the day of Pentecost were known throughout Judea, Galilee, Samaria, and among the Gentiles as disciples of Christ, were, at Antioch, many years afterwards, called, for the first time, *Christians*.

2. It is more descriptive: because many people are named after their country, or their political leaders, and sometimes after their religious leaders, who would feel it an insult to be called the pupils or disciples of the person whose name they bear. Germans, Franks, Greeks, Romans, Americans, Columbians, Jeffersonians, &c. do not describe the persons who bear their names, for they are not supposed to be the pupils of such men. Might not a stranger, an alien, imagine that *Christian*, like *American* or *Roman*, had some reference to country or some benefactor, or some particular circumstance, rather than scholarship?

Disciple of Christ is, then, a more descriptive, and definite designation than *Christian*.

3. It is more scriptural. Luke wrote his Acts some thirty years after the ascension. Now in his writings, which give at least thirty years' history of the primitive church, the word *Christian* occurs but twice—used only by the *Antiochians* and by king Agrippa; but no disciple, as far as Luke relates, ever spoke of himself or brethren under that designation. More than thirty times they are called *Disciples* in the Acts of the Apostles. Luke and other intelligent men call them often 'brethren' and 'disciples,' but never *Christians*. Again, we have the word *Christian* but once in all the epistles, and then in circumstances which make it pretty evident that it was used rather by the enemies, than by the friends of the brotherhood. Our proposition is, then, abundantly proved, that it is a more scriptural, and consequently a more authoritative and divine designation than *Christian*.

4. It is more unappropriated at the present time. Unitarians, Arians, and sundry other newly risen sects abroad, are zealous for the name *Christian*; while we are the only people on earth fairly and indisputably in the use of the title *Disciples of Christ*.

For these four reasons I prefer this designation to any other which has been offered. Can any one offer better reasons for a better name?

A. C.

REMARKS.—We do not question Mr. Campbell's right to choose to be called by any name which may best suit his taste. Neither do we feel, in the least, to complain at the selection he has made. But it is rather a matter of joy, than of grief, that he has rejected the sacred name *Christian*; for we consider that the views he entertains of the doctrine and order of the New Testament, very illy comport with the signification of this divine appellation. And we should be very sorry to see it wrongly appropriated. But we do feel disposed to examine for a moment, Mr. C.'s reasons as above offered.

Mr. Campbell says, that "Disciple," is no more nor less than the scriptural equivalent of *Christian*, and that it is *divine*, and *authoritative*. Here, he admits the *divine* authority of the name *Christian*. And seems, at the commencement of his article, to manifest a deep regret that another people had 'anticipated' him: the name is already 'appropriated.' He cannot, therefore, have the honor of *first* using it. Hence, he will not bear it at all. But he is not disposed to reject the name of his Master without first offering a reason or two for so doing.

He says, 'Why not call ourselves Christians?

1st. Because the name is 'appropriated.' That is, a certain people have used it first: 'we have been anticipated.' And that, too, by a people who do not believe just as we do. They believe that the sinner must pray before forgiveness; that [he] must receive Christ in his heart before he puts him on in baptism; that God gives His spirit to those who ask in faith; that there is a divine call to the ministry; that God is one; and many other things, so obnoxious to Mr. C.'s faith, that he

deems himself justifiable in forever rejecting the sacred name, which he seems to think they so unworthily bear. Will friend Campbell reject his Bible, because the Christians have 'anticipated' him in taking it as the only rule of church government? The principle, in the two cases, is the same. And to be consistent in his course, Mr. C. must reject his Bible: for the Christians have 'anticipated' him in adopting it as their exclusive rule of church polity.

2d. But let us look for a moment at Mr. C.'s second reason for rejecting the name Christian.—What is it? Why, he imagines that if 'himself, or any other brother, were to traverse much of New York, New England, and some other sections, and call themselves *Christians*, as a party name, they would be admitted by all Unitarians and rejected by all of a different belief. One party would fraternize with them, while all others would repudiate them and unchurch them, because of their supposed Unitarianism, Arianism, &c.—Is this Alexander Campbell! The great reformer of eighteen hundred and thirty nine! Is this the index of the scientific and giant mind of him who in the strength of almighty truth, has palsied the impious arm of the scoffing sceptic? Who has fearlessly met in single combat the beast of seven heads and ten horns; who has waged an uncompromising war against the numerous and well-disciplined hosts of party names, interests, and anti-Christian power; and who has been willing to bear reproach and lay down his life, for the cause of his Master. But now, his locks are shorn—the mighty is fallen. He denies the name of his Master because he could not have the honor of first bearing it; because Unitarians would fellowship him; and because those very eccles against which he has long been warring, would not fraternize with him!! Tell it not in Gath;—publish it not in the streets of Askelon! Lest the daughters of the uncircumcised triumph.

But, does Mr. C. think to court the fellowship of the Tripartite fraternity, by rejecting the name Christian, and taking that of Disciple? if so, let him try the experiment, and he will find that they will have other reasons for not admitting him to their communion. And besides, if he wishes to gain the disfellowship of the Christians by adopting this course, we would inform him that they make something more than a bare name, the test of communion: it is holiness of heart and of life, which they require. Hence, if friend C. is so very anxious to secure the disfellowship of the Christians, why, all he has got to do is, just to convince them that he is corrupt at heart, and that his fruits are incompatible with the Gospel.

If we understand the meaning of terms, there are some discrepancies in Mr. C.'s statements. He says that *disciples of Christ* is more descriptive, while in a breath before he has told us that it is

neither 'more nor less than the scriptural equivalent of Christian.' We leave our sage friend of the Harbinger, at his leisure, to make it appear how a name that is 'neither more nor less than the scriptural equivalent' of another, can, at the same time, be 'more descriptive.'

But he prefers the name disciple, because '1st. It is more ancient.' Circumcision is more ancient than baptism. Will Mr. C. therefore adopt it in the room of this, his favorite ordinance? And besides, does age give divinity and validity to revelation? if so, then we would ask, at what age shall divinity be ascribed to revealed truths? This argument is against Mr. C., for he admits that 'Christian' is at least a scriptural equivalent of disciple, and that it was given last. Hence, Christian will ever be the proper name of the disciples of Christ, unless God shall see fit to call them by another name, not yet revealed.

'2d. It is more descriptive.' What! and 'no more than a scriptural equivalent of Christian?' and still, more descriptive? Mr. C. knows that *disciple*, in the abstract, (and it is unfair to use it in any other sense,) signifies no more than simply a learner: it may be of Plato, of Moses, of John, of Calvin, or of Mr. Campbell; while *Christian* can be justly applied to none, but those who have learned of, and are Christ-like. It needs no additional terms to define its meaning. It has but one signification, and that is definite; and compatible with the lovely and holy character, to which alone, in truth, it can be applied. Hence, Christian, 'is more descriptive,' than any other name, by which they can be designated.

'3d. It is more scriptural.' There are but six conclusions that can justly be drawn from this proposition. It must mean that *Christian* is scriptural, and of course of divine appointment, and that *Disciple* is more than scriptural, and more than of a divine appointment. Or, that *disciple* is used more times, in the Scriptures, than *Christian*.—The first, would be absurd in the extreme: and the second, would adopt a rule, which, if Mr. C. will follow, will lead him to reject his strange ideas of the Trinity at once. For the name *Trinity*, does not occur once in the Scriptures, while the Unity of God is emphatically mentioned many times.

'In the mouth of two or three witnesses, every word shall be established.' We have at least three of the most convincing testimonies, that *Christian*, is of divine appointment; was last given, and is the most descriptive, and only proper appellation, to designate the saints. 'The disciples were called Christians;' which, says Dr. Clarke, (and every impartial and biblical scholar,) 'signifies, in the New Testament, to appoint, name or nominate by divine direction. In this sense the word is used Matt. ii. 13, Luke ii. 26, and in Acts x. 22.' Therefore, the name *Christian* is from

God.' '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!' See Clarke on Acts ix. 26. Notwithstanding this overwhelming testimony, and after Mr. C. has admitted that Christian is a scriptural 'equivalent' of disciple, he has the presumption to affirm that it was used 'only by Antiochans, by king Agrippa, and rather by the enemies, than the friends of the brotherhood!' Does Mr. C. call the apostle Peter, an 'enemy of the brotherhood?' He says, 1st Peter iv. 14-16, 'If ye be reproached for the name of Christ' happy are ye.' 'Yet if any man suffer as a Christian, let him not be ashamed.' Mr. C. must be a little mistaken here; for it is himself that uses the name Christian as an 'enemy,' while the inspired apostles apply it by the direction of God.

Mr. Campbell's fourth argument, for adopting the name Disciple, are too futile to claim even a partial examination: they need only to be read to discover their weakness. We, therefore, leave the subject, for the inspection and decision of the candid. Feeling the fullest assurance, that the sacred name Christian, is of divine authenticity, and the only proper name, by which the saints can be designated.

HUMANITY OF CHRIST.—In the Christian Palladium containing the article, in which the editor complained so bitterly of the editor of the Herald, he has the following remark; viz: "Mr. M. knows that we do not deny the Divinity of Christ. But, that it is Mr. M.'s favorite dogma of the humanity of Christ, and his unscriptural and unreasonable doctrine of the Trinity, that we deny." On seeing such a singular declaration, we wish to inquire of the editor of the Palladium, whether he denies the fact that Jesus Christ, the Son of God, possessed a human body and human soul; and was, with the exception of his Divine nature, like any other man? We speak of his physical constitution, and not of his moral character. *Union Herald.*

We will simply say to the editor of the Herald, that he must first present his evidences of the truth of his supposed 'facts,' before he can reasonably expect a further answer: and besides; 'I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciple!'

Elder J. Cannon, Mich., has just recovered from a severe sickness of two months. He is unable to preach much yet; but has baptized eight, within a short time past. Elder S. Fellows has been laboring on his circuit to good acceptance during his illness. The Christian cause is prospering in the field of their useful labors.

Elder I. N. Walter's health is yet feeble. He talks of journeying to the south the ensuing winter, in hopes that the southern climate may prove beneficial to his debilitated constitution.— Though the outer man has come near its dissolu-

tion, still the inner man possesses all its native energies, and holy zeal for the advancement of the Christian cause. May he again be restored to his former health and usefulness.

Elder L. D. Fleming, Portland, Me., had a baptism on the 6th ult., and in the evening four rose for prayers. He has just published a neat little volume of 196 pages, entitled 'THE NEW TESTAMENT COMPANION.' It is designed for the benefit of 'Bible classes, Sabbath school teachers, and young students of the Scriptures.' Our limits will not admit of a description of the book now. We would, however, most cordially recommend it to the favorable notice of all believing it to be worthy of their liberal patronage. It can be obtained by applying to him at Portland, Me., and at this office, as soon as a supply can be had.

DIRECTION.—Subscribers who forward us cash for the Palladium, will please in all cases to be careful to tell us for which volume it is sent. If any errors have been discovered in our receipts, the money applied to the wrong volume, we will thank any friend to apprise us of it.

Elder J. Sutton is blessed with good seasons where he labors. He has recently baptized a number in the vicinity of Fishing Creek, Pa.

Br. B. Daker, Paradox, Essex co. N. Y. calls for ministerial aid: he is confident that great good might be done in that section by a faithful preacher.

Our meetings, at Union Mills, are yet interesting. The Editor has baptized nine more happy Christians; making nineteen in all since the work commenced.

FEMALE SEMINARY.

At a meeting of the inhabitants of the village of Union Mills, Fulton co. N. Y., assembled in the Palladium office, Oct. 16th, 1839, for the purpose of establishing a Female Seminary in said village, the object of the meeting being stated and fully understood, organized by calling John Schoonmaker to the chair, and appointing Joseph Marsh Secretary.

Resolved That in the judgment of this meeting it is highly expedient, that immediate measures be adopted to establish a permanent Literary Institution in this village.

Resolved That we open a Female Seminary in the Union Mills Academy the 2d day of Dec. next.

Having received proposals from Miss MARY A. ANDRUS of Johnstown, N. Y. to become the teacher of said institution, therefore, Resolved, That we accept said proposal: having the fullest confidence in her abilities and accomplishments, to discharge the duties of this responsible station.

Resolved That the objects of this institution are to afford its pupils facilities for acquiring a

thorough and accomplished Education; embracing therein the cultivation of the intellect, the improvement of the taste and manners, and the moral and religious discipline of the heart. While the teacher will consider it her duty to have a watchful eye over her pupils, yet those from a distance, and beyond the control of their parents, will be objects of her special care.

TERMS OF TUITION, are as follows—For common branches, including Reading, Writing, Grammar, Arithmetic, Geography, History of the United States, \$2 per term.

For higher branches, including one of the following studies: Universal History, Geometry, Natural Philosophy, Chemistry, Botany, \$1 will be added; for two, \$2; for three or more, \$5 per term.

Extra charges for Painting and Embroidery from \$2 to \$5 per term.

Board, in respectable private families, will not exceed \$1.25 per week. Application should be made soon, as the number of pupils will be limited.

J. SCHOONMAKER, Ch'n.

J. MARSH, Secretary.

SECRETARY'S REPORT.

The following will show the Financial condition of the Association.

Due to the Association on old accounts for books	\$1814.78
Due on new accounts for books sold since the 1st of May, 1839.	555.37
Donations pledged, yet unpaid,	445.00
Stereotype plates and books, estimated, bound and in sheets	1100.00
Amount of rent of the Palladium above the interest of the purchase money	395.00
Making amount of property now belonging to Association	\$4310.15
Outstanding debts against Association including expense of two editions of Hymn books	1664.78
Leaving property belonging to Association after payment of debts	\$2645.37

J. MARSH, Secretary.

Palladium Office, Oct. 4, 1839.

Br. Harvey Brace, from Rochester, N. Y., has located in Detroit, Mich. and most earnestly requests the Christian preachers to call on him. He greatly desires to become acquainted with the Christians here Detroit.

☐ The meeting of the committee at Red Rock is unavoidably postponed until the 27th of Nov.

J. MARSH,
J. KING.

☐ We are actually in want of money. Will our good patrons assist us at this critical time?

Correspondents, will have to exercise a little patience, a little longer. We shall soon dispose of all the conference and committee minutes and reports; then, there will be more room for other matter. We have abridged some valuable articles, to give them notice in season.

THE LAST HALF OF THE VOL.—Those who desire to subscribe for the last half of the present Vol. of the Palladium, should send in their names soon.— Fifty cents, only, for twelve rich numbers. Who will take them? apply before it is too late.

CORRESPONDENCE.

For the Christian Palladium.

Letters: No. V.

MR. EDITOR: In my last I gave some facts relating to the origin, rise, and progress of our cause in Philadelphia, during the two first years of its existence. It is not my purpose to trace the history farther; but to give you some account of the present state of the cause.

Elders E. Smith and Plummer visited the city in the infancy of the cause and labored successfully.— Elder Plummer located himself there, and has had charge of the society for many years. It appears that for a part of the time, Elder P. has been engaged in secular business for his support; and that at no time he ever received a competent support from the church. It also appears that he divided his labors between the society in the city, and several societies in the country. This left the city destitute a large part of the time, which, combined with other causes, reduced the cause in the city to a low ebb.— And thus it is at the present time. Elder P. now preaches in the city once in the month, and the rest of the time to the country societies, which I am informed are large and respectable. Their chapel being located in an unfavorable part of the city, they have rented it to a Methodist Society, and procured a Hall in a more central part, where they now hold their meetings. The congregation and church are small. Elder P. is desirous to have an effort made to build up the cause, and would do liberally to sustain and carry it forward, if an efficient man could be obtained to devote his entire energies to the work.

A second Society was organized in Philadelphia a few years since and is under the care of Br. J. J. Porter. He is a talented and pious young man. He, and several others, now in the second church, were formerly members of the first church. I think they were excluded, so there is no fellowship between the two Societies. Br. Porter and his brethren, however, I found were highly esteemed for their moral worth, and have a respectable standing in that community. The causes of church discipline having arisen more from difference of opinion and interest, than from corrupt and immoral lives, their moral character stands unimpeached before the public.— Both have their statements, and as in all such cases, it is thought both parties may be in fault. There are about ten of the above persons in the second church. They have added to this number by baptism and otherwise about thirty. They now worship in a small brick chapel, originally built by the Baptists. This they think to purchase. They have raised, though poor, among themselves about \$500 towards it.— They are liberal and enterprising. They are yet small, but by the faithful labors of Br. Porter, in connection with the Society, there is every reason to believe that they will prosper and do much good in that city.

I spent the first Sabbath in July in the city.— Preached in the morning and afternoon with Br. Porter, had a very pleasant, and I hope profitable season. In the evening preached at the Hall, with Elder Plummer. Had a good audience, and a very interesting meeting.

After the lapse of thirty years we find our cause in Philadelphia, just about where it began. It is natural to ask, why? Why this retrograde movement? Are not the principles we avow true? Do they not commend themselves to the common sense of mankind? Is there not a good and a saving influence exerted on the church, and on society by their promulgation?

There are causes. One of which I will here name as a principal one, that has in times past retarded our cause not only in Philadelphia, but in every city and town, where we have attempted to raise societies.—I refer to the *support of the ministry*. In this place as in others, our preachers (the preachers are more to blame than the people) commenced by laying the foundation of their own defeat. They declaimed loudly against a 'hiring ministry.' A hiring ministry is a curse to any people; but then they went too far, and led the people into error, and the mistake was fatal. Ministers, got all that the doctrine they preached would allow; and I would add, all that such preachers deserve, who preach that the 'laborer is not worthy of his hire.' Under such a policy, the minister must make it his first business to take care of himself; and then the church of God, if he has any time to spare. And when once a minister, in our cities or large towns, becomes a merchant, or engages in any secular callings, prosper he may in 'serving tables,' but the cause of God must sink. He can only preach to them on the Sabbath—his pastoral calls; and his studies are neglected. No man in the universe can build up the cause under such circumstances. If such a society holds its own, it will do well; but in nine cases out of ten it will sink, and die. A pastor, must not be a merchant, a politician, a quack doctor, or a speculator, if he would succeed in the work of God. He must 'give himself' wholly to the word of God and prayer. He must be a man of 'one work.' 'Full of faith, and the Holy Spirit.' Such an one the people will support, because his labors and influence are such that he supports them.

Yours, J. V. LINES.

JOURNAL—NO. IV.

Enon, Ohio, Sept. 5, 1839.

Br. MARSH—Since my last I have received into the church three happy converts, and baptized on the first Sabbath in August five more.

I then took leave of my friends for a few weeks, and on the 13th found myself in Helron, (my former home,) and my friends generally well. The church in that place is in rather a low state. On the same evening I reached Granville, near which I met with my wife, who had been there some weeks waiting upon, and a ministering to the wants of an afflicted mother, whose health had improved some. On the 15th left with my little family on a visit to Knox co. Called on the way at Chatham, at which place are a number of good brethren with whom I have often enjoyed refreshing seasons. 16th stopped in Mt. Vernon with my friend Mr. Curtis, being kindly received and hospitably entertained, in a few hours we left, and in the evening found ourselves in the family circle of Joel Martin,* a half brother of mine. The meeting was joyful, not having seen them for a year and a half; the interest of the scene was increased on witnessing the spirit of devotion that pervaded this family group. 18th (Sunday) by a previous request I preached at 10 o'clock to a Methodist congregation in their chapel at Berlin, in the afternoon in what they call the Pike meeting house, both large assemblies for that place. This may appear now; and I shall not comment, only I have learned it had a good effect.

From this place we made our way to Bethlehem chapel where on the 20th met a large number of Elders and brethren in conference. This was a meeting truly refreshing; the hour appointed found about every man at his place. A large accession was made of young and middle aged men. I will stay further remarks, as you will have a faithful account by the secretary. It was a good meeting. I left be-

* This brother till within three years I had never seen.

fore the camp meeting; commenced and can say nothing about it.

I pursued my journey and with hard travelling reached Elder Simonson's neighborhood on the 26th, where a very large meeting had just closed. Here I found the Miami Conference in session; this is a respectable body in regard to numbers and preaching talent. Being invited as a corresponding messenger from the Central conference, to a seat, I participated freely in their deliberations. Several questions were discussed, and a number of important resolutions passed. There was one man received and commended as a minister. Several new and flourishing churches were added. I rejoice while the cry from every side is, come and help us; there are many rising up who bid fair to be faithful and shining lights on the walls of Zion. I took leave of the good people here, after visiting a few sick, to fill an appointment which had been made for me in the Methodist church in Lebanon, where I preached to a very pleasant audience and to apparent acceptance. On the 29th reached home, found all well. Last Sabbath enjoyed two pleasant interviews with the church in this place; prospect good.

D. F. LADLEY.

Fishing Creek, Pa. Aug. 16, 1839.

I am now on a visit among the churches in the interior of Pennsylvania. I left Philadelphia the last of July, and in the evening arrived at the house of Elder J. Rodenbaugh, at Allen's Cove. He is pleasantly situated, has gathered a small church there, and is doing well for the Christian cause. I here met in general meeting with Elders J. Sutton and T. Miller. The meeting was solemn and interesting; saints rejoiced and sinners wept. Our sentiments had been misrepresented in this place, but before the close of the meeting much prejudice was removed. I preached several times in the neighborhood after my brethren left, and had the pleasure of seeing one seeking mourner made happy in the love of God.

My meetings at Lewisburg were interesting. Elder E. G. Holland is a'out taking the pastoral care of this large and respectable church. May the blessing of God crown his labors with an abundant harvest. I am now at Fishing Creek with Elder J. Sutton. Finally, the cause of liberal Christianity is on the advance where I have travelled; yet more faithful laborers are greatly needed. May the Lord send them forth into this part of the gospel field, which is now ripe for an abundant harvest. J. J. PORTER.

Bluffton, Ia. Sept. 1839.

I left my home on the 31st of August to assist Elder H. Barber and brother in the organization of a Christian Conference in Indiana. Sept. 31, preached at West Liberty. Found Elder Fuston in very poor health, and the church consequently in low spirits. They want the bread of life: may God restore to him his health, and to the church their worthy pastor again. At Jacksonville, O. found Elder Barber who had been confined for a long time with the bilious fever; but was on the recovery. Had a happy time at evening in preaching to a large church, mostly of young converts. Rode in company with my sick brother to Fort Recovery. Here in the Indian War, Sinclair was defeated. But now, instead of the war whoop, savage yells, the noise and horrors of war, the gospel-trump is sound-ed, the songs of redemption are raised from a respectable Christian church which I found in this place.

At Bluffton we called on our much esteemed friend, T. W. Vanhorn. Our general meeting here, had a glorious termination. Some found pardon, five united with the church, two were baptized, and a glorious reformation is spreading in this wilderness land. On the 9th met with the brethren in conference; had a harmonious session. Found the brethren alive to reformation, (not deformation,) for they have taken a bold stand against the disorganizing principles, so prevalent in this country. Their acts will do honor to the Christian name, in this new world. The minutes of their conference will soon appear before the public. D. LONG.

MARRIAGES.

In New York, Oct. 6th, by Elder Isaac N. Walter, Mr. David Fick to Miss Eliza Jane Bogart. Oct. 7th, by the same, Mr. Lewis H. Watts to Miss Clementina Bartholomew. Oct. 8th, by the same, Mr. John T. Fairfield to Miss Mary C. Watkins, all of the city.

POETRY.

For the Christian Palladium.
TO THE MEMORY OF JOSEPH BADGER, JR.

BY DR. R. P. CLARK.

In early dawn of youth, when like the rose,
Beginning to unfold in freshest bloom,
Its beauties, and its fragrance to disclose;
When Phœbus first dispels the nightly gloom,
Exhales the dew-drop in the vernal gleam,
Pearly and glistening in the morning beam.

In bloom of health, with prospect bright and fair,
I saw the cheek's pure glow of red and white;
Ere yet disease had laid his finger there,
Or autumn's gloom had shed its withering blight:
And rising genius bursting into flame,
Had mark'd his goal—the citadel of fame.

'Twas then he sought the altar of his God,
And found salvation in the Savior's name,
Rejoicing in redemption through his blood,
With holy ardor and a heavenly flame:
The lofty theme on which he loved to dwell,
Th' unfading glories of Immanuel.

His pleasant voice was heard amid the choir,
In strains of melody and sacred song,
In sweetest concert join'd the vocal lyre,
And in soft symphony the notes prolong—
With what supreme delight the chorus swell,
And chant the lays of our Immanuel.

'Twere thus, when lo! a poisoned arrow?—No!
But Jesus sweetly calls him home to rest:
Fond nature shrinks—the spirit longs to go,
And soar to the bright mansions of the blest,
To fields of light, to realms of brighter day,
And guardian angels beckon him away.

When on the confines of two worlds he stood,
With scarce a darkness cloud to intervene;
About to launch on Jordan's biwaky flood,
Rapt in sweet converse with the world unseen;
With quivering lip and faltering voice, could tell
His friends, 'Weep not for me, for ALL IS WELL.'

Thus calmly fell asleep, and sunk to rest,
His morning sun, that rose so bright and clear.
How sweet to die, reclining on the breast
Of HIM, whose own soft hand shall wipe the tear
From every longing eye; and at whose word,
Shall rise and reign with their ascended Lord.

And what is Time? how fleet his numbers roll:
Soon we, like our young friend, shall disappear.
How swift life's race, and death, the certain goal,
And frail the tenure of our comforts here.
Be this my fervent prayer, this only would I crave,
A hope, that brighter hope, that springs beyond the grave.
Union Mills, N. Y., Oct. 22, 1839.

MARRIAGES.

By Elder O. J. Wait, in Adamsville, R. I. Sept. 17th,
Andrew White to Louisa Tripp, both of New Bedford,
Ma. By Elder L. D. Fleming, in the city of Portland,
Sept. 15th, Edmund Rand to Susan W. Peavy. Same
day, by the same, John J. Liscomb to Sarah Ann Footo.
By the same, 19th ult., Ebenezer Rich to Rebecca Smith,
all of Portland. By Elder D. Ford, in Canaan, N. Y.
Oct. 10, Homer Hubbard to Weltha Wilcox.

OBITUARY.

ROBERT W. SWEET died in Dryden, Mich. Aug.
23, 1839, in the 72nd year of his age. He emigrated from
U. C., was one of the first who united with the Christians
in this town, and maintained the faith until his death.—
Truely the hoary head is a crown of glory, being found
in the way of righteousness. Sermon by Elder John
Cannon.

DEA. LEONARD SIMMONS departed this life, in
Knox co. Ohio, Sept. 27, 1839, in the 45 year of his age.

Br. Simmons was an ornament to the church, maintaining
the character he professed, CHRISTIAN, being a member
of the church near nineteen years, and seven of that time
filled the office of Deacon, with credit to the church and
himself. He died of consumption, and bore it without a
murmur, and at all times expressed a willingness and
readiness for the trying hour. His death was very easy,
and such as aluded to by the poet—

'Sweetly as babes sleep, will I give my life up,
When call'd to yield it.'

His funeral was large and respectable. Sermon on the
occasion by the writer. Wm. HAYES.

LOIS HOIT, widow of the Hon. Jonathan Hoyt, late
of St. Albans, Vt. died, at Cambria, Niagara co. N. Y.
April 3rd, 1839, aged 83 years. She had literally, and
scripturally become as a little child. She departed in
peace, having lived the life of the righteous, the greater
portion of a long life. Com.

JONATHAN ASHLEY—died, in Barnard, Vt. on
the 4th ult., aged 68 years. He had been for thirty years
a professed Christian, and in his last sickness enjoyed, in
a peculiar degree, the consolations of the gospel of Christ.
His whole life had well accorded with his Christian profes-
sion, and his end was peace. Mark the perfect man.
Conf.

NOTICES.

DISAPPOINTMENT.—I have been to the office of the
Palladium, and settled with the Editor for the receipts on
the past volumes, and am truly disappointed to find them
so small. The neglect of my old subscribers and agents to
settle up arrears, after all my indulgence, is regarded by
me as an act of injustice, which will occasion me and them
much trouble and expense. I intend soon to commence,
in good earnest, in sending bills to delinquents, and wish
payment to be made to the Post Master at Union Mills,
N. Y., or to me, free of postage. J. BANGS.
Honeoye Falls, Monroe co. N. Y., Oct 11, 1839.

ORDINATION.—On the 5th ult. Br. Lyman D. Ames, of
Royalton Vt., was publicly ordained to the work of a gos-
pel minister, by fasting, prayer, and laying on of hands.
Sermon on the occasion by Jasper Hazen. Ordaining
prayer by J. D. Marsh. Right hand of fellowship and
charge, by Josiah Knight.

ORDAINED to the work of the ministry, at the close of
the Maine Eastern Christian Conference, Sept. 27, 1839,
Missis Pulley, of Exeter. Officiating Elders, W. H. Ire-
land, G. F. Sanborn, S. P. Richford, and S. S. White.

This is to certify, that Elder James Conklin jr., is a
member in good standing in the N. Y. Western Christian
Conference. In transcribing the minutes of 1838 his name
was omitted, through mistake, consequently was not pub-
lished. Br. C. will please pardon our omission.
J. MILLARD, Clerk.

There might, undoubtedly, be several churches gathered
here; if we could have help. We wish the Christian
preachers to come to our aid, and we will help them in
temporal things. Call on the signers of this, at Columbia,
Lorain co. Ohio.
PAIDON CLARK.
STEPHEN HERRINGTON.

N. Y. City, Oct. 1839.

I am now engaged to labor with the church in this city
until the first of May next. I wish all communications for
me to be addressed accordingly. J. H. CURRIER.

Rock Stream, N. Y. Oct. 12, 1839.

The Education Committee are requested to meet at
Eddytown, Nov. 12, at 10 o'clock A. M. A punctual
attendance is requested. I have made the appointment on
the 12th, that those who may attend the opening of the
Christian chapel, in Hector, on the 10th, may attend the
meeting of the committee. E. MARVIN.

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. VIII.

NOVEMBER 15, 1839.

NO. 14.

MISCELLANY.

For the Christian Palladium.

Restitution of all things.

BY ELDER E. EDMUNDS.

Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts iii. 21.

The circumstances which called forth this language from the apostle, and the design he had in discoursing to the people in the language and sentiments of this chapter, throw much light on the doctrine of the text.

A short time anterior to the day of pentecost, Peter and John, in going up to the temple, at the hour of prayer, saw a man who was lame from his birth; and on seeing them asked an alms. The apostles showed compassion for him, and by Divine permission, 'bade him in the name of Jesus Christ of Nazareth, rise up and walk.' And he leaping up, walked with them into the temple, leaping and praising God. And the people were astonished, and wondered greatly at what had been done. And when Peter saw it, he said, 'Ye men of Israel, why marvel ye at this? The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up and denied him, in the presence of Pilate, when he was determined to let him go: and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.' The above plainly shows the circumstances under which the apostle addressed the people. And the following as lucidly unfolds the design he had, in thus addressing them. 'Repent ye therefore and be converted, that your sins may be blotted out: For unto you first, God, having raised up his Son Jesus, sent him to bless you, in

turning away every one of you from his iniquities.'

Hence, the leading object, with the apostle was, not to teach the doctrine of restitution (or restitution,) as some vaguely suppose: but that Jesus was the true Messiah, and that they had been accessory to his death, and thereby committed a great sin in the sight of God; and ought now immediately to repent, that their sins might be forgiven. And the text placed at the head of this article, was introduced by the apostle, to show how Jesus Christ, could still be Messiah the Prince, though he had ascended to heaven, as all of the apostles confidently affirmed. For the Jews, believed if Jesus had been the Messiah, he would have become and remained an opulent prince among them. But Peter now explains how Christ might be their King and the Messiah, and not be and remain on earth, personally with them. 'Him hath God exalted by his right hand, to be a Prince and a Savior, to give repentance unto Israel and forgiveness of sins, [that is by giving them a knowledge of what sin is, and how they may find forgiveness from it.]' He being then exalted at the right hand of the Father in heaven, for the express purpose of being their King and Savior; the heavens must, or shall, retain him, until the restitution [or as Dodridge translates it, the regulation, and Dr. G. Campbell, accomplishment] of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.—And when all things, spoken of by the prophets, shall have been accomplished, then, as the apostle affirms in the verso preceding the text, 'He [God] shall send Jesus Christ, who before was preached unto you.' And Paul says, 'He must reign until all enemies are put under him.' 'And when all things are put under him, then shall he appear the

second time without sin unto salvation.'—Hence our understanding of the text, is, that Jesus Christ is the true Messiah, the Savior of the world; and that as such, he has ascended to heaven, there to remain, until a certain time, and restitution (or regulation or accomplishment) of certain things spoken of, shall have been fulfilled.

11. That the restitution spoken of, is no more nor less, than 'those things which God hath spoken by the mouth of all his holy prophets since the world began.' This then, being the plain unvarnished, common-sense meaning of the text; we may proceed to notice a few of the most prominent things spoken of by the prophets. These may be considered under two heads—those things already transpired—and those yet to be fulfilled.

And to the first, the apostle, has reference in the next verse succeeding the text. 'For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.' [Be destroyed? there is surely, not much restorationism in the context, I am certain.] Also, we hear Jacob saying, as he stood upon the mount of inspiration and looked down the stream of time, 'The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shilo come &c.

The time he should come was spoken—Daniel ix. 24–5.

Also the place of his birth—Micah v. 2.

His character.—Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. He hath done no violence, neither was there any deceit in his lips. The spirit of the Lord shall be upon him, &c. Is. xi. 1–5.

His miracles.—The eyes of the blind shall be opened, the ears of the deaf unstopped, the lame man shall leap as an hart, and the tongue of the dumb shall sing. Isaiah xxxv. 5.

His death.—He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed.

His resurrection.—For thou wilt not leave my soul in hell, neither suffer thine Holy one to see corruption. Ps. xvi. 10.

These with many other things were spoken of by the prophets, in relation to Jesus Christ; and have all minutely transpired.

Again; the destruction of Jerusalem and the dispersion of the Jews, was a subject of prophecy.

And I will make your cities waste, and bring your sanctuaries unto desolation. And I will scatter you among the heathen, and I will draw out a sword after you; and your land shall be desolate and your cities waste. Lev. xxvi. 31–33.

Cursed shalt thou be when thou goest out, and cursed shalt thou be when thou comest in. And the heavens over thy head shall be brass; and the earth under thy feet shall be iron. The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them: and thou shalt be removed into all the kingdoms of the earth. Deut. xxviii. 19–23.

And yet for all that, when they be in the land of their enemies, I will not cast them away: neither will I abhor them to destroy them utterly, and to break my covenant with them, for I am the Lord their God. Lev. xxvi. 44.

Other prophecies might be adduced equally forcible and illustrative of the position assumed: viz. these things spoken of by the prophets, which have been accomplished and fulfilled: But I proceed secondly to notice some of the many, yet to come to pass.

The wolf shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the young fating together, and a little child shall lead them. And the cow and the bear shall feed: and their young ones shall lie down together, and the lion shall eat straw like the ox.—And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain saith the Lord. Is. xi. 6–9.

The unbeliever and the infidel, ridicule the above sentiment, as absurd, unreasonable, because unnatural, and the summit of inconsistency. It is, say they, subjecting these animals, to act unlike their nature, and to subsist entirely different from the laws of their physical organization; and hence no less absurd, than the doctrine of metempsychosis. But we say, with the existence of that God, which these prophecies take for granted, and as being admitted; all this is possible; yea even more, the very stones in our streets—by his all-quickening power—might be made to cry out his praise. But when this language is considered as emblematical of that change, which has and ever does, and shall more especially, take

place, in that class of wicked, murderous, blood-thirsty and corrupt set of men; represented by these ferocious beasts, insomuch that they become lambs and babes, then shall all dwell together in peace, and a child shall lead them. And then, they will not hurt nor destroy in all God's holy mountain.

And he shall judge among the nations and shall rebuke many people: and they shall beat their swords into plough-shares—and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Is. ii. 4.

The above comports, both in language and spirit, with the gospel of Christ, and the late declarations of the universal peace and non-resistance societies, which have recently sprung up in different portions of our land. And all good people most ardently desire the restitution and accomplishment of the above named prophecy.

'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.— And in that day a man shall cast his idols of silver and of gold, which they have made each one for himself to worship, to the moles and to the bats.'

The restitution of this prophecy is vastly important, and is rapidly being accomplished. And as religious knowledge advances, in conjunction with the march of science, ignorance and idolatry will vanish.

'And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established, thou shalt be far from oppression.' Is. liv. 13, 14. The first part of this prophecy is being fulfilled, in the Sabbath schools, which have now become almost universally approved; and at this moment, are exerting, under the supervision of the pious, a moral and regenerating power unknown to the world before. The last paragraph, accords with the Christian and philanthropic efforts, which are increasing and gaining strength from all classes and associations of men; and which, though they now foment the universe of mind, nevertheless aim, as we opine they will eventuate, in the entire overthrow of civil and religious bondage, and aristocratical usurpation; and the establishing the world in righteousness, and far from oppression.

'Thy watchmen shall lift up the voice, with the voice shall they sing together: for they shall see eye to eye—when the Lord shall bring again Zion.' The watchmen shall see eye to eye, and together lift up their voice and sing—

'Peace o'er the world, her olive wand extend,
And white robed innocence, from heaven descend.'

The restitution and fulfillment of this shall be 'when the Lord brings again Zion.' And this bringing again Zion, evidently refers to the *restitution* of those things spoken of by the prophets in relation to the recovery and re-establishment of the Jews to their former possessions, and prestine glory. Hence says Isaiah, 'It shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people, which shall be left, from Egypt, and from Pathros, from Cush, Elam, Shinar, Hameth, and from the Islands of the sea.— And the Lord shall set up an ensign for the nations and assemble the outcast of Israel, and gather together the dispersed of Judah from the four corners of the earth. And it shall come to pass in the last days, that the mountain of the Lord's house, shall be established in the tops of the mountains, and shall be exalted above the hills and all nations shall flow unto it.

Again—John came preaching, saying, prepare ye the way of the Lord and make his paths strait. Every valley shall be filled, and every mountain and hill, shall be brought low;—and the crooked shall be made strait and the rough places smooth. And when Jesus was enquired of by his disciple, why, (if they should not tell the vision of his transfiguration until the Son of man be risen again from the dead,) say the scribes, that Elias must first come? And Jesus answered them, saying, Elias truly shall first come, and *restore* all things. But I say unto you, that Elias is come already. Then the disciples understood how that he spake of John the Baptist. Matt. xvii. 1—13. And as John, the harbinger of Christ, restored all things suitable to the first appearing of Christ; so shall the gospel, empowered with the all conquering Spirit of truth, overturn kingdoms, level nations, make the crooked strait, and regenerate the world, and thus make ready the bride, prepared as the morning, for the second coming of the Son of God. And when this gospel of the kingdom shall be preached in all the world, for a witness unto all nations: then shall the end come.

And when all these things, spoken of by the prophets, shall be fulfilled, in harmony with the gospel order, and the pattern shown us in the mount, then, and not till then, will the Father send his Son Jesus Christ, who before was preached unto us. For the heaven must retain him until the accomplish-

ment of all things spoken of by the holy prophets.

For he [Christ] must reign till all enemies are put under his feet. And when all things are put under him, then shall he appear the second time without sin unto salvation.

For the Christian Palladium.

Questions answered.

BY ELDER IRA ALLEN.

ELDER L. D. FLEMING, SIR—You think my remarks on baptism in the 9th No. Vol. 8th of the Pall., leave the subject rather 'loose' and indefinite, and wish me to answer several questions you propose on the subject. It should be remembered that my object in that article was not to set forth the ordinance of baptism, but to show that the Christian denomination was not sectarian or schismatic. Baptism was only referred to in reference to this object, and the amount of my remarks was, that the Christian denomination did not require that candidates should be immersed, or baptized in any way by water, in order to church fellowship. In this, I think I am not mistaken. I have observed the practice and read the periodicals of the denomination for thirty years, and have never known that baptism was made a test of church fellowship. My object was simply to show this fact, to rebut the insinuation that we were schismatic on the subject of baptism.

The ground we universally take is this: Every disciple of Christ has the same privilege of reading, believing, and practising for himself in matters of religion without molestation by the church to his injury, so long as he maintains a Christian life and spirit.—Our practice is such that a Christian who has never been baptized, or been sprinkled, can enjoy all the privileges of the church of God with us, equally with those who have been immersed. If these things are not so I stand liable to be corrected.

But, my dear brother, if you wish to know my views of water baptism I am perfectly willing to give them to you and others, for I understand that many have viewed my remarks on the subject in the same light that you have. Your queries may be summed up in this question, Is water baptism an imperative command of God, and essential to salvation, or is it not? It is doubtless a command of God. 'Go ye therefore and teach all nations baptizing them.' 'And he commanded them to be baptized.' But it is not essential to salvation in every case.—Man's salvation cannot absolutely in all cases

depend on the performance of any outward service or rite, but a repenting and devoted heart. Yet in the case of infants and idiots not even this is required. They may be saved without baptism, without faith, without prayer, and without repentance. The heathen may be saved without the knowledge of Christ, or the commands of God. Our salvation through the commands of God depends on our knowledge, or the means of knowing, and our ability to keep them. If I know not the commands of God, or have not the means of knowing them, I may be saved without them. Or, if I know them, and have not the means of keeping them, may be saved without obeying them.

But if I understand the commands of God, and have the means of keeping them, and yet neglect them, I become a transgressor, and can only be saved by repentance and reformation.

Hence, if a convert reads his Bible and learns his duty to be baptized, and has an opportunity to obey, and does not, he cannot enjoy acceptance with God.

Baptism is an important ordinance in the church of God. It is to me the visible dividing line between the church and the world. By it we visibly and formally ratify the covenant with God, and solemnly dedicate ourselves to Him. It is the seal to the instrument by which we bind ourselves to the service of God forever. It is the outward sign of the inward washing of the heart by regeneration. A profession of death to the world and a resurrection with Christ to walk in newness of life. A figure of the death, burial, and resurrection of the Saviour. By it we are buried with Christ, and planted in the likeness of his death, and answer a good conscience toward God.

It is said virtually by inspiration to every convert to the faith of Christ, 'Why tarriest thou, arise and be baptized and wash away thy sins, [that is outwardly and formally,] calling on the name of the Lord.'

Every disciple of Christ who has not, should be immediately immersed. Let him understand the command, exercise faith in Jesus Christ, seek the means of obeying, and obey, and go on his way rejoicing.

Immersion is the mode, and to me the only mode of gospel baptism. The places where it was performed, and the burying of the dead, which is brought to represent it, both say to me it is immersion. This mode is perfectly satisfactory to the baptized, no one hesitates to pronounce this baptism.

In short my opinion on this subject is this; Every believer in Jesus should be immersed

as soon as circumstances will admit, and by it he should understand he renounces the world visibly, and becomes a member of the church of Christ, and all should be immersed before they come to the table of the Lord if circumstances permit. This is my creed, simply for myself. If others like it, they may adopt it, but it should be forced upon none. Every other disciple has the equal privilege of forming his own creed. But while we direct our own faith, we must not lord it over others' consciences. To our Master, Christ, we stand or fall for ourselves. If a man has the spirit of Christ, and obeys the gospel according to his own understanding of it, this is enough for me. Yours in love of gospel liberty.

For the Christian Palladium.

Biblical Criticism.

BY ELDER CHRISTY SINE.

BROTHER MARSH—I notice in the last Palladium, some strictures on my communication on Rom. viii. 29, 30, from the pen of our Bro. L. D. Fleming. I entertain the kindest feelings towards Elder Fleming, and agree with him in the major part of what he has written on the subject, but cannot think that his application of the text in question is correct. The brother thinks my object was to show that the passage of Scripture in question, does not support Calvinism, and to accomplish this, I have given an explanation 'forced and far-fetch'd.' My object was, certainly, to give a plain explanation of the apostle's meaning, and thereby to show, that the text does not support the doctrine of Calvinism. But certainly, my arguments are not so 'far-fetch'd' as to be 'fetch'd' from without the good book. And indeed I cannot yet see any thing to oppose the ideas there advanced. The characters, whoever they were, to whom the apostle alludes by the terms, 'for whom he did foreknow,'—whether Jew or Gentile, were predestinated to be conformed to the *image* of God's Son; that his Son might be the first born among many brethren. And as Christ's being the 'first born,' refers to his resurrection, the text cannot refer to the conversion of either Jew or Gentile's such: for they are not brethren in the same sense, till they are born from the dead, as he was. Then they will be conformed to his image, being fashioned like unto his most glorious body. What class of beings, then, of whom we have any knowledge, can this text so well apply to, as those who had already experienced this change, and had been conformed to the image of the glorious Son of God? But in

the application of the term 'glorified,' I think my brother is certainly mistaken.—There is not one instance in the Scriptures, where a person is said to be glorified, when they received the Holy Spirit. But as I have not time to write now, and do not feel a disposition to try to measure arms with my brother, I will conclude in the language of the poet:

'If I am right Thy grace impart,
Still in the right to stay;
• If I am wrong, Oh! teach my heart
To find that better way.'

For the Christian Palladium.

BR. MARSH—I here send you a 'composition' written by a friend of mine while attending school. Do as you think best about publishing it. J. ELLIS.

The overthrow of Nineveh.

The sun had arisen in all its splendor.—This opaque planet was steady in its course. Harmony still existed in the laws of nature, and the sun radiated light and heat to the earth, and his refulgent rays were enjoyed by peasant and prince: they thought themselves secure. All seemed tranquil and composed in the vast city of Nineveh, as the bosom of an unruffled lake when not a breeze dimples its liquid surface. Yet many days had the golden sun been seen in the east and his last expiring ray in the west, since the voice of one of the six score thousand had arisen in prayer to God, like holy incense for the vast multitude that peopled that eastern kingdom. There was one enthroned in state, whose temples were encircled with a royal diadem; whose word was law, not only in the city of Nineveh, but throughout the whole kingdom, thousands waited to hear their destiny from his lips.

Yet this mighty monarch of the east, was exceedingly alarmed when the message of the great God was delivered. Hear its purport: 'Yet forty days and Nineveh shall be overthrown.' Your lofty domes that rear their heads to the clouds, shall tumble into ruins. Your almost impenetrable fortresses and stately edifices that defy human power, yet forty days and I will accomplish what the wasting hand of time scarcely could, if you do not repent.

Hark! is it the sound of merriment that is heard? Do you behold joyous faces, and hear the soft strains of music floating on the breeze? Do you hear the light and elastic tread of one, and the sweet and joyful laugh of another, that bespeak a heart at ease? No; for ninety miles, or three days' journey, nothing but the voice of mourning is

heard. Purple and fine linen, costly gems and sparkling rubies, are all laid aside for sackcloth and ashes, the garb of mourning. Even the king cast off the royal robe and habited like the lowest menial in all the kingdom. And now listen to the solemn, ceaseless prayers of six score thousand, fervently offered for mercy, and it reached the ears of the Lord of Sabaoth, and he harkened, and heard, and spared the city.

For the Christian Palladium.

Journal.

DEAR SIR: In compliance with your request, that I would write for the Palladium, and in harmony with my own feelings, I would, at this time, address your numerous patrons in the form of a journal.

I owe, perhaps, an apology for choosing that form of address. It is one which I have never seen proper to use before. The reasons that have indisposed me to this form of religious communication, on this occasion, disappear. I have been in the habit of regarding it as the poorest medium of unfolding important truths, the great design of a religious paper. This is now my conviction. But however incapable it may be in this investigation of truth, it is happily adapted to represent its progress. It brings the writer under the necessity of saying much concerning himself, a task not relished by all who write, and much less by all who read. It has so much reference to the author, that the great principles of self-love, is hardly denied an expression. But it is very often necessary to speak in the first person, and whenever this is done to elicit truth, or advance any good end, it should not be set down to the account of egotism. Still it must be confessed that journalizing is one of the most familiar modes of reaching the mind of society, and like all other familiar mediums, is impressive. All are not, nor should they be, content with abstract discussion, but look with eager interest to those important scenes and interesting incidents to which appear in the way of a faithful minister, whose travel is extensive. A part of the sacred writings bear this form, and I am inclined to believe that a moderate quantity of this production, exhibiting what is of general interest, can be repulsed by no rational prejudice. Pardon me for speaking so much on this topic. I would say, that the prime reason why I now select this mode of address, is, that no other is so well adapted to what I wish to express.

It is now two months since, I came to Pennsylvania. These months I do not num-

ber among useless, and uninteresting days. Since my arrival to this place, I have visited New York, my native State. On the 26th ult. left in company with Elder Miller for Plymouth. On the evening of the same day, arrived at the village of Cattawissa, and preached in the academy to a full assembly, on the Liberty found in Christ.—The audience was solemn, while the rain came down in torrents, the lightning illuminated the heavens, and all without appeared terrific. This is a place where Eler M. occasionally ministers, and I should think to profit, and general acceptance. The preceptor of this institution is a man of an intelligent and free mind. This should be the mind of every man who ventures to guide the minds of the young.

On the succeeding day we arrived at Fishing Creek, the residence of Elder J. Sutton. The same evening gave a discourse to his assembly. The cause at this place is prosperous and prospering. It has gathered a large number, whose minds have never been enslaved by the stern theology of our day, that which ascribes supremacy to opinion. They seem to enjoy primitive religion in its simplicity. At this place we met Elders Porter and Rodenbaugh, with whom, in company with others, we rode to Plymouth. On the subsequent morning the session of Conference was opened, and closed the next day. At this time a number of important subjects were canvassed, subjects which embody important principles. Its instructive and harmonious character merits the approbation it has received.

On the Sabbath a good number of Christians, among whom were several ministers, celebrated the sufferings of the Son of God. Elder J. J. Harvey, of Kingston, preaches to this society. In public modes of conveyance, I left, on Monday, for Honeoye Falls, the place appointed for the meeting of the Education Committee. In company with Elder E. Marvin, arrived on Tuesday evening, and heard an instructive discourse from Elder J. Bailey. The subjects referred to this Committee, were, I think, well discussed, and the result bids fair to give a crowning favor to the cause of general education. This brings me to a theme, to which I wish to devote some brief remarks. The subject of education, under the reign of no exclusive scheme, but of principles worthy our government, is daily waking up sympathy and effort. This lesson we learn from the puritan fathers, who were the first that ever declared that learning should reach all classes. In Europe, it is known

that some liberal plans of disseminating science have been adopted, but they are only modifications, or repetitions, of what our ancestors proclaimed.

It is on this general plan and spirit that our stand is taken, a plan that separates science from sectarianism, and opens to all an equal chance of mental culture. Its sole object is the diffusion of useful knowledge, on principles as free as the gospel we proclaim. A plan so generous, with an end so excellent, we think, cannot be resisted.—The spirit which has now been manifested on this subject, far and near furnishes an overwhelming evidence of the falsity of the prejudice, that the Christian society are not in favor of cherishing science. They are in favor of it, when they can be so in a way compatible with their strong love of liberty, and their great reverence for originality of mind, and we trust that both will grow under the influence of those institutions which are being founded among us.

I believe that no doubt is now indulged with reference to the completion of an Academy in York State. It is designed to be of the first order. And among the many prospects which omen its prosperity, we may consider its location. This institution is planted in the midst of a wealthy, intelligent, and enterprising community. Nor is this all. They feel the deepest interest in its prosperity, an interest confined to no sect, but common to society at large. This is seen in the \$3082, already pledged for this object. The county of Yates is perhaps better qualified to furnish it scholars than any other. Here it will not endure the crushing hand of powerful foes, but will flourish among the wants of a populous county, and sustained by the co-operation of united friends.

The outward works of God, which environ this Academy, are well calculated to make superior impressions on the minds of the young. Whether it is realized or not, you know, that our minds are very much formed by the influence of surrounding nature, and it is believed that an institution of learning had better be placed where the works of God speak most powerfully and eloquently to the mind. The vicinity of Eddytown, you are aware, commands an extensive prospect over a beautiful country. Near this Academy lies the Seneca lake, one of the most lovely bodies of waters that ever flung waves to the shore. The scenery is, as acknowledged by travellers, more than ordinarily interesting. To these remarks, no imaginary charms are carried

into the region—I have but partially described. Who, I ask, would not be pleased to become a benefactor of this liberal institution? As such there are where the appointed agents cannot go, I would, by the request of some of its liberal donors, invite them to send whatever sum they can afford to the agents by letter. This good subject I will now dismiss.

On the 15th arrived in Starkey. On the 16th was the dedication of the Christian chapel in that place. The writer gave a discourse from this command, 'Worship God,' Rev. xxii. 9. It is no praise to say that the Christian cause in this section stands on a solid basis, excelled by no other form of faith. It is still making headway. This vicinity enjoys the ministerial labors of Elder E. Marvin, a man of intelligence, piety, and zeal.

The length of this communication tells me to stop, at the omission of the remainder of my tour. Of Lewisburgh, I have now to say nothing, save that it is a very interesting place, lying near the banks of the Susquehanna, in a very pleasant country. In the bonds of Christian love, I remain your friend and brother.

E. G. HOLLAND.

Lewisburgh, Sept. 1839.

HEATHENISM—Sir Stanford Raffles, whose notes on oriental habits are worthy of all confidence, relates of the Battas, a nation of twelve or thirteen hundred thousand, inhabiting the island of Sumatra, who have a written language and some other arts of civilized life, that when the parents among them become old, they are forced to climb into a tree, and their children, gathered beneath it, shake them down, crying that the fruit is ripe, and immediately beat them to death. Illustrations to the same effect, more or less aggravated, might be gathered from annals of almost any pagan nation—And they establish the fact, that the law of filial gratitude is generally and shockingly outraged among them.

With the good Christian, the end of one duty is the beginning of another.

Error, like the assassin, dreads investigation: but truth, like the innocent, courts criticism.

Some people give long accounts of short journeys: while others give short accounts of long journeys. The latter is the scriptural example.

We are reproached with forgetting others: we forget ourselves a thousand times more.

THE PALLADIUM.

UNION MILLS, N. Y. NOVEMBER 15, 1839.

"Keep the unity of the spirit."—PAUL.

THE CHRISTIANS ARE NOT A SECT.—The Pharisees, Sadducees, Essenians, and Herodians, were each a *sect*; but still they were united in one communion. The original import of this term was widely different from its present signification.—Then it pointed out those of different sentiments, but members of the same friendly community; but now it designates those who form separate communions, and do not associate with one another in religious worship and ceremonies.—Hence the Papists, Lutherans, Calvinists, Methodists, Baptists, and numerous other religious bodies, are each called a *sect*: because they have established to themselves different fraternities, and have no inter-communion with one another in sacred matters. They are sectarian in name in feeling, in sentiment, in worship, in ordinances and discipline.

Is this the character of the Christians? Are they a *sect* in this sense of the term? Thus we have been called. We have every where been spoken against by the Catholics, and older Protestant sects. They have called us a *sect* not only like themselves, a party without friendly feeling in holy matters, but worse; they will have it that we are a *sect* of corrupt sentiments, of damnable heresies; and strange to tell, that the newly risen leaders of some of the moral reforms of the nineteenth century, unblushingly join in reiterating this contumely.

The 'Disciples,' the 'Unionists,' of recent birth, themselves being judges, are not a *sect*; but they will not admit to their communions the Christians; have no fellowship for each other—call every church organization but their own anti-christian in character: and though there is no Christian union between them and the older sects, yet the discordant notes of all seem to harmonize when they strike the old tune, 'The Christians are a *sect*, a deluded *sect*.' The Editor of the Millennial Harbinger, and the Editor of the Union Herald, have quite recently tuned their organs to this calumny. The first touches the high key of 'Unitarianism, Arianism,' 'newly risen sects,' 'zealous for the name *Christian*,'—while the second, with a more trembling hand, repeats, 'Again, we do not fellowship as saints, the Christians, the Methodists, the Baptists, nor any other sects on the wide spread earth, in their sectarian capacity.'

Thus, from the Romanists down to the Unionists, all agree that the Christians are a *sect*—a corrupt *sect*; party in their feelings, sentiments, and fellowship. But we feel not disposed to lay

down under this charge without first making an effort to show that we are not guilty of the imputation.

1st. Does our name constitute us a *sect*, according to the present usage of the term? This cannot be: for *Christian* is a name used in common by all of every party. All are united in the application of this term. There is no sectarianism in the manner it is generally used. It points out none of the sectarian parties of modern times; it requires an *additional* name to designate their character. The Christians are not a *sect*; therefore they need no additional name to designate them from those who are Christ-like. Were they a *sect*, then a sectarian name would be necessary—but as they profess to unite with all Christians, and do not wish to draw any distinguishing lines between them, they have taken no other name than *Christian*—a name in which all sectarian distinctions are lost. Hence, the Christians are not a *sect* in name.

2nd. Are we *sectarian* in our sentiments? If we make a difference in sentiment a cause of disunion among those who are pure in heart, and upright in life, then we are a *sect*. But if we do not urge uniformity of sentiment as a test of Christian character, we are not sectarian in doctrine. The latter is the liberal ground on which we, as a people, stand. We present no sentiment abstract from the 'Word,' as a rule of Christian communion. We profess faith in the word of God. The Bible, the whole Bible, and *nothing* but the Bible, is the Christian's rule of faith. In this all Christians believe. But many believe too much: they profess faith in *more* than this Book reveals. They have framed *additional* articles of faith. Hence divisions have been made among the saints, and bodies, sectarian in sentiment, have been organized. It is by requiring faith in *abstract* opinions that make sectarianism. This the Christians have ever repudiated. If they were a *sect* in point of sentiment they would have imitated the surrounding sects in adopting articles of belief in *addition* to those contained in the word of God. But as they are not a *sect* in this respect, they have had no cause nor disposition to designate their sentiments, as others have done, by an *additional* confession of faith. They harmonize with all Christians in professing faith in the Bible; they do not require an assent to any thing *more* than it teaches. Hence they are willing to meet in Christian union *all* who do the will of God. Therefore, the Christians, in point of sentiment, are *not* a *sect*.

3rd. Our church government does not constitute us a *sect*. The Christians have no other than the perfect law of liberty to which they submit.—This is the only law of Messiah's universal kingdom. It was not given for party or sectarian purposes. It was designed to govern no exclu-

sive sect; but the one every where spoken against: that sect which includes every Christian of every age and every tongue. Would all Christians submit to this as the *only* law of the church of God, modern sectarianism would cease—the saints would be united in one fold. This the Christians are laboring to accomplish: to unite the children of God under His government, is one prime object of their fervent prayers and incessant labors. They have enacted no party laws to impose upon the household of faith. If they had done this, then they would have been a sect, like other religious bodies which have framed for party purposes, sectarian laws. But as they have not done this, but have been willing and anxious to join with all the pure in heart, in submitting to the yoke of Christ, therefore, in their rule of church government, the Christians are *not* a sect. More of this subject in our next.

A CHANGE PROPOSED.—Our conferences have now nearly all held their annual sessions, and their acts are before the public. We believe however that there are several more which have not yet assembled—they will soon be heard from. We think we have now published the acts of *twenty four* conferences; some of which have been accompanied with lengthy, but able addresses and reports. From which we have been able to gather the most satisfactory evidence of the increasing prosperity of the Christian cause in our wide spread country. In the western States especially, our brethren have put on new strength. Where the spirit of misrule and anarchy for some time past, has spread its deadening influence, order has again been restored; new conferences have been organized and old ones strengthened. Our brethren in many sections have learned from sad experience that *order* becomes the house of God. Hence they have become more strongly united than ever in sustaining our harmonious conferences. They have now gathered a strength that cannot easily be shaken by all the rude assaults of the well disciplined, or disorganizing foes that surround them.

God has blessed their zealous and praiseworthy efforts for the restoration of order and Christian union in His church: a saving influence has been most happily felt on community in general. Our sentiments, our organizations, and our worship, are treated with higher respect than when all were in a state of fluctuation; and anarchy threatened our overthrow. The word preached has been carried with a new impulse to the sinner's heart. Thousands have been brought to a saving knowledge of the truth, and added to our numbers. The glad tidings of reformations are borne from every quarter of our beloved Zion. Truly, God has and is still doing great things for us: therefore, let us rejoice in deep humility; labor fer-

vently for the redemption of perishing sinners;—keep united in gospel order, and our labors will yet be crowned with a more abundant harvest.

But the change we propose.

We do not propose a change in the general order of our conferences, unless it is to have them more permanently established in the order of the New Testament. But we propose a material change in preparing the minutes designed for publication. All the acts of each conference should be recorded in a book of records; but it can be of no general benefit to give publicity to all. A brief summary of all *new and important* acts of a *general* character, is all that should be given to the public. A simple notice that the conference convened at such a time and place; enjoyed a harmonious session; certain additions were made; it transacted its usual business;—adopted certain new and important measures, and a short reference to the general prosperity of the churches within its bounds, is all that is necessary to be presented to the public, as a yearly report from our numerous local conferences. This course is recommended—

1st. Because there is a great *sameness* in all our conference minutes. Hence they are seldom read by a large majority of our patrons; the subject has become familiar, and they have no interest in reading that which they think they already understand. For this reason, the new and important acts of our conferences are passed unnoticed by very many; they waken up but little interest among the churches. But if the more common acts were omitted, and a brief summary of interesting facts laid before our brethren, it is believed that the doings of our conferences would be read with *earnerness* by every class of our readers, and the churches, in many cases, would be aroused to action, where a cold apathy now reigns.

2nd. This method is proposed because the Palladium sheet is too *small* to publish all our conference and committee minutes, reports, and addresses; and at the same time do justice to other valuable communications. Our conferences are increasing in number, and members; and if the former method is pursued, it will be but a short time before a considerable portion of the Palladium must be devoted to the acts of conferences. Hence correspondence, and essays must in a measure, be crowded from the paper. This we have already experienced in no small degree. Conference minutes must be published in season, or the whole body is treated with neglect. And in order to give *seasonable* publicity to the acts of the *twenty four* conferences, we have noticed in a few past numbers of the Palladium, we have been under the absolute necessity of laying over many valuable articles, which, had they been

published in season, would have been read with deep interest by our patrons.

We give these few thoughts in season, that our brethren may mature the subject, and be prepared to act in unison, by the time we shall again be called upon to publish the acts of our conferences.

NEW SUBSCRIBERS.—The Palladium is daily gaining additional strength, and from the numerous expressions of warm approbation which it receives from every quarter, is a convincing evidence that it is exercising a happy influence over an enlightened community. Its subscription list is on a gradual increase; and we have the fullest assurance that with suitable exertion on the part of its patrons, its circulation may be greatly enlarged. We call for a renewed exertion to increase its subscription.

This request is made not solely for our own individual benefit, for we do not ask an individual to take the paper if he has no other object to stimulate him, than to add to our pecuniary interest. It is true that we are needy, and receive every subscriber's dollar with gratitude; but a nobler object than our own wants prompts us to make this appeal to our worthy patrons: it is the happiness of our fellow beings. The Palladium is not a messenger of strife, but the herald of light and love. It bears on its humble pages salvation to the sinner, and union to the fold of Christ.—Thousands are already feasting on the rich benefits of its semi-monthly repasts; and thousands more may soon be made to share in its inestimable blessings.

But an effort, a faithful and untiring effort must be put forth by its present readers. You should not only wish to share in its treasures yourselves, but a deep and active interest should be manifested in causing it to benefit others. Go to your neighbors and friends and kindly solicit them to patronize it six months or one year. Repeat your solicitations; it may prove a light to their way to the church of Christ. Every brother and sister should be active in this work. But the great responsibility rests upon ministers and leading members of our churches. Every young convert to the Christian religion should be a reader of the Palladium. A reformation is of but short duration unless a reading interest can be waked up in the converts. The stability, and liberality of a church in sustaining their minister, depend in a great measure upon the knowledge they possess. It is true that a faithful preacher can do much in instructing his people in the way of life. But his counsel is given weekly, semi-monthly, and sometimes monthly, only. The Palladium, goes to the fireside, and becomes a constant and faithful instructor.

There are numerous other reasons equally important, for making this appeal to our brethren of

the ministry, our agents, and patrons. But we trust you are already convinced that further efforts should be made to extend the circulation of our humble sheet. We can supply full sets of vol. 8 of the Palladium, should any wish to take it from the commencement; or six months, as any may choose. We shall expect a hearty response to this reasonable call. No time should be lost in commencing the good work. When *five* new subscribers are obtained, notice shall be given in the Palladium. Who will be first on the list? and who will aid in persuading *five hundred more* to read the Palladium? Brethren, if you but say the word, it *can* and *will* be done, and that too, *before* the close of the present volume. We wait your answer.

OUR OWN AFFAIRS.—The derangement in our currency has greatly embarrassed our business. We have received but little assistance from any source for several weeks past; though much is due on Palladium and book accounts. Comments are useless under our present circumstances.—We must have assistance from our patrons, and book agents, or our credit will suffer, and our business be unavoidably retarded. Send us *all*, and the *best* money you can; and *will* you forward it without the delay of *one hour* after you have read this? Don't wait to hand your money to an agent but let every subscriber be his own agent at this critical moment, unless you have one who will *immediately* attend to the business for you.

THE WIDOW'S MITE.—The following freewill offering is received with gratitude. May the aged and worthy giver be rewarded in the resurrection of the just. But we will let Br. Hance speak on the subject:

BROTHER MARSH.—The inclosed \$5 is a voluntary donation to the publishing fund. It is the offering of an aged widow, a mother in Israel, *seventy three* years of age. She has been many years walking in the way of life, seeking the city that hath foundations, whose builder and maker is God. You will please credit this freewill offering to *mother Susan Richards*, Montgomery co. Pa.—And appropriate the same according to the wish of the aged donor. And may this 'widow's mite' assist in doing much good in the cause of pure Christianity, when she shall have joined with the blood-washed saints in ascribing glory to God and the Lamb.

WM. HANCE,

Oct. 25, 1839.

THE ACADEMY.—Our brethren and friends of the Central conference, are persevering in their praiseworthy efforts to erect a free Academy at Eddytown, N. Y. They make but little noise about the work, but keep pressing forward in the enterprise. We most heartily wish them success; for the objects before them, are well worthy the undivided influence and support of every philanthropist and Christian. The prospects, also, are quite encouraging for the establishment of a re-

spectable high school in this village. The first quarter will commence the 2d day of December next. A few more scholars will be admitted if application is made soon.

THE UNION HERALD.—As the Editor of this paper has finally told us that he does 'not fellowship as saints, the Christians.' We think him in duty bound to answer the following question:—Will the editor of the Herald give definitely, his reason, or reasons, for 'not fellowshipping as saints, the Christians?'

THE MILLENNIAL HARBINGER.—In one sentence, the most uncandid, one-sided, and injurious paper that comes to my office, the 'Catholic Telegraph' and 'Baptist Banner' not excepted, is the aforesaid 'Christian Palladium.' Never was a people more completely blinded and duped by an Editor, than the readers of this 'Christian Palladium' under its present and former administration—provided only they believe their scribes. But my joy is, that its time is short. Truth shall rise and stand erect; when error, ashamed and confounded, will hang its head and fall forever.

'A. C.'

We are truly sorry to see the editor of the Harbinger in a position to be so easily troubled by our humble sheet. Elijah was considered a troubler of Israel, and Paul, an enemy, because they told the truth. Truth, has ever been 'injurious,' and a trouble to error. But the editor seems not to be without his comfort, under his troubles: his 'joy is' in predicting and anticipating the end of the Palladium, his greatest enemy. Time will prove the divinity of his prophecy, and the grounds of this, his joy. But we do not suppose our friend would have us attach divinity to this, his prediction yet; for according to his views on the name 'Christian' it must acquire a certain age before it can be considered of divine authority.

'THE NEW WORLD.'—Messrs. PARK BENJAMIN and RUFUS W. GRISWOLD, of New York city, have just commenced the publication of a new weekly paper under this title. We have been highly gratified with a perusal of the first number. Its Editors pledge themselves to keep the editorial department 'rigidly free from all political or sectional bias.' It promises to sustain a high literary and moral character; and will present 'in a faithful digest ALL THE NEWS of the times.' Finally, in the language of its scientific conductors, 'it is the largest, cheapest, and most elegant periodical in America.' We would, therefore, most heartily recommend it to the liberal patronage of an enlightened community. It will prove an unfailling source of gratification and instruction to ALL who may read it with care.

The price of the 'New World,' is \$3 per annum payable in advance. Two copies will be sent for \$5 to any part of the city or country. No papers forwarded until paid for.

All letters relating to the editorial department of the 'New World,' to be addressed to Benjamin & Griswold; those intended for the publisher, to J. Winchester; No. 23, Ann street, New York.'

Christianity is prospering in Berns, N. Y., where Elder J. Conklin Jr. labors. Three have been baptized and added to the church of his care quite recently.

Br. H. V. Weaver earnestly solicits Christian preachers to call on him, seven miles south west from Jonesville, Mich.

QUESTIONS.—Elder J. H. Currier says, 'I observe in an article published in a previous number of the Palladium, from the pen of Dr. Wm. Joice, that he uses the terms 'civil and religious liberty.' Will he have the goodness to give a short solution of the following queries. What is liberty? What is the difference between liberty and licentiousness? Has liberty any bounds? Does it lay any restraint? if so, in what particular?'

Elder Wm. Hance renews the request for some of our experienced writers to furnish a few well written articles for the Palladium, on the duties of a Pastor. We concur in the solicitation.

Elder S. Hitchcock calls for an answer, through the Palladium, to the following questions: 'Who shall dwell with the devouring fire? Who shall dwell with everlasting burning? Isaiah xxxiii. 14. Are the answers given in the two verses next following? The solution of the above will greatly oblige him.

Br. A. J. Elmore says, 'Seeing in the Sept. No. of the current volume of the Palladium, a piece written by Elder Ira Allen, headed 'Be not deceived,' in which he says, 'we have ever from the first discarded making mere doctrine a test of fellowship, and we have always believed and practised upon the principle that all who give evidence of Christian experience and character, are brethren, and have an equal right to the privileges of the church of God.' Will he please to tell us, what is Christian experience and character? Can a person have these who has never obeyed the gospel? Are the doctrines of the supremacy of the Pope, and Mormonism, nothing with him? A plain and consistent answer to the above, will confer a favor on one who does not wish to 'be deceived.'

☐ When money is sent for the Palladium, be sure and tell for which vol. it is designed. If any has been wrongly credited, please inform us.

* A part of Br. Elmore's questions are omitted as Elder Allen has anticipated them, in a measure, in his answer to Elder Fleming's queries. We hope Elder A. will comply with this request: his articles are read with interest and profit.

CORRESPONDENCE.

For the Christian Palladium.

Letters: No. VI.

MR. EDITOR: On my return from Philadelphia to New York, I preached one evening to Elder Walter's people, and spent several days with them. Elder J. H. Currier is supplying Dr. W.'s pulpit, in his absence to the west. July 8th we parted with Elder W. It filled my mind with solemn reflections to give the patting hand to one with whom I enjoyed such sweet fellowship, while his pallid countenance, and feeble state of health seemed almost to forbid our meeting again on earth. My hope however is, that the 'Great Shepherd,' will restore his health, and return him to his beloved flock in safety.

On the 10th, I took passage in the 'Rhinebeck,' for Milar, 100 miles up the Hudson river. It was on board this boat that I lost my carpet bag, of which I have heard nothing since. We had a pleasant time up. During the passage, I had a discussion with a young Presbyterian on the subject of baptism. He contended that 'sprinkling,' was baptism! I told him that I was willing to leave the whole matter to Professor Stewart of Andover, or Dr. Alexander of Princeton; provided they would translate the words *Bapto*, and *Baptiso*, in every place they occur in the New Testament. I was willing to abide by their translation. Here I left the matter. He knew, and all who know any thing about the subject, know what the result will be. It is more than their reputation as scholars and honest men is worth, to give any other translation of the words than that of *immersion*. In the morning, at an early hour, Brother William Westfall, called for me at the landing, and conveyed me to his hospitable mansion, where I found myself at home, and in the midst of beloved brethren. I spent one week with the church in this place, and preached several times.

The church in Milan is one of the oldest, and largest Christian churches in that vicinity. It has about 250 members. They have enjoyed successively for many years past the labors of John L. Peavy, A. Jones, and J. Marsh. Under such a faithful administration, the church and society have arisen to great strength and usefulness. We have an example in this church of what can be done in almost every town in New York, by a holy, intelligent, and permanent ministry. They have recently erected a permanent chapel that will accommodate 1200 persons. The church has been in a low state for some time past—but is now enjoying a refreshing season under the labors of Br. Teal; some thirty or forty had indulged hope when I was with them, and the work has progressed, I know not to what extent, 'the entire field was ready for harvest.'

There are several large neighborhoods in the vicinity of the chapel, where meetings are usually held by turns Sunday afternoon at 5 o'clock.—Among them 'Rock City,' is the most important. I preached once at this place. As I passed into the village, my attention was first arrested by a beautiful school house. Br. Knickerbacker having the charge of the school, I was invited in, and spent a short time in inquiring into the order and general character of common schools in New York. Though they have many good schools, yet they are far in the rear of common schools in Massachusetts. A village blessed with such a

school, and so many advantages as it seemed to possess, I thought must constitute a happy and thriving community, until as I passed along one of the streets I beheld a sign on a public building as follows:—'BAR ROOM.' I was struck with amazement; for I supposed 'Rock City,' was built on the rock of temperance. But to blast the fairest hopes and prospects of this happy little community, a 'barr room' is opened. In my discourse in the evening, I took occasion to translate the sign. I gave them the literal meaning of the words *Bar Room*. In short, it meant *Death Office*. But more at length, the following were among the things which I conceived to be in and about the 'sign,' in the form of an advertisement: ☞ 'Cheap for cash or approved credit: Red eyes, bloated cheeks, degraded minds—all kinds of diseases, moral and physical—men and women transformed into brutes—husbands transformed into tigers—broken-hearted wives, and ragged children—tickets to the county jails, and to the state prison—tickets to the almshouse gratis—and a free pass to the *Bottomless Pit!* All who will visit at the sign of 'Death Office,' as above, and freely partake of articles in our line, may be assured of the above results, and many others of a kindred character, too numerous to mention.

The above is but an epitome of the infinite evils which arise from these places of death. If they were honest who deal out the poison, they would put out a sign similar to the above; then all would understand and act accordingly. I think the devil would have no objection to a copartnership in such a business. I would not intimate that this is the case, for I know not who his partner is; I think his *Satanic Majesty*, however, would make a profitable business in such a concern.

There is one other circumstance I will mention, which occurred while at Milan. Soon after the revival commenced in that town among the Christian brethren, it seems that some of the young people claimed by the Lutherans and Presbyterians, were converted to God. This alarmed the Presbyterian minister at Rhinebeck, a few miles distant, and led him to make an appointment at the house of one of his flock, in the immediate neighborhood of the revival. His object was well understood by our brethren, who had before heard him peal out his *hard ware* against the Christians; setting them down as *nochristians*—His direct object now, was to prevent certain converts from joining the Christian church in that place. One now professing to be a *Christian* and a father, had threatened to *excommunicate* his son if he went forward in baptism! Well, now for the Priest to help. Time for the meeting arrived; Br. Westfall and I attended, but no minister.—The audience assembled—waited, but a cloud had arisen in the west, and threatened a shower, which kept the Priest at home! I was invited to fill his place, which I was ready to do, so far as I could. I improved the opportunity to discuss the subject of *Christian union* from the 133 Psalm:—'Behold how good and pleasant it is for brethren to dwell together in unity' I showed among other things, that all persons who were born of God, created a new in Christ—that had the spirit of Christ, were brethren; not half brethren—cousins or half cousins, but brethren in Christ. As such they were recognized in heaven, and as such would be recognized by all who had the spirit of Christ on earth. The converts above alluded to

embraced the doctrine, and if the sectarians get them to join their ranks, *why, let them.*

Yours, J. V. HIMES.

Greenville, Ohio, Sept. 23, 1839.

Br. MARSH—I left the kind family with whom I board, Br. Devore's in Brown co. on the 1st of August and rode to Sycamore church on the L. Miami, where I attended a communion with Eld. R. Simonton, on the 1st Sabbath we had a refreshing season, and several were added to the church during the meeting. On the 2d Sabbath, I was also with him at a three days meeting at Fellowship, near Lebanon. Here I found the church possessing the spirit of love, bound together in union, and in a prosperous state. On the 3d, I was with Elder N. Worley at a communion near Germantown, where the flock is small, but their actions show that they have the unity of the spirit. The United Brethren who reside among them, possessing the same mind, unite with them and they all worship and commune together in love. This is what I love to see, but it cannot be effected without mutual consent. On the 4th Sabbath, I met a number of brethren from different parts at the Miami conference, among whom were our aged fathers in the gospel, who have grown old in the cause of Christ, and whose unwearied zeal, old age has not extinguished.— While they stood before us, they appeared as burning and shining lights, in the midst of the great congregation, and as living monuments of God's grace, as well as patterns to the rising generation. Here I met my brother, E. Williamson, having been absent about two years. I accompanied him to his residence near Greenville, where I found his loving companion and affectionate child ready to embrace us with the utmost joy and affection. I visited the colored family whom we brought from Carolina and emancipated here, and found them doing well. I entered their humble dwelling and as I gave them my hand, I saw gratitude mixed with cheerfulness expressed in their countenances, and as they gazed on me, joy sparkled in every eye. They began to thank their God for his goodness. I was then fully convinced of the truth of the poet, Skins may differ, but affection dwells in black and white the same. After some friendly conversation, and advice to them, I bade them farewell, with the blessing of those who were once ready to perish in slavery upon me, realizing the benefit of causing the African's heart to sing with joy. On the 1st Sabbath in Sept. I was with brother Elijah in Palestino; preached to the flock of his care, found the brethren living in love and union, and the church in a growing and thriving state.

Through the solicitations of some, I concluded to go with them to the conference in Indiana. We travelled nearly two days through a new and almost uncultivated region, where little else was seen but a vast and extensive forest, ready for the axe of the industrious husbandman, and the ingenuity of the prudent mechanic. We at length arrived at the place appointed for conference, and were cordially received by the kind friends who had made preparation for the meeting, and strange brethren who had assembled from other parts.— The people gathered, the ministers began to publish the good news, with the Holy Ghost sent down from heaven, the ark of God appeared, the shouts of the saints were soon heard, and the forest which not long ago had been a lurking place for wild beasts, and which resounded the noise of the untutored savage, now began to re-echo the

praises of Israel's God, and though naturally solemn and awful, was made more so by the divine presence. It reminded me of the language of the evangelical prophet, The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. The souls of sinners were here converted on dry land and the bodies of converts were baptized in water near at hand.

After conference, Elder John B. Robertson and myself visited several of the churches in Indiana, and held a communion in Marion, Grant co. We had happy meetings, and found the friendly citizens anxious to hear the gospel, and though their farms, their houses, and flourishing villages, are all new, they enjoy the old fashioned, heartfelt, spiritual religion, which quickens and happiness the soul. There is a large field for faithful laborers in this new country. Elder A. Barber's labors have been abundantly blessed in this section. I left him in a low state of health; may the Lord strengthen his body, and mind, that he may continue to serve this anxious and almost destitute people. On the 4th Sabbath I attended a communion with Elders David and Levi Purviance, and J. Adams, in New Paris, O. Here the power of the Lord was seen and felt among the people. It was truly a time of refreshing from His presence.

The church seemed to put on new strength, and about 15 souls, during the meeting, were added to her number. I felt like thanking God and taking courage. Through exposure and fatigue, I find my health failing. There is an invisible monster that comes up out of the swamps, which is very troublesome this fall, the stranger is often molested by his cruel grasp. He will suddenly carry his victims to the frigid zone, and there transfer them to the torrid. He threatened me very often, at length he laid hold and gave me a severe shake. I wish I could drive him back into the wilderness, into a land uninhabited. His name is chill and fever. I am on my way to Brown co.; and expect to visit the brethren on Mad River, if the Lord will and my health will admit.

JAMES WILLIAMSON.

Fairview, Pa. Sept. 1839.

Times are very good in this section; our people begin to awake to the interest of the cause of Christian liberty. We soon expect to build a house for worship in Washington, where I labor a part of the time. In Fairview, where I live, we have nearly enough subscribed—we are in hopes to finish next season. The faithful exertions of Elder S. P. Allen and others, have proved their love for the cause by their liberal donations to aid in this enterprise. This aged and worn out minister of the gospel, has given the land for the burying ground and meeting house, and signed three hundred dollars towards the building. Such worthy deeds we are in duty bound to notice. The liberality of Br. William Luther and others, in sitting up my dwelling, and administering to the wants of my family, will ever be remembered with grateful acknowledgements. May I never betray the confidence of those faithful, tried, and affectionate friends with whom my lot is cast.

ASAHEL FISH.

Honeyville, Va. Sept. 17, 1839.

Br. MARSH: The blessed cause of Christian liberty is still travelling on in this section of country. The most of the churches among which we labor, are alive to the work of reformation. At our monthly meeting in Antioch chapel, the

first of August, I immersed three happy souls. The Tuesday following we had a glorious time at a meeting on Smith Creek, at the close of which, a worthy old lady was added to the church.—The latter part of the month of August, we spent in visiting the dear brethren and friends in Hampshire and Frederick counties, Va. Since we have returned to our circuit, we have had the pleasure of seeing the glorious work of our King going on. At a meeting held on Muddy Creek, not long since, one united with us; and last evening we concluded a three days meeting, held in Peter's chapel, on the south river, which will be remembered in time and in great eternity. A deep solemnity prevailed at every meeting, and people were seen to weep in all parts of the house, and many became convicted, and bowed at the anxious seats, crying 'Lord save or I perish.' At the close, four united with us. May God carry on his good begun work until all shall know him, whom to know aright is life eternal.

F. G. MILLER.

Darbyville, Ohio, Sept. 12, 1839.

On the 10th and 11th of last month Br. Thomas Maddux and myself attended a two days meeting at Br. Clark's, near Circleville; four souls professed to find Jesus, the sinner's Friend, and five united with the church. On the 17th a protracted meeting commenced at Mt. Sterling, which lasted nine days. About fifty souls were converted to God. Between thirty and forty united with the church and followed the Savior in the ordinance of baptism. Another meeting was commenced at Williamsport on the 7th inst. and has not yet broken up, nor can we tell when it will, for while the Lord is at work, the people are willing to work too. May the Lord meet with all his servants and prosper their labors every where.

S. R. DAWSON.

Black River, N. Y. Sept. 26, 1839.

BR. MARSH—Since I left your friendly family, I have visited Gloversville, Oppenheim, Wintonsville, and West Canada Creek. In all of which places ministerial help is greatly needed. May God send them men after his own heart. I met my appointment in Leroy, and O, how rejoicing to my heart, to again meet my old friends and young converts in the house of God. I spent nearly two days in visiting the brethren, and the sick. This duty is greatly neglected by many; they do not preach from house to house as did the apostles.

Elder John Smith has preached a few times.—He was carried to the place of worship in his easy chair: in that he sat and talked to the people about Jesus. May God bless him, and again make him a blessing to His church. Our general meeting at Parishville was one of joy. I am now at home enjoying good health. Praise the Lord, O my soul.

JASON SMITH.

Philadelphia, Pa. Oct. 11, 1839.

We have lately held a protracted meeting in this city—I think the best we have enjoyed for a long time. The result has been glorious. During the meeting we were blessed with the labors of Elds. D. Call, Wm. Hance, and J. Flake, and Br. F. H. Boardman. This brother has recently united with us, having formerly been a member of the Baptist connection. The labors of these brethren have been useful and we trust the fruit will be seen in eternity. The spirit of the Lord seemed to animate the hearts of all, and sinners were constrained to come forward and humbly bow before the Lord, and give their hearts to him. A number

have found peace in believing, and last Sunday, in the presence of a solemn assembly, I baptized eight happy converts. I think there are a number more will soon obey their Lord in this ordinance. Many are deeply convicted of sin. This meeting has had the happy effect of removing much prejudice from the minds of those who were opposed to us on account of sentiments; and upon the whole, I think it was the best meeting we have had since the organization of the church. Our prayer is, that the Lord would carry on his work in a powerful manner.

JOHN J. PORTER.

Laurens, N. Y. Sept. 30, 1839.

BR. MARSH—My visit at Union Mills was one of deep interest. I there had the unspeakable satisfaction of witnessing a pleasant revival of pure religion. The older saints rejoiced, while young converts crowded the gates of Zion:

'Their songs and rejoicing were heard to the clouds,

While poor weeping mourners came flocking in crowds.'

One evening I witnessed with transports of joy about twenty kneel for prayers, most of whom soon found peace in the precious Savior.

Solemn indeed were my feelings when I took my leave of the dear saints at Union Mills, many of whom I shall meet no more on earth; but I had cause to rejoice that the work of reformation was still spreading among the people. May it continue, and may we meet in heaven.

Suffer me to say that the Palladium, so far as my knowledge extends, is read with increasing interest. But from the knowledge I obtained while in the Palladium office, I am convinced that but few realize the labor and difficulties of an editor. I am glad the burthen does not rest on me. Many of the writers for the Palladium, like myself, are young and inexperienced in preparing matter for the press. Hence some articles contain many words and but little useful matter; others are crowded with repetitions of the same thing;—some are seasoned with bitter invectives against opponents; others, the matter is good, but are lacking in polish, while some are the reverse.

Now the editor must do something with these communications. To publish them in their original character would present a paper like Joseph's coat, of many colors. It will not do to reject them. Therefore the only course for the editor is, to exercise patience and perseverance, in revising, abridging, and modifying them for the press. But when he does this, some complain—think the editor has taken too great liberties with their articles—while others are pleased to have their communications improved by his skillful hand.—None should murmur at these things: for I am sure the editor has the greater cause of complaint. I hope we may all do just right, shine as lights in this dark world, and at last meet in glory.

J. ELLIS.

Milford, Ohio, Sept. 23, 1839.

BR. MARSH—My last left me enjoying a protracted meeting near Bluffton, Ia. The meeting had a most glorious termination: several were made to rejoice in hope of eternal life. My esteemed friend Vanhorn was one of the converts.

On our way to Milford, preached the word of life at Bear Creek, Fort Recovery, at Br. I. Hathaway's Dark co. O., in Jacksonsville, West Liberty, Woodstock, and several other places.

Elder John Pingry lives at Bear Creek. He is

well engaged, and is exercising a happy influence in the cause of Christ. The church here is in a state of prosperity. In Jacksonville the brethren are still engaged in the good work of reformation. At West Liberty we not only enjoyed the privilege of holding our meeting in the Methodist chapel, but the Methodist preacher joined with us in the service. The Methodists, Baptists, and Christians, all met in sweet harmony, for the worship of our common Lord. Truly it was pleasant to see brethren dwell together in unity. Elder A. Stephenson of Woodstock is faithfully devoted to the work, and is highly esteemed as a Christian and minister. Here I met with Elder D. F. Ladley; had a good meeting with the saints, and took the parting hand, hoping to meet them in another and better world.

Percy, U. C. Sept. 11, 1839.

There has been within a year or two past considerable said relative to a plan for supporting a traveling ministry; and I have thought proper to name the one which we are introducing here, for the churches below Coburg. There were once seven churches below Coburg, but now two of them can scarcely be called churches, which leaves us but five. These we are about to organize into a Quarterly Conference; to hold our first meeting the first Saturday and Sunday in November next. A fund is to be raised and placed under the direction of this conference. The manner of raising it is as follows: each church is to raise a sum in proportion to its number and wealth, in any way that may seem advisable, and send it by the Elders and Deacons to each quarterly meeting, to be deposited with the general Treasurer; to be paid out by order of the conference, or any three of the churches. This fund is designed for the support of a traveling ministry, and to fit out our own preachers when they wish to go, or are sent, to other places as missionaries or delegates.

We are also purchasing fifty acres of land, which is to be the property of this conference, to be a place of residence for a preacher's family; and we expect that Elder Thomas McIntyre will remove on it this fall, and commence traveling constantly.

I would just say to the brethren in Canada, generally, that we believe nothing of this nature will ever be done to any good effect, without general measures—without union of effort. We are suffering for the want of a traveling ministry, and we hope the churches will take this matter into consideration.

A. PLUMB,

Ripley, Ohio, Oct. 25, 1839.

The Redeemer's kingdom is still advancing in the bounds of my feeble labors. At our yearly meeting in Bethlehem church, fifteen united with the church. Elder C. S. Manchester labored at this meeting to good acceptance. Yours in bonds of love.

MATTHEW GARDNER.

Castile, N. Y. Oct. 2, 1839.

For the satisfaction of my brethren and friends in Canada, I wish to state that I have had some interesting meetings and baptizing seasons of late. My whole time, as usual, is devoted to the work of the gospel ministry. My health at present is very poor, and my constitution measurably broken, owing to my arduous labors and extensive travels. But the cause of Christ still lies near my heart, and while I am able to travel and preach, it is my resolution, by the help of the Lord, to continue in the field.

JOHN EARL.

New York, Nov. 5, 1839.

Last Sabbath with us was a day of refreshing from the presence of the Lord. Two were baptized, and there are a number under awakening with whom I have conversed. Our congregations are large and solemn.

The brethren feel a deep interest in the great cause of truth, and we look forward to better days, and a great revival of the work of God.

O, that we may all feel more engaged in the work, and that we may wholly devote ourselves to the service of our Divine Master. I feel a greater desire than on any former occasion to do what little I can to advance the interests of the Redeemer's kingdom, though my health is still poor, yet my trust is in the Lord.

Elder Currier is well received, and is a good fellow laborer. May the God of Jacob stand by us in our feeble efforts to build up the waste places of Zion.

ISAAC N. WALTER.

North Galway, N. Y. Nov. 8, 1839.

A general meeting will commence at North Galway, in

the Christian chapel, the 28th inst. A general attendance of ministers and brethren is requested.

I would say for the satisfaction of the brethren who have once lived here, that the cause of liberal Christianity remains unshaken in this place. Elders Rider and Mosher still labor among us;—your brother, Elder O. Marsh, has the past week preached us a few discourses to good acceptance. His sermons were well timed, and were both spiritual and practical, and listened to with profound attention. Oh! that we had more such missionaries to travel through our churches, to publish the glad news of salvation, rightly dividing the word of truth, and giving each a portion in due season.

J. P. BROCKETT.

Erratum.—On the last page of this number, in the marriage notices, it should read 'Hiram S. Manchester, son of Elder C. S. Manchester.'

Those to whose names no sum is set, have paid for the vol
RECEIPTS FOR VOL. 8.

IF I have already learned that near \$50 have been lost through the mail. Those who send in future, are requested not to let the Post Master where the letter is mailed, know that it contains money. Some of them have slippery fingers and corrupt hearts.

Editon.

New York—J Medcalf P Titus H Dailey J L Phillips Miss R Peaslee J Seecomb J Lee J Baker J B Smith A Archer O B Robinson S Clarke Elder J Spoor \$10 for R Peary A Winans J R Stanton M Sarles D Williams P Palmer G Palmer I Kirk S H Sarles S Uiter A Stevens 50 cts A Davis 50 cts E Stevens 50 cts and Wm Fero 50 cts. B Winne Wm Wait B Baker \$4 L Hatch D Hoover 50 cts J Cleaveland Horace Bartlett J M Rariden J Marshall Esq Nathan Whitman L Peck Cronin Sweet I L Lairds Elder Wm True Z Bond Elder J King Jonas Bridge Mrs S Bigalow Wm Chambers C Phelps H Case A L Soule Z Iliscock S Gaines Hannah Cole Eli Miller 50 cts E Sisson 50 cts I Garvey 50 cts I Denison 50 cts Rebecca Lawrence 50 cts Samuel Titus Ebenezer Watson.

Vermont—Wm Hoyt N G Perry Anson Spencer J F Hoyt Thomas Scott Melctabel Tyler Mary Rogers C Mackenzie F Densmore. *Virginia*—D Stickley J Whissen G Spind A Dunlap G Kernes J Kidwell. *Michigan*—H V Weaver Harvey Brace S D Morse 50 cts (corrected) Wm Smith A Lette C Smith L Perry Hiram Case. *Ohio*—Pardon Clark S Herrington A Dunlap D Chase D S Bateinan Silas Staden N H Bailey G Phebus \$6 for E Davis E Baker H Simons Dea J Hornbeek E Tilton Tho's Plumb and Gideon Phebus. Eld A Williams \$6 for J Boner Polly Wilson A Kirkpatrick J Watson M Weider and Elder A Williams. John Moses Eld D Butler J Miller Benjamin Soule I Martin 50 cts E Halsted. *New Jersey*—Elder J R Morris 50 cts Martha Luce C Wintermute John King. *Maryland*—James M Dawson \$5 for Moses Ayers Mary Jacobs H W Dawson J Greene John Miller 50 cts and J M Dawson 50 cts. *Illinois*—Jephtha Markham 50 cts Elder John Scott 50 cts T Thurman 50 cts J Thurman 50 cts A Fry 50 cts F Thurman 50 cts Elizabeth Goodwin 50 cts. *Connecticut*—T B Sherman. *Maine*—Elder L D Fleming \$5 S S Nason Elder Moses Polley Jacob Maine. *Pennsylvania*—J Graves Geo Ellis 50 cts Mary Stackhouse C Newell J Youngs G Lichtenhaler P Fritz 50 cts J W Dnras. *Rhode Island*—Elder O J Wait. *Indiana*—Elder J G Cooper 50 cts John Wright 50 cts Joseph Wasson John Smith. *Upper Canada*—

Orange Lawrence B Greigs Deborah Hemphill.

POETRY.

For the Christian Palladium.
CHRIST RAISETH THE WIDOW'S SON.

BY MISS A. D. W. SWEET.

Now when He came nigh to the gate of the city, behold
there was a dead man carried out; the only son of his
mother: and she was a widow, and much people of the
city were with her.—Luke vii. 12.

'Tis noon, and o'er Judea's hills,
Bright and with gaze intense is beaming;
No zephyrs check the gliding rills,
Nor passing shadows dim their gleaming.

Soft fleecy clouds, in silvery banes,
Above the towers of Nain are floating;
As if upheld by angel banes,
With angel mind and taste comporting.

See! at thou yon slow and solemn train,
Whose measur'd tread and funeral bearing
Too plainly tell of mortal pain—
Of Death's cold hand the heart-strings tearing.

Grief, such as knows no human cheer,
A widow'd mother's heart is renning;
As near that sad, untimely bier
Her faltering steps are slowly wending.

For he, a stricken flower laid low,
Whose funeral dirge yon bell is knelling,
Had been her joy in weal or wo—
The bright star of her earthly dwelling.

'My Father, strengthen 'neath thy blow,
This anguish'd heart with sorrow breaking,
While he, my son, can only know
The dreamless sleep that knows no waking.'

She prays, and Lo! a stranger's form,
With looks his kind compassion telling,
Dispels alike the human storm
So late within her bosom swelling.

With weary steps and fainting thirst,
He's urged his way, bright founts unceasing;
While from his lips his mission bursts,
'My Father, Lo! I do thy bidding.'

'Weep not,' he said, and touched the bier,
In majesty his word is given;
He knows no pang of mortal fear,
Himself the Savior sent from heaven.'

'Young man arise'—Death's icy chain
Breaks loose, and life and light are blending;
'My son was dead but lives ag'in,'—
A mother's thanks the skies ascending.

Clay, N. Y. Oct. 24, 1839.

MARRIAGES.

By Elder Matthew Gardner, Ripley, Ohio, Oct. 17th,
Elder C. S. Manchester, son of Hiram Manchester, to
Rachel Dougherty, in New York, Oct. 19th, by Elder
Isaac N. Walter, Mr. Francis J. Dorenius to Miss Rhoda
Bunnell. Also, on the 20th, by the same, Mr. Gould B.
Tillotson to Miss Mary Jane Lloyd, all of the city.

OBITUARY.

EUNICE WAGGONER, consort of Dea. Simon
Waggoner, of Wheeler, Steuben co. N. Y. on the 27th of
Sept. 1839, of a lingering consumption, in the 27th year of
her age, in full hope of immortality and eternal life. She
experienced religion about seven months before her death,
endured all her afflictions with Christian fortitude and pa-
tience; and as a saint of God waited until her change
came, fell asleep in the arms of Jesus, and has gone to
reap her reward with the just. She left a husband, four
small children, and a numerous circle of friends and rela-
tives, to mourn her loss.
G. FANCHER.

MRS. DEBORAH WILCOX.—Died of cholera mor-
bus, in Moira, on the 25th of August last, Sister Deborah,
second consort of Br. Mason Wilcox, aged 39 years. She
has left a deeply afflicted companion, a family of nine chil-
dren, and a numerous circle of relatives and friends, to
mourn their irreparable loss. Her death was sudden but
we trust triumphant. Funeral on the 27th, and a discourse
by the writer of this, from 1st Peter i. 24, 25.

L. PERRY:

Death, is the end of the Christian's sorrows; but the
beginning of the sinner's wo. Prepare to meet it in peace.

NOTICES:
CONFERENCE.

A record of the proceedings of a meeting held in Mont-
gomery, Ia. April 6th, 1839.

Appointed Edwin Chaffin, Moderator, and John Wright,
Clerk. Agreed that Liberty and Bethsana churches form
a confederal district, subject to enlargement by others: to
be called the Indiana Southern Christian Conference, and
to hold a yearly conference by delegation.

Agreed that we appoint a committee of three to write to
and receive letters of correspondence from other confer-
ences; and that Joseph Wasson, Edwin Chaffin, and L. H.
Boills, be said committee, who are required to keep a re-
cord of the letters written by them, and present said record
with the letters received to the next conference.

Agreed to hold our next conference at Liberty meeting
house, on Friday before the 4th Sunday in Oct. next.

Agreed that the clerk send a copy of the minutes of this
meeting to the editor of the Christian Palladium, for publi-
cation, and to request preachers who may travel to the west
to visit us.

EDWIN CHAFFIN, Mod.

JOHN WRIGHT, Clerk.

ORDINATION.—In Spring Arbor, Jackson co. Mich.
Oct. 6th. 1839. Br. Lemon Fitch, a member of the Michi-
gan Christian Conference, now a resident at Belvidere,
Boon co. Ill., was set apart to the work of the gospel min-
istry by laying on of the hands of Josiah Spalding, James
Knight, and Francis H. Adams.

NOTICE.—At the conference in Homer, Sept. 28, 1839,
it was Resolved that a special Christian conference be
called, to be held on Friday the 31 day of January, 1840,
in the vicinity of Br. Cyrenus Smith, two miles south west
of Jackson, Mich., for the purpose of consulting the best
measures for establishing an itinerant ministry in Michi-
gan, &c.; a general attendance is requested.

W. M. SMITH, Clerk.

INFORMATION WANTED.—Edward Townsend, a young
man, now (if living) in his 23d year, left the residence of
his father about the middle of Dec. 1836, with a view of
getting into business. He was heard from while on his
way to New York. But from whom we have never since
heard. Any person who can give any intelligence concern-
ing him, would confer a great favor by addressing a com-
munication to Robert Townsend, Greenville, Greene co.
N. Y.

ROBERT TOWNSEND.

DISAPPOINTMENT.—I have been to the office of the
Palladium, and settled with the Editor for the receipts on
the past volumes, and am truly disappointed to find them
so small. The neglect of my old subscribers and agents
to settle up arrears, after all my indulgence, is regarded by
me as an act of injustice, which will occasion me and them
much trouble and expense. I intend soon to commence, in
good earnest, in sending bills to delinquents, and wish pay-
ment to be made to the Post Master at Union Mills, N. Y.
or to me, free of postage.
J. HANNAH.

Honeye Fal's, Monroe co. N. Y. Oct. 11, 1839.

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

Executive Committee.—J. HAZEN, C. MORGRIDGE, J. ROSS, J. BAILEY, D. FORD, O. E. MORRILL, E. ADAMS, J. E. CHURCH, W. SMITH, D. LONG, I. N. WALTER, J. S. THOMPSON.

VOL. VIII.

DECEMBER 2, 1839.

NO. 15.

MISCELLANY.

For the Christian Palladium.

Illustration of Scripture

NO. V.

Gal. iii. 16, 'Now to Abraham and his seed were the promises made. He saith not and to seeds, as of many; but us of one, and to thy seed which is Christ.'

This, from the connection in which it stands, is manifestly a very important passage, and the right interpretation of it is essential to a full understanding of the apostle's argument. The question naturally occurs, to what promise does he refer in the following clauses, viz: 'he saith not and to seeds,' (in the plural,) 'but to thy seed,' (in the singular,) 'which,' he says, 'is Christ.' In attempting to look up the passage quoted from, we seem constrained to light upon Gen. xii. 3, and xxii. 18, as no other passage seems adapted to the apostle's purpose. And yet in those passages the phraseology used is 'in thy seed,' whereas here it is 'to thy seed.' There is a manifest difference in the import of the two clauses. How then is the difficulty to be overcome? Dr. Mc'Knight, in his exposition of the epistles, proposes a new translation of the above clauses in Gal. iii. 16, which relieves the difficulty presented in the passage in part. The clause which is translated 'and to seeds,' he would render 'and in seeds,' and instead of the clause, 'and to thy seed,' he would have 'and in thy seed.' This rendering corresponds with the original promise to Abraham: and its correctness is capable of being fully sustained. For the first clause is in Greek, 'Rai tois spermasin,' in the dative case plural; and the second is 'Rai too spermati sou,' in the dative case singular. This is determined by the form of the arti-

cle prefixed, and by the ending of the words. But the preposition governing the words *spermasin* and *spermati* is not expressed, but understood; which is frequently the case in that language. The supplied preposition may be one which signifies in English, either *to* or *in*, as the nature of the subject requires, such as *pros*, *en*, or *sun*. The preposition expressed or understood connected with the dative case, is required by the nature of the subject to be rendered as often *in* as *to*; yea, oftener, as any one may see who is capable of comparing the common version with the original. Hence, in the present instance, the supplied preposition in English, (to say the least,) might be as well *in* as *to*. And the nature of the subject manifestly requires the former instead of the latter. And then it will correspond with the phraseology used in Gen. xii. 3, and xxii. 18, viz: 'And in thy seed shall all the nations of the earth be blessed,' which seed undoubtedly means Christ; and which passage contains the great gospel promise, or covenant, referred to by the apostle, which was first simply expressed as in the former passage, and then confirmed by the oath of God in the second; and so according to the common conceptions of mankind in regard to covenants could not be disannulled. As a further confirmation of the justness of this criticism, we may refer to the same phraseology in Acts iii. 25, which in Greek is, 'Rai too spermati sou,' rendered in the common version, 'and in thy seed.' Here, therefore, we have the authority of the translators themselves for the above corrected rendering; as there is evidently no reason for translating the same words differently in the two cases. This corrected rendering relieves the last part of the text of all difficulty. The same principle of correction, however, should, I think, be extended also

to the first part of the passage; where the clauses in Greek, 'to Abraham,' and 'Rai too spermati sou,' rendered 'to Abraham, and to his seed,' are likewise in the dative case, with the omission of the preposition; and hence should be rendered 'in Abraham and in his seed;' and then the *entire* passage would correspond exactly with the two quoted from Gen. xii. 3, and xxii. 18, taken together; the first being 'and in thee shall all the families of the earth be blessed,' and the second, 'and in thy seed,' &c.; and with Gen. xxviii. 14, where the promise was renewed to Jacob, and reads expressly, 'and in thee, and in thy seed,' &c., i. e., the families of the earth should be blessed in Abraham, and Israel as the honored progenitors of Christ, with whom he especially established his covenant; and in *Jesus Christ their seed*, as the true *Messiah* and *Redeemer* of the world, who is 'the only name given under heaven whcreby we must be saved.' With these corrections of the translation, the passage will read, 'Now in Abraham and in his seed were the promises made.—He saith not and in seeds, as of many; but as of one, and in thy seed, which is Christ.'

MATHEWES.

For the Christian Palladium.

Excellence of the Holy Scriptures.

BY A. FORRIST.

Is it bigotry to believe the sublime truths of the gospel with full assurance of faith? I glory in such bigotry. I would not part with it for a thousand worlds. I love the man who is possessed of it; for amidst all the vicissitudes and calamities of the present state, that man enjoys an inexhaustible treasure, of which it is not in the power of fortune to deprive him. There is not a book on earth so favorable to all the kind and sublime affections, or so unfriendly to hatred and persecution, to tyranny, to injustice, and every sort of malevolence, as the gospel. It breathes nothing but mercy and peace.

Poetry is sublime when it awakens in the mind any great and good affection, as piety or patriotism. This is one of the noblest effects of the art. The Psalms are remarkable, beyond all other writings, for their power of inspiring devout emotions. But it is not in this respect that they are sublime. Of the divine nature they contain the most magnificent descriptions that the soul of man can comprehend. The 104th Psalm, in particular, displays the power and goodness of Providence in creating and

preserving the world, and the various tribes of animals in it, with such majestic brevity and beauty, as it is vain to look for in any human composition. Such of the doctrines of the gospel as are level to human capacity appear to be agreeable to the purest truth and the soundest morality. All the genius and learning of the heathen world, all the penetration of Pythagoras, Socrates, and Arristotle, had never been able to produce such a system of moral duty, and so rational account of Providence, and of man, as are to be found in the New Testament.

I shall finish this address with calling the attention of the youth of our land, to that dependance on the blessings of Heaven, which amidst all their searches after improvement, they ought to feel. It is too common with the young, even when they resolve to tread the path of virtue and honor, to set out with a presumptuous confidence in themselves; trusting to their own abilities for carrying them successfully through life, they are careless of applying to God, or of deriving any assistance from what they are apt to reckon the gloomy discipline of religion. Alas, how little do they know the dangers which await them. Neither human wisdom nor human virtue, unsupported by religion, is equal to the trying situations which often occur in life. By the shock of temptations, how frequently have the most virtuous intentions been overthrown. Under the pressure of disaster, how often has the greatest constancy sunk. Every good and perfect gift is from above. Wisdom and virtue, as well as riches and honor, come from God.

Destitute of this favor, you are in no better situation, with all your boasted abilities, than orphans left to wander in a trackless desert, without any guide to conduct them, or a shelter to cover them from the gathering storm. By faith and repentance, turn to the Redeemer of the world. By piety and prayer, seek the protection of the God of heaven. Bring to mind a few reflections occasioned by a review of the blessing pronounced by Christ on his disciples, in his sermon on the Mount. What abundant reason have we to thank God that this instructive discourse is so plainly recorded by the sacred historian. Let every one that hath ears to hear, attend to it; for surely, no man ever spoke as our Lord did on this occasion. Let us fix our minds in a posture of humble attention that we may receive the law from his mouth. He opened it with blessings, repeated and most important. But on whom are they pronounced? and whom are we

taught to think the happiest of mankind! The meek and the humble, the penitent and the merciful—the peaceful and the pure; those that hunger and thirst after righteousness; those that labor, but faint not under persecution. Lord, how different are thy maxims from those of the children of this world. They call the proud happy, and admire the rich, the gay, the powerful, and the victorious. But let the vain world take its gaudy trifles. May our souls share in that happiness which the Son of God came to recommend and to procure. May we obtain mercy of the Lord—may we be owned as his children, enjoy his presence, and inherit his kingdom.

Let us be animated to cultivate those amiable virtues which are here recommended; this humility and meekness; this penitent sense of sin; this ardent desire after righteousness; this compassion and purity; this peacefulness and fortitude of soul; and in a word, this universal goodness which becomes us while we sustain the character of the 'salt of the earth;' 'the light of the world.' Is there not reason to lament that we answer this character no better? and to exclaim, with a good man in former time, Blessed Lord, either these are not thy words, or we are not Christians! O, season our hearts with thy grace. Pour forth that divine oil in our lamps; then shall the flame brighten; then shall the ancient honors of thy religion be revived, and multitudes be awakened and animated by its lustre, and glorify our Father in heaven.

I conclude with the solemn words in which a great prince delivered his dying charge to his son. Words which every young person ought to consider as addressed to themselves, and should be engraved deeply on their hearts. Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart and a willing mind.—For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

O, that my young friends would attend to these things before it is too late. Reader, reflect. You are perhaps now in all the bloom of health, and appear in the gay attire of youth, and the fashion of the day. Remember that you are in the hands of your Creator, and your sun may set at noon; and if thy soul should be required of thee and you unprepared. O, doleful sound! gone to appear before the bar of God,—cut off in your sins. O! consider the penalty

of the wicked—depart from me ye cursed into everlasting fire, prepared for the devil and his angels! May you turn to God while you may, is the prayer of your friend.

For the Christian Palladium.

Spiritual Influence

NO. II.

BY ELDER E. G. HOLLAND.

The belief of divine influence is rational. The ancient legislators, the early guides of the human race, had confidence in a spiritual power. Christians believe in the operation of the spirit of God. This is a very important sentiment, as generally allowed. But what do we understand by the spirit of God? Certainly by it is not meant a celestial liquid, a substance that may be poured out like water, or showered down like rain. This idea, vague and misty as it is, seems to appear in the language of many. It is true that nature is replete with symbols to shadow forth the great ideas of Christianity. The first and natural idea of haven, is the pure canopy above, and becomes, in the Christian system, an emblem of that glorious state, called heaven. Light, the element of vision, becomes a beautiful representation of knowledge and purity. The air and water, these pure and gentle elements, are the most suitable to enforce an idea of the spirit of God, of any to be found in the kingdom of nature. But we must, on this subject, rise above that which is natural.

I do not wish to increase the amount of speculation now existing on this subject. I shall labor to keep within the bounds of established truths, and shall be satisfied in unfolding my own mind on the doctrine of the spirit, and the mediums of its manifestation, trusting alone to the clear guidance of evidence; in doing so, I hope to be wholly indifferent as to what sect I depart from, or to what one I approach. 'What is truth?' shall be allowed to swallow up every other consideration.

The question propounded, can best be answered by those in whom the spirit dwells—and who act from its influence. By the spirit of Washington, I mean the spirit of patriotism, of liberty, that lived within him. By the spirit of Howard, I mean the burning principle of benevolence that led him to forsake the ease of wealth, and the honor of high stations, to bless the dark abode of poverty and crime. By the spirit of God is meant that spirit of truth, of righteousness, and of love, which pervades the Infinite Mind. 'God is love,' His spirit is the

spirit of love. This corresponds with all Christian experience. It dwelt in Jesus Christ without measure, and by him it was manifested in its fullness. This view I deem the most simple and practical. 'If any man have not the spirit of Christ he is none of his.' How it inspired prophets and apostles is a theme on which different views exist; one which need not be canvassed at the present time.

All that is known of a human mind is through its manifestations, and its developments. A spirit, a mind never displayed, is never known. What, I enquire, would have been known of the mind or the spirit of Europe's conqueror, had no deed, no medium ever declared it? This rule is universal, and cannot be evaded. Describe whom you will, homage must be paid to this plain principle. It follows that any means of intelligence concerning the Creator, any medium through which the Divine Character is exhibited, becomes useful in the investigation of this subject. The whole reliance is placed on those mediums which aid in revealing the Father Supreme. On what else can we rely?

Limited observation instructs us that the human mind, or whatever is spiritual in man, has but two general modes of expression. These are, words and deeds. Through them, human character and ability are made known. Whom do we know in any other way? They are the criterion of judgment. In relation to the mediums of light on this great question, I shall refer,

1st. To the scriptures. In them God is revealed. Through them he has spoken. In reading this volume it is natural to discern the spirit of the Author. I take up, for example, 'The Paradise Lost.' I peruse it. In doing this I cannot fail to catch the true spirit of Milton, if I read with intelligence, and if he wrote with honesty.—I listen time after time to the conversation of a stranger, and how readily would I be impressed with the spirit he was of, provided he spoke with no disguise. The spirit of truth, of love, dwelling in any person, as naturally appear in the conversation, as the river tends to the sea. Revelation is God conversing with man. He spoke by prophets. But by his Son he has spoken in language the most plain and parental to the whole world, in relation to that spiritual, infinite good of which it is capable of gaining. In reading this book, particularly the New Testament, we hear, as it were, the God of heaven. For writing is, in effect, but a certain form of speaking. When I

read this book with a sober mind, how can I fail to be strongly impressed with the Author's own spirit? For it is poured forth richly into the system by which God is revealed. In Jesus it is expressed as in no other way, and in this volume he is presented in so many circumstances; so many of his private and public communications are penned, that no candid mind can easily fail to discern his super-terrestrial character and spirit. *The spirit of the Author, God, operates through his Book, the Bible.*

2nd. The works of God. Is the influence of the spirit confined to the scripture? Is the Eternal, the Infinite Being, limited to a few hundred pages in the operation of his spirit? Has he no other way of address and of influence on man's soul? A modern error answers in the negative, and boldly proclaims that the Divine Spirit is only to be found in what he has said! What God has done, seems to be of no importance in manifesting the spirit of the Creator. This narrow view I do not disparage, because it is novel, but I oppose it from its unreasonableness, and unscripturality. Nature is a volume which claims God for its author. His Great Name is on its title-page. In this volume he has written the greatest truths—truths which proclaim his glory, and which he has never contradicted in his Word.—Nature but superficially examined, declares that 'God is love,' that he is wise and powerful. I ask, has not this unbounded, this glorious universe, so well fitted to the growth and interests of our nature. Has this nothing to say of the spirit of its Maker? It expresses his spirit in language the most eloquent. It appeals to man's religious nature all over the world, and sympathizes with the heaven-ward tendencies of his being. It may be said that nature needs an Interpreter,—that it cannot be well understood without the revelation. I admit it. But it is also true that the revelation cannot be well understood without nature. For its symbols, its illustrations are borrowed from it; and it is only through natural things that man is made able to comprehend what is spiritual. The dependence is mutual. With the aid of a few truths given by the scriptures, all believe 'That the starry heavens declare his glory; that 'The Eternal Power and Godhead are clearly seen, being understood by things that are made. Devotion is enlivened by the influence of these works. Beheld, in their relation to God, and to man, they become an unfailling fountain of instruction of divine influence. This fact the worship of David,

and of the most eminently pious, declare. The same spirit manifested in the word, appears in the works of him who is a 'Spirit.' The great majority of the race have no bible; but light, in some degree, falls upon their path. 'Whither shall I flee from thy spirit?' If it is bounded by the written word, a few days travel can answer the question; but if expressed by the sublime, the vast, the wisely, and benevolently constituted works of Deity, the inquiry is rational. 'For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law to themselves.' Rom. xi. 14. So much for this medium of Divine Influence.

For the Christian Palladium.

Home Missions.

NO. 1.

BY ELDER G. W. RICHMOND.

'It is required of a man according to that he hath.'

PAUL.

BR. MANSUR: It appears that my private letter to Elder Badger, (which was never designed for the public,) has occasioned considerable uneasiness among a certain class in Michigan; been the subject of much animadversion in private circles, and called forth the strictures of one who feels in duty bound to make an apology for the present state of things. Well, then, what does it all amount to. He thinks I have formed a wrong opinion in relation to affairs in Michigan, and hopes I shall find them better than I have represented in my communication. Well, if wishing will make the matter any better, I will join with all my heart and wish the same thing.

After having spent the term of fourteen moons in Michigan, and travelled over quite a portion of it, and conversed with different individuals, I am more than ever convinced that that little communication in its intended meaning, is substantially correct. I never intended to convey an idea that there had been nothing done that would result in God's glory, nor yet that there were no liberal brethren here; that there are such who have bestowed their mite to preachers, and would wish to have things go right, I firmly believe; but all this does not so much as form one link to the great chain I had in view when writing.

What I meant by able ministers not being needed here, is simply this: I consider that we have as many able ministers here laboring at the plow to obtain their bread, as is necessary. What need then of able ministers to labor among us, when we have not

sufficient means to pay them; or what is worse, but little disposition to use the means we have. In respect to all that was said in the strictures about 'golden fields of wealth,' 'disappointment,' etc., I wish not to say one word that would add pain to my brother's reflection; for sure I am, that if he ever retrospects that article with the feelings of Christian love, and with an impartial eye, he will see cause to regret that his article ever appeared.

But let us pass by this, and if possible, turn it to some benefit. The question is, are we doing all that can be done according to the best of our ability and opportunity? Is it not possible that things can be bettered in Michigan? If we cannot better them with our own means, then I have a proposal to make to the churches in general, viz: Let the churches in the east organize into missionary societies; let the churches in the State of New York organize immediately, by each minister calling a meeting of his church and congregation for that purpose. Let them appoint a committee of two or more, to obtain subscriptions, donations, and collections. Let each conference appoint a board to receive all that is raised in each church, and forward it to a board that may be appointed by the Michigan conference, to be paid over to at least three ministers, who shall be appointed by the churches in the State of New York, whose business it shall be to travel and preach constantly in the State of Michigan; hold general meetings, regulate and set in order, etc. Then let Michigan do likewise, and sustain three more, and let both increase their exertions, and if possible, double the number annually. Twelve hundred dollars from each of these States will commence this great enterprise.

Let each of the eastern States select a western State and do likewise, and in ten years, who ever lives, will see a better state of things. Who will be the first to begin this great work; say not it can't be done! It can be done; and I verily believe God requires it at our hands. We have no time to parley. What church in the east will be the first to authorize their minister to respond to this call? Michigan, I verily believe, will arouse and engage in this great work, with all her energies.

Come brethren, let us awake to this thing—my whole soul is in it. Let me ask in which you would rejoice most in the day of Judgment, that you have labored to save souls in Michigan, or that you have heaped up riches in this world, and left them for

your children to contend about. Look at this, and look at your responsibility to God and decide for eternity.

For the Christian Palladium.

To the Benevolent.

BY ELDER H. GREW.

'What doth it profit, my brethren, though a man say he hath faith, and have no works? can faith save him?'

Hastening to that impartial tribunal where all hypocrisy and self deception will be detected, exposed, and receive its appropriate retribution; with what solemn scrutiny should we now look at our hearts and lives, to ascertain whether our hope of immortality will endure the test of the Eternal Judgment, or then to sink into the horrors of despair and everlasting death!

That our Father in heaven, who holds our destinies in his sovereign hand, has made the belief of the truth of the gospel of Jesus Christ essential to salvation, wherever that gospel is known, is not to be doubted for a moment. Paul and James are perfectly agreed on this subject. Both clearly recognize the necessity of faith and of its corresponding fruits to prove its vitality. The testimony of all the inspired witnesses of the glad tidings of God's wondrous love to our rebellious race, assures us that 'God is not mocked,' but that 'whatsoever a man soweth that shall he also reap.' In the present day of false profession, it is one of Satan's most successful devices to persuade us to substitute the profession of the lips and 'the form of Godliness,' for the subjugation of the heart, and those self-denying deeds of benevolence which prove us to be the real disciples of Him, who, though he was rich, for our sakes became poor, that we through his poverty might be rich.

The address of our brother, Joseph Bailey, to the Christian churches in behalf of those who have, like their blessed Master, spent their days in harboring to save souls instead of adding field to field, or house to house, has induced me to make this communication to my beloved brethren in the Lord, with all humility and respect. I desire sincerely to confess my own fault before God, first of all, and to humble my soul before him, acknowledging that I have possessed too little of that blessed principle of Christian love which characterized the primitive 'multitude of them that believed,' (who) were of one heart, and of one soul: neither said any of them that ought of the things which he possessed was his own: but

they had all things common.' Behold here, brethren, practical Christian love! Love, not in word, *but in deed and in truth!* Do we admire and commend the bright example? How? 'In word and in-tongue,' or 'in deed and in truth?' It is to be observed that these acts of benevolence were the spontaneous and genuine fruits of Christian precepts, requiring those who had houses or lands, to sell them and bring the money to 'the apostle's' feet. No general requirement to put all their property into a common stock. This is evident from Peter's words to Ananias, Acts v. 4; 1. Tim. v. 8, 16. They loved one another with a pure heart, fervently. *Such* hearts are not to be satisfied with saying, 'Be ye warmed, and be ye clothed.' When, beloved, will our love constrain us to go and do likewise? Not until we come and sit at the mount of Calvary, and feel that love which was stronger than death overcoming our vile and idolatrous covetousness, and expanding our contracted hearts with the spirit of the faith we profess.

Brethren, let us solemnly consider whether or not our professed faith in the truth of the gospel will endure the test to which the great Judge of all will soon bring it? What is that test? How does the Savior characterize those whom he will welcome to all the glories of the celestial kingdom? Does he say, you was baptized, you ate at my table, you talked zealously about my religion, you preached my gospel eloquently? None of these, although they are all Christian duties; but, 'I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me? I was in prison, and ye came unto me.' When the inquiry is made, 'When saw we thee,' &c., the reply is, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'

In the persons of Christ's poor and needy and oppressed, whom Br. Bailey has described, we are then to behold Christ himself. In these, beloved, we are to view Jesus, who loved us, and gave himself for us, suffering and needing our help. O, brethren, have we a heart to resist such an appeal? Is it possible that a *Christian* can hesitate on the question, whether he shall hoard up riches, or relieve Jesus Christ? O, base, contemptible, ungrateful, mean, and miserable covetousness! Of what sublime emotions, heartfelt peace, divine approbation, and satisfactory retrospections, does

this sordid disposition deprive us! What deceptions it imposes on rational minds, persuading us that we have sown *bountifully*, when, in fact, we have sown very *sparingly*.

Accept, beloved, this imperfect effort to provoke unto love and to the good work of sending 'your liberality unto' Benjamin Smith, Esq. at Honeoye Falls, for the needy of 'the household of faith.'

Your servant for Jesus' sake.

For the Christian Palladium.

Diary.

BR. MARSH: Should you think the annexed diary, credited to the Ohio Observer, worthy of a place in the Palladium, you are at liberty to insert it, when, and in as conspicuous a place as you think proper. Tho' I do not regard it in every particular as applicable to ministers and churches of the Christian denomination; yet there is so much of real life in it, that for one, I should like to have it published.

K. COBURN.

Sennett, August 1, 1839.

A week from the diary of a country Clergyman.—Monday morning. Arose much fatigued with the labors of the previous day, having travelled fifteen miles in the morning, preached three discourses, and returned home in the evening. Found my family out of wood, meat, and flour. Went to Br. Johnson's, three miles, for wood, but found he could bring none till sleighing. Went to Br. Thompson's for meat. He said every pound of pork he had to spare would bring him the cash, gave a belly piece at a shilling a pound, and said it must go on his subscription. Returned home at sunset. Went in the evening to the mill for flour, purchased a barrrel at eleven dollars, promised to pay at the end of the next quarter.

Tuesday. Wife sick in consequence of cold house and no wood; hired girl gone. Spent the day in nursing wife and taking care of children. Towards evening Br. Robinson brought a load of green beach limbs, and ordered a dollar credited on his subscription.

Wednesday. Called to attend a funeral at 2 o'clock, P. M.. Ran till noon in search of a conveyance. Obtained a horse of Br. Wilson, a harness of Br. Jilson, and wagon of Br. Sampson. Rode 12 miles over hubs, preached in a barn, the house being too small to accommodate, received the thanks of the family, and a bushel of apples, rode home in the rain, and paid ten shillings for

conveyance. Called at the post office; met Owen Gibbon, the infidel, who rallied me about priestcraft, and a priest-ridden people, and gave some hints respecting the indolence and luxury of the clergy, 'living upon the fat of the land,' &c.

Thursday. Sick of the cold from yesterday's exposure went to bed after breakfast, and took a boncsett sudorific.

Friday. Rose much better, did up the morning chores, took up the Bible to look out texts for Sunday. Interrupted by a friend who called to request my attendance at a wedding in the evening, ten miles distant. Put down book and went again to seek conveyance, obtained the same as before, and at the same price. Went to wedding, married parties, received a five frank piece from the hand of the groomsman, with the compliments of the groom, and returned home in the dark through a snow storm.

Saturday. Cut wood all the forenoon to last over Sunday. Br. Todd called to belabor me for not visiting more in my society. Looked out texts after dinner, and started at 2 o'clock for S., 18 miles distant to spend the Sabbath, and prepare sermons on the way.

Sunday. Day stormy, preached three discourses to thin audiences in different neighborhoods; went to bed with a severe headache; resolved to travel westward in the spring in search of a location.

DEATH OF VOLTAIRE.

"And what were the last days of Voltaire? Hypocrisy the most debasing, and terms the most frightful, united to render them a fearful lesson of what infidelity may bring a man to at last. When he thought himself in danger of death, he sent for the Abbe Gauthier, crying out, "I do not wish to have my body cast in the common sewer." He then scrupled not to declare, that he "wished to die in the Catholic religion, in which he was born, and that he asked pardon of God and the church for the offences that he might have committed against them." As death approached, his terrors overcame him. His friends never came near him but to witness their own shame. He said to them, 'Sirs, it is you that have brought me to my present state; begone—I could have done without you all.' He was alternately supplicating and blaspheming God, and crying out, 'O! Christ! O! Jesus Christ!' M. Tronchin, struck with horror, retired, confessing the death-bed of the impious man was awful indeed. The Marshal Richlieu flew from the bed-side, declaring the sight to be too terri-

ble to be sustained. And the woman who attended him, being many years afterwards requested to wait on a sick Protestant gentleman, refused till she was assured he was not a philosopher; declaring if he were, she would on no account incur the danger of witnessing such a scene, as she had been compelled to do at the death of M. Voltaire.*

* This simple incident is most touching and important. It is nature itself. I received the account from the son of the gentleman, to whose dying bed the woman was invited, by a letter now in my possession.

THE PALLADIUM.

UNION MILLS, N. Y. DECEMBER 2, 1839.

"Keep the unity of the spirit."—PAUL.

THE CHRISTIANS ARE NOT A SECT.—In our former remarks under this head, we have shown that the Christians are not sectarian in name, in doctrine, nor in church government. We propose now to notice—

1st. That our *houses of worship* have not been erected upon sectarian principles. We know not of a people, whose chapels stand on as free and liberal principles, as do those owned by the Christians. Those belonging to the sects, are generally erected and kept for sectarian and party purposes: none but the society by whom they are owned, have a right there to worship. While those belonging to the Christians, are at all times, when not occupied by the society, open and free for all religious and moral purposes. Other societies, though sometimes our strong opposers, are frequently invited to occupy our chapels. We do not think that a Catholic, a *Mussetian*, a Mormon, or even a scoffing infidel, would be more likely to be converted from the error of his ways, to close our doors against him. We design to treat all with friendship and hospitality, believing this the better way to win their hearts to Christ, and cause them to embrace the equitable truths we advocate.

2d. We are not sectarian in our worship. Does a preacher of another religious order meet with us, he is not treated with neglect, or as an enemy. He is respectfully invited to participate in our devotions: is requested to preach. The pastor, has no fears that his flock will be led astray by the counsel of his dissenting brother. He considers his people well grounded in the truth, and capable of detecting error, if it is preached. And besides, he has a disposition to show to the world, that a difference in faith, shall be no cause of disunion on his part. And that he is willing, nay, anxious, to join in harmony with the faithful watch-

men of every name, in the holy work and worship of God. There is no sectarianism here. But reverse the case, and it is frequently exhibited in its most haggard form.

If a private member of another faith meets with the Christians, he is invited to all the privileges and blessings of our worship. He is told that 'where the spirit of the Lord is, there is liberty.' That though the *sentiments* may differ in sentiment, in some minor points, they are *one* in spirit, and should be one in work. But the surrounding sects are not willing to reciprocate this friendship. Our brethren are frequently treated with coldness and disrespect; are told that they have no lot nor part in the matter. The cold bars of sectarianism not unfrequently exclude them from the professed 'feasts of love,' and from the social conference, and humble prayer meeting. It requires not the sagacity of a sage, to discern, in this case, where sectarianism exists. We know it is not among the Christians.

3d. Are the Christians sectarian in their *communion*s? without fear of contradiction, we say they are not. If any one doubts the truth of this position, we kindly invite him to test our love, our friendships, our liberality, at our communions.— If we are under the influence of modern sectarianism most certainly it may be detected here. I hazard the statement, that a case cannot be named, where a Christian church has ever denied a *child of God*, full and free access to the blessings of the Lord's supper. The Christians not only give *liberty* to members in good standing of all religious persuasions, but they *invite, solicit, persuade* them to join in celebrating the death of their Lord. We consider the table the Lord's, and that all Christians have an equal right to its blessings. All Christians? Yes: those who are such in spirit and practice. We do not judge of their Christianity by the name they bear, the sentiments they entertain, nor the human creed they subscribe; but by the spirit they evince, and the character they sustain.

We are willing, nay, we would esteem it our highest pleasure, to commune with any or all of the religious orders, in their own respective churches. But we are denied this privilege.— Sectarianism has raised its walls of adamant against us. We are excluded from their communions, not for the want of Christian character, but for an honest difference in sentiment. Here then, is sectarianism; but it is not with the Christians.

Finally, as a religious body, there is not a trait of modern sectarianism among the Christians. If so, we shall esteem it a favor in any one to show wherein. But before you decide against us, put our profession to the *test* on the case in hand.— Ask the use of our chapels, and see whether you will be denied, when it is reasonable that you

request should be granted. Come to our meetings of worship, and learn for yourselves, whether love to all the saints characterizes our devotions. Present yourselves at our communions, and mark with care the spirit that is manifested, and the invitation that is given to the communicants:—examine critically, whether sectarianism draws its dividing line between Christians of different opinions, or whether the voice of brotherly love bids all a hearty welcome to the feast. And witness the examination of a candidate for church admission, or baptism, and learn for yourselves what is the Christians' test of church fellowship.

Let the above examination be faithfully made, and we feel the fullest assurance, that even our enemies will be constrained to acknowledge, that the Christians are not under the baneful influence of modern sectarianism.

A CONTRAST.—The object of the following remarks, is, to show in some small degree the striking contrast between *ignorance* and *knowledge*. Ignorance, is the prolific soil from which the numberless vices of our world spring; and its spontaneous fruits are the very bane of all human enjoyment. While Knowledge, roots out every vice, and plants the seed of every blessing, and converts the moral world into a paradise.

Contrast the condition of two sections of country, equally blessed in climate, soil, and commercial advantages. In one, property meets with a ready sale, at a high price; but in the other, it is a drug, and can only be sold at a reduced value. And, indeed, a man of intelligence and good morals, would not invest money in property in one place at any consideration, while in the other, a high price would not prevent his purchase. Why this difference? It is obvious: knowledge in one case stamps with value the possession; while ignorance in the other sinks it below its real worth.

Listen for a moment to the inquiries of the man of science and moral worth, who is seeking a permanent home for himself and family. Is the fertility of the soil his only object? No. This is of minor consequence. If he finds the community destitute of knowledge, though the soil is a literal Eden, he could not be induced to locate there. He must first know whether his neighbors are intelligent and respectable; whether a reading interest exists among them; whether they have a good school for the instruction of his children; and whether religious worship is permanently established and suitably sustained, for the moral improvement and happiness of his family. These are blessings which enhance the value of the soil; and the most powerful incentives to the man of knowledge to purchase where they exist. But where little interest is manifested in sustaining respectable schools, where the people have

no taste for reading; where meetings of religious worship are not sustained, moral death is the inevitable consequence. Hence, the soil must depreciate in value. Therefore, do you wish to raise the value of your possessions, with all your gettings, get understanding—impart it to your children—spare no reasonable means in extending the benefits of useful knowledge to your neighbors.

Take another example: we have them in our own connection. Two young men enter upon the work of the ministry; their gifts and advantages are equal. One has a thirst for knowledge; is unwearied in his studies, and persevering in his calling. The other has no relish for books, no appetite for reading and meditation, and is dilatory in his work. Mark the contrast between them a few years hence—one has risen to eminence and usefulness; and fills with honor to the cause of his God his holy calling. While the other, though equally pious and devoted, has made but little proficiency in useful knowledge; is limited in his sphere of action, and every prospect of ever filling any very important station in the church of God, is forever blasted. The first receives an ample compensation from an enlightened community, for his hard earned knowledge, while the second feels his inferiority, and receives a scanty living for his inefficient services. Young men, who are entering on the duties of the ministry, be persevering in your researches for knowledge. Study diligently to show yourselves workmen, if you would prove successful in your holy undertaking; either in benefitting others, or in gaining a competent support for yourselves. It is not enough to read your Bibles; you should study other useful books. You must be capable of instructing others, in order reasonably to expect in return a competent support from those you teach. Hence, for your interest, if for no other reason, we would say, seek for knowledge, more than for gold; and for understanding, than hidden treasures.

Contrast the condition of two of our own churches, equal in wealth. One has a neat and commodious house of worship, in which regular meetings are established; their minister receives a competent support for his services; and besides, it is liberal in its charities for other benevolent purposes. While the other, is contented to meet in some private dwelling, or school room; has no stated worship; gives but a scanty support to its minister, and seldom any thing for charitable objects. Why this difference? it is attributable to the knowledge of one, and the ignorance of the other.

Visit the members of the two churches, and you will have no occasion to ask, why this contrast? You will find in one case, that intelligence reigns in the domestic circle. A choice family

library has been secured and is faithfully read. — The semi-monthly visits of the Palladium are welcomed with joy to their fireside. It is read, again and again, and its cheering intelligence and invaluable truths treasured up in the heart. A reading interest has been waked up in the church. Hence its members are intelligent, and liberal in sustaining the cause of their God.

But it is not so in the other church. The knowledge of its members chiefly consists in getting and keeping wealth. They have no interest in educating their children; their family library consists of a Bible which is seldom read; they are too poor to take the Palladium, or can find no time to read it. Their minds are engrossed with the cares of the world; but little or no interest exists for advancing the cause of God. The principles of true benevolence have never been aroused to action; therefore ignorance reigns and Zion languishes all around them. Their meeting house, if they have one, is seldom cleansed; no provision is made for fuel and making fires; no out houses nor sheds have been erected; and finally the building, and all around it, tell a sorry tale of the ignorance and covetousness of the surrounding community.

But the story is not yet told. There are some preachers who countenance and encourage the ignorance of their congregations. They will not even introduce the Palladium among their hearers for fear of lessening their support! They do not realize that they are operating against their own interest, and the happiness of their hearers. For true knowledge lays the foundation of pure virtue and Christian benevolence. Therefore, we say to every preacher of the Christian connection, if you would see the cause you advocate prosper and permanently established; and if you wish to gain a competent support for your services; you must set your flock an example worthy of imitation.— Be studious, and persevering in your duties.— Spare no reasonable pains to wake up a reading interest among your hearers, especially in the church of your care. Introduce all the useful books into your congregation, you possibly can. Patronize the Palladium, present it to every family which wait upon your ministry, and the happy fruits of knowledge will soon fill your own garner, and the courts of your God with praise.

THE BENEVOLENT FUND.—We refer our readers to Elder Brew's communication on another page, on this subject. His appeal to the benevolent should not be unheeded. The faithful watchmen who have sacrificed their earthly all for the salvation of sinners; and the bereaved widows and orphans of those who have laid down their lives in the cause; have the strongest claims upon our benevolence. We say, for the benefit of Elder Brew and all who wish to contribute to the Bene-

volent Fund, as organized in the New York Central Christian Conference, send your contributions to Benjamin Smith Esq., Honeoye Falls Monroe co. N. Y.

A CHRISTIAN VISIT.—On the 15th of Nov. we were cheered with the agreeable company of a respectable number of our sisters of the Christian and Baptist churches in this vicinity. The visit was just such a one as the members and friends of every church, should annually pay to the family of their pastor. It was a visit of love, and good works; the fruits of which will be cherished with lasting gratitude by the Editor and his family.— The choice and valuable articles presented on the occasion, are convincing evidences that the worthy givers love the cause of their God in deed, as well as in truth. May God reward them an hundred fold, and may other societies imitate the act, that they may share in their reward.

HONEOYE ACADEMY.—It will be perceived by a notice on our last page, that our brethren and friends of the N. Y. Central Conference have commenced the first term of their high school under the most flattering auspices. The friends of science can but rejoice at their prosperity.— And from what has already been done, we have the fullest assurance that the institution will receive that liberal support from an enlightened community, which it justly merits. Our brethren and friends of the Central conference, have set an example worthy of imitation by the surrounding conferences. The Eastern Conference, we hope, will be fully prepared at its next session to follow their praiseworthy steps. The subject was discussed at their last meeting, but no action taken. It was thought advisable to let the Central Conference lead the way in this philanthropic work. They have done so; and have acted worthy of the confidence reposed in that body.— They have now a large and promising school in operation; and measures in a successful train to erect suitable buildings at Eddytown N. Y. for one of the first schools in the state. May success attend them—and may their benevolent acts prompt other conferences to go and do likewise.

UNION MILLS ACADEMY.—This school is chiefly designed, by the conductors, for the benefit of young ladies; yet a number of young boys will be admitted. It commences its first term under favorable circumstances. It will be a school of the first order, and the tuition will be given on as reasonable terms as at any institution of the kind. We hope our friends will avail themselves of this opportunity to advance their children in a knowledge of the sciences.

This school commences on the first Monday in December.

New subscribers.—Brethren, there is no way in which you can more successfully remove prejudice, enlighten the world, and extend the influence of the Christian cause, than by waking up a reading interest in community. The Palladium will prove one efficient means to accomplish this very desirable work. Therefore, will you join in extending its usefulness? We would recommend to subscribers to take from the commencement of vol. 8. Then you can have your numbers bound and preserved for years to come. However, if any choose, we will supply them with the last half of the vol.

Agreeable to our promise we notice with pleasure, that within the two weeks past Elders N. A. Perry, J. Sutton, J. B. Burlingame, J. Knight, P. J. Hawk, J. O. Harris, I. N. Walter, J. V. Himes, and Bro. A. Pearce, F. Backenstose, Wm. Allen H. Brace, and L. Yeomans, have each sent us one; and Elders B. Seever, J. Conklin, and Br. A. L. Porter, two each, new subscribers. Total 19. We hope to hear from others soon.

OUR OWN CIRCUMSTANCES.—It is not very agreeable to ourself, nor our readers, to say too much about our wants. Yet under certain circumstances a plain statement of facts is strictly necessary. We have printed since the first of May last two editions of Hymn Books. The paper and printing of which have cost between \$400 and \$500. This we have paid, besides about \$100 for binding. We have also paid \$250 on old debts of the Association. Besides this, we have paid in advance \$500 on the real estate, purchased of Eld. Badger. In all, about \$1250.00. We have felt so anxious to free the Association from debt that we have advanced our own private funds to accomplish it. We also pay for our paper and printing, of the Palladium, quarterly. These demands must be met at the time they are due, or our credit suffers.

And now, kind friends, you see our condition.—We have advanced our own funds for the benefit of the Association, knowing that there was enough due on book and Palladium accounts, if collected, to meet all demands against us. We now appeal to you, as a brother, and a Christian, to lend your aid. And the only assistance we ask, is, our just dues.

DISAPPOINTMENT.—We do truly regret that we have been under the painful necessity of disappointing our friends at Red Rock again. But the fault was not ours: we were ready and anxiously waiting to accompany Eld. King, agreeable to previous arrangement; but he did not arrive. We therefore concluded it would be useless to make another sacrifice of time and money, at this inclement season, to try to do that which on a former occasion we had failed in accomplishing, for the want of that assistance which we know we could not now have. We now say, that we are ready, as

we ever have been, to meet the committee, and church at Red Rock, whenever they will agree to have the desired meeting. We wait your orders. But we will not take the responsibility of acting in that important case without a full board of the committee is present.

Elder H. H. Hurlbut, Brandon, Vt., gives the cheering intelligence of the triumphs of the Redeemer's cause, where he labors. He has baptized since last March fifty seven followers of the Lamb; and the good work is still advancing.

Elder A. S. Langdon, Laona, N. Y., has baptized seven happy converts since the close of the conference in Sept. last. The church at Laona was acknowledged by Elder L. in April 1838. It now numbers forty three; they have just completed a neat and convenient chapel, 36 by 46 feet. This speaks well for the intelligence, devotion, and enterprise of Elder Langdon, his brethren, and friends in Laona.

Elder P. Roberts, Clove, N. Y., says they had the assistance of Elders Call, Collins, and Hawk, at their protracted meeting. Their labors were not in vain in the Lord. Some of the youth professed religion, and others are still anxious. He feels like a minute man, waiting for further orders.

A letter from Elder Clough, received too late for this No., gives us the most cheering intelligence of glorious reformations in many of the churches in New Jersey. Elder Clough is holding protracted meetings in the several churches, and the fruits of his arduous labors have already been witnessed in the conversion of scores from the power of satan unto God. May God sustain and still bless him in winning souls to Christ.—His letter will appear in our next.

Dea. Olney Fry, formerly of Cortland co. N. Y., gives us the cheering intelligence that a Christian church of seventeen members has been gathered in Farmington, Ill. He speaks in high terms of two Christian Elders by the name of John Scott; who are doing much good in that new world. We sympathize with our brethren in their trials, but rejoice to learn that the moral wilderness of Illinois, is beginning to blossom like the rose.

Elder F. G. Miller informs us that the work of God has recently been witnessed in a protracted meeting in Antioch chapel, Va. Six were added to the church and one baptized, in the course of the meeting. Prospects were encouraging that the work would become more general.

Elder P. J. Hawk, Milford, N. J., informs us that they have glorious times in New Jersey. Elder Wm. Lane has recently baptized sixty three converts, and at every meeting the anxious seats are crowded with mourners. Elder S. Clough's efficient labors have been of essential service in the commencement of the revival. The church of Elder Hawk's care is well engaged, and he has baptized four of late.

CORRESPONDENCE.

Honeoye Falls, N. Y. Nov. 15, 1839.

Br. Mansur—I am happy to inform you that the Redeemer's cause is steadily advancing in the west part of this State. Our brethren in general are steadfast, united, and strong in the Lord; new chapels are being erected, and in many places interesting revivals are now in progress. *Seven new chapels* have been erected in this section this year, two of which are costly and spacious. One of them is at Springport, one at Searsburg, one at Springwater, one at Laona, one at Machias, one at York, and one in this village. The first four are already opened for worship, and the last three will be completed in a few weeks. Does not this speak well for the strength, union, and public spirit of our brethren, and for the perpetuation of that liberal truth for which many of our brethren have so valiantly labored for years past. Truly the Lord has done great things for us: whereof we have reason to be glad. Let all the dear saints scattered abroad take courage, keep the unity of the spirit, sustain the ministry, erect chapels, take the Palladium, and pray in faith for a general revival of God's work.

J. BADGER.

Charlotte Centre, N. Y. Oct. 5, 1839.

Mr. Editor—I esteem the Palladium to be an excellent periodical, pursuing a steady, straight forward course, assiduously laboring to promote the best interests of the human family.

While it is exclusively devoted to that subject, which lays nearest the Christian's heart, it ought to be the object of all, who are thus benighted, to put forth their energies to sustain so noble an enterprise.

To me, it has often been 'as cold waters to a thirsty soul.' I can sit and converse, as it were, with brethren in different parts of the country, 'joying and beholding their order; the steadfastness of their faith in Christ,' and their 'labor of love' in his righteous cause. Though we do not talk face to face; yet I meditate upon that day when all the faithful shall meet in our heavenly Father's kingdom; where we shall ever be with our blessed Lord; where all shall see him as he is; where we shall know as we are known, and above all, to go no more out forever. O, glorious hope! O, blessed prospect!

These considerations are enough to stimulate all who are free indeed, 'to love and good works'; to do nothing through strife or vain glory, nor strive about words to no profit; finally, to be careful to do all things according to the pattern, without appending any of the fashions of the world.

In the Palladium, too, I read of some who, like me, are called to wade through deep trial and affliction; whose sorrow seems to be like my sorrow; with whom I drop the sympathizing tear and feel to mourn with them in their afflictions.

It is a little more than four months since I followed one of the best and most faithful companions, and my children one of the most affectionate and tender mothers, to the silent tomb. 'Lover and friend is put far from me, and mine acquaintance into darkness.'

My heart bleeds, I can but mourn; but not as those who have no hope; for I humbly trust, that our loss is her everlasting gain; she has left this conflicting world and gone to rest in the bosom of a better Friend; where the wicked cease from troubling and the weary are at rest.

I now have to reflect on the faithfulness with

which she admonished and exhorted me, not to engage so much, nor to involve myself so deep in the things of this world; but to be more engaged and more faithful, in the cause of my blessed Lord and Master.

I weep while I write, for I fear that all my brethren and sisters, who have companions, do not sufficiently prize the blessed privilege which they now enjoy, the golden moments of which are fast fleeting never more to be recalled; death may come, my dear friends, in an unexpected moment and sever the tender cords which bind your hearts together. O, then be admonished by one who feels for your ease, to live together as the heirs of the grace of life that your prayers be not hindered.

That the domestic circle be the true worshippers of Him who is the best of Beings, that you may live in a constant preparation to take the parting hand, with a good hope through grace of all meeting again in the morning of the first resurrection, is my sincere and humble prayer.

JOSIAH FISHER.

West Bloomfield, N. Y. Oct. 23, 1839.

Br. Mansur—Feeling disposed to contribute my mite for the advancement of Zion, and the comfort of God's dear people, I thought proper to say to you, that the Lord is still making bare his arm in the salvation of dying sinners.

I left my home in Conneaut, Ohio, on the 9th inst., once more to travel to preach the gospel of the grace of God. On Friday the 11th I arrived at Laona, where I found Eld. Langdon was seeing a revival of God's work. He had already baptized four happy converts. I preached a discourse on Friday evening, again Saturday afternoon, and evening, two on Sunday, and one Sunday evening. All the meetings were interesting, and Sunday evening twelve came forward and meekly knelt down for prayers. Their prospects at Laona are indeed good. They have erected a beautiful chapel and dedicated it to the worship of God. A number more will soon go forward in baptism, and many are still seeking Jesus sorrowing. Oh that God would still more powerfully revive his work, and bless the dear people in Laona.

On Monday the 14th I broke away from my entreating friends in Laona and pushed my way on to Springwater in Livingston co., where I had agreed to attend a dedication of a new chapel, and protracted meeting to commence the 17th. The dedication was indeed solemn and interesting.—The assembly was large and attentive. The services were conducted by reading select scriptures by Elder Hendricks, introductory hymns by Elder Barr, introductory prayer by Elder Wm. Gilmore, sermon by Elder J. Bailey, dedication by Elder Hendricks, dedicatory prayer by Elder Barr, hymn by Elder Faneher, when Elder Gilmore followed with another sermon and the services closed for the day. The meeting continued day and evening till Monday night when it closed. The result of the meeting was: the brethren were generally revived, several backsliders were reclaimed, a number of sinners converted, the influence of the Christian cause advanced, and many were left under deep and solemn impressions, inquiring what they must do to be saved, some of whom I fondly hope will yield their hearts to God, and receive his offered grace.

One thing is worthy of notice. In all those places where they have taken hold and erected houses for the worship of God, God approved their doings by a revival of his work. I hope thi-

fact will stimulate other congregations who are able, to go and do likewise.

Thankful to my heavenly Father for his great mercies, in restoring to me my voice, and favoring me with the use of my speech, I am disposed to spend my remaining days in spreading the honor of his great name, and praying a dying, rebellious world, to be reconciled to God. Your companion in tribulation.

OLIVER BARR.

Dayton, Va. Sept. 24, 1839.

Br. MARSH—Since I wrote to you last, we have attended a meeting held in Liberty chapel, on the Shenandoah river, at which much good was done. Many bowed before the Lord for prayers at every meeting, and at the close, five were added to the church, and several more will unite before long.

F. G. MILLET.

Camden, N. Y. Sept. 28, 1839.

Mr. EDITOR—The Palladium is a very good and cheap work of the kind; and being strictly religious, is the best kind; and the best, as far as I know, of the kind. I am pleased to see that it is still devoted exclusively to the cause of religion and the good of mankind. I am aware that many of its patrons are too remiss in making prompt pay for this messenger of peace, which so often brings us good news from a far country. I have been a patron of the C. Palladium almost from its commencement, and could not now well dispense with its visits.

Happiness, is the great object for which all men live, and toil, and die! and yet, a great majority are disposed to neglect the means of obtaining this superlative good, till 'a more convenient season.'

About twenty years since, I first became acquainted with the people who take and wear no distinctive name but that of *Christian*. I was almost startled at first at the thought of taking so bold a step, in this degenerate age of Christianity. I had been so continually in the habit of hearing Christians called by the several names which distinguished their different parties, sects, reformers, and leaders, and yet considered themselves Christians; that it appeared to me a most unwarrantable and impious innovation, for any man or set of men, to assume to call themselves, or be called, by the sacred name CHRISTIAN. I pondered upon the subject. I consulted the word of God; and, finally was irresistibly led to the belief that it was the most appropriate and only name clearly authorized by the Holy Scriptures for all to wear and be called by, who believe on and love our Lord Jesus Christ. All Christians should be united, and feel that they are one, even as Christ and his Father are one.

Much is said and written of late on the subject of a union among all denominations of Christians; and nothing surely could be more desirable, and matter of greater rejoicing. It would be heaven begun on earth! It would be the means of reforming the world. And what hinders the accomplishment of an object so desirable to all Christians? Do the world's people hinder? No: they heartily detest the dissensions and disagreements among Christians. Who then do hinder this union? It is clear, beyond all doubt, that the fault is with those very ones who profess to love God, and say that Christians are and ought to be one; and who profess so much to desire that they should all be united. The great desideratum to the accomplishment of this great and glorious union, I take to be chiefly a *name*—and yet they

all have it, but the difficulty is, they will not take the name Christian, to the exclusion and loss of all their anti-Christian names. But, Sir, it is my firm belief, strengthened by twenty years' observation and experience, that a union among the different denominations of Christians, can never be effected under any other name but that of *Christ*—his followers must be called by the simple, bare name, Christian.

MYRON ORTON.

ELDER L. D. FLEMING'S JOURNAL—No. 22.

Mr. EDITOR—On the 16th of Oct. I left home to take a little voyage to Eastport, the eastern extremity of the U. S. A., and after a pleasant voyage of 48 hours arrived in safety at the desired haven. Eastport is situate on a small island at the mouth of the Cobscook river on Passamaquoddy bay. It is a port of entry and its commerce and fisheries, are considerable. The business part of their little village a few months since was almost wholly destroyed by fire. I was informed that some 40 or 50 buildings were burnt, and for a place of its size, it was a dreadful desolating fire.

I there found a very pleasant and respectable Christian church and society. They were one of the first religious societies gathered and established there. The church was gathered and established under the labors of that eminent man of God, Elder John Colby. They are now enjoying the faithful labors of Elder G. W. Kelton, whose heart seems to be deeply engaged for the prosperity of Zion. I hope his heart may be comforted and his hands stayed, by the faithful in the church, that by their Christian co-operation they may see the travail of the Redeemer's soul and be satisfied; and that although the spirit of excision has been howling around them, and in its bitter vituperations has threatened their peace and prosperity, yet in the wisdom of the wise, I say, I hope they will stand fast in the truth and spirit of the gospel, that the heritage of the Lord may never be left to reproach.

On Lord's day the 23d inst. I preached to the church at Eastport, while the solicitude of Elder Kelton called him to go and minister the word of life to one of the British isles a few miles distant, where he had gathered a small church who have but little preaching. Elder P. W. Cook from Grandmannan, one of the British isles, 15 miles distant, was with us on Sunday. He has been laboring about two years on that isle of the sea, and has gathered, if I remember right, a church of about 80 members, who are walking in all the truth. May the Lord continue to bless his labors.

On Monday evening the 21st, preached at Lubbeck, a little village three miles from Eastport, where there is a small church of brethren, who are without stated preaching. They need help very much. There is no established ministry in the village. The opening is an important one.—It is quite a village; our people have a snug little chapel, and I was informed that no minister could so well be sustained there as one of the Christian order. If some faithful man would go there he might be a blessing to that people, and to the cause of God in that region. The church has life in it. They have kept up their meetings regularly and several have been added to their number.—Their social meetings have been the only regular meetings in the village. May the Lord send to them a man after his own heart, and there establish his name.

On the 23d set sail for home; and after getting out to sea, were under the necessity of making

harbor in the mouth of a little river. We lay there till near midnight, when we weighed anchor and again made to sea; but the wind being strong and contrary, after being tossed upon the raging billows a few hours, were driven back again into the same harbor. On awaking in the morning, the following words of the poet were strongly suggested to my mind and I sang,

Once on the raging seas we rode,
The storm was loud, the night was dark,
The ocean yawned, and rudely blowed
The wind that tossed our foundering bark.
But, safely moored, our perils o'er,
We'll sing first in night's diadem
Forever and forevermore
The Star, the Star of Bethlehem.

On the 24th in the afternoon, the wind coming around, we again set sail, and truly we found old ocean writhing, and in great commotion. As we sailed onward, it was like sailing over a valley of hills. Now we were in the deep valley, whence we could see nothing but watery mountains around us, and the blue skies above; and now, we were on the summit of a liquid Pisgah, from whence we could see the distant land, and here and there a whitened sail,

Pressed onward by the briskness
Of the whistling breeze.

On the morning of the 25th had a fine view of the rising sun at sea, a description of which I will not now attempt, but will only say, it was signally declarative of the glory of God. On the morning of the 23th reached home in safety, having had a pleasant visit in the east, and on the whole a pleasant voyage in the schooner Mary Jane, whose master, Capt. I. H. Atkins is a worthy member of the church here.

How manifold are the mercies of the Lord, and his tender care is over all his works.

I. D. FLEMING.

Portland, Oct. 28, 1839.

Mill Creek, O. Oct. 20, 1839.

Br. Marsh—My last left me at Millford, Union co. From there I returned home, where I tarried three days, and then started on a tour to the south part of this State. Passing through Delaware, Franklin, and Ross counties. I arrived at widow Wilson's, where I joined Elder A. Williams in holding a two days meeting, which was solemn and interesting. We left a number seeking the Lord. May God grant a reformation in that place. The evening following, held a meeting in the Christian chapel at Hay Run, and next day pursued my journey to Knob Prairie, Clark co., where I joined Elders D. F. Ladley, R. Simonton, J. Williamson, and S. Simonton, in holding a three days meeting, commencing on the 5th of Oct. We had a precious season, at the close of which Eld. S. Simonton bade farewell to his aged father and brethren, and started on an eastern tour, to be absent about nine months.

Br. Simonton is a talented young man, and very highly esteemed in the Lord for his work's sake. We sincerely hope he may be humble, and prove faithful and useful, that the churches he visits may be benefited by his preaching; and that he in return may be amply rewarded by them, (don't forget this.) On the 9th preached to a respectable congregation in the Ebenezer chapel; I trust some good was done in that place. 11th, preached at Br. J. Polens, and met with Br. Flood, a President of the Protestant Methodists, who was

friendly, and followed with a scriptural exhortation. 12th and 13th, held meetings in Jamestown, Green co.; met with Elder Wm. Hand, who rides the Deer Creek Circuit. The good cause is rather low with them; I however had an agreeable visit. On the 15th returned home, found all well, and feel thankful to God for all his mercies.

DANIEL LONG.

From the New York Observer.
MORAL STATE OF FRANCE.

MOSTAUBAN, (Tarn and Garonne,) June 24, 1839.

Contempt of life and contempt of death among the French—Causes of this state of things—Examples—Consequences.

The subject to which I will now call the attention of your readers has often occupied the thoughts of reflecting men in this country. At various times, the *Semeur* has pointed out the contempt of life and contempt of death which now characterize the French; and several foreign Christians, after studying this trait of our national habits, pronounce it one of the saddest symptoms of the power which infidelity exerts among us. The careful study of the subject by intelligent men in the United States, may produce salutary reflections.

We learn from the history of mankind that life has been regarded of little value, and even insignificant, at all times when religion has lost its influence upon the mind. Thus, to quote but a single example, recollect with what levity and indifference the citizens of Rome lavished their life under the reign of the emperors. Open Tacitus and other historians of those profligate times; you will see that human blood was there shed, without the least scruple, in the performances of the circus, in the revels of a feast, in popular tumults. Man braved death for the most contemptible reasons; he killed himself in a bath, or in coming away from a frivolous theatrical show, while laughing, while discussing a question in rhetoric, without any serious feeling, any thought consonant to the solemn majesty of death.

In the reign of terror of 1793, France presented a similar scene. Executioners and victims, all despised life and death: the one cut off the heads of their fellow men with perfect indifference, not taking the pains to find any pretext for condemnation; the others went to the scaffold with a cold insensibility; laughing, singing patriotic songs, reciting a scene in a comedy, jesting, uttering blasphemics, each according to his caprice,—at the dreadful moment when their life was about to be ended by the axe of their enemies.

At the present day, the same thing occurs, and I shall have occasion to cite frightful examples in the course of this letter. The French,—at least very many of them,—look upon life as nothing, and run to meet death without reflection, without fear, or without emotion, as they would go to a party of pleasure; they dispense with life as carelessly as a traveler throws off his cloak when he arrives at the door of a hotel.

What is then the principal cause of this contempt of life? It is *infidelity, materialism*. Many Frenchmen disbelieve a future existence; they suppose that man is merely a machine, so arranged as to last for a certain time; this machine is worn out by years; it then breaks; man dies, and all is over! Death is an eternal sleep! All is buried, all is annihilated in the tomb! No judgment of God; no eternity! Such is the horrible and detestable doctrine which, invented

by sophists, has found in France too favorable a reception.

Now mark the result. If man is a machine destined to eat, to labor, to sleep some years; if he has no account to render after death; if annihilation awaits him in the grave, it is clear that he is always sufficiently prepared to die. His work is always done; let him die to-day or to-morrow, in ten years, it is the same in his view; he needs no preparation to fall into annihilation! The Christian, or even the sincere deist, the man who believes in rewards and punishments beyond the grave,—cannot reason thus. The present life is for him an indispensable means for preparation; it is necessary for his sanctification. A disciple of Christ knows that he must be conformed to the image of God by faith in the Savior; on this condition alone will he be admitted to heaven. Hence, every day, every hour is to him infinitely precious, because it contributes to ripen his soul for the eternal happiness of the elect. He will therefore prize life.

True, the Christian is disposed to sacrifice his life and despise death. But he does so in a *totally different sense* from the materialist; he boldly mounts the scaffold when forced to choose *between life and duty*. He then weighs the price of the life he must forfeit with the obligation imposed upon him, and chooses readily, freely, with full knowledge of the case, death rather than apostasy or violation of the law of his God. He goes with a firm step to the grave fixing his eyes on heaven. Glory, glory to the martyr who presents his head to the sword of the executioner, not from levity of mind and stupid insensibility, not to seek a base repose in annihilation, but to remain faithful to his Master and his heavenly Father! It is noble to die in such a cause! Mankind bow with respect before the intrepid confessors of Jesus Christ, who seal their faith with their blood.

But what a vast difference between this manner of despising death and that of the materialist;—who, I repeat it, gives his life for the slightest cause, without being able himself to say what has prompted him to die! He is not influenced by religion or by patriotism, or any duty whatever, but by mere fancy, a momentary ill humor, a fit of bad passion. Examples are numerous, and I shall be embarrassed to choose them.

First, *suicides*. Every morning the journals relate the deplorable end of several unhappy persons who have opened with their own hand the door of the tomb. But do you suppose these men who kill themselves have long and seriously meditated upon death, before seizing the pistol or the poison to consummate their suicide? Do you suppose they have weighty reasons for resolving to die? No, it is commonly the effect of a little impatience, some slight derangement of their calculations, a sarcastic or mortifying word which they have heard, a trifling dispute, want of work, a slight accident—whatever you can imagine most puerile and frivolous; for such things they throw away their life as too heavy a burden! they hide themselves in the grave, as children run away from a phantom! Lately one of our most celebrated comedians killed himself: why? because he had heard a hiss! yes, a single hiss! And he was the father of a family! He did not scruple to leave behind him a widow and four unfortunate children—he did not scruple to plunge into the dark abyss of eternity, in order not to feel the pain which a slight mark of disapprobation at the theatre had caused him! Sometimes a young man, a child, takes his own life, because he has received a rep-

rimand from his parents; or a woman kills herself because she has been disappointed in love, or an old man because he can no longer enjoy the pleasures of youth. It is estimated that there are in France at least three or four thousand suicides a year.

If these men had any religious sentiment; if they believed, even confusedly and obscurely, in a future life, a Divine judgment, eternal rewards and punishments, surely they would not kill themselves! Before taking the weapon to consummate their suicide they would reflect on the terrible consequences of this crime: they would at least delay the deed, and tomorrow they would perceive that their despair was but an idle whim, a dream of their diseased imagination, a momentary pain. No, they would not kill themselves! But as religion does not restrain them, as they believe only in annihilation, they despise life, and quit it as easily as they quit a gaming table: they despise death, and go to it as readily as they would go to attend the opera.

Second example: *mobs*. When a mob occurs in Paris, you see immediately flock together laborers, young men, children, who take muskets and expose themselves to fall under the murderous bullet; why? They know nothing of political affairs, they have no idea of the organization of a government; no great absorbing thought animates them: they would even be unable to tell what they want and would demand, if they should be victorious. What then leads them to confront death? Nothing or almost nothing. They sport with death without attaching to it the least importance: their pulse beats no quicker in the midst of carnage: their brow is calm, their looks careless: still more, they try to jest during the struggle, and mingle bursts of laughter with the groans of their companions who fall by their side mortally wounded. The combat is to them a pastime, a recreation, an agreeable diversion from the monotony of life. Perhaps they will breathe in two minutes their last sigh, and leave in the streets, disfigured bodies, sad objects of mourning to good citizens, and which will extort from their weeping mothers cries of despair. But they heed it not: like the Roman gladiators in the amphitheatre, they shed their blood to afford a horrid amusement and to draw forth the applause of the multitude!

It is hardly necessary to remark to what imminent dangers such a moral state exposes France. The man who sets no value upon his own life is master of that of others; being willing himself to die, he can commit any crime unchecked by the restraints of law; for, after all, the greatest punishment which society can inflict upon a criminal is death; and when death itself does not terrify, what defence remains for the public safety and the life of the citizens?

(To be continued.)

The new Christian chapel in Machias, N. Y., is to be opened for worship on the 19th inst. at 11 o'clock.

Brother Caleb Butler is laboring with good success in the church at South Butler, Wayne co. N. Y. He wishes to be addressed at that place.

RECEIPTS FOR VOLS. 5, 6, & 7.

Va.—D Stickley Esq. J Whisson \$3 for vols 5 6 & 7 J Kidwell 50 cts. Me.—Capt S Payne \$2 for vols 6 & 7 G M Payne & co. \$2 for vols 6 & 7. N. J.—A McConnell. Ia.—J Wright 50 cts. N. Y.—D Heaver 50 cts S Titus Godfrey Camner C Freeman Mich.—S. D. Morse 50 cts. Ohio—E Halsted.

POETRY.

For the Christian Palladium.
SUPPLICATION.

BY ELDER ISAAC N. WALTER.

Rise up my soul and leave the ground,
And trace the heavenly road;
There's nothing here that can be found;
Half equal to my God.

O, think how bright my Savior shines,
On his celestial throne;
He smiles on all the happy minds,
And makes his glories known.

Let me away from all below,
And mount on wings sublime,
And feel the bliss that angels know,
In their celestial clime.

Dear Jesus! grant to smile on me,
And set my soul on fire;
My raptured heart shall dwell on thee,
And all thy grace admire.

Thy name I'll praise while I have breath,
And feast upon thy grace;
And burst loud anthems after death,
When I behold thy face.

New York, Nov. 15, 1839.

For the Christian Palladium.
REMEMBER THE POOR.

BY J. P. LEWIS.

Visit the fatherless and widows in their affliction.

The leaves are all faded and stripped from the trees
By cold freezing frosts, and the rude whistling breeze;
The spring is now past and the summer is o'er,
And winter is coming on those who are poor.

The spring flowers are withered, their beauty is dead,
The mantle of snow soon o'er earth will be spread,
And ye who have laid up abundance in store,
In cold storms of winter, remember the poor.

When cold snows are falling and nature looks drear,
And you by your fireside, in peace do appear;
When loud through the forest, the black winds do roar,
Then think of this sentence, 'Remember the poor.'

When richly before you the table is spread,
Give heed to the cry of the orphan for bread:
O, turn not the beggar away from your door,
But with kind compassion, remember the poor.

Then when every nation in judgment shall stand,
You'll be with the righteous at Jesus' right hand;
He'll bid you to enter at Heaven's bright door,
'For once you did feed me, and clothe me when poor.'

Oct. 31, 1839.

MARRIAGES.

In Berne, Oct. 20, h 1839; by Elder James Conklin jun. Mr. Square Cook to Miss Deborah Shepherd. By E. Curry Esq. Athens Pa. Aug. 14, Jabez Havens jr., Steuben, N. Y. to Fanny E. Curry, Athens, Pa. By the same Oct. 24, Eli Bush Jr. to Caroline Richard-on, both at Athens. In Peru, Oct. 23, by Elder E. H. Halliday, George W. Bucanon to Catharine Houtz, both of Dryden. In the first Christian chapel in New York, Nov. 10th, by Elder Isaac N. Walter, Mr. Reuben Eames to Mrs. Olivia S. Eames, both of Grafton, Mass. Also by the same, Nov. 12th, Mr. William Sarges, of New Castle, N. Y. to Miss Maria Miller, of the city. By Elder S. W. Butler, in Bovina, N. Y. Oct. 10, Eliza Burdick to Harriet Tuttle. By the same, in Summit, Oct. 13, Wm. Butler to Lydia Evans. By the same in Kortright, Nov. 4, George S. Done to Fanny Briggs. By Elder J. Ellis, in Laurens, N. Y. Oct. 10, Wm. Gardner to Lydia Ann Jenks. By the same, Oct. 20, Henry Wetherly to Nancy Clark. By the same, Nov. 3, E. S. Brown, attorney at law, of Otsego, to Esther L. Steere, of Laurens.

OBITUARY.

BETSEY BRIGGS—died, in Springwater, N. Y. August 21st, 1839, in the 83rd year of her age. She bore her illness with patience and resignation, and died in hope of a glorious immortality beyond the grave. She was born in Mass. and experienced religion 32 years previous to her death. 20 years ago herself and daughter were the only members of the Christian church in this town. They met regularly, and raised their fervent prayers to God for assistance, and for the organization of a Christian church in this place. She lived to see two Christian churches organized in this town, and now,

Her languishing head is at rest,
Its aching and thinking are o'er,
Her quiet unmoveable breast,
Is heaved by affliction no more.

Conf.

NOTICES.

HONEOYE FALLS SELECT SCHOOL.—Mr. Polk's school was opened in the basement story of the new stone chapel in this village, on the first inst., with encouraging prospects. He now has over eighty scholars, and the three large and spacious rooms which he occupies will accommodate as many more. Mr. Polk is a young attorney at law, from Vermont; has a liberal education, and sustains a high reputation as a teacher. He is assisted by two accomplished young ladies. Such of our friends in the vicinity as wish to send their children to a first rate school, where they will be rapidly advanced in science, can here be accommodated. The terms are about as usual in other Academies.

J. BADGER.
Honeoye Falls, Monroe co., N. Y., Nov. 15, 1839.

'THE NEW WORLD.'—Messrs. PARK BENJAMIN and Rufus W. Griswold, of New York city, have just commenced the publication of a new weekly paper under this title. We have been highly gratified with a perusal of the first number. Its Editors pledge themselves to keep the editorial department 'rigidly free from all political or sectional bias.' It promises to sustain a high literary and moral character; and will present 'in a faithful digest ALL THE NEWS of the times.' Finally, in the language of its scientific conductors, 'it is the largest, cheapest, and most elegant periodical in America.' We would, therefore, most heartily recommend it to the liberal patronage of an enlightened community. It will prove an unfailing source of gratification and instruction to all who may read it with care.

The price of the 'New World,' is \$3 per annum payable in advance. Two copies will be sent for \$5 to any part of the city or country. No papers forwarded until paid for.

All letters relating to the editorial department of the 'New World,' to be addressed to Benjamin & Griswold; those intended for the publisher, to J. Winchester, No. 23, Ann Street, New York.

DISAPPOINTMENT.—I have been to the office of the Palladium and settled with the Editor for the receipts on the past volume, and am truly disappointed to find them so small. The neglect of my old subscribers and agents to settle up arrears, after all my indulgence, is regarded by me as an act of injustice, which will occasion me and them much trouble and expense. I intend soon to commence, in good earnest, in sending bills to delinquents, and wish payment to be made to the Post Master at Union Mills, N. Y. or to me, free of postage.

J. BADGER.
Honeoye Falls, Monroe co. N. Y. Oct. 11, 1839.**THE CHRISTIAN PALLADIUM,**
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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. VIII.

DECEMBER 16, 1839.

NO. 16.

MISCELLANY.

For the Christian Palladium.

Holy Love.

BROTHER MARSH—As I derive occasional pleasure and edification from a perusal of the Palladium, will you permit me to contribute to its pages an article on a subject which I am sure you are anxious to impress on the attention of your readers, and on the whole body of the Christian world. I mean an article on 'Holy Love.'

There cannot be a greater perversion of language than to call that rational religion in which the affections have no share. Cold systematic notions which reside in the head, but never touch or engage the heart, may make a curious speculatist, or a subtle disputant, but cannot make a true Christian. To suppose that the richest store of knowledge, unaccompanied with the warmth of holy love, is sufficient to constitute the character of a Christian, is an error almost equal to that of taking a statue for a man. The sculptor may, indeed, give to a rude block the form and proportions of the human body; but, wanting life and motion, it can only be mistaken for it when viewed from a distance, or in the dusk of twilight. Yet, have we not greater reason to fear that many deceive themselves by having a form of godliness, while destitute of its power? They come forth from the mould of education with a creditable stamp of character, and a certain train of decent habits, but are without spiritual life and energy. They are like artificial flowers, which wear a glossy bloom, but have neither growth nor fragrance. It is clear, from the Scriptures, that the heart is the seat of true religion. The sincere Christian is animated and distinguished by the grace of holy love—that *charity* or love

so fully and beautifully delineated in Paul's letter to the believers in Corinth, chap. xiii. which see. To this we wish more particularly to direct attention; by showing the objects, properties, and origin of this love.

I. The objects of this love. 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself—on these two commands hang all the law and the prophets.' God, as the source of all being, and the centre of all perfection and excellency, claims the chief place in our affection.—Now, to deny his claim, or prefer another, is to pervert the law of universal order, and to open a door for the entrance of confusion and every evil work. If a Being of infinite majesty, unspotted holiness, and unbounded goodness, is not to be devoutly adored, and supremely beloved, there is not a single principle in religion or morals on which we can rely, but all is involved in darkness and uncertainty. But there are few to be found who will not readily own, at least in words, that God ought to be loved above all things. The footsteps of his wisdom and power, goodness and glory, may be traced in the works of creation. Every thing lovely and useful, from the creeping hyssop on the wall, to the stately cedar of Lebanon; every creature in which is life, sense, or understanding, from the insects on a particle of dust, to the angels before his throne, exhibit the perfections of their glorious Maker.

But though the earth is full of his riches, and the heavens sparkle with his glory, it is in his divine word, chiefly, that his attributes appear in their most attractive and delightful manifestations. Here we have marvellous light, to give us those spiritual discoveries which are adapted to fill our hearts with seraphic love. Here we behold God in Christ, reconciling the world unto himself, not imputing their trespasses unto them.—

Hero 'mercy and truth meet together, righteousness and peace embrace each other.' In 'the only-begotten Son, who is the brightness of his Father's glory, and the exact representation of his character,' we find every thing great and good, to interest and engage the heart. The *affections* of worldly men are not deficient in strength, but they have a wrong direction—improper objects. Paul describes these accurately in a few words: 'They mind earthly things.' The current of their thoughts, muddy and turbulent, may have many windings, but always flows in the same channel. The fire of their passions, covered with a mass of gross fuel, may burn with different degrees of heat, but never rises heavenward in a pure and holy flame. The Christian, being renewed in the spirit of his mind, feels his heart pant after God. He views the Lord as his portion, and sets his affections on things above.

As God is the Supremo object on which *holy love* fixes, so creatures ought to have a subordinate measure of love, according to the degree in which they bear his image. A Christian cannot but regard those who exhibit the humble, holy, forgiving temper of Jesus. 'We know that we are passed from death unto life because we love the brethren.' This is the mark of heaven, the royal signature of Emmanuel. It was a common observation of the heathen in the first age of the gospel; 'See how these Christians love one another!' Tender, cordial, and mutual affection, springing from the *grace of Christ*, was a new thing in the earth, which could scarcely fail to excite wonder. Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and such like works of the flesh had so long filled and deformed the world, that men gazed with astonishment on the salutary fruits of the spirit, growing out of love as their root. Gentile philosophy had never produced a single cluster of such fruit as every vineyard of the Lord's planting, every separate church of Christ, yielded in abundance.

There will appear, on examination, a clear distinction between a love of complacency and a love of benevolence. By the former, we delight in God and what resembles him; by the latter, we show a regard for the welfare of bad men, though we detest their ways. In this sense, the worst enemies must not be shut out of our affections. The *benevolent* love of a Christian should reach beyond the narrow circle of his personal acquaintance, or the bounds of his native land, expanding itself so as to

encompass the whole globe, and include every nation and tribe of the human family.

II. We proceed to point out the leading properties of this love. It is a principle that never lies dormant or inactive. It warms the heart, invigorates the soul, and impels the man in whom it reigns to perform every duty with cheerfulness, and endure every trial with firmness. It has been justly observed by one, that 'if religion is the life of the soul, charity or love is the life of religion.' This is the purest, strongest, and most permanent principles of obedience.—The testimony of our own experience will furnish most of us with the fullest proofs of the truth of this remark.

First. Love is the *purest* principle of obedience. Many seem to be influenced in all their religious duties by terror: startled with the thunder of divine threatenings, and the gloom of impending judgments, they resemble the children of Israel at the foot of Mount Sinai, who promised to *do all* God's commands, but forgot their word when the alarm was over, see Psalm cvii. &c. Slavish terror drives its votaries to labors which they sustain as an intolerable task. Love draws its subjects to willing obedience with the strongest and softest bands. The yoke which superstition wreaths is heavy with care, and sharp with thorns; but the yoke that love wears is light and easy. Slavish fear overclouds the mind with melancholy, and sours the temper with acrimony. Love is the sunshine of the soul, and the all powerful, efficacious ingredient which sweetens the wormwood and the gall. It is manifest, that many are influenced in their obedience by mean selfishness. They are willing to take pains when they have a prospect of mercenary gains. They act as if heaven were the reward, not of grace, but of debt. Putting their virtues into a deceitful balance, they are foolish enough to imagine a seat in paradise may be purchased by them. But the principle of *Christian charity* has in it something so refined, so noble, and so disinterested, that it rises as far above every motive of base selfishness as gold is superior to dross.—

'One action which from genuine love proceeds, Excels ten thousand mercenary deeds.'

How many appear actuated in all they do by the hateful principle of pride. No set of men ever seemed more mortified to the world, and more attached to religion than the ancient Pharisees. Their devotion was very exactly cut into parcels; some for the temple, some for the synagogue,

and some for the streets; but not a particle was left for the closet. Their alms were not confined to the next door neighbors; but a trumpet was sounded on the day of giving, that the whole town might know it, and no poor needy creature have to complain that he was neglected. Their zeal carried them over mountains of difficulty, and deeps of danger; for they were willing to compass sea and land to make a single proselyte. But all their ceremonies, alms, and labors, were nothing more than a showy, ostentatious display. Their vices were concealed, and their virtue blazoned and magnified. Their whole religion was a machine, constructed on the model of Socratic devices, in which pride was the main spring, and policy the great wheel. They could do nothing without the eyes of men to behold them, and the chief seats at feasts as their well-merited distinction.

Happy would it be for the Christian world (a rather anomalous phrase to be sure,) could it plead an exemption from many of the charges we have just enumerated, as attaching to the popular religionists of that period. We will, however, only give them this passing notice till we have concluded our more worthy, more elevating, and more heavenizing theme, that of 'holy love.' As I find my space too limited to bring it to a close, it will be continued as opportunity offers, and with Br. Marsh's permission.

In the best bonds, I am respectfully,
J. S.

For the Christian Palladium.

A SERMON.

BY ELDER L. PERRY.

(Concludal.)

But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.—2. Cor. iii. 18.

Having now shown, in Palladium No. 12. the object and manner of 'beholding,' I proceed, *thirdly*, to consider the result of such beholding. 1st. 'We are changed into the same image,' that is, into the image of Christ, 'the brightness of the Father's glory,' and the adorable object of faith. The change here brought to view, as the result of faith, is doubtless *regeneration*, or the new birth, without which, our Lord says, 'a man cannot see the kingdom of God.' It is the effect of the transforming power of the holy spirit, upon the unregenerate and polluted heart. It is that which constitutes the subject 'a new creature; the new man.' It is the birth or creation of divine energy,

or influence. To attempt to define *how* it is effected, that is, to describe the *manner* in which the spirit performs its office work, would be the height of folly and presumption, as it is wholly impossible. 'For the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, nor whither it goeth, so is every one that is born of the spirit.' But an attempt to delineate the spirit's effects, may be no more presumptuous, nor abortive, than to describe the result of the winds.

In what then does regeneration, or the change of the unregenerate man consist? 1st. *negatively*. It does not consist in any radical change of the animal, moral, or intellectual faculties. These, in, and of themselves, are perfectly good, and are essential to the constitution of human nature. Therefore, a change of them would be not only unnecessary, but an absolute destruction or metamorphosis of human nature. This would be to break up the present harmony of man's earthly existence with external creation, and positively to infringe the natural laws and arrangements of the Creator. 2nd. It does not consist in a mere reformation of the external conduct. 3rd. It is not water baptism, as some very foolishly contend. 4th. It is not a conversion from one sect, or creed, to another, or from one doctrine to another, nor even from Atheism. It is a virtuous *direction*, exercise, and restraint, of the natural powers and propensities, a *subjection* of the animal dispositions and faculties, to the intellect and moral sentiments, influenced and directed by 'the perfect law of liberty,' or the gospel of Christ. It is sanctification by the spirit, and inseparably connected with justification or pardon.

I know that some contend that a person may be born again and justified, and not sanctified; but with me sanctification and regeneration are the same thing. Holiness and sanctification are the same thing. Now 'without holiness no man shall see the Lord. But if holiness or sanctification does not occur till a greater or less time, after that justification and the new birth do, then it is possible for a person to die *justified*, and never see the Lord. This I do not believe. Regeneration, sanctification, holiness, pureness of heart, Christian perfection, a partaking of the divine nature, the image of Christ—a new creature, the new man, and a proper *direction*, exercise, and restraint of all the natural faculties, are then only different names for the same thing, and imply purity

of motives, elevation of desires and affections, a holy disposition, and a perfect rectitude of conduct. Such, then, is the glorious result of beholding Christ by faith. 'We are changed into the same image.' 'Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance,' are the peculiar and expressive features of that most beautiful, and lovely image.

But 2nd. 'From glory to glory.' A growth in grace and in the knowledge of the truth, is clearly denoted in this expression. When first converted, the subject is a *spiritual infant*. He must therefore increase in wisdom, strength, courage, stability, and knowledge before he will become a *spiritual man*. Hence young converts are commanded, 'as new born babes to desire the sincere milk of the word, that they may grow thereby.' A growth of this kind is perfectly consistent with the doctrine that regeneration and sanctification, are the same thing. The spiritual infant is perfect, innocent, and pure. Hence he is as holy in his sphere as the adult Christian is in his. In other words, he is as perfect an *infant* as the adult Christian is a perfect *man*.

But, brethren, to advance from infancy to manhood, from glory to glory, we must 'walk in Christ Jesus as we received him.' We must 'lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.' Unless we keep our eye on the 'mark of the prize,' which is Christ, in whom is eternal life, we shall lose his heavenly image, which by beholding him, we at first received. To retain that image, a constant looking to Christ, (by faith,) is indispensably necessary. If we turn our eyes upon the world, by looking thereon, we shall be changed into the same image. Imitation and sympathy are strong and powerful faculties of our nature. So true is this, that it has become both a maxim and a proverb, that 'every spirit begets its own likeness,' and also a scripture truth, that by 'beholding, we are changed into the same image.'

How easy and natural to catch the spirit of the warrior, the maniac, the orator, the mourner, or the multitude. How transforming the influence of the objects we behold and contemplate. How important, then, that those objects be pure, elevated, and holy. How necessary that we look not on the forbidden fruit. But alas! alas! how many, to our sorrow and the grief of Heaven, that once 'shone as lights in the world,' have 'looked back and became unfit

for the kingdom of God.' How many upon whom the lovely image of Christ was once, we hoped, (indelibly) enstamped, have by beholding, become assimilated into the likeness of the world. O, ye worldly minded brethren, look again to Christ. Gaze once more upon his brightness, that you may be enabled and dignified with his splendid image, and live forever.

'Ye lambs of my Redeemer,
The purchase of his blood,
Who feed among the lilies--
Beside the purple flood,'

Keep your eye on the mark! I earnestly repeat it, KEEP YOUR EYE ON THE MARK.— Then will you move onward and upward 'from glory to glory,' and never have occasion to bewail your departure from the Lord.

There are some ministers among us who need admonition and exhortation on this point. Those in particular, who are diving into worldly speculation, and aiming after riches and popularity. I would say to such, with the apostle, that 'No man that warreth entangleth himself with the affairs of this life,'—that 'the love of money is the root of all evil,' causing 'to err from the faith, and piercing through with many sorrows,' and that 'they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts that drown men in destruction and perdition. I exhort such ministers to beware.

Reader, hast thou never looked to Christ? O, then, thy soul was never made happy, nor clothed in his glorious likeness. Darkness and spiritual death are thy constant companions! Behold, then, by faith, your blessed friend, and all will be well. Finally, my brethren, 'be strong in the Lord and in the power of his might.' Go on your heavenly journey, and soon your earthly pilgrimage will terminate. Death will soon end your troubles, and introduce you to the beatific abode, and society of saints and angels, where, with immortal and unclouded eyes, you will behold the unspeakable glories of the eternal throne, and join with the heavenly hosts, 'the number of whom is ten thousand times ten thousand, and thousands of thousands, SAYING WITH A LOUD VOICE, BLESSING, AND HONOR, AND GLORY, AND POWER, BE UNTO HIM THAT SITTETH UPON THE THRONE AND THE LAMB FOREVER AND EVER.'

Nothing deserves the name of wisdom which partakes of cunning and trick.

Carnal knowledge puffs up. Saving knowledge exalts by humbling.

For the Christian Palladium.

Orthodoxy.

BY ELDER C. SINE.

MR. EDITOR: In perusing the Christian Palladium, I find, on page 57, vol. 8th, an account of 'a society for the promotion of Christian union on *apostolic principles*.'—The object of this society is certainly praiseworthy, and should cull forth the best efforts of every philanthropist, and engage all the energies of every friend of the Savior. The prayer of Christ was, that his disciples might be *one*. The labors of the Apostles were to promote happiness, peace, and *union*, among the human family; and the very design of the gospel was to unite a jarring world in one great family; putting down every opposing principle. The Savior says, 'blessed are the *peace makers*, for they shall be called the children of God.' And should not every minister of the gospel feel a deep solicitude to engage in this best of all causes? that they may inherit the blessing, even life forevermore.

Permit me then, my brother, to make a few statements in the Palladium, on this great subject, that I may assist, if possible, in removing some of the stumbling blocks out of the way, and restoring peace to Zion. And here let me take the liberty of inquiring more particularly relative to the design of this society. It is 'not to form a new sect,' certainly not; for this would be to strengthen the cause of division; 'but to establish more amicable relations between the several *Orthodox Christian* denominations. Their professed design, then, is not to promote the *union of all Christians*, but the union of certain '*Orthodox Christian* denominations.' Here is a tacit acknowledgment that there are Christians who are not '*Orthodox*;' for the very terms '*Orthodox Christians*,' pre-supposes that there are Christians who are *not Orthodox*; consequently, they must be *heterodox Christians*! But these heterodox Christians are not to be admitted into this union. Hence the forty-two officers of this society are selected from the following TEN Orthodox denominations, viz: the Presbyterians, Congregationalists, Lutherans, Baptists, Episcopalians, Methodists, German Reformed, Moravians, Associate Reformed, and Evangelical Lutherans.

Now these *ten Orthodox* denominations as they are pleased to term them, are so many sects, parties, or bodies, each holding forth their peculiar opinions and doctrines. Why then denominate them '*Orthodox*?'—

The definition given of this term by Walker, is, 'sound in opinions and doctrines.'—But as these *ten* sects all hold *different* opinions, how in the name of consistency can they all be orthodox? If the Presbyterians are orthodox, according to Walker, they are 'sound in opinions and doctrines,' consequently the other *nine* of these *ten* sects must be heterodox; because they all hold opinions and doctrines in some respects *different* from the Presbyterians; and so with all the others. If any one of the ten is orthodox, the other nine must of course be heterodox, unless it can be proved that these ten sects, all hold the same opinions and doctrines; but that they do not, their creeds abundantly prove.

But to be more explicit. If the Presbyterians are orthodox in the doctrine that 'the decrees of God are his eternal purpose, according to the council of his own will, whereby for his own glory, he has fore-ordained *whatsoever* comes to pass,' (see Catechism,) then the Methodists cannot be orthodox, for they hold to the doctrine of free salvation to all the human family.—Again, if the Baptists and Presbyterians are Orthodox in the doctrine of the Eternal Sonship of Christ, or Eternal generation, the Methodists must be heterodox in the doctrine that Christ never existed, as the Son, till he was born of the Virgin Mary, (see Clark's Commentary.) But the Methodists as well as the Baptists and Presbyterians, believe that 'the doctrine of justification by *faith alone*,' is a wholesome doctrine, and very full of comfort. But in this they come in contact with the apostle James, who says, 'faith without works is dead, being *alone*;' consequently if these three sects are orthodox in this opinion, James must have been heterodox, for he advances an idea directly in opposition to their opinion.

The truth is, each sect assumes to itself to be orthodox, and admits of the orthodoxy of the others *only*, so far as they agree with it in their peculiar opinions and doctrines. It reminds me of an explanation of the subject given by a negro, to one of his fellows who inquired what his master, who was a minister, meant by the terms *orthodoxy* and *heterodoxy*. I'll tell you, says he, 'you've got a *doxy* and I've got a *doxy*; now if your doxy don't agree with my doxy, my doxy is *orthodoxy*, and your doxy is *heterodoxy*.' This is precisely the use made of the terms by the different sects; every sect has a doxy, and each arrogates to itself to be orthodox, at the expense of all others.

Now it will certainly be admitted that while this state of things exist, there can be no union on 'apostolic principles.' What then is to be done to remedy the evil? In the first place we should endeavor to find the cause. This, we think, would not be a difficult task. Every sect has a human creed which they regard as a standard of orthodoxy. Hence, there is an orthodoxy for every creed; and all whose opinions and doctrines do not agree with the creed of the party, must be considered by them, heterodox, or denounced as heretics. What then must be done? We answer, let human standards of orthodoxy be abandoned;—yes, they must be abandoned; they must perish in the rubbish of Babylon. But what then? We say, rally to the New Testament, the *only correct* standard of Christian faith, and Christian morals. Let this be the only standard of orthodoxy, let our opinions and doctrines be brought to this decisive rule. Reject every thing it opposes, cleave to every thing it inculcates, and we will naturally flow together in the same channel, carried down the heavenly stream, until we are lost in the boundless ocean of love; lose sight of all our unhappy divisions; have no conflicting interests to contend for; but be engaged, *en masse*, to promote the happiness of mankind.—Then will the stumbling blocks be removed out of the way of Zion's cause; sinners will crowd the gates of the Lord. The infidel abashed, will hide his face, and unnumbered blessings be poured upon an emancipated world.

For the Christian Palladium.

Prayer.

BY A. FORRIST.

'Pray without ceasing.'—1st Thess. v. 17.

Such is our dependence upon God, that we are obliged, not only to do every thing for his sake, but also to seek from him the very power. This happy necessity of having recourse to him in all our wants, instead of being grievous to us, should be our greatest consolation. What a happiness is it that we are allowed to speak to him with confidence, to open our hearts and hold familiar conversation with him by prayer.—He invites us to it, and as St. Cyprian well observes, 'we may judge how ready he is to give us those good things which he himself solicits us to ask him!' Let us pray, then, with faith, and not lose the fruit of our prayers by a wavering uncertainty, which, as St. James testifies, hinders the

success of them. The apostle advises us to pray when we are in trouble, because thereby we should find consolation; yet we are so wretched that this heavenly employment is often a burden instead of a comfort to us. The luke-warmness of our prayers is the source of all our other infidelities.

Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you, Matt. vii. 7. If riches were to be had by asking, with what earnestness, assiduity, and perseverance, would men ask for them. If treasures were to be found with looking for them, what place would escape their search? If by knocking, they could gain admittance into the king's council, or the highest places of preferment, what a knocking should we hear. But what reproaches, pains, and disappointments we undergo in search of false happiness; vain honors, and wretched pleasures, of this vain world, where nothing remains to us beside remorse. Divine grace is the only true good, yet the only thing they neglect, the only thing which they have not patience to wait for. The promise of Christ is infallibly certain, and it is our own fault if we do not find the effect of it.

The Compassionate Merchant.

'James,' said a merchant on Main street to his clerk the other morning, 'go down to Water street to Mr——'s and tell him his rent must be paid to-day; I can't wait any longer, as he's already two quarters in arrear.'

The clerk obeyed the direction, and soon returned with great appearance of mildness about his eyes. 'Mr——wants to see you sir, about the rent very much.'

The merchant happily was at leisure, and went at once to visit the tenant. He found him extended upon a coarse bed in an insensible state of a dangerous malady. His wife was busy over a scanty fire, apparently preparing some aliment for her sick husband, Three little children sat shivering in a corner. His approach was unnoticed.

'Ma,' said one of the little urchins, 'when be you going to get breakfast?'

'Breakfast! my dear child, this is more than I can tell.'

The merchant advanced.

'My good woman—my good woman—them—that is'—and the worthy man felt very much-like choking. He grasped his pocket book convulsively, and laid some bills upon the table—he opened the door, and disappeared.

'James,' said he again to his clerk, 'take this order to Mr —, and tell him to have the provisions delivered immediately.'

The merchant felt much better than he would have done if he had got his rent.—There is something in a good action that makes one's heart feel lighter—warmer—better. We would publish the good man's name, but we know he would dislike it, and we could not for all the world offend him.—*Buffalo paper.*

From the Cross and Journal.

We have seldom met with an instance in which the Scripture, 'I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments,' is more completely verified than in the following narration. We doubt not on the other subjects besides that of temperance, the lives of these two deacons were perfect antipodes. The observance of the Sabbath, and other religious and social duties were probably as differently regarded by the two families whose histories are given below as the particular virtue mentioned.

THE TWO DEACONS.

Many years ago there lived in Roano co., Tennessee, two venerable men, both elders in the same church. One of them lived to the advanced age of 95 and died something more than 25 years ago.

From early life he practised rigidly on the principle of *total abstinence*, and inculcated its observance, with the utmost scrupulousness upon his children as long as he lived. The example and influence of this venerable patriarch were strictly complied with. Ever during the revolution in which four of his sons bore a part, they found neither the necessity or inclination to violate their principle. He brought up a family of 12 children—all of whom became reputable and consistent professors of religion. There are now living, of his descendants from 150 to 200. We are informed by a gentleman who is acquainted with and recently visited nearly all of them, that there is not one of this old man's descendants who is known to drink intoxicating liquor. They all cherish and practice the principle of total abstinence. Moreover in every family he found a domestic altar, on which ascended the morning and evening incense of their father's God; 'and,' says our informant, 'for intelligence and piety and every thing that is lovely in the social relation, I never

met with their equals.' Four of the old Deacon's grand-sons are this day active and devoted ministers of the gospel—with two of whom the Editor of the Herald is intimately acquainted.

The other deacon, however, was not so scrupulous in this matter. He contended that a little was wholesom. It increased his appetite, strengthened him, &c. &c. Accordingly he drank moderately every day himself and gave it to his children. And why should he not? If it was good for the father, it was good for the son. Under the influence of this deadly example and precept he brought up 14 children. And now for the sequel. Only three of his sons and two of his daughters, and only two of all his numerous grand children ever made a profession of religion. Some years ago he was himself excommunicated from the church for drunkenness. Four of his sons were confirmed drunkards. One killed a man, was convicted and sent to the penitentiary; and nearly all of his grand children are drunkards; and all are opposed to temperance Societies.—Our informant was brought up in the midst of both these circles, was intimately acquainted with them all, and knows the facts as here stated to be circumstantially true. Verily, he who drinks a little himself, and gives to his children, assumes a tremendous responsibility.

Ye fathers, who tamper with this poison yourselves, and who give it to your children, beware! The blood of your murdered offspring, for GENERATIONS YET UNBORN, may be found in your skirts!—*Ill. Temperance Herald.*

BEAUTIFUL EXTRACT.—When I look upon the tombs of the great, every emotion of envy dies within me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon the tomb stone, my heart melts with compassion; when I see tombs of parents themselves, I consider the vanity of grieving for those whom we must soon follow; when I see kings laying with those who deposed them, when I consider rivals laid side by side, or the holy men that divided the world with their disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind; when I read the several dates on the tomb of some that died yesterday, and some sixteen hundred years ago, I consider that great day, when we shall all of us be contemporaries, and make our appearance together.—*Addison.*

THE PALLADIUM.

UNION MILLS, N. Y. DECEMBER 16, 1839.

"Keep the unity of the spirit."—PAUL.

NATIONAL SINS.

BR. MARSH—I have carefully examined your 'reply' to my questions on the subject of National Sins, (Pal. vol. 8, No. 11.) The spirit of the article is indeed satisfactory, but not so with the sentiment.

'The 'reply' appears to be rather an essay on the dangers attendant on Christians interfering with the affairs of state than a direct answer to the questions proposed. If I were convinced that Christianity would exert such a dangerous influence at the ballot box, or in the halls of legislation as I understand you to intimate, I should doubt its divinity and be led, of course, to renounce the system. I do not consider the reference to the example of the Catholic church, at all applicable. They were not guided by Christianity, or by conscience, in their wicked and cruel acts: unless it was 'a conscience seared as with a hot iron.' It would seem that some Protestants are now operating on the same principle, carrying neither Christianity nor conscience into the affairs of the nation, acting as you have said, 'as citizens' but not as Christians.'

The first question I understand you to have answered, viz. 'Are the duties of ministers and Christians the same under our republican government that they were under the government of the Cæsars?' The reason assigned for an affirmative answer to this question is to me rather doubtful, from the consideration that under our republican government the people are the Cæsars, of which ministers and Christians are a part, and therefore equally responsible for the equity or iniquity of the laws.

The law of Messiah directly or indirectly precribes rules for law-givers. If, in a monarchy or aristocracy, there is a responsibility on the part of law framers, there must also be in a republic. In all cases of responsibility, to act wrong or not to act at all, is alike sinful. 'He that knoweth to do good and doeth it not, unto him it is sin.'

Your remarks on the fundamental principles of all human governments,—the abrogating of wicked laws,—and the deposing of wicked rulers, appear to require, so long as thieves and assassins exist, the existence of another set of sinners a little more moral, to keep them 'in check' and execute the laws 'if it requires the shedding of human blood.'

'But,' say you, 'our brother wishes to know whether it is wrong for a minister or a Christian to "petition legislative bodies, and hand his vote into the ballot box"?' Yes, that is the very question I want unequivocally answered. I want to know if it is right for me to petition the legislature to repeal the 'license law' and shut up the 'grog shops,' and then walk up to the ballot box and extend my suffrage to a man that will vote for my petition? On page 137, you said: 'The God that takes this course to suppress sin, has mistaken the nature and objects of the gospel.' I am, indeed, quite conscientious about my actions upon these important matters and cannot endorse or admit the propriety of such a sentiment without inquiring for the why and wherefore. I am

very well aware that as a citizen I have a right to 'these and many other privileges,' but as a Christian, have I not a right to do it? Am I not bound to do it? As yet, I see but one ground of query to any. 'Would such an act do good?' He that knoweth to do good and doeth it not, unto him it is sin.' §

'But,' say you again, 'we are not speaking of the rights of citizens but of ministers and Christians.' Am I to understand that my ministry and Christianity disfranchise me? If not, the idea that a man may do a thing as a citizen which he may not do as a Christian, is to me most shocking.

You say that 'Paul claimed the rights of a Roman citizen, and as such, he was protected by the Roman laws.' If he did not claim these rights as a Christian, in bar of the persecution against the exercise of his ministry and apostleship, then I have misunderstood the meaning of his biographer. ||

To conclude. You say: 'But are our fellows, our brethren in Christ, oppressed by wicked rulers and corrupt laws? then what is our duty? it is plain: we should free them if we have power to do it. Not by physical force, but by the power of the law of Christ, or the gospel.'

Our fellows and brethren in Christ are oppressed by wicked rulers and corrupt laws. And I ask you to show how we shall set them free? You censure the act of petitioning legislative bodies—say we are not to 'harrangue' or preach 'to the precious or the vile, either in popular assemblies or private circles.' Pray tell us, when you have shut up these avenues, how your gospel law is to be brought to bear upon our afflicted fellows and brethren. We desire not to be put off by merely being told the way is plain. If the way is plain, it is easy to describe, and let us understand what will be its operations and bearings. With my present light, I see no better way, when a tyrant has planted his foot upon my brother's neck, than to notify him of his wrong, and if he leans upon my staff to support him in his oppression, I am bound to take the staff from under him. 'All things whatsoever ye would that men should do to you, do ye the same to them.' ¶

JOHN H. CURRIER.

REPLY.—"Dr. Currier's first remarks are not to the point in debate: we have said nothing about the 'influence of Christianity.' But it is the influence of the 'minister and the Christian,' who 'turn politicians,' of which we have been speaking. When they take this stand, they depart from their holy calling; and we would kindly thank our good brother, to show, from the New Testament, to the contrary if he can. We know nothing about the duty of either, only from what we learn in that perfect rule. The example of the Catholics is applicable in this case: they have departed from the simplicity of the gospel, and invaded the rights of state. Ministers or churches, that interfere with the affairs of civil governments are guilty of the same transgression, in kind, if not in degree. They do not act as citizens, but as henced politicians; and all is done under the sacred garb of Christianity; the high profession of doing God service; when there is not a precept nor example in God's word that will justify their course.

My brother supposes the duty of ministers and Christians to be different under our republican form of government, from what it was in the days of Roman usurpation. He thinks that the Cæsars are in part composed of ministers and Christians now! If this is the fact, he is correct. But we call for evidence before we admit it. Are the offices of our General, or State governments, divided into 'parts'? is one part allotted to ministers? and one to Christians? if these departments exist in our government, we ask where? They do not exist. The minister, or the Christian, has no seat nor part in our legislative councils.—Where is it said that so many ministers, and so many Christians, shall be entitled to a representative in our legislative bodies? Our laws do not recognize ministers and Christians at the ballot box. There, no distinction is made between the dissipated, the profane, the infidel, the minister, and Christian. Each have a right to vote, and their citizenship, only, entitles them to this privilege. All have privileges guaranteed to them:—the Christian, in common with the great mass of the governed. And so far as he can accept those privileges, and not violate the law of Christ, he has an undoubted right; but no further. This he could do under the reign of Nero; and this is all he has a right to do on Columbia's soil.

Our brother thinks that our view of the subject 'requires the existence of a moral set of sinners to keep in check the assassin &c.' This inference is unwarrantable. The only fair conclusion that can be drawn from what we have said, is, that so long as sin reigns, human laws must exist:—that they must be executed if it requires the shedding of blood; and that it is not the prerogative of the minister, nor the Christian, to interfere with those laws. This is still our opinion. Will Br. Currier show a more excellent way, if he offers any further objections?

Our brother's questions on the repealing of the 'licence law,' and 'shutting up the grog shops,' may all be reduced to this simple question, Does the gospel require ministers and Christians, to use their influence to adopt measures to force people to refrain from the sale, and intoxicating use of ardent spirits? As much as we are opposed to the sale and use of this deadly article, we unhesitatingly answer in the negative: our brother seems inclined to an affirmative answer, and asks our 'whys and wherefores.' We give them in one word: the gospel is not a system of force.

Our brother seems to be 'shocked at the idea of a man doing a thing as a citizen, which he may not do as a Christian.' By what authority does he perform all the offices of the ministry? He preaches, prays, administers baptism, the supper, and discharges all his duties in the name, or by the authority, of his God. Has he a right to do

this as a citizen? he will not say that he has. Then he may do some things as a minister, as a Christian, which he has no right to do as a citizen. But to reverse the case. How does Br. C. manage the numerous cares of the world? it is right for him to buy and sell. Does he make proclamation at the counter, and at the market, that he is a minister or Christian? that he transacts business as such? and that he is about to purchase by the same authority that he administers the ordinances of God's house? and would he go to the ballot box in the same manner? We think a course like this, would be 'most shocking' to his good sense and feelings. He would say, render to Cæsar his due, and to God the things that are his. Paul did claim the rights of a Roman citizen; but as a Christian, a minister, he claimed no such rights.

Br. C. thinks we have closed the 'avenues of the gospel.' In this he is mistaken: it is the flood gates of political strife, raised by professed Christians, and ministers of the gospel, that we wished to shut down. Hence, the way is still plain, how our brethren in bondage may be liberated. As my brother has wisely said, 'we should take from under the tyrant, our staff on which he leans.' But, is Br. C. willing to do this in the name of his Master? will he go on to the ground of the tyrant, and if necessary lay down his life in freeing his brother? or is his life too dear to hazard the trial? And is he, like thousands of the professed philanthropists of our world, petitioning the civil authorities to go and chain the tyrant first, and by physical force to disarm him of all his weapons, before he is willing even to appear in his presence? If the tyrant leans upon a staff which Christians have placed in his hands, then it is their duty to use the mild, but powerful means of the gospel to take it from him. But if it is a political staff on which he leans Christians have nothing to do with it, farther than the holy and equitable truths of the gospel they teach may serve to influence him to abandon it.

THE UNION HERALD AGAIN.—How forgetful some people are! especially under certain circumstances. But so it is, and always will be, and we must make the best we can of this frailty of human nature. Our friend of the Herald seems not a little troubled with this propensity. For, after we had told him, at least twice, that we 'deny the humanity of Christ,' but believe in his divinity; yet he forgets all about it, and gravely asks, whether we 'deny the fact, that Christ possessed a human body and soul?' We thought it useless to tell him again; and therefore, referred him to our former statements in the following answer.—'I have told you already, and ye did not hear: wherefore would you hear it again? Will ye also be his Disciple?' This answer the editor thinks is

neither 'candid, Christian, nor courteous,' and desires not a union with us while possessing a spirit which would dictate such an answer. Very well, we have no objections to his desire being granted.

But, our friend not only forgets what we have said, but seems to have a treacherous memory relative to *his own* declarations. We noticed in a previous No. 'that he had finally told us that he does not fellowship *as saints*, the Christians.'—This he calls an 'untruthful insinuation.' We feel no disposition to misrepresent the editor's statements, nor to charge him with telling an untruth—this would be treating him as he is in the habit of treating us. But we will simply say, that he has said *more* than this. Here is our plain and friendly question—'Will Mr. Myrick fellowship the Christian connection or the people called Christians?' And here is his answer:

'Therefore, we say again, we do not fellowship *as saints*, the Christians, the Methodists, the Baptists, nor any other sect on the wide spread earth, in their sectarian capacity.'

If he does fellowship the Christians, why not say it, at once? but if *not*, why deny the above declaration? and why accuse us of an untruth, when we simply quoted that part of it which referred to the Christians?

Mr. M. is willing to fellowship *all* Christians. This is right: it is the doctrine of the 'Christians.' But then he is not willing to fellowship *the* Christians, in what he calls their 'sectarian capacity.' We ask for his reasons—but he refuses to give them; and calls our friendly inquiries 'captious questions.' He is mistaken in the motive that prompted us to make those interrogations: it was for the promotion of Christian union, for which he professes to labor. Who had learned that Mr. M. would fellowship *all* Christians, but not the Christians. We supposed he would not object to tell us why he withheld his fellowship. If we are in error, we wish to know it. And we ask again, why will friend Myrick not fellowship the people called Christians, or the Christian connection?—You say you will fellowship *all* Christians, we profess to be such; and *as such*, reach out the hand of Christian union. Will friend Myrick reciprocate the friendship? if *not*, please tell us why? perhaps we shall be willing to relinquish our errors; or may convince him of his mistake, in judging us in the wrong. In *either* case, the barrier to our union might be removed.

THE INCORPORATION ACT.—About the 10th of January next, application will again be made to our Legislature, for an Act to have the Association legally incorporated. Those who have 'Petitions' for this object, should lose no time in obtaining signatures. We do hope our brethren will be spirited in this case. Obtain all the names you

can, and hand them to a representative of your own county, *before* they leave for Albany. This will save postage, and will be more likely to enlist those members in favor of our request. But if you cannot do this, then forward your petitions as early as possible to your representative at Albany. *Now* is the time to awake to this work.

A FEW FACTS.—It is truly a disagreeable task to be under the necessity of publishing our own difficulties. But unpleasant and humiliating as it is, duty at this time seems imperiously to call upon us to do it. We had most fondly hoped, that after hearing the facts relative to the change of Editors of the Palladium, that the parties concerned would no more agitate the public mind with that exciting question. But in this we have been disappointed. And from a recent communication in the Christian Herald and Journal, we are irresistably led to the conclusion, that the disappointed individual is resolved on making *that* question an excuse for protracted strife among our brethren. Under these circumstances it would be criminal in us be silent. Therefore, we give in this No. a history of a few facts intimately connected with the point at issue.

At the annual meeting of the Executive Committee of the Christian Book Association, in Oct. last, the subject of the change of Editors of the Palladium was fully discussed. Elder Millard enjoyed unrestricted liberty to investigate the matter in all its bearings; he did so: And after a long and patient hearing, the committee were *unanimous* in their decision. The sub committee did not vote on this question, but their acts were confirmed by the executive committee. The members who did vote were Elders C. Morgridge, J. S. Thompson, I. N. Walter, and J. Bailey:—men of deep penetration, of unbiassed minds, and of the highest repute.

Previous to the meeting of the committee, Eld. Millard had taken considerable pains, by printed and written communications, to enlist public opinion in his favor, and to prepossess the minds of the committee; yet, their decision was against him. Extra pains had, also, been taken to send the Herald which contained Elder Millard's first article, to many of our brethren who did not take that paper; and after hearing his statements, a general call was heard from every quarter for the facts which led to the change of Editors. Our brethren were uniformly told that the facts should be given *after* the matter should be investigated by the committee. It was investigated by all the parties concerned, and a vote passed that Elder Hazen, chairman of the sub committee, should report to the public the *general* condition of the Association. That Report has been given, embracing the facts called for, and is now before our brethren, which has met with the most cordial

approbation from very many of the readers of the Palladium and Herald.

Here, the matter should have been suffered to rest and our efforts again united to restore peace to the church. But Elder Millard will not consent to this. His lengthy defence in *advance* of the committee meeting; his numerous pleas *before* that body; the decision of his brethren, the committee; and the impartial Report of Elder Hazen, do not satisfy him. Besides, after the case was decided by the committee, Oct. last, Elder Millard was earnestly and most affectionately entreated by different members to submit to the decision of his brethren; he was also solicited to join in preparing a report which himself and the committee would be willing to subscribe, which might be honorable to both parties, and satisfactory to our brethren at large. But he was inflexible—his will must be submitted to, or, in his own words, 'he would withdraw his influence from the Association.'

He left the Palladium office in a manner which we hope never to be under the painful necessity of describing. He has since, as we are informed, been elected one of the editors of the Herald; and in that paper for Nov. 28th, has published a lengthy communication addressed to 'THE CHRISTIAN CONNEXION,' which indirectly impeaches the integrity of the committee; aims a fatal blow at the prosperity of the Association; and which is peculiarly adapted to kindle to a flame the slumbering embers of strife, produced by similar communications from the same pen.

This simple relation of facts is given that our brethren may be seasonably apprised that the committee have done every thing in their power, which justice could demand, to have this unhappy affair amicably settled. And they still desire peace. But when their acts are misrepresented, and their integrity impeached, in a manner calculated to operate against the interests of the Association, and the peace of Zion; we deem it our duty to stand forth in their defence.

There are other important matters relating to the history of the Association, and the Christian Herald and Journal, which we shall give at another time. Hoping to be able to convince all that the course the Association has pursued, in reference to the Herald, has been justifiable, and to induce the conductors of that paper to suspend hostilities against the Association, and to aid in removing every barrier to that union which should exist among us.

We have requested Elder M. to send us the letter 'written not a thousand miles from Schenectady,' of which he speaks, (that we may publish it. We want the original one. And hope he will not deny this reasonable request.

NEW SUBSCRIBERS.—The good work of extending the circulation of the Palladium, is commencing with a zeal worthy of the cause it advocates. *Twenty-two* names have been added to our subscription since our last. Elders O. E. Morrill, I. S. Bristol, I. Allen, W. Lauer, D. F. Ladley, and J. Wharton, *one* each. Elders K. Coburn, D. Long, H. Barber, *two* each. Elder N. A. Perry and J. Spencer, *three* each. And D. Compton *four*. Total published, *forty one*. One brother tells us that by the close of the present vol. he means to obtain *one hundred new subscribers* to the Palladium.—*May success attend him, and many others imitate his example, as far as possible.*

We tender our grateful acknowledgements to many of the kind patrons of the Palladium, for their promptness in responding to our recent calls for assistance in the hour of need. And we hope soon to have cause to express our gratitude to many others for like favors—for we are still in want of cash. Heavy demands will have to be met soon.

☞ *Don't forget our wants these hard times.*

Several obituary notices have unavoidably been laid over. Short accounts of deaths are most interesting, unless it is an uncommon case.

Br. E. S. Nott, Cheshire, N. Y., says there is a short, pleasant circuit in that section which might be supplied to good effect, both to the preacher and people. And earnestly calls for ministerial aid.

CAUTION.—Our brethren in Ohio and elsewhere will be cautious how they receive as a minister or a Christian John W. Barnes, recently of Providence, Pa. For particulars inquire of Edrick W. Davis, Providence, Luzerne co. Pa.

The cause of the Redeemer is still prospering in the field of Elder D. F. Ladley's labors; he has recently baptized six at Enon, Ohio.

Elder J. Cannon, Mich., has regained his health, and is witnessing the power of God in the conversion of sinners where he labors. He has baptized five of late.

Dr. David Compton, Lackawana, Pike co. Pa., wishes to be addressed at that place.

A correspondent wishes an exposition of 1 Pet. iv. 6.

The church of Elder G. S. Warren's care, is enjoying a refreshing season from the presence of the Lord—eight have been added and three baptized within a short time past.

The work of God is going on in many parts of Ohio. On Elder H. Barber's circuit many are turning to the Lord. 'Twenty new recruits' have recently been added to the praying army where he labors.

A faithful preacher is wanted at Copley, Medina co. O. Call on Br. F. Backenstose for information.

CORRESPONDENCE.

Johnsonburgh, N. J. Nov. 15, 1839.

BR. MARSH—My Dear Sir: Yours of the 14th ult. has been received. In answer to which I will say—I have several sermons prepared for the press that are at the service of the Association. One on the Scriptures, one on the Christian name, one on prayer, one to young men, and four on Divine providence. But they are all in Boston locked up in my trunk, and I do not think of going to Boston till in the spring.

Since I came into this state there has been the most wonderful display of the power of God in the conversion of souls ever known in these regions. In September last I attended a protracted meeting in the grove near Sergeantville.—We had a very refreshing season, and several entertained a hope during the meeting. On the 4th of October I commenced a protracted meeting at Milford, in Elder Lane's congregation. I continued with them 27 days, during which time about one hundred entertained a hope, and 49 were baptized before I left. Elder Lane was to baptize again on the following Sabbath. This was probably the most interesting meeting which was ever held in that section of the state. When I left, the work was still progressing with unabated energy. Elder Lane was much engaged in the good cause, and intended to prosecute the meeting. Elders Lauer and Hawk were with us a few days at the meeting, and were much engaged in the good cause. Br. Lauer had a protracted meeting appointed at New Hope Pa. which it was expected I should have attended, but was prevented by the great work at Milford. Elder Lauer and Br. Mellick left Milford to attend the meeting at New Hope. A revival broke out immediately on the commencement of the meeting, and progressed with great power and energy. The last information I received, about 30 had entertained a hope, and both the meeting and the work were still progressing.

On the 2d of November I commenced a protracted meeting at Johnsonburgh, and the Lord poured out his spirit and revived his work in this place. Between twenty and thirty have already entertained a hope, and the work is now progressing with great power and glory. The members of the church have been very much revived, and encouraged, and our prospects are highly flattering. Br. Hawk, an interesting and promising young preacher, was with me the first week of our meeting, and is much engaged in the cause of God. Br. Scott has also been with us from the commencement of the meeting, and has been very useful in prayer and exhortation.

On the 24th of the present month I am to commence a protracted meeting at Hope, six miles from Johnsonburgh. And on the conclusion of that meeting I expect to commence a protracted meeting at Cumminstown. So you see that my time since I came into this state has been much occupied and is likely to be occupied for some time to come. Pray for us, and especially that the word of God may have free course and be glorified.

I remain yours in the bonds of the Gospel.
SIMON CLOUGH.

Chatham, O. Oct. 26, 1839.

BR. MARSH—At a special session of the Ohio Central Ch. Conference, held at the above place

and date, Br. Shelton Rilca was publicly ordained to the work of the ministry. And it becomes my duty to present the above proceedings to you for publication in your valuable paper, together with the glorious intelligence of the advance of the Redeemer's Kingdom in the west. Officiating Elders in attendance—Harry Ashley, James W. Marvin, John McInturf, and Thomas W. Hand.—Charge by Elder Marvin.

The solemnity of the occasion was the beginning of good times. A revival commenced, saints rejoiced, sinners were made to tremble—some found peace in believing, five united to the church—five obeyed by following their Lord down into the liquid grave, in the beautiful stream of Clear fork of Licking river. Our meeting continued three days and nights. I have heard from a number of churches on the circuit; the brethren are well engaged and the cause is advancing. Never were prospects so manifest for a general revival and turning to the Lord. Brother cannot say to brother, know ye the Lord, for all appear to know him from the greatest to the least, and tell of his goodness, and speak of his power. O Lord, carry on thy work to the destruction of all party spirit, superstition, and sin. WM. B. HARDING.

Honeoye Falls, N. Y. Nov. 21, 1839.

AN IMPORTANT FACT.—I have travelled considerable the season past; have spent over one hundred dollars, and in no instance, save one, have my expenses been borne. In my ten days tour to Springport and Searsburgh I spent ten dollars and received thirteen dollars and a quarter. When the question is asked why I travel no more the answer is at hand, 'no man goeth a warfare at his own charges.' I thank my brethren for the numerous friendly calls and invitations I have received, and wish I was able to travel among them at my own expense. J. BADGER.

NOTE.—Br. Badger's short remarks are right to the point: there is no disguise. We commend his frankness. But regret to learn that his efficient labors as an evangelist, which are greatly needed in the churches, are likely to be circumscribed for the reason he assigns. Brethren, these things ought not so to be. Br. Badger and many other able ministers are now in the gospel field, and should be sustained. And we feel an assurance, that after our brethren obtain a knowledge of these facts, they will act the worthy part in sustaining the servants of God. Ed.

Cumberland, Md. Nov. 1, 1839.

MR. EDITOR—I have again returned to the Allegany circuit, and have found the cause of the Redeemer still on the march. I have just closed my second round: prospects appear flattering.—Some have recently arose for prayers, and many are inquiring the way of salvation. May the Lord have mercy on them.

I have been favored with the company and labors of Elder H. Simonton, from the Miami Conference, Ohio. He has been with me 2 weeks; has labored to good acceptance in this country. I am well pleased with the independence of spirit and holy boldness that he possesses. May he keep humble and abide in his holy calling. We shall, the Lord being willing, attend the Virginia Conference. From there, Br. Simonton, intends to go east, and visit the brethren in New York and

Massachusetts. We hope the blessing of God will rest upon him there, and he helped on his way after a godly sort. We are looking for good times in this country; we hope the time is not far distant when the dark clouds of unbelief and sin will give way, and trembling mourners be brought to experience the love of God in the conversion of their souls.

B. SEEVER.

Mt. Sterling, O. Oct. 12, 1839.

Br. MARSH—I have just completed my first round on the Deer Creek circuit; have found the churches generally in a low state, with the exception of Mt. Sterling and Williamsport. There have been glorious revivals in the above places, especially the former, an account of which you have heard. As languishing a state, however, as the greater part of the churches appear to be in, I feel no ways discouraged: for I believe, if proper means are used, there will be a general revival in the bounds of the circuit the ensuing year. I have thought more of late about the condition of the world and the great love of God towards the fallen sons of misery and want than ever, especially in the gift of his Son.

At the birth of the Son of God, thus sung the heavenly host, 'Glory to God in the highest, and on earth peace, good will toward men.' Thus the promise of the Almighty, that a Teacher should arise who should proclaim to the people his whole counsel, was fulfilled. In the humble manger reposed the Son of God. It is true the night of error and unbelief was upon the world with all its horrors; and the power of wickedness seemed to triumph, yet a day was foretold. At the birth of the Son of God, its dawn appeared; he became the life and joy of the world, having the high commission of his Father, he declared himself to be the Son of God. Such being the design of his mission, and the importance of his work, that the praises of heaven reached the earth at the time of his birth.

I have thought considerably of late on this question, what was the design of his mission into the world? I have found it to be, first, to reveal more fully, than had ever been done, the character of God. When he thus appeared but few people understood the perfections of his Father's character. If we consider the world as it then was, we shall find that the most of men were worshippers of some idol. Or if they worshipped a being invisible to the eye, they ascribed to him passions that would now be degrading to a human being. But Jesus declared that there was but one living and true God, and that he was sent of the Father to do his will. He established the truth of his proclamation by healing the sick, raising the dead—in short, by the signs and wonders that God did by him.

Speaking in reference to the love of a father, he declared that the love of God was greater.—Representing him not as a tyrant, but as a kind Father, full of love, and as the Author of eternal blessings. Neither did he come to appease the wrath of God, but to reconcile us to Him. He came as the pledge of his Father's love. Herein is love, says the apostle, not that we loved him, but he first loved us and sent his Son, to be the propitiation for our sins. And again, we love him because he first loved us. Love, that sent a Saviour! Love, that caused him to bleed and die!—Should we not sing, Glory to God in the highest, for his unspeakable love.

Another design of the mission of the Son of God was, the establishment of a better covenant

than that given by Moses. That was once of service, but the time came when it had waxes old and was ready to vanish away. It could not make the corners thereunto perfect. When the new covenant was established upon better principles, the old ceremonial law passed away. Then the reign of the religion of Christ commenced; his gospel took possession of the hearts of the children of men. He established that kingdom which is an everlasting one; must reign until all enemies are put under his feet. Then I hope to join with all the redeemed, in anthems of love to God and the Lamb.

J. N. PERKINS.

Guilford Centre, Vt. Nov. 4, 1839.

Br. MARSH—I am desirous of removing to the state of New York, and would inform my Christian friends and brethren, in the counties of Otsego and Herkimer, through the Palladium, that I am anxious to locate myself and family amidst Christian friends. And if any church, or band of brethren, are destitute of a settled preacher, in either of those counties, it would be gratifying to me to have them inform me by letter; and, if it is according to the will of God, I will call and see them if no more. And if circumstances admit, will try to labor among them according to the best of my abilities. My meat and my drink is, to do the will of my heavenly Father. My friends may, at present, address me at Guilford Centre, Windham co. Vt. ADOLPHUS FORRIST.

Letters: No. VII.

Mr. ENRON—On leaving Milan, I had a strong desire to ascend the Catskill Mountains. Their lofty heads had risen to my view in sublime prospect during the week I spent at Milan, 20 miles distant. I took the boat at Rhinebeck about noon—we were soon landed at Catskill village, where I took passage for the Mountain House about 12 miles distant.

It was my good fortune to fall in company with two Quaker gentlemen and their families. One was the celebrated Dr. Parish, of Philadelphia; and the other a Mr. Chase, of New York. They were what are called Hicksite Quakers. They were very sociable, and being abolitionists, and friends of the moral reforms of the age, I, of course, was edified and delighted in their company. They had heard of me, and knew me by reputation, as (what many denominate) a 'madman,' or a 'fanatic,' because my name is enrolled with the suffering and the dumb. I shall long remember those pious Friends, with whom I thus providentially enjoyed a pleasing, and I hope profitable, interview.

At nine o'clock, after a tedious ride over a very muddy and rough road, (the last three miles of which, was very steep in the ascent,) we arrived at the Mountain House in safety. It was dark, and the air was chilly, so that I was reminded of the cold night of Autumn although, when we left the Hudson, a few miles distant, it was excessively hot, so great was the change in our ascent to the mountain top. Being afflicted with that worst of afflictions which 'flesh is heir to,' the sick head ache, I was glad to find a couch for repose. Being refreshed with 'nature's sweet restorer, balmy sleep,' I awoke, and by the rising of the sun was upon the highest peak of the mountain, from which I surveyed the vast field that seemed to lay at my feet. Not being much of a traveller, and never having ascended so high a mountain before, the scene to me was truly

sublime. I placed myself at the edge of the precipice, and gazed into the abyss of several thousand feet; I looked abroad upon the vast fields within my vision, which are said to embrace portions of five different States, with perfect admiration. I here pondered upon the greatness of God's works, with delight. Here was a vast field opened before me; but what is this to a Continent, a Hemisphere, a Globe, a Universe! The works of God are infinite. How insignificant is man! 'Lord, what is man!' In view of the greatness of his works I was deeply humbled before God, and led to adore, and praise him who made all things for the happiness and well being of man.

The Mountain House is large, and has every accommodation for the comfort and convenience of visitors. The entertainment was equal to the best hotels in our cities. The house is not built upon the highest point of the mountain, but stands 300 feet below, near the precipice, towards the Hudson River. There are a few acres of land here, under cultivation. It is a delightful place. This house stands 2700 feet above the level of the Hudson River, and is eight miles distant from it in a direct line. Just at the south of the house, there is another peak of the mountain which rises 300 feet above it, making in all, an elevation of 3000 feet.

At 9 o'clock, we took an excursion to Catskill Falls, about three miles distant. The first fall is 180 feet, 15 or 20 feet higher than Niagara. About 200 feet down the river, there is another fall of 80 feet. A person standing below the lower fall, and looking up to the top of the upper fall, can hardly persuade himself that there are two distinct falls, it appears like one direct fall of 260 feet. There is but a small quantity of water empties itself into this abyss, yet the water that passes over the precipice is sufficient to recompense the visitor who has any love of the works of nature. We returned at 12 o'clock, dined, took a last view of the enchanting landscape beneath us, and then took the coach for Catskill village, where we arrived in safety at 3 o'clock. Here I parted with my Quaker friends, much to my regret. But my appointments called me another way, while they proceeded to the Springs.

At Catskill I found a brother from Elder Spoor's church, waiting to convey me to my appointment at Freehold. I arrived in health and safety, at Elder S.'s house about dusk, July 18th. Here I spent two days, in the most agreeable manner, with Elder S. and his beloved people. I preached only once, but it was a precious season, I trust, to all.

Freehold, and vicinity, has been the field of Br. Spoor's labors for the greater part of the last 20 years. He has labored and not fainted, and God has rewarded the works of his hands. In the commencement he met with a powerful opposition, but he stood fast, preached Christ, and triumphed over all. At first they held their meetings in a beautiful grove, during the warm season, at which crowds assembled to hear the word of God; which was not in vain. In the midst of their prosperity, a Methodist minister came into the place and set up a meeting, with the avowed determination of exterminating the 'Christians' and 'Unitarians,' from the town. He commenced his attacks upon them in his public discourses—he tried to preach down the 'Christians,' (as he called them,) and preach up the *Trinity*. Brother Spoor, came out in defence of his flock to which a successful reply was made. While the Meth-

odist maintained the *Trinity*, several of the Presbyterians stood by him, and held up his hands.—But this Methodist minister, like all other 'Babel builders,' got confused, and instead of clinging to the subject of the *common faith*, as before, he came out in thunders against the peculiar faith of the Presbyterians, viz: the doctrine of *Election*, by which he cut off his Presbyterian friends, turned them over to the interests of Elder S.'s society. One of these Presbyterian brethren came forward and gave a lot of land to the Christian Society, to erect them a chapel upon, by which the cause was placed on a more permanent basis than ever before, while the poor Methodist brother took his departure, with Methodism itself, which has never found any place or memorial in that vicinity since. In Freehold, and the vicinity, Br. S. has seven or eight preaching places, at the most of which they have convenient chapels. Within the circle of his immediate influence, there are about 1000 disciples of the Lord, who have been brought into the fold within the last 15 or 20 years. Our cause in this (Greene) county is strong and prosperous.

The above results, are an argument for settled, permanent Pastors, who shall *rule*, and *feed* the flock. In nothing, have we suffered so much, as in the continual changes in the ministry. Br. S. has many urgent calls to leave Freehold; but I hope the day is far distant, when he will yield to any such solicitations. No man can fill his place so well as himself. May God grant him continual prosperity in the work of the ministry, that he may ever see the work of the Lord prospering in his hands.

Yours,

J. V. HINES.

From the New York Observer.
MORAL STATE OF FRANCE.

Concluded.

If there are in a country thousands of men who fear neither divine justice nor human justice, they will ever be ready to make attempts against the peace of society. Such attempts will be to them a matter of no serious consequence, and they will renew them on every favorable occasion. Are they conquered? very well! they die; and what of that? Sooner or later they must die; and as they need no preparation to return, as they believe, to annihilation, they lift the standard of revolt, singing some merry song. Where then is the power of the government? what dread is there of its sword? Suppose that a large part of the population should be led by materialism to the sentiments I have mentioned, is it not evident that the constitution could not long subsist; and that every thing would soon fall into anarchy?

This contempt of life and of death produces disastrous effects even in commercial business. Many men reason as follows: 'I am about to engage in a hazardous speculation; to venture my fortune in a sort of lottery; one of two things will happen; either I shall gain in a short time a large property, or I shall lose all. In the first case, I shall have a magnificent house and display a dazzling luxury; in the second case,—If I am ruined,—one resource remains; I will blow out my brains with a pistol! On them and no false scruples to be rich at once or to die!' And as they say, so they do. Suicide is one of those chances which enter into their calculations when they speculate; it is one article in the account of profit and loss.—They form gigantic projects, adventurous enterprises, reckoning on a quick death if they do not

succeed. And this explains why so many persons in moderate circumstances expose all they possess in hazardous speculations. What becomes then of honesty, prudence, confidence in commercial business? If these speculators valued life, and believed the doctrine of the soul's immortality, they would be cautious: the prospect of suicide would not enter into their calculations; but being materialists, they are under no moral restraint.

Others reason still more shockingly, if possible. I knew a person (a student in medicine) who said coolly, and without the slightest feeling of shame: 'I intend to give myself up to all my passions; I intend to enjoy myself in every possible manner, and to live in a continual revel. True, I shall not last long; my body will be worn out and grow old prematurely; my purse will be exhausted; soon I shall be the subject of great natural infirmities, with not a copper in my pocket. But it is all the same; this kind of life may last one or two years; I ask no more after this; a bullet through the head will rid me of an existence of which I shall be weary!' What shocking reasoning! This man had voluntarily reduced his whole earthly life to one or two years, and anticipated suicide with the stupid indifference of the savage who offers his head to the scarping knife of his enemies.

We have seen (incredible fact!) the same doctrine advanced before the courts by an assassin who was a man of some education. This wretch, named Laenaire, gravely told the court that he had made a sort of *algebraic equation* between the advantages and the dangers of crime: 'I well knew,' said he, 'that by killing others, I exposed myself to perish on the scaffold; but what is the punishment of the scaffold? it is a momentary pain: and then comes annihilation. I foresaw what has overtaken me; but meanwhile, I have enjoyed the fruit of my assassinations, and I persist in maintaining that I made a good calculation. Since I have fallen into your hands, condemn me and cut off my head; you are my enemy, and I am yours: we shall be even. I do not at all regret having killed several persons to seize what belonged to them: I would do it again, if I could.' Thus spoke Laenaire at his famous trial, and all France shuddered at this monstrous theory of murder, and at this shameless language. But why be astonished? Laenaire was a materialist who carried his principles into practice. He consented beforehand to lose his life, if he might procure by assassination some physical enjoyments; he lived without God in the world; he had no conscience; he regarded a future life as a fable; what then could hold him since he had broken through the restraints of the laws by losing the fear of death! Infidelity reaps what it sows.

Contempt of death is seen among us on memorable funeral occasions. When an illustrious citizen descends to the tomb, the people accompany him to his last home. There were at the funerals of General Foy, Benjamin Constant, Manuel General Lamarque, a hundred thousand persons, and perhaps more. You would presume that, in this great mourning of the country, the multitude were attentive, respectful, serious, and that they showed some veneration for the honours of extinct generations, when they entered the grave yard. Alas! no. The sight of human graves awakens no solemn reflections in this people. Even there, over thousands of graves, the French bring their political quarrels, their

hatreds, their plots, and they disturb the majestic silence of the tomb by furious outcries against their adversaries. The republicans choose for example, the funeral of General Lamarque to stir up a revolt against the government, and hardly were the mortal remains of the celebrated lieutenant of Napoleon committed to the earth, when blood was spilled in the street of Paris! There seemed to be a disposition to sacrifice to him, as among the pagan, a holocaust of human victims! This fact occurred only a few years ago, and the same scenes would be repeated on a similar occasion; this indifference to life, and this contempt of death having lost nothing of their pernicious influence.

This trait in our national character is also observable in common conversation. If the death of a friend or relative is announced, the news excites no seriousness, no expressions of pious feeling. He is dead, says one in a tone of levity. Well! this is the lot of all. Has he left a vacant office? a large fortune? Who was his physician will he have a monument? he has made his successors wait long enough. And after these inquiries carelessly put, the conversation reverts to the theatre, novels, the fashions of the day. O impiety of death! O terrors of the grave! What have become of you? The infidel has reached the same goal with the Christian, but by a wholly opposite road. He can exclaim in the language of Scripture; 'O death, where is thy sting? O grave, where is thy victory?' because he throws to the winds the last fragments of his faith, as the Christian can utter those words, because he is assured of a happy eternity.

I will not pursue further these sad details.— Enough has been said to show how necessary the Christian faith to nations, to families and to individuals. Reflect on this contempt of life and death which prevails in France! weigh the consequences which must follow, behold society without protection, the laws without force, the most sacred rights without any solid security, crime without restraint: consider all the evils which must attend such a state, of things; turn your eyes to the dark prospects which this demoralization is preparing for us, if Christianity does not revive in this country; and you will understand what a nation is, and what it can become when it forgets its God, when it denies its Savior.

Accept &c.

G. DE F.

APPOINTMENT.—Elder J. Ellis will attend meeting at North Gateway, Jan. 1st: a general or protracted meeting will follow.

NOTICE.—The Education Committee appointed to meet with the patrons and friends of the contemplated Academy at Eddytown, for the transaction of business, on the 12th of Nov., were not all present: three out of the five being absent. And as the business was very important, and wishing all the committee present, we met, organized, and adjourned, to meet at Eddytown on the 15th of Jan. 1840 at 10 o'clock A. M. The committee are requested to be punctual in their attendance.

By order of the last meeting.

EZRA MARVIN, Moderator.

Rockstream, N. Y. Nov. 21, 1839.

P. S. I am sorry to see such indifference on the subject of Education.

Receipts will appear in our next.

POETRY.

For the Christian Palladium. WHAT A PASTOR SHOULD POSSESS.

SELECTED BY ELDER I. N. WALTER.

A father's tenderness, a shepherd's care,
A leader's courage which the cross can bear,
A ruler's awe, a watchman's wakeful eye,
A pilot's skill, the helm in storm to ply;
A fisher's patience, and a laborer's toil,
A guide's dexterity to disentangle,
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love.
New York, Nov. 30, 1839.

THE HOUR-GLASS.

BY JOHN QUINCY ADAMS.

*Hymn for the 200th anniversary of the old Church at
Quincy, Mass.*

Alas! how swift the moments fly—
How flash the years along!
Scarce here, yet gone already by;
The burden of a song.
See childhood, youth, and manhood pass,
And age with furrowed brow!
Time was—Time shall be—drain the glass!
But where in Time is Now!

Time is the measure but of change:
No present hour is found;
The past, the future, fill the range
Of Time's unceasing round.
Where, then, is Now? In realms above,
With God's atoning Lamb—
In regions of eternal love,
Where sits enthroned I AM.

Then, pilgrim, let thy joys and tears
On time no longer lean;
But henceforth all thy hopes and fears
From earth's afflictions wean.
To God let votive accents rise;
With Truth—with Virtue live;
So all the bliss that time denies,
Eternity shall give.

MARRIAGES.

By Elder T. Miller, East Buffalo, Pa. Nov. 7, Wm. Miller to Harriet Miller. By the same, at Cantrawissa, Nov. 17, J. C. Potter to Abigail Pearson. By Elder J. King, at Cranberry Creek, N. Y. Nov. 21, Wm. S. Ingraham to Syla Gilbert. By Elder K. Coburn, in Seneca N. Y. Nov. 11th, Isaac N. Watson to Jane Blackmarr. By Elder W. Roberts, in Laurens N. Y. Sept. 18, Richard M. Clark to Marrott Patingill. By Elder J. Hays, in Newark, Ohio, Nov. 12, Slias Staddon to Prudence Spencer. By Elder C. Sine, Frederick co. Va. Nov. 17, David Simbaugh to Eliza Kerns. By the same on the 24th ult. John Binkwell to Mary Reason. By Elder P. Mallory, Norwalk, Ohio, Nov. 10, Enos T. Wade to Theoclocia W. Rogers. In New York, Nov. 17th, by Elder Isaac N. Wallis, David T. Pershall to Eliza Ann Tuttle. On the 20th, by the same, Mr. How-ell Meiler to Ann Eliza Merritt.

By Elder J. McKee, at his residence, June 24, 1839, A. H. McKee to Pamela Shepard. By the same, in Clayton, July 9th, Daniel Wright to Mrs. Bissett. By the same, in Orleans Nov. 13, James Crake to Sally Wardsworth. By the same, in Stone chapel, at Stone Mills, Nov. 24th, Bliss Sexton to Eliza Ann Everett.

OBITUARY.

SARAH TITUS—departed this life on the 25th ult. eldest daughter of Dea. Platt and Charissa Titus, of Hannibal, Oswego co. N. Y. aged 33 years, after a short

illness, by fever, terminating in a pulmonary disease, and quickly hastened her to the land of silence but not without a well grounded hope of a triumphant and glorious resurrection. In this bereavement, a respected family who were pioneers in the sacred cause of Christian liberty—who ever furnished a full and free table for all the sons and daughters of Zion, have been called to drink deep in the cup of affliction. Yes, and the very hand which from a child has been ready to do good, and assist the cause of truth, is palsied in death. O. E. MORRILL.

SUSAN BOWEN—died, at Weedsport, Cayuga co. N. Y. Oct. 9, after a short but severe illness, Susan, only daughter of Anson and Almira Bowen, aged seven years.

'E're sin could blight or sorrow fade,
Death came with friendly care,
'The opening bud to heaven conveyed,
And bade it blossom there.'

NOTICES.

HONEOYE FALLS SELECT SCHOOL.—Mr. Polk's school was opened in the basement story of the new stone chapel in this village, on the first inst., with encouraging prospects. He now has over eighty scholars, and the three large and spacious rooms which he occupies will accommodate as many more. Mr. Polk is a young attorney at law, from Vermont; has a liberal education, and sustains a high reputation as a teacher. He is assisted by two accomplished young ladies. Such of our friends in the vicinity as wish to send their children to a first rate school, where they will be rapidly advanced in science, can here be accommodated. The terms are about as usual in other Academies. J. BADGER.

Honeoye Falls, Monroe co., N. Y., Nov. 15, 1839.

'THE NEW WORLD.'—Messrs. PARK BENJAMIN and RUFUS W. GRISWOLD, of New York city, have just commenced the publication of a new weekly paper under this title. We have been highly gratified with a perusal of the first number. Its Editors pledge themselves to keep the editorial department 'rigidly free from all political or sectional bias.' It promises to sustain a high literary and moral character; and will present 'in a faithful digest ALL THE NEWS of the times.' Finally, in the language of its scientific conductors, 'it is the largest, cheapest, and most elegant periodical in America.' We would, therefore, most heartily recommend it to the liberal patronage of an enlightened community. It will prove an unfailing source of gratification and instruction to ALL who may read it with care.

The price of the 'New World,' is \$3 per annum payable in advance. Two copies will be sent for \$5 to any part of the city or country. No papers forwarded until paid for.

All letters relating to the editorial department of the 'New World,' to be addressed to Benjamin & Griswold, (those intended for the publisher, to J. Winchester, No. 23 Ann Street, New York.)

DISAPPOINTMENT.—I have been to the office of the Palladium, and settled with the Editor for the receipts on the past volumes, and am truly disappointed to find them so small. The neglect of my old subscribers and agents to settle up arrears, after all my indulgence, is regarded by me as an act of injustice, which will occasion me and them much trouble and expense. I intend soon to commence, in good earnest, in sending bills to delinquents, and wish payment to be made to the Post Master at Union Mills, N. Y. or to me, free of postage. J. BADGER.

Honeoye Falls, Monroe co. N. Y. Oct. 11, 1839.

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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JANUARY 1, 1840.

NO. 17.

MISCELLANY.

For the Christian Palladium.

Questions answered.

BY ELDER IRA ALLEN.

MR. EDITOR—Sir: I readily comply with Br. Elmore's request, in answering the following questions proposed in the Pall. for the 15th of Nov.

'1st. What is Christian experience and character?

'2d. Can a person have these who has never obeyed the gospel?

'3d. Are the doctrines of the supremacy of the Pope and Mormonism nothing with him?' that is, with me. Because I had said in a former communication, 'that all who give evidence of Christian experience and character are brethren, and have an equal right to the privileges of the church.' I should think that this sentiment could not be new or strange to any one acquainted with the sentiments or practice of the Christians, or that even is acquainted with his Bible. But I know it is discarded as heresy by many. Most sects practice on the principle that a man may be ever so pious and devoted, yet if he does not believe in certain doctrines, for instance if he does not believe in the Trinity, or has not been immersed in water, he is not to be admitted to the church, or their church. But this we must know is a preposterous practice, and destructive to the unity of the church of God. Every sect practising this, virtually say, a man may be a Christian, and a member of the church of God, and fellowshipped by Christ, and yet unfit for our church and fellowship. Hence their church and the church of God are founded on different principles, and a collision exists between them. But do the churches of the sects clash with the church

of Christ? I unhesitatingly answer, they do. And it is a fact as clear and indisputable as that there is a sun in the heavens.—But the questions:

First. 'What is Christian experience and character?' If a heathen should ask me the question, anxious to know the truth, I would be very explicit; but now all that is necessary to be said, is that Christian experience is comprised in 'the washing of regeneration,' and the blessing of divine love and peace that attend the believing heart; and Christian character is made up of Christian experience and the practice of the religion of Christ combined.

Second. Can a person have them who has never obeyed the gospel? I answer, No. If a person has never in any sense obeyed the gospel of Christ, he is not a Christian. But if I were asked if a person could be a Christian who has not obeyed every command of the gospel, I should say yes; for there are none who have and do continually and perfectly obey the gospel in every particular. We err and come short from various causes, yet of these same erring creatures the church of God is made up. My children do not always perfectly obey me, yet somehow I have evidence they are my children still, and I love them, and do not disown them for every neglect of duty.

Third. 'Are the doctrines of the supremacy of the Pope and Mormonism nothing with me?' I say yes, they are something, they are great errors, great errors indeed with me. But these simple and abstract answers will not satisfy, I suppose, Br. Elmore. I must anticipate his feelings, and explain on the subject. I suppose he thought if the sentiment were adopted 'that all who give evidence of Christian experience and character' were admitted to the church' irrespective of their theological opinions, the door

would be too wide, and perchance some might get in who believed in 'the supremacy of the Pope,' or the divinity of the Mormon book. But what must be done with these and other errorists, if they 'give evidence of Christian experience and character;' for if they cannot give evidence, there is no danger of their being received. But if they may be Christians and 'give evidence' of it too, and still are unworthy a seat in the church, the above principle is unsafe, and a creed must be formed to keep them off, and fence round the church, which the Savior has neglected to do. Some have said, if we have nothing but the Bible for our rule, we shall fellowship the devil and all. But I see no cause of alarm; I think better of the blessed book of God than this. I should rather think that if we took the work into our own imperfect hands to fix the standard of fellowship, we should have the base and the unworthy in the church.

If Br. E. thinks a Catholic or a Mormon cannot be a Christian, then the sentiment that all should be received who give evidence of Christianity is perfectly safe. But if they should give evidence of religion, would he still exclude them from his fellowship? I hope not. I have ever felt myself bound by love to Christ to embrace all his disciples, and I see no cause to break the bond for fear of giving countenance to error. If it be proper here for me to say whether I think a Catholic or a Mormon can be a Christian, I readily say, I do. There is nothing in the mere idea of the supremacy of the Pope, or the divinity of the Mormon book to me to hinder a person from 'fearing God and working righteousness,' so as to be accepted of God. Am I too charitable? I have seen so much bigotry, and it is so hateful to me, I may err on the side of charity.

I suppose, however, that Br. E. had his eye on the ordinance of baptism when he penned those questions, and I was hesitating in his feelings, how a person could be admitted as a church member who had not been immersed, and thought a candidate could hardly give evidence of Christian character who had not been baptized, and obeyed this gospel command. Would Br. E. have immersion made a door to the church? He and I may have it so if we will, and may use it so for ourselves, but we must not fix a yoke for the necks of others. The Baptists lay great stress on immersion, and not only individually judge for themselves, but for the whole church, and unchurch and reject all from church privileges who do not see the subject as they do. Even the Free

Will Baptists with all their professed liberality and open communion, will admit none to the church who have not been immersed. Thus a course is pursued which involves of necessity a division of the church of God. This must be a practice at war with Christian experience, and the prayer of Christ in the 17th chapter of John, and destructive of the evidence of the divine mission of Christ. A fearful responsibility must rest on those who scatter the flock of Christ, especially in this day of light and means of biblical knowledge.

I see no other safe, reasonable, or gospel test of church fellowship but Christianity. The gospel embraces all believers in Christ, and combines them in one fold or church; and let us be careful lest we rise up and turn from God's own house, his dear children, and sever the body of Christ into bleeding fragments.

For the Christian Palladium.

Exposition of Isaiah xxxiii. 14.

BY ELDER J. CHADWICK.

Br. MANSU: The following answer to S. Hitchcock's questions on Isa. xxxiii. 14, contained in the 14th No. of the Palladium, is at your disposal.

The inquiries contained in the 14th verse of this chapter are evidently the language of surpris and alarm; and the persons thus terrified are 'sinners in Zion,' and 'hypocrites.' The former denote the unholly part of God's ancient Israel, inclusive of all unconverted church members under the new dispensation, and the latter those who make an outward show of religion for some sinister purpose, while they are impure in heart. 'The sinners in Zion are afraid; fearfulness hath surprised the hypocrites,' &c. The prophet alludes to a period when the consciences of these persons should be awakened to desery their miserable end.

There are seasons in this world when sinners and hypocrites are awakened and filled with horror at the approaching judgments of God. And they will be more especially awakened when the light of eternity shall dawn upon them. Reprieve may be had to any period in which the danger of living in sin is seen; and it is the final consequences of meeting a holy God in judgment, which are more especially intended—called 'dwelling with devouring fire,' and 'with everlasting burnings;' the former phraseology denoting the intensity of hell-fire, and the latter its duration. The same means of torment are likened to the burn-

ings of a limekiln (verse 12,) and by our Savior to a furnace of fire,' and termed 'unquenchable and everlasting fire.' So that it is obvious that the prophet is describing the end of the wicked, and not of the righteous.

The happiness of the righteous is never represented by dwelling with *devouring fire* and *everlasting burnings*; although it be true that God is said to be 'a *consuming fire*,' but he is only so to the wicked. He dwells in inaccessible light, and the emblem of fire is used repeatedly to denote his presence. And the saints will be prepared and fitted to dwell in his immediate presence, which would be death to the wicked. Nevertheless, the phrases under consideration are not the ones by which the future condition and glory of the righteous are described; but by which the doom and misery of the wicked are represented; which forbids our understanding them *here* in any other sense than the ordinary.

Besides, there are two characters described in the preceding context, as every where in the scriptures, and two different portions. To those 'who wait for God,' he will bring salvation, (verse 2, 5, 6;) but those who 'spoil and deal treacherously,' (verse 1;) yea all the enemies of God shall be destroyed, (verse 12;) and the time would surely come when a correspondent alarm should be felt. This is stated in the 14th verse; and there the alarmed sinners and hypocrites are left.

The prophet then gives a more particular description of the character and glorious end of the righteous in verses 15 and 16. 'He that walketh righteously and speaketh uprightly,' &c., he shall dwell on high; his place of defence shall be the munition of rocks,' &c. There is no necessity for considering this an answer to the previous questions. It is evidently a description of another class of persons, and of another and very different end. The pronoun 'he,' in the 16th verse is put in opposition with the same pronoun in the 15th, which is frequently the case, when several things are expressed to describe a nominative word. 'He that walketh righteously,' &c., he shall dwell on high, &c., i. e., shall have a heavenly and soul-satisfying portion — shall dwell in safety, and see the King in his beauty; and be forever safe and happy. Which prospect is not calculated to produce alarm and dismay like the devouring fire and everlasting burnings described by the wicked; but peace and joy and confidence, which will even disarm death of its terrors.

If the prophet had made a full period after the word 'uprightly,' or at the end of the fifteenth verse, the words might, with some plausibility, be considered as an answer to the previous questions, and as fixing a different meaning to the phrase, 'devouring fire,' and 'everlasting burnings,' from the ordinary. But he did not. He connects with the character, described the correspondent end, as usually set forth in the scriptures, viz: glory, safety, exaltation, fitness and permanency, and not devouring fire; which shows conclusively that he treats of a different subject from the one presented in the 14th verse.

Affectionately yours.

For the Christian Palladium.

HARMONY AMONG BELIEVERS.

BY ELDER E. G. HOLLAND.

The universe gives a lesson of harmony. It does not speak in Babel's tongues. Its voice is one. In it nothing is independent, nothing is unconnected with other parts. It is true, the elements are different, but by certain affinities they are combined into one stupendous and consistent whole. The more extensively its laws are explored the more their uniformity is made clear. This consistency of material laws, indicates that they were dispensed by one Lawgiver.— Nature with its general operations, then, stands on the side of union, of concord.

I take this subject now for some brief remark, because it is undergoing rigorous discussion and its final position will be, ere long, determined by the amount of truth given. I would like to advance some truth on this topic before it goes to rest. I am also incited to do this from the fact that a note of mine, on the third page of the last Palladium, leaves my real sentiments on this subject in an unknown, and I may add, doubtful state. It was an extract from a private letter, partaking generously of the free, bold, and familiar style of such correspondence, which is never expected to reach the public ear. I will now express my mind more freely, in language more suitable to the perusal of ten thousand.

To the subject. The wisdom of God, as displayed in creation, proclaims that on harmony depend the energy, the beauty, and the utility of God's works. All the latter are lost if the former is destroyed. Man is placed by his Maker's providence in the midst of these glorious works. It follows that they are designed to stamp on his mind the same order. They continually

make impressions on his mind from the cradle to the grave. It is his privilege and the divine aim that he should conform to the wisdom which shines around him. Order in the external world must administer to order in the world within us, and it remains true, whether fully realized or not, that outward nature by its great and various manifestations of order, of scenes of magnificence; by its communication of pleasurable and satisfying influences to man, it is continually making such impressions on the inward being as serve to develop its reason, its imagination, its genius, and affection.—Occupying, as we do, one great mansion, let us learn wisdom from its structure as well as from other sources.

I affirmed that nature, as a whole, is on the side of harmony. This position is not materially injured by the few volcanoes, earthquakes, and tempests that apparently rise up in arms against the general consistency which prevails. It is forever one united system. It preaches union louder far than divines can preach. Nor does it preach in vain. This I think can be clearly shown. Its influences promote union by furnishing a *UNIFORMITY OF EXPERIENCE*. Nature makes all show the same decaying frames. It makes all breathe the same element—all drink the same fluid—all walk the same globe—all subsist on outward things—all see through the same free fluid, light—all familiar with the same enlightening sun—all cheered by the same moon—all conscious of another life—all standing on the ground of mutual wants—all familiar with certain pleasures, and all again are made to know what disappointments and sorrow are. In these, and many more particulars, I can show that our race are in about the *same school*. The same laws govern nature in all parts of the earth. Hence every son and daughter of Adam grows up under the same government, under the same code of laws, as far as respects the outward world. It is impossible to avoid the conclusion that this *oneness* of experience, of impression, powerfully contributes to mutual interest and sympathy in mankind. Once arrange creation and Providence so that individuals will experience nothing in common, and I will assure you that gulphs will lie between them as impervious as that which separated the rich man and Lazarus in the parable. But nature and Providence furnish to mankind, in many respects, a various experience, but in many, very many, they are in the essentials nearly the same to all. What an enlarged mode of instruct-

ing and inculcating union! Nature is no sectarian. It is wholly on the side of love, peace, and liberty. It sends forth a voice in one powerful and swelling strain, that reproves the narrowness of the partisan, and tells the soul, 'be free.' Its *boundlessness*, its *infinity* proclaims the folly of shutting up the soul in the enclosure of some faction, while it should be given to the God of all, as 'opportunity' permits. I have followed this source of light lengthily, as it is worthy of respect, is too much neglected and as some have more confidence in reasoning from the divine works than from any other standard.

Believers are divided into various sects. These in many things, through their guides, work against each other, like politicians; still there are great vital principles that aid the life of all. These religious societies sometimes remind me of the solar planets which revolve around the same sun, and receive light and heat from the same central luminary, and at times cross each other's orbits, and eclipse each other's light. There is much truth in all religious beliefs to which the people's mind long bows. The mind is not satisfied without some truth. It cannot be. So truth does administer a measure of 'life' to all who believe on the Son of God. As this theme is not easily dispatched, I conclude to give another article.

For the Christian Palladium.

Spiritual Declension.

BY ELDER J. CONKLIN, JR.

MR. EDITOR: As the caption of this article is expressive of the situation of numerous churches, and many individuals, it may not be wholly useless, at this time, to make some remarks on the subject of spiritual declension. And having the Savior's manner of communication, for an example, permit me, by way of illustration, to metaphorically express my ideas, under the similitude of an enormous and deep-rooted tree, with extensive branches, producing fruit so baneful in its nature as to benumb the powers and destroy the lives of all who gather and partake of it; and also infusing in the passing breezes of the atmosphere a poisonous principle, which influences to disease and death, all who may inhale that originally refreshing and wholesome element. This tree comes from the seed of deception, planted in the productive soil of the hearts of men, which is adapted to its almost incredible growth, through the auxiliary means of the hot bed of ignorance, in consideration, and instability. The mind-

being susceptible of good or evil impressions, is prepared to receive this deceptive seed unless it is guarded against its reception, by intelligence, deliberation, and steadfastness. But the heart, when devoutly engaged in the cause of Christianity, enjoying the acceptable and satisfactory fruit of righteousness, will not be duped by the insinuations of its most embittered enemy, as long as it is aware of his diabolical and soul destructive designs. But when ignorant of his duplicity, by reason of unthoughtfulness, and inconsiderate by reason of instability, it is 'taken captive by the devil at his will.'

The seed being now planted in the heart, it produces this enormous tree, whose trunk, or body, is unbelief—its branches, negligence in duty, and its fruit, uncheerfulness, despair, and death. This tree of spiritual declension in the heart of a professed Christian, deprives himself of spiritual prosperity, grieves his brethren, and gives an occasion of stumbling to the unbelieving world.—Then, in conclusion, let me say, to every spiritual declining professor, search the scriptures for knowledge, pray to Almighty God for wisdom, reflect deliberately on thy condition, and the requirements of the unadulterated gospel and be steadfast, unmovable, and always abound in the work of the Lord. Then will thy pathway shine more and more, even unto the perfect day. Then will light be reflected on this dark and benighted world; and then will Christianity flourish, and the kingdoms of this world, become the kingdom of our Lord, and his Christ.

HOW TO BE LOVED.—'One evening, Maria's father related in her presence, an anecdote of a little daughter of Dr. Doddridge, which pleased Maria extremely.—When this child, about six years old, was asked, what made every body love her? she replied, 'I dont know, indeed, papa, unless it is because I love every body.' The beautiful simplicity of this reply struck Maria forcibly. 'If this is all that is necessary in order to be loved,' thought Maria, 'I will soon make every body love me.' He farther mentioned a remark of John Newton, that he considered the world to be divided into two great masses, one of happiness, and the other of misery; and it was his daily business to take as much as possible from the heap of misery, and add it to that of happiness. 'Now,' thought Maria, 'I will begin to-morrow to try to make every body happy. Instead of thinking all the

time about myself, I will ask, every minute, what I can do for some body else. Papa has often told me that this is the best way of being happy myself, and I am determined to try.—*Pastor's Daughter.*

For the Christian Palladium.

Mr. Grew to Mr. Campbell.

'Ye did run well, who did hinder you that ye should not obey the truth?' 'Thou that judgest doest the same things.' 'If I build again the things which I destroyed, I make myself a transgressor.' It is truly lamentable that these and similar rebukes of inspiration are so justly applicable to modern reformers in the church of Christ. The perusal of the last Millennial Harbinger has renewed this lamentation. Its talented Editor has occupied a prominent position as an advocate for an unwavering adherence to the pure word of the Lord in opposition to the absurd and contradictory dogmas of the schools. For this holy testimony, we have sincerely commended him, and cordially welcomed him to a co-operation with those who preceded him in the sacred enterprize. Our sorrow, therefore, is deepened, now we behold him descending from his honorable eminence to maintain traditions of men which make void eternal truth.

In a 'review of a review,' page 510, he remarks, 'I have repudiated certain words and phrases as burbarous, as unintelligible, as unscriptural—jodged as consecrated nonsense: such as "Trinitarian," "Unitarian," "Eternal generation," "Eternal procession," "Eternal Son," "consubstantial." Again, p. 525, 'For my own part, I have long since abandoned the corrupt style of every human system on the subject.' Who, after hearing this announcement of the darkness passing away and the true light now shining, would expect from the same pen, the following? page 512, 'I find no difficulty in believing that there was, and is, and evermore shall be, society and plurality—a literal I, and thou, and he—a we, and our, and us, in one divine nature. This to me is as easy as the idea of SELF-EXISTENT; yea, more easy when I, and thou, and he deliberate on creation, providence and redemption.' Page 525, 'To deny the doctrine of three names, of three participants in one Godhead, is to deny the possibility of saving sinners, &c. How striking the difference between these lucid and scriptural representations and 'the corrupt style of every human system on the subject!' Seriously, we ask, can the writer so impose on his own understand-

ing as to imagine that this newly attired Trinitarian theory is not as 'unintelligible' as any he condemns? Let him select from all he ever heard or read, of what he calls 'consecrated nonsense' on this subject, and then submit to his own intelligent mind to determine, whether or not any thing is more worthy of this appellation than the representation that I, and thou, and he, deliberating together on different subjects are *altogether but one being*? Are we to be told by a reformer, who denounces all such contradictions as 'unmeaning jargon,' that if this dogma, (so manifestly subversive of the eternal truth, 'God is one,') is not true, our salvation is impossible and we must be damned everlastingly? Are we to be told this by one who is loudly calling all christendom 'to the law and the testimony,' without even the offer of a single passage of inspiration, concerning the *one God*, on which to rest our faith? Are we to abandon the immutable truth, that the 'one God' is 'the Father,' for such crudities as the following? 'I cannot, for my life, even fancy a nature destitute of I, and thou, and he. I am certain it is not the human—I am certain it is not the angelic—certain, too, that it is not the divine,' page 513. Can our author 'fancy, for (his) life,' that I, and thou, and he, as applied to either the human or angelic nature, import *but one being*? By 'I, and thou, and he, (personal pronouns) if he does not write 'unmeaning jargon,' he must mean three distinct persons. Does he then mean to affirm that in every being of the human and angelic natures there are three distinct persons? If he does not mean this, how does his remark illustrate his notion of I, and thou, and he, in *one divine being*? Do his reasoning faculties bring him to the 'certain' conclusion, that because in the *created* natures, angelic and human, there is 'society,' 'plurality' of persons, or beings, therefore it is so in the *uncreated* 'I AM?' Does 'I AM,' in his new expurgated 'vocabulary,' signify *we are*? To the phrase, 'I, and thou, and he, deliberate,' &c., is it possible for any sane mind to affix any other idea than that of *three distinct beings* deliberating with each other? What is Mr. C.'s 'society' and 'plurality' in the infinitely divine nature, but a society and plurality of infinite Gods? If he does not use words according to their proper import, will he not, at least, inform us in what sense he does use them? Must he not now make his election, to take his place with the repudiated class of 'unintelligible' writers, or avow that he believes in a 'plurality' of infinite beings?

Page 510 he remarks, 'I am a disciple and an humble follower of the Son of God. I believe him never to have been created by any being. I believe him to be the only begotten of the Father, full of grace and truth. I believe that in the beginning was the Word, and the Word was with God, and the Word was God,' &c. It is here manifest, from the connection in which the phrase stands, that Mr. C. believes him to be in his *highest nature*, 'the only begotten of the Father.' This is an expression of our brother's faith in the words which the Holy Spirit teacheth; which words, he well assures us, page 526, 'are honest words, full of meaning, and not to be feloniously interpreted.' Yet, page 524, he remarks, 'if I cannot prove—the *underived* divinity of the Logos—I can prove no proposition whatsoever.' On the same page he declares him to be 'the Supreme, *unoriginated*, eternal *Self-Existent*, humbled indeed, incarnate,' &c. How is this? Does he believe in 'eternal generation,' or 'eternal filiation?' No, verily. This, with our intelligent reformer, is 'consecrated nonsense.' What then is a '*begotten*,' '*unoriginated*, *eternal Self-Existent*?' Will he have the kindness to inform us who *beget* the *unoriginated*, *eternal Self-Existent*?

'Participants,' reader, is the improved substitute for the 'unmeaning jargon' of 'persons,' applied to *one being*. If these 'participants' are not persons or beings, what are they? How are they defined? By 'I, thou, and he.' '*Participants*,' in the essence of the infinite and only I AM! 'What is the chaff to the wheat?' Yet to deny this, is 'to deny the possibility of saving sinners!' We request our brother seriously to consider what bearing this rash and unsupported assertion has on God's prophets and apostles, whose united testimony is that '*God is one*?' What bearing has it on Him who has assured us that the Father is 'the *only* true God,' John xvii. 3. 'Greater than all,' John x. 29. Greater than himself? John xiv. 28.

For not professing 'to be Arian, Socinian, Unitarian, Trinitarian, Sabellian, Arminian, Calvinian,' &c., we blame him not; but we ask him to leave to us the light of our Father's book, unobscured, and not to darken its luminous counsel with words without knowledge. When we attend to the announcements of the spirit of truth, that 'there is *one God, the Father*, or whom are all things, and one Lord Jesus Christ by whom are all things,' who is 'the beginning of the *creation* of God,' 'the image of the invisible God,' 'the first born of every creature;' '*made so*

much better than the angels,'—when we find the term God applied to rulers of a vastly inferior order, and when we find this term applied to him, we are instructed that, as God, he has a God, who has anointed him in his high office, we have a clear and consistent perception of the first principles of the new and everlasting Covenant. But when we attend to the dogmas of the schools, we are confounded with contradictions. We respectfully inform our friend of the Harbinger, we want no new edition of these dogmas.

Determined to 'prove all things,' I shall now consider our author's remark. 'This (society and plurality in the one Jehovah) to me is as easy as the idea of *Self-Existent*; yea, more easy when I, and thou, and he, deliberate on creation,' &c. That there is much connected with the revealed fact of God's self-existence which transcends all finite comprehension, is unquestionably true; but the question to be considered is, whether the simple idea of these being one Being who never began to be, is as contrary to reason as that I, and thou, and he, deliberating together, are altogether but one being? Reason affirms that every effect must have an adequate cause. We know that intelligent beings exist. Reason itself leads us to a self-existent being as the only adequate cause of their existence. If we suppose one created being to be the cause of the existence of another created being, we must suppose another being who was the cause of that created being, and so we must go back in our reasoning until we come to one who is uncaused, or self-existent. But by what process of reasoning can we arrive at the conclusion, that I, and thou, and he, three persons (if we affix any idea to the terms) constitute but one being? This is a contradiction in terms. Will any one affirm this of the simple term self-existent?

Forgetting the good advice that 'those who dwell in glass houses should not throw stones,' Br. C. p. 525, remarks, 'there have indeed, been many ignorant, conceited, blustering Trinitarians who have nauseated many, very many persons of good understanding, and of good morals, by their uncouth, barbarous, unmeaning jargon on this subject,' &c.

We offer our sincere prayers that he may yet unite with us in a consistent profession of the glorious and immutable TRUTH, which shall shine with ineffable lustre when all opposing theories shall meet their merited doom in the oblivion of everlasting night. 'To us there is but one God the Father, or whom are all things, and one Lord Jesus Christ, by whom are all things.'

PIOUS MOTHERS.

Facts often carry more weight than arguments. Bishop Hall speaking in tender and affectionate terms of his mother says, 'How often have I blessed the memory of those divine passages of experimental divinity, which I have heard from her mouth!—What day did she pass without being much engaged in private devotion?—Never have any lips read to me such lectures of feeling piety as her's. In a word, her life and death were saint-like.'

Philip Henry, usually called, on account of the spirituality of his mind and the amiableness of his conduct, the 'heavenly Henry,' was in his earliest years trained up by his fond parents in the nurture and admonition of the Lord, and he retained to the end of his life a lively sense of the benefits thus received. 'If ever, says he, any child such as I was between the tenth and sixteenth years of my age, enjoyed line upon line, and precept upon precept, I did, and was it in vain? I trust not altogether in vain. My soul rejoiceth and is glad at the remembrance of it. The word distilled as the dew and dropped as the rain.—Bless the Lord, O my soul;—as long as I live I will bless the Lord; I will praise my God while I have any being! Had it been only the restraint that it laid upon me, whereby I was kept from the sins of other children and youth, such as cursing and swearing, and sabbath breaking, I was bound to be very thankful; so that it prevailed, through grace, effectually to bring me to God, how much am I indebted to him! what shall I render him!'

One of the most touching passages in the confessions of the celebrated Augustin, is that in which he speaks of the tender solicitude of his devout mother, and owns the influence which her prayers and tears had in checking his licentious course and changing his views and pursuits.—The late venerable John Newton, in the narrative of his eventful life, expresses the most ardent regard for his revered mother. She made it her chief business and pleasure to instruct her only child in the elements of religious knowledge. She stored his memory with whole chapters of scriptures with catechisms and hymns, and left no means untried to impress upon his mind the truths of Christianity. This excellent parent he lost when he was seven years old. Plunged into a wicked world, his youth and mature years were given up to almost every kind of vice and profligacy; and he acknowledges, that after he was reclaimed by the grace of God, the instructions given in his childhood vividly recurred to his recol-

lection, and were of considerable use to him. Gilbert West was at one time drawn into the labyrinth of infidelity. But he did not feel at ease in his unbelief. The lingering impression of reverence made by maternal tuition could never be quite effaced. In a letter to Dr. Doddridge, he says, 'I cannot help noticing on this occasion, your remarks on the advantage of early education in the principles of religion, because I have myself happily experienced it, since I owe to the care of a most excellent woman, my mother, that bent and bias to religion, which, with the co-operating grace of God, hath at length brought me back to those paths of peace from which I might otherwise have been in danger of deviating forever. The parallel betwixt me and Colonel Gardener was in this instance, too striking not to effect me exceedingly.'

THE PALLADIUM.

UNION MILLS, N. Y. JANUARY 1, 1840.

"Keep the unity of the spirit."—PAUL.

A FEW FACTS.—Union among brethren is very desirable: a house divided against itself cannot stand. The Christians have no strength to waste in warring among themselves. They should be one, in all their efforts to propagate the truth.—Our periodicals should speak the same language, be one in spirit, and co-workers together in the Savior's cause. But it is not so. The Palladium and Herald are not on the friendly terms that should exist between two papers published by the same connection. We desire peace, have sought for friendship, and should greatly rejoice to see the two papers, like brothers, united in the work of love. But it cannot be so under existing circumstances. There is a misunderstanding, or a wrong lies between the two papers. Perhaps if a few friendly articles could be exchanged between the two papers, many of the difficulties which now seem to exist, might vanish before the light of investigation; and those which are real, would be found of so small a magnitude, that by the agreement of the parties, they could easily be removed. With this object (union of effort) to stimulate us, we will search for the cause, or causes, of the unfriendly feeling which exists between the Palladium and Herald.

It is well known that at the time of the organization of the Christian General Book Association, that there was much excitement on the subject of 'general measures.' Our brethren of the New England States were urgent in their pleas for this policy. One paper, conducted by a General Book Association, by them, was strongly urged.

Our brethren of the west, though many of them were strenuously opposed to it, yielded the point; consented to have the Palladium removed from Mendon, N. Y., and become the property of the General Association at Union Mills. The new organization was formed; the question, which had threatened to divide our brethren of the east and west, was now, as all supposed, amicably settled; and each returned to their homes with the cheering prospect that all party feeling and local interest would be sacrificed for the general good. But, in this we were soon disappointed. But a few months had elapsed before another association was formed, and a paper issued at Exeter, N. H.

Here, we date the commencement of nearly, if not all, the unfriendly feeling which has since existed between our brethren of the east and west. This organization at Exeter, N. H., took place under circumstances peculiarly trying to the conductors of the Palladium, and well adapted to widen the breach between our eastern and western churches. A few of those circumstances we will name. 1st. We think our brethren of the east have erred. They had been long and urgent in their calls for one Association, one paper. And then, as soon as their request was granted, they organized one of their own, and commenced another paper. All this was done without the counsel, or even the knowledge of many of the members of the General Association. And at a time, too, when the Association was in its infancy, was weak, and when other local establishments, mainly through the influence of our eastern brethren, had just been surrendered for the benefit of the general concern. The eastern Association has operated against the interest of the General organization. It could not otherwise be expected. It is true, that it has professed friendship, and claimed to be an 'auxiliary' to the general body; but at the same time it has taken from the general paper some hundreds of its patrons! Had our brethren at the east, carried out the principles they urged at the organization of the General Association, peace would have reigned throughout the churches. But as there has been a forfeiture of those principles, confidence has been impaired, feelings have been wounded, and a certain state of hostilities has been the result between the two bodies.

2d. We think Elder Shaw, editor of the Christian Herald, has done wrong. He was one of the executive committee of the Christian General Book Association; took an active part in its organization. When the first contract was made with J. & R. P. Clark, for publishing the Palladium at Union Mills, Elder Shaw was present, and assisted in doing the business. The contract was executed by the Clarks and the committee, (Elder Shaw being one,) with the express understanding

of the parties, and the mutual *pledge* of the committee, to use their influence and faithful efforts to sustain the Clarks in their new and hazardous undertaking. They reposed confidence in the committee; considered them men of honor, of integrity, and moral uprightness. They fulfilled their part of the contract; but a part of the committee were not true to their trust. In a few weeks Elder Shaw engages in organizing another association, and soon becomes the Editor of the Christian Herald. He withdraws his support from the General Association, and turns his energies to build up the one over which he was called to preside. The result of this unexpected move was, some hundreds of the Palladium subscribers were lost—were influenced to patronize the Herald. Consequently, the Clarks sustained an actual loss of at least two hundred dollars. To this, they are willing to testify. And from the knowledge we have of the facts, we are confident their loss was more than twice that sum. We have the Palladium books kept by the Clarks before us, and if necessary, proof can be presented that this is a low estimate of their loss. This loss may chiefly be attributed to the influence of Elder Shaw. For it is very evident that if he had fulfilled the sacred pledge of honor, made by the committee to sustain the Palladium; and had turned his influence against the new organization at Exeter, N. H., it would have been abandoned, and the influence of the east would have been united with the west, in sustaining the General Association. Here lies the chief cause why the former and present editors of the Palladium and the committee, have been unwilling to extend to the Herald the hand of Christian union. They cannot approve this particular act of its editor. Principles the most sacred forbid it.

Had Elder Shaw counseled his brethren of the committee his course would have been less exceptionable. But he did not do this. His plans were matured, the eastern Association formed, and himself appointed editor of the Herald, without the counsel, or even the knowledge of his brethren of the committee, of the general body. Notwithstanding all these improprieties, such has been the disposition of the conductors of the Palladium for peace with the Herald, they would have overlooked the whole, if Elder Shaw had only acknowledged his wrong officially to his brethren of the committee. This he has never done. Though, as we have been told, he has done it to Elder Millard and the former Editor of the Palladium. He was told that if the acknowledgment made in private, should be made to the committee, that all would be amicably settled. But for causes best known to himself, he has not attempted to remove this grief, this burthen, this sore trial from their minds. Hence they have been unwilling to approbate the Herald while conducted by him,

and these trials exist; and while it is in the power of Elder Shaw to remove them. More in our next.

PROFESSORS GIRD AND WOOLDRIDGE.—We noticed in a former No. the independent and important stand these gentlemen have taken in the cause of truth, in Jackson, La. The following friendly epistle from them, will show the ground they at present occupy. And from the superior talent exhibited in their communication, the deep toned piety it breathes, the true Christian friendship it manifests, and the truth which its devoted and scientific authors advocate, we have the fullest assurance that the blessings of God will crown with triumphant success their philanthropic labors. We bid them a hearty welcome to the pages of our humble sheet; and hope they will find it compatible with their feelings and professional duties to continue their rich favors. And we do assure them that their respect and fellowship for the 'Christians,' will be received with gratitude, and fully reciprocated by that people.

Jackson, La. Nov. 25, 1839.

To the Editor of the Christian Palladium:

Dear Sir,—We have derived much gratification from the friendly notice you have taken of us in the Palladium, and from your kind letter of the 26th of August. Having taken upon ourselves the Christian name and profession, we would gladly include all of like precious faith in our fraternal regard, and be received by them into fellowship. It is not the least among our trials that many of our Christian brethren not only fail to reciprocate the friendship we esteem it a duty and a privilege to cherish, but assail us with harsh denial of our right to the Christian name; and even with censorious judgment of our hearts. To find ourselves admitted to a brotherly communion with so large and so pure a body of believers as we esteem yours to be was happy and encouraging. To be invited to address them through your paper is an honor to which we have no claim; but compliance with it is a pleasure and a duty we have no wish to decline. As we may have opportunity, therefore, we propose, now and then, to make communications for your publication; and, for the present we would set down a few friendly words, which, we doubt not, will be received in the spirit in which they are written.

And, first of all, we would congratulate our brethren of the Christian connection on their success in advancing the great cause of sacred truth and vital piety, and on the peculiar advantages of their position for making head against all errors of belief and practice, in the church as well as in the world. From what a small beginning have the zeal and purity of a few men of apostolic spirit produced such a widely spreading communion. How it reminds us of the Saviour's parable: 'The kingdom of heaven is like to a grain of mustard seed, which is indeed the least of all seeds, but when it is grown, it becometh a tree, so that the birds of the air come and lodge in the branches thereof.' May the tree of the Gospel your hands have reared forever flourish, and many a wandering wing find shelter in its branches, till strengthened for the final flight to its heavenly home! Looking to the Scripture for the truths

that command belief, and the principles that direct practice, and allowing no authoritative value to any creed or commentary however helpful towards a true knowledge of the Scriptures, you are free from a constraint galling to the lover of truth, embarrassing to the conscientious Christian. You avoid the danger of adding to the portion of error your own fallibility may cause you to adopt, another portion caused by the fallibility of others in whose guidance you had no right to trust.—Still more you free yourselves from the criminality of holding out a temptation, such as is turning thousands of our brethren from the straight and perfect way, the temptation to compromise with conscience, to assent to the received creed rather than stand alone, or fall into the ranks of those who are condemned as heterodox,—in a word, the dreadful temptation to be false to the Divine Master by supporting and proclaiming as his truth that which is not believed to be truth at all. The inventors and upholders of test-creeds, we do erily believe, thus letter the feet of Truth, ensnare the feeble minded, and lay stumbling blocks in the way of the workly. But this cannot be said of you. Among you the Bible is an open book, for every one, even for him that runs to read, and understand, and profit by, according to the enlightenment and preparation of heart and mind vouchsafed unto him. And this course contributes to practical piety, as much as it does to the freedom and comfort of the believer. For his attention is drawn away from the examination of many matters of opinion of little comparative importance, and is devoted more intensely to that which is of greater. He can duly pay 'tithes of mint, and anise, and cummin,' and not neglect 'the weightier matters of justice, and judgment, and truth.' Thus too, religion gains the respect of the world. For the world does know the difference between right and wrong, does feel the difference between good and evil; and it does lend a listening ear to every serious discussion, and behold with interest every serious endeavor, that conceals the advancement of its virtue and happiness.

And, if we accord with our brethren of the Christian connection as to the principles which constitute their union and their strength, we trust also that we sympathize with them in the feelings which constitute their comfort and their joy.—The spirit of toleration and good will towards those who differ from us in things not affecting uprightness of life, has come to be called in these latter days, by the name of Liberty. But, so far as the Gospel dictates our conduct towards men, what is it but an injunction to cherish and manifest this very spirit? What is it, but that which sounds more sweetly by its own heavenly names of Love and Charity? If we speak of liberty towards our fellow Christians, what is it but fulfilling that new commandment—'Love one another.' If we speak of liberty towards those from whom we differ, whether believers or unbelievers, what is it but that charity which 'suffereth long and is kind, which envieth not, vaunteth not itself, thinketh no evil, is not puffed up,'—which 'covereth a multitude of sins, which beareth all things, believeth all things, hopeth all things, endureth all things.' How happy a feeling is this heavenly charity! How blest is the Christian whose love compasses the world, and rejoices in every place to find some heart which has been softened and enlarged by the great love of Christ for sinful men, though all its mountains of prejudice, and all the fogs of mental blindness,

have not been removed. Surely, the idea of true Christian happiness cannot be realized by those in whom is wanting this expansive and generous spirit of Charity.

And we must say too, Christian brethren, that it is this same discernment of the true principle, and cultivation of the genuine feelings of Christian liberality, by those other brethren of the Congregational Churches who are generally denominated Unitarians, which endears them to us. It is true, that with them and with you, we agree in many articles of doctrine, but we almost lose sight of this bond of union, while contemplating our common reception of the broad principle that Christian fellowship is the right of every sincere believer in the Savior, who seeks salvation in the path of obedience. Our Unitarian brethren have nobly protested against the practice of those churches which require of a believer as a condition of admission to church privileges, and even of a recognition of his right to the Christian name, an avowal of his belief in articles of faith, which other men in other days, in their boldness or their blindness, have framed and established for all men of all ages. The brethren of the Unitarian denomination, as well as the brethren of the Christian connection, make their appeal to the Scriptures directly, and not with the intervention of obscure, controvertible, and unceasingly controverted articles of faith. They esteem this to be the privilege of every private Christian, of every one who confesses Christ before men. Would it were so with all the friends of Christ! Then would zeal for truth and zeal for righteousness be tempered by a wisdom, which expects not of frail, imperfect, and imperfectly cultivated men, a perfect comprehension of the ways of God,—by a modesty which pretends not to fathom all mysteries, and, above all, by that holy love which embracing, like the Father's, even the sinful and deluded, makes the soul in which it dwells one with the Father, one with Jesus, one with all the blessed above, and one with all who cherish the same heavenly spirit throughout the world.

Thus attached to two bodies of Christians, because both assert and carry out principles which we also hold and endeavor to practice upon,—because both prize the Christian spirit more than the dogmatic expositions of Christianity which theologians have made,—because to both we are indebted for aid in coming to a knowledge of the truth,—and because both have manifested for us a truly Christian sympathy,—thus attached to both, are we called upon, Christian brethren, to choose between them? Must we reject the name of Unitarian, endeared as it is to us as a synonyme of so much Christian truth and love? Or must we yield our claim to fellowship with those brethren who scrupulously adhere to the only name which denotes our relation to him who alone is our Master on earth? We do not so read the hearts of our brethren of either body. We do not find it in our hearts to give up whatever hold we may have been permitted to gain on the Christian affections of either. We offer the hand of fellowship to both denominations; we shall gladly receive their ministers among us to labor in the Lord, and will gladly unite with either in advancing the common cause. And if there be any others of our fellow Christians, who entertain equally liberal and scriptural views of Christian fellowship, we trust they will feel with us, that here is a common ground, on which we may unite

to build that church against which the gates of hell shall not prevail.

It is not for us to speak to our brethren, but the position we occupy is one, perhaps not often held by others, and we shall be heard with allowance. We would urge our brethren of the Christian connection, and our Unitarian brethren to engage in a cordial and frequent intercourse. We do not doubt that whenever members of the two denominations may be thrown together, there will be mutual kindness. This has happened, and it has been delightful to witness. But, will our brethren pardon us, we would see something more than this. We would have some care taken to cultivate a mutual acquaintance and to interchange acts of Christian fellowship and service. Does not fidelity to the distinguishing principles held in common require this? Certainly, it would be a beautiful exemplification of those principles.—Happiness and improvement attend the communion of the Savior's followers. Such, we doubt not would be the result of the intercourse we wish to see established among our brethren. We doubt not, that it would be gratifying and profitable to both, that it would tend to remove misconceptions of each other, to bring both nearer to each other and to the truth, and, above all, to exercise most happily the feelings which make Christians one.

We have called our small communion a Congregational Church. According to the light vouchsafed to us, this seemed right in our eyes. On the subject of church government and organization, we believe there is no difference between you and us. We believe in the independence of churches, in individual independence; but that all Christians and all churches ought to love one another, help one another, and preserve the unity of the spirit, in the bond of peace. Our church covenant contains nothing designed to exclude any one who believes in Christ, and is striving to yield the obedience of faith.

We are your servants in Christ.

H. H. GIRD,
A. D. WOOLDRIDGE.

Elder JOHN WALWORTH is doing much for the cause of truth in the columns of the Union Herald. He is engaged in a controversy with William Goodell, a rigid Trinitarian 'Unionist.' *Er. W.* has nothing to fear; *truth* will triumph.

The work of God has commenced again in the Christian church in New York. Elder O. Earr has been instrumental in its commencement.—Elder Walter has commenced a series of sixteen lectures on the seven seals. We doubt not but that they will be full of interest, and fraught with a divine blessing

ELDER GREW.—We bespeak a careful perusal of an article, on another page, from the pen of this talented brother. Mr. Campbell's confused dogmas fall before the potent arm of truth. No marvel why Elder Grew has been denied a hearing in the 'Millennial Harbinger.'

Br. Daniel Waite Jr. of Darien, N. Y., says there is a great lack of preaching in that section, and offers to do well by a Christian minister who will come there and preach the word.

Elder G. S. Warren of Lyme, N. Y., says the cause of truth is prospering in that region. Eight have united with the church, and three have been baptized quite recently.

Elder L. Parker of Hartford, N. Y., has been brought nigh unto death, by bleeding at the lungs. It is doubtful whether he ever preaches again.

A QUESTION.—'What must a sinner do in order to obtain a pardon of his sins?' We say to our brother of Illinois, With the heart men believe unto righteousness; and with the mouth confession is made unto salvation. We have several other questions of a similar character on hand, which will receive attention probably in our next.

CAUTION.—But two notices of impostors have been published in vol. 8 of the Palladium. And we regret that we published them. For we have received counter statements on both cases. We are informed from the same authority from which the caution in our last was received, that John W. Barnes was with his family, had only left them for a short time on a journey. And three communications have been received counteracting the notice in a former No. of Matthias Taylor. The last was sent by order of the Christian church in Sherman, N. Y., stating that Elder Taylor's standing is good. We shall publish no more notices of impostors, unless they come signed by order of a regular conference. Neither shall we notice either of these cases again, until we are called upon by a conference to do so.

Sixteen more new subscribers have been received since our last. Elder D. Long, T. Holmes, and E. Robinson 2 each. And Dr. R. Weaver, D. White Esq., E. Ayer, J. Mitchell, Maj. D. B. Winton, and Elders E. Williamson, J. Walworth, C. I. Butler, and J. McInturf one each. Total, fifty seven within six weeks. Now is the time to procure subscribers. These long and cold evenings, by the pleasant fireside, afford a favorable opportunity for reading and meditation.

APPOINTMENTS.—The Editor, by divine permission, will preach at evening on the 16th of Feb. next in the Christian chapel at Burnt Hills, the 17th at evening at New Briton, the 18th, 19th and 20th will be at Red Rock, where he hopes to meet the committee and all the parties concerned in the difficulties in the church at that place, (let there be no failure this time;) the 21st at evening he will preach to his old friends at the Widow Cash's, Cold Spring, the 22d at evening at Stanfordville, 23d at 10 o'clock A. M. in the Christian chapel in Milan, and in the evening of the same day at Br. John Lamoree's, Hyde Park, and the 24th in the evening at Rock City. The fulfilment of these appointments, excepting at Red Rock, will depend in a great measure on the sleighing at that time.

CONFERENCE MINUTES.

MINUTES of the 2d Session of the Christian Conference of the Valley in Virginia.

This body met according to previous appointment at the Christian meeting house, Hampshire co. Va. Nov. 11th, 1839. After prayer by Elder C. Sine, proceeded to business by choosing Elder W. G. Proctor, Moderator, Elder C. Sine, Standing Secretary, and Elder F. G. Miller, of the Ohio C. C. Conference, Secretary pro tem.

Elders H. Simonton, B. Seever, and F. G. Miller from Ohio, were invited to participate in our deliberations.

Resolved 1. That Br. Levi W. N. Barton, be received into this conference, as an unordained minister of the Gospel.

2. That Elder Sine deliver an opening address.

3. That a vote of thanks be returned to Elder Sine for his address.

4. That a committee be appointed by the chair to arrange the further business of this conference—high committee was appointed as follows,—Elders Sine, Simonton, and Seever.

5. That we recommend to the churches to examine the Scriptures and send delegates accordingly, but in our opinion two are sufficient.

6. That the churches in the northern circuit be recommended to choose their own pastors, until arrangements are made for the support of circuit preaching.

7. That we approve the propriety of Brother Miller and his wife Rebecca, laboring on the southern circuit the ensuing year.

8. That we appoint Elder C. Sine a messenger to visit the elders and churches in western Virginia and Pennsylvania, in behalf of this conference.

9. That we approve and encourage the Christian Palladium and General Book Association.

10. That the time of holding our next session be the Tuesday following the first Lord's day in September next, and that the place be decided upon by the Standing Secretary, and published in the Palladium at least three months prior to the time above specified.

11. That Elders Sine, Proctor, and Bowman, be appointed a committee to attend to the ordination of Br. Levi W. N. Barton.

12. That the brethren and friends of this vicinity be entitled to our warmest thanks for their kindness and liberality, during our protracted meeting and session.

13. That the minutes of this conference be published in the Christian Palladium.

14. That we adjourn to meet as above appointed.

W. G. PROCTOR, Moderator.

CHRISTY SINE, Secretary.

BR. MARSH—I am happy to inform you, that notwithstanding the persecutions to which we as a people are exposed, the cause of our blessed Redeemer is still on the advance. Since our protracted meeting in August last, I have baptized four happy converts, and others have been baptized by Elder Proctor. The protracted meeting immediately preceding our conference, was one of considerable interest. Our congregations were large and attentive, and many were seriously impressed with the great concerns of eternity—several rose for prayers, and at the close two united with the church. We were blessed with the labors of our beloved br'n. Simonton, Seever, and Miller, from Ohio; whose energetic and impress-

ive preaching has left some lasting impressions on the minds of their attentive audiences—especially our much respected young brother H. Simonton, upon whom the burden of labor appeared to fall, during our meeting. He is certainly a young man of considerable promise, and indeed is now a workman that need not be ashamed. He is now on a tour to the eastern States. May the good Lord prosper him on his journey and make him a blessing to his dear children, and an instrument of bringing sinners to the saving knowledge of the truth. As ever yours in the love of the truth.

CHRISTY SINE.

CORRESPONDENCE.

Letters: No. VIII.

Ma. Editor—On the 20th July, having finished my work at Freehold, I took stage for Charleston four corners, where I was kindly received into the family of the Hon. J. S. Frost. The 21st being the Lord's day, I preached twice to a large and very attentive audience. The cause in this town is in a flourishing condition. The reason for it is at hand; they have had a devout and faithful pastor for the last seventeen years; whose life, and consistent deportment, have given character to the flock, and shut the mouths of the opposers. For a few years past he has been afflicted by the loss of his voice, but God has restored it in a great measure, so that Elder John Ross, the faithful pastor of the Christian church at Charleston, may yet live many years to feed and watch over the flock of his affection. For a few years past Elder Mosher, a pious and faithful servant of Christ, has been associated with Elder R. in supplying the church. He has done much good, and is much beloved in that place.

They have a fine chapel, and though it is large, yet, it is not large enough for the congregation that assemble. I was much delighted with the intelligent appearance, and the real liberality of the congregation. The church consists of about 250 members. They enjoy the best of blessings, union and brotherly love.

Br. Mosher being absent I could not see him: I had a very interesting and profitable interview with Br. Ross. I could say much more in his praise, much that I, and others, might initiate with profit, but I forbear.

On the 23d Br. Ross took me in his carriage to Amsterdam, where Br. Bacon was waiting to convey me to Union Mills. I arrived at the Mills late in the afternoon, and put up with Elder Marsh whose hospitality, in connection with others' in that vicinity, I shall not soon forget. I spent one week in this vicinity; during which I preached five discourses. One of these I preached at Calway, in the oldest chapel belonging to the Christian church in the State of New York. It is a plain, neat house, and good enough for any church now. But the church, "the house" that meets in the house, is at God's building, and is an excellent one. We have a very fine company of brethren in this place. Elders Rider and Mosher, the pastors, are both excellent men, and the cause cannot but prosper under their faithful administration.

We have at Union Mills some of the best, most pious, and intelligent brethren in the State. They are capable of doing much, and the surrounding churches are looking up to them for an example.

Let them see to it that they set one worthy of imitation. Our paper and book concern being in this place, it makes Union Mills, a sort of head-quarters for the connection. Let us have a pastor, and a church, and Sabbath school there that shall stir up the surrounding churches to a holy emulation to excel in usefulness and duty.

In the above remarks I am assured that I speak the sentiments of brother Marsh, who at present ministers to them with profit and satisfaction, and also, that of the principal brethren in the place.—May God send them prosperity.

Union Mills takes its name from a large paper mill, belonging to brethren Schoonmaker and Clark. It is situated forty miles from Albany, and 14 from Amsterdam. All persons from the east, or west, will find it most convenient to take the rail road to Amsterdam, where the mail stage will be found to convey them directly to the Palladium Office. The location on the whole is as good as we could select, for such an establishment. We have a post office which is of great benefit to us. The Association have a dwelling house for their editor, Palladium office, and a printing press and office. In short, they have every accommodation, and are able to print the paper, and the various books desired by the connection, on the cheapest scale. To this end the Association are now raising a fund, to be used exclusively in publishing useful works for the advancement of the principles we avow.

The paper published by the Association is called the 'Christian Palladium.' It is designed as a receptacle of general religious intelligence, principally confined to the connection; hence it contains essays on doctrine, scripture illustrations, and letters of correspondence, and intelligence. The conductors have thought it best on the whole to give the paper *this character*. The time may come, when it will be enlarged, and embrace other topics connected with *universal humanity*. Elder J. Badger conducted this 'journal,' from the commencement up to the seventh volume. He certainly conducted it with skill and with much ability; and although there are some things which were written in time of trial and excitement which it would be desirable to blot out, yet on the whole I know not the man who could (all things considered) have done better, considering the plan; and the policy, on which the paper was conducted. Elder Joseph Marsh has unexpectedly succeeded him in the editorial department. Thus far he has conducted it with much skill for a new beginner, and from the past, promises much in future. I was pleased with his disposition and spirit, relative to this post of duty. He does not appear disposed to remain, to the injury of another, or to the disaffection of his brethren. My prayer to God is, that all things may be so conducted in righteousness that we may continue to know, and feel 'how good and pleasant it is, for brethren to dwell together in unity.' So shall the infant association prosper, and pour forth its gladdening streams of water and refresh the thousands of our spiritual Israel.

On Saturday and Sunday, the 27th and 28th. I attended a general meeting at the Mills, with Elder Jason Smith, from the Black River Conference. Br. Smith was the pastor of the church, of which the lamented J. G. Dunton was a member. Br. S. attended him during his sickness.—He gave me the most cheering account of his resignation, his faith in God, and hope of glory. He died happy. Br. S. attended his funeral, just before leaving for Union Mills. I felt much interest

in this case, as Br. Dunton was received a member of the First Christian Church in Boston, about nine years since, and welcomed by me, at that time, as pastor of that flock, to all the privileges of the house of God. But he is gone—gone to rest.

Our general meeting was well attended, and we had reason to hope some good was done.

After the Sabbath afternoon service, I took an affectionate leave of the brethren at the Mills, and accompanied my friend Brockett to his pleasant mansion in Galway to spend the night. The next morning he kindly conveyed me to Ballston Springs, where I was welcomed by the friends in that place.

Yours,
J. V. HINES.

Centre Hill, Pa. Nov. 3, 1839.

Br. MARSH—The advancement of the Redeemer's cause in the world being a subject of interest to all true believers, and the Christian Palladium being a swift winged messenger by which such intelligence can be spread far and wide through our beloved Zion, I feel strongly inclined to refresh the hearts of the lovers of truth, through this channel by saying that the faithful and true Witness of Truth, is riding on gloriously and triumphantly through these regions. Unworthy, unprofitable, and unfaithful as I have hitherto been, I am yet preserved, and brought through a series of afflictions, temptations, and trials, I am again in the field: and I feel like continuing therein while I have life and strength for the work.

Oct. 19th I fell home and visited the church in Montgomery co. Pa. And Oh my soul I truly felt to weep between the porch and altar. Here but a few years ago flourished a church of a considerable number of happy converts, the fruits, if I am not wrongly informed, of a revival under the labors of Elder D. Millard and others. But now where are they? Two of them, Elders J. Sutton and J. Rodenbaugh,—thanks to the Head of the church,—are now in other parts successfully blowing the gospel trumpet, and winning souls to Christ; God grant them still greater success. The rest of the church are so scattered that few remain to tell the sad tale of their sorrows. As causes are followed by effects, there have been causes for this sad declension.—They have a fine chapel, and they have had the occasional visits of preachers, but they tell me that they have been without the communion for four years. Let eternity—let the great judgment reveal the secret. After holding several very interesting meetings with the remaining few and receiving of their kindness, I took the parting hand, and in a few days found myself in Bucks co. with happy Christians, united together under the pastoral labors of Elder Wm. Lauer, with a fine chapel at Carversville.

This church I found quite the reverse of that just spoken of. God forbid that they should ever experience similar disasters. This church has lately been blessed with a glorious manifestation of mercy in the outpouring of the spirit and power of God, and the triumph of truth in the conversion of a number of the most respectable and intelligent of these parts, and this, too, for the most part, under the faithful labors of their much loved pastor, in a protracted meeting of two weeks, held before my coming among them, during which about forty souls experienced a hope and obeyed in baptism. I have had the happy privilege of holding a number of very interesting

meetings with these happy Christians, and of sharing in their liberality.

'O could I stay with friends so kind,
How it would cheer my fainting mind:
But duty makes me understand
'That we must take the parting hand.'

They are well engaged, and the work is still progressing among them. May it continue to progress more and more. After having my spirit refreshed among this happy company of Christians, I attended a protracted meeting at Finesville, Warren co. N J. in company with Elders Lauer and Lane and Bro. J. Mellick, but nothing special appearing we left.

I then visited Milford where Elder Lane labors. — The day being stormy but few were at meeting, but I had a very pleasant and to me a profitable interview with Elder L. and his kind family. At Milford the Lord has lately poured out of his spirit, and upward of seventy have believed and obeyed in baptism. In short, I have seen much of the goodness of the Lord in the land of the living, and have received of the liberality of his people. May God bless them yet more and more. I have formed many very agreeable acquaintances for whom I trust I shall retain a grateful and pleasing remembrance while I shall linger on the shores of time, and with whom I entertain a pleasing hope of participating in blissful immortality in the eternal world, where we shall no more take the parting hand. My prayer is, that God may bless you, and make your hands strong in your sphere of action as a minister, and as editor of the Palladium.

Pray for your poor unworthy brother,
WM. HANCE.

Diesfield, Mich. Nov. 29, 1839.

Br. MARS: A recent tour of some six hundred miles in the States of Ohio, Indiana, and western part of Michigan, enables me to form some opinion of the state of society, religion and morals in those parts of the western country. There is one great and prevailing deficiency in this country, I mean the want of moral principle, or the lowering of the criterion of moral worth, in fixing an estimate upon human character. It is, however, such as might be expected in their circumstances: far removed from established rules of society, like ancient Israel before the days of the judges, 'each man does that which is right in his own eyes.' When for want of moral principle, the rich, professing, cunning marauder preys upon the rights of his fellow men, because he can escape thro' the meshes of human law 'unwhipt of justice,' there is a wrong, a wrong in public opinion. Let a man be valued according to his moral worth, and not according to his wealth, or vociferations for parties or creeds political or religious, and that wrong will be corrected.

In that part of Indiana north of the Wabash river, there is but little doing to advance pure and undefiled religion: we may occasionally meet with a 'lo hero or a lo there,' but true and genuine revivals are indeed few and far between. The accumulation of wealth is the absorbing topic. They seem to have come here for the purpose of making money: at least, they mostly attend to this object. Some however instead of counting their golden store are sadly disappointed and are groaning under a grievous load of pecuniary embarrassment. Some who came into this country preachers, have become speculators—it is indeed a wonder that the ministerial character has not fallen into utter disrespect. This large field has been resorted to by some whom justice has chased from places of order and morality. But this dark picture will not apply to all. There are redeeming spirits whose deep piety gives a character and force

to their preaching; whose labors are a blessing to those sections where they live.

There are some places thro' which I travelled, where an anxiety prevails to obtain a minister: good encouragement would be offered. At the request of our friends, I will here mention the counties of St. Joseph, and Elkhart, In. Any Christian minister (who has no creed but his Bible, nor party or sectarian name) of piety and enterprise, would find many warm hearted, pious and intelligent friends, among whom are Hon. John Ireland of St. Joseph co. and Hon. Elias Baker of Elkhart co.

During my southern tour I preached in many places an opportunity offered. Like all new countries, it is settled by people of various views and habits; it requires time and unremitting attention to give permanency and stability to society.

I have just returned from the counties of Oakland and Macomb. Here I met with several preachers whom I had not seen for some time.— How pleasant to meet with former friends and fellow laborers in the land of the living. But some with whom I met in Christian fellowship on a former occasion, I shall meet on earth no more: they have gone home—the old, the middle aged, and the youth; and I may soon be called to follow them. Here I met my worthy brother, John Cannon, who has been preaching in Macomb and Lapeer counties for the last three years with success. The Lord has blessed his labors and crowned them with happy converts, who show that they love the truth by administering to the wants of those who preach the word to them. Dr. Cannon is pleasantly situated. May he long live to enjoy the fruit of his toils and be a blessing to the people.

Dr. Stephen Fellows has been preaching in this region to good acceptance. His natural and acquired qualifications, with deep piety, I have reason to hope will make him very useful, and an ornament to the church. I would not neglect to mention the kindness of our friends in that region. They seemed to reflect that a minister cannot travel without being at expense, and acted accordingly. They helped me on my way after a godly sort. May the Lord reward them an hundred fold. And may they never want for a good and faithful minister among them, as some do who have neglected their duty in this respect. The two days meeting appointed for the occasion of brother Fellows' ordination, was one of deep interest. We felt that the Master of assemblies presided. I believe that meeting with its effects will be felt and seen in eternity. I preached in several neighborhoods in that vicinity; a good state of feeling seemed to pervade the minds of the congregations.

As ever yours in gospel lands.

JOHN WALWORTH.

Mount Sterling, Ohio, Sept. 13, 1839.

Br. MARS—I wish to propose a few questions and wish any brother to answer them.

1st. In the apostolic day was there in any one instance a regularly organized church without a plurality of elders and deacons?

2d. If so, where was that church?

3d. If there were not, can the brethren consistently hold before the people the New Testament as their articles of religion, and neglect the apostolic order?

4th. Can we as a people expect long to thrive, and be in union, upon any other ground than gospel order?

Will our brethren take up this subject and inves-

igate it with the same care and perseverance that they have doctrinal points? Does not our safety and prosperity in a great measure depend on our observing the regular order of the church, as represented and taught in the gospel? We are taught to be of one mind, and to speak the same thing.

JAMES SMITH.

Carversville, Pa. Nov. 20, 1839.

Br. Mansu—As good news is at all times acceptable, it cannot be miss in me to give you some account at this time of the glorious display of the power of God in the conversion of sinners; and the general upbuilding of the cause of Zion in these parts, and the surrounding vicinity. You will doubtless hear, if you have not already been informed of the fact, that the church at Millford N. J. has recently been visited with the outpouring of God's mercy. Our beloved brother, Eld. S. Clough, to whose instrumentality the church stands indebted, has done much in removing prejudice, but much more in arousing many from dead formality to a spiritual devotedness to the great cause of Christianity. I spent one of the most agreeable weeks of my life with them, when it became duty to leave, as I had made previous arrangements to commence a protracted meeting in the borough of New Hope. To which place I repaired some what cast down in spirit, in consequence of not being able to obtain the ministerial help I wanted.

Br. Jacob X. Mellick and myself commenced operations together with the united labors of the brethren and sisters. The cause moved onward, and what need be the marvel, when we consider that the Greatest of Preachers was present.—He who was seen moving among the golden candlesticks. And such was the effect of God's truth upon the heart, that many cried for mercy, and trembling sought a place among the mourners at the anxious seat. They soon obtained deliverance, and were made to rejoice in the Redeemer. Our meeting continued nine days. About sixty souls were hopefully converted to God. Twenty have submitted to the ordinance of baptism. And many more are inquiring the way. May the Lord God carry on the gracious work, is the prayer of many.

I have just returned from the city of Philadelphia. Elder J. J. Porter and the flock of his charge are doing well. The little vine bids fair to become a tree laden with the fruits of righteousness. I am heartily glad that Elder Himes has given a fair statement of matters in the city; it may do much in removing prejudice. May the Lord bless you, my dear brother, and keep you faithful.

WM. LAUER.

Honeoye Falls, N. Y. Dec. 9, 1839.

Br. Mansu—I have just returned from the dedication of the new chapel at York. Our brethren there have done themselves and the Redeemer's cause honor in the erection of a beautiful edifice. I spent four days with them at the dedication, my congregations were large and attentive and we had a refreshing time from the presence of the Lord. Elder Ezra Smith is laboring with them with good prospects, and is a man much beloved. May the Lord spread liberal truth through the world.

J. DADGER.

New York, Dec. 9, 1839.

Mr. Edron—It has pleased the Lord to commence a good work in the church of my charge. On Sabbath evening the 1st inst. nine presented themselves for prayer, and through the week a number more, and several have experienced a

hope in Christ. Last evening several more came forward for prayer. The prospect is truly good, and I think the church is in a better condition to travail, than at any former period, because all dead weights and hindrances are gone. Elder O. Barr from Ohio is the instrument in the hands of God in the present excitement. He expects to return immediately, after visiting his family, and spend the winter with us. More hereafter.

ISAAC N. WALTER.

Those to whose names no sum is set, have paid for the vol. RECEIPTS FOR VOL. 8.

New York—A Simpson T Vails J Clark J F Freeman C Freeman 50 cts A Palmer G Yeomans 50 cts A N Bullock 50 cts Z Ford C Mosher J Johnson L Daniels T Gilbert Esq CA Jones Wm Allen \$5 for W Pratt M Swezey S Curtis W Curtis J Hunt and W Allen. G Cranmer P H Winegar \$2 for vols 8 and 9 J Montgomery A Pearce \$5 for O Knapp I Curtis C Gregory and A Pearce \$2. R W Rockwell vols 8 and 9 50 cts each, L Whitney Eld K Coburn \$5 for J Pierce Mrs. P Monroe N Palmer J Page and N Waldron, Mich. William Griffith J Buck Esq T Jenney I Adams D Patten S Taylor A Comstock W C Silsby S S Benham I Roberts C J Whiteher N W Porter I Ranney J Ford Esq J Aldridge Eld L Field J Potter S Innell S Ross S Snyles W Spooner Elder I Crocker A Dalla T M Parks A Chapin J Wilcox J Seeley Geo Cadman \$1,50 Mrs M Randall J Hawks Elder L Rexford W R Messick W E Palmer T Stecy Dr R Weaver Elder A Chapman \$6 for N Savage P Drake S F Bryant E Northrop J Clark and Elder A Chapman. J Odell E Marsh and M Ashton B M Lee C Ayers \$5 for E Allen S Field Dr J Ayers W R Fisk and L Webb Esq. S Springer F Green. Massachusetts—Achsah Deal \$1,50 A Burnham 50 cts J Lang C Stearns. Vermont—T Lamson C Chamberlin E Dunham \$2 for vols 8 and 9 J Spencer \$5 for A Crane B R Carpenter J Cheaney Capt M Shattuck and J Spencer for vol 9. J Gal'up Elder S Ross. New Hampshire—Miss S M Fay W Halkins J M Chapin E Ager R Sargent. Ohio—A Beaudiet F Backenstose J Lyon J Prunner J Shinkle for vols 6 and 9 \$2 H Hall H Miller Mrs M Mood J Weaver A Aldrich M Eaton D W Warren J Wharton \$10 for J Counts D C Hathaway J Tullis J Peck S Tullis W Tullis A McCullough D Harter G Porgy M A Dye J Orr and J Wharton. AS Reed Alfred L Jeanne L Ideman 50 cts D Rush 50 cts A Jacobs \$7 lost for R Shelton J Brookover W Kellgoer K Law W Lawwell A Howard B Shelton and A Jacobs. J Dutton. Rhode Island—J Hopkins. Pennsylvania—W May I Plumley S Lallerty Miss S Fretz T Miller \$5 for H Noll Dr W Juier H Poeth Mrs M Norton and J Miller. J M Wells E B Hall Esq —Sturtevant I Wells H M Ploughlin W Walker E W Davis D Compton \$5 for N Reed A Simons D H Cole I Kelley I Kimball and D Compton. M C Cryder J Shays. Maine—Dr Benjamin Pollard. Michigan—J Sandford L Robinson \$2 for vols 8 & 9 P Cook Eld J Cannon \$5 for Dea G Remington S Sleeper Dea D Smith J W Barger C Z Horton and J Perkins. New Jersey—J Demberger. Virginia—Elder W G Proctor C Akemon W Whitacre I. Murston. Connecticut—E Robinson J Parish Esq. Wisconsin Territory—Capt H Long. Louisiana—Prof. A D Woodbridge \$1 for volume 9, and Prof. H H Grid \$2 for volumes 8 and 9. Indiana—G W Webster M Smith 50 cts N Harland 50 cents. Illinois—G Thomas \$2 for volumes 8 and 9.

POETRY.

For the Christian Palladium.
A SKETCH.

The sun departed in his loveliness,
And left his beams upon the fading sky,
In all their summer glory; one wide belt
Of snowy clouds was seen upheld in pride,
Kiss'd o'er the shining west, which seem'd as 'twere,
A curtain fringed with gold, the drapery
Of a lovely twilight heaven. I love this hour;
It is a time for thought, of holy thought,
I ventured forth to ramble, for oft I steal
At sunset's hour afar from bustling scenes,
There to enjoy the sweets of solitude,
And make the quiet still retirement
Of the great world, where nature in her hazy
Reigns unmolested my retreat. I wandered there
Unconscious whither, till evening shades
Had stolen on me, step by step, unfelt,
And now the moon, that glorious queen of night,
As she came stealing from behind the hills,
She found me treading, with a lingering step,
That holy ground—ground where the dust
Of many a friend, beloved, reposed.
Lonely it was—serene and beautiful;
No sound was heard in that secluded spot,
To break the stillness there. Being weary now,
I sat upon a grassy mound of earth,
Which I remembered: 'twas the holy spot
Where my loved friend now slept. Here the wild rose
And the bright myrtle intertwined themselves
Amid the tall rank grass, and waved abroad
O'er her lone grave, their rich luxuriance.
The silent beam came down upon the silent graves
Casting upon the ground, full many a dark
And benighted shadow, the sad memorial
Of death; but no like monument was there,
Yet, o'er her grave, a tall and lonely willow
Hung to guard the spot where she now slept in peace.
Ah! all that know her, will remember her,
Her name will long be found on memory's heart,
Recorded deep. While musing on the past,
I fancied that I saw her lovely form
Flitting around me as it was wont of old;
But ah! I found I was but gazing there
In a deceitful reverie. That girl!
I saw her droop, and like a lovely flower,
Nipp'd by untimely frost. She sat to rest,
Beneath the valley's clouds, where now I sat.
Great was our loss, but why should we lament;
A creature she, too holy and too pure,
To dwell within a sinful world like this,
Her gentle spirit now has winged its flight
Even to that blest abode where suffering
Is no more.

MARIETTA.

Portland, Me., 1839.

MARRIAGES.

In Denmark, Dec. 1st, by Elder Jason Smith, Alexander J. French, of Potsdam, to Lucian B. Chadwick, of Denmark. In Moira Dec. 5, by Elder L. Perry, James Ross to Eunice Saults. At Walworth Dec. 5, by Rev. G. R. Shumway, Mr. William Smith of Palmyra, to Miss Lucy Yeomans of Walworth. At Mt. Sterling O. Nov. 2nd, by Elder James Smith, Elder John N. Perkins to Dennis Maister.

OBITUARY.

Lewisburgh, Nov. 21, 1839.

BR. MARSH: I sit down to communicate the intelligence of the death of Br. Norman Hawk. He died on the 6th inst. in this place. He was an amiable young man of genuine piety, and had devoted a few years to the ministry. He came to this place about four months since; I had the pleasure of becoming acquainted with him, of attending him in his season of illness, and I can say that never did so brief an acquaintance ever result in a stronger conviction of individual honesty and single hearted virtue.

But alas! in the bloom of twenty-five, or thereabouts, his work is closed, and he has paid his last tribute to the great law of decay. He talked some six weeks ago of going south in the spring, and wished me to accompany him; but he is in a more healthy climate, where the last enemy has no sway. On the 7th a discourse was delivered by the writer, from the solemn words of the Jewish prophet, 'We all do fade as a leaf,' Isaiah liii 6.

E. G. HOLLAND.

DR. JOHN WARNER, died, in Starkey N. Y., on the 5th of September, 1839, in the 68th year of his age. He was a profound physician, an advocate of liberal Christianity, and possessed a mind of original and distinguished powers. He was baptized by Elder Ira Brown, and I think, left time in full confidence of the same views he then professed. Sermon by Elder Ezra Marvin.

Com.

Died, in Hartland Vt. Oct 13th, Isaac Cobb and Mary Rogers, on the 14th, Orrinda Willard and Julia Denmore, all of consumption, and within thirty five hours of each other. The first two and last belonged to the church of God in Hartland, and died in the triumphs of faith.

Com.

JOB RANDALL, died, in the city of Portland, Nov. 11th, 1839, aged 60 years and nine months. Br. Randall was one of our fathers in Israel. It is many years since he professed the faith, but has been baptized and united with the church since I have been here. He died in great Christian calmness, leaving a good evidence that he rests in the Lord. In his death his family are bereft of one of the best of husbands and fathers, the church of one of its pillars and ornaments, and community of one of its most choice citizens.

L. D. FLEMING.

DEA. SEMY B. WORDEN, died, at Orion, Mich. July 18, 1839, aged 52 years and 7 months. His life was uniform and his death triumphant. 'Blessed are the dead who die in the Lord, from hence forth: yea, saith the spirit, that they may rest from their labors and their works do follow them.' Sermon on the occasion by Elder Stephen Fellows.

Com.

NOTICES.

The first Christian chapel in Summit, Schoharie co. N. Y. will be opened for divine service Jan. 18, 1840. A general attendance is solicited. A general meeting will follow the dedication of the house.

ORDAINED at Bruce, Macomb co. Mich. on the 17th of November 1839, Br. Stephen Fellows, Officiating Elders, John Walworth, John Cannon, Joseph H. Smith and Francis H. Adams. Sermon by John Walworth, ordaining prayer by J. Cannon, charge by J. Walworth, right hand of fellowship by F. H. Adams.

ORDINATION.—Ordained to the work of the gospel ministry, at the Christian meeting house, Hanaford co. Va. Nov. 12th 1839. Br. L. W. N. Barton. Officiating Elders C. Sine, W. G. Proctor, and Wm. Bowman.

ERRATA.—In No. 15, page 230, in Elder Grew's article, in the last line but one, first paragraph, for 'or then to sink,' read, or leave us to sink. In the second column commencing in the sixth line from the top, it reads, 'It is to be observed that these acts of benevolence were the spontaneous and genuine fruits of Christian precepts.' It should read, fruits of Christian love.

A preacher of the Christian order is urgently called for at Silver Lake, McHenry co. Illinois. Call on Br. Gains Thomas.

How have you spent the last year? Are you willing to meet your doings in eternity? Reform now; before the close of the present year it will be too late for many. Ed.

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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ESSAYS.

For the Christian Palladium.

What is Prayer?

BY ELDER J. HAZEN.

'Prayer is a request or petition for mercies.'—*Buck.*

It is to ask of God the things we need. Matt. xxi. 22, 'And all things whatsoever ye shall ask in prayer, believing, ye shall receive.' It is to present, or make known our request. Phil. iv. 6, 'By prayer and supplication with thanksgiving let your request be made known unto God.'

To repeat a form of words arranged in ever so suitable a manner to express our needs, or the wants of others; and yet that expression be unaccompanied with the desire of the heart; is not to *pray*, but to play the hypocrite. Therefore he who attends to this service without desiring in heart the things which he asks, instead of rendering an acceptable service to his Maker, mocks him with the service of the lip while the heart is far from him.

He who neglects to present his requests to his Maker in the language of petition, and ask God's blessing, if, because he wishes that he may possess God's favor and partake his mercies, and indulges kind feelings towards others he flatters himself that he prays, deceives himself, and believes a lie—and if he professes to others, 'O yes I pray: every body prays,' he is a liar and the truth is not in him. He professes to pray when he does not, and is as much a hypocrite as the other. But there is this difference, the latter has not the credit of being a decent counterfeit; but is like the man that claims the piece of copper which he offers to be an American eagle, though there is no shadow of gilding about it, because it has the figure of an eagle stamped upon it.

In what form should we present ourselves before God in prayer?

If we desire to know what the Scriptures of truth teach, 'that we may know and do it,' the way is plain. Scripture authority is in favor of bowing down—of kneeling.—Solomon kneeled down on his knees in prayer at the dedication of the temple.—2nd Chronicles vi. 13. 'I fell upon my knees and spread out my hands unto the Lord my God,' Ezra ix. 5. Daniel 'kneoled on his knees and prayed three times a day.' Dan. vi. 10. 'Jesus kneeled down and prayed.' Luke xxii. 41. Peter kneeled and prayed.—Acts ix. 40. Paul kneeled and prayed.—Acts xx. 36. 'And we kneeled down and prayed.' Acts xxi. 5. Paul says, 'for this cause I bow my knees to the Father of our Lord Jesus Christ.' Eph. iii. 14.

With this evidence before us we may well introduce the language of the Psalmist, xcv. 6, 'O come, let us worship, and bow down: let us kneel before the Lord our Maker.'—There is no positive evidence of persons approaching God in prayer in any other position but upon their knees, save where after kneeling upon their knees they bowed their faces to the earth, thus prostrating themselves before God.

Mention is made that the Pharisee 'stood, and prayed there with himself.' The Publican *standing* afar off, Luke xviii. 13.—'For they love to pray *standing* in the synagogues, and in the corners of the streets.' Matt. vi. 5. 'When ye *stand* praying forgive.' Mark xi. 25. The simple terms *stand*, *stood*, *standing* do not determine whether it was standing upon the feet, or upon the knees—and Solomon *stood* before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands towards heaven: 1st Kings viii. 22—And it was so, that when Solomon had made

an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread towards heaven. Had there been no other account of Solomon's position but that given in the 22d verse this would have been regarded as a clear witness in favor of standing upon our feet to pray.

When we consider the general tenor of Scripture testimony to this point, may we not suppose that the Pharisees and Publican stood upon their knees; and that Christ in the instruction he gave referred to the common position taken in prayer? standing upon their knees as Solomon did at the dedication of the temple. It cannot, I think, be regarded as certain that standing upon their feet was meant. It might be and probably was upon their knees.

Can we be regarded as taking the law of Christ for our rule, as following his example, when in prayer we are standing upon our feet, setting upon our seats, reclining at our ease, instead of bowing down and kneeling before the Lord our Maker? I wish the example furnished us in God's word, may be observed in relation to form. I would have every place prepared for public religious exercise, so constructed, that it might be convenient for the speaker and all the congregation to kneel before the Lord their Maker. And I think that a dress too nice, too costly for us to kneel in before God, is too costly for a worshipper of God to wear; and a heart too proud to permit the knees to bend before God, is too proud to seek after God; and may not much expect his blessing—God will behold him afar off. Circumstances may sometimes render it inconsistent for worshippers to kneel. Then if there be a willing mind it is accepted according to what a man hath. I desire to witness soul, body, and spirit, all presented in the worship of God. But more hereafter.

SUFFERING.—Better people than I have had as sore trials, yet uttered no complaint. Some things in the work of sanctification cannot ordinarily be attained without sorrow.

If I know nothing of the pains of earth, I shall hardly be well prepared for the joys of heaven.

There are few darker signs in the history of any professor of religion than freedom from affliction.

Christ suffered much; I ought to be willing to follow him. 'If we suffer with him, we shall also reign with him.'

For the Christian Palladium.

Replication.

BY ELDER L. D. FLEMING.

DR. ALLEN: Dear Sir—In looking over your article on the 'question' of baptism in the 14th No. of the Palladium vol. 8, there seems to me to be an incongruity. I think the looseness which you there attribute to the Christian connection is not chargeable upon them as a body. You say in the first paragraph, that as a denomination we do 'not require that candidates should be baptized in any way in water, in order to church fellowship.' I ask, do we not as a body require obedience to the gospel of the Son of God 'in order to church fellowship'? I am not inquiring how the idiot, or infant, or heathen, may get along with reference to this point; but what is to be expected from the commonality of professors of the faith in this age, and this land of Bibles? If faith and repentance are commands, so is baptism. If we are imperatively commanded to honor God with our spirits, so we are with our bodies. If it require the association of body and spirit, to make a living man, so it requires the obedience of body and spirit, to keep up an equilibrium and harmony in character, and to form the living Christian.

The apparent incongruity in your article is this. 1st. You say, baptism is not required in order to church fellowship. 2d. You say in the 5th paragraph, 'If a convert reads his Bible and learns his duty to be baptized, and has an opportunity to obey, and does not, he cannot enjoy acceptance with God.' Again you say in the 4th paragraph, 'If I understand the commands of God, and have the means of keeping them, and yet neglect them, I become a transgressor and can only be saved by repentance and reformation.' Is such the importance of obeying this command in fact, and yet by us is it regarded as no prerequisite to church fellowship? Then I ask, do not our usages and the commands of God disagree? My queries in the 9th No. of the Palladium were not in reference to our usages, but to the fact itself.

I know there have been instances, in some churches, where the ordinance of baptism has been looked upon as a kind of non-essential. I think it was the case with the church where I first united. And if I remember right, one of the deacons of that church had not been baptized; and I often heard the subject spoken of on this wise—'Well, I believe baptism is a command of God, and I believe it is the duty of all such

as *feel* it impressed on their minds to attend to it. But I never *felt* it to be my duty, but whenever I do I mean to be baptized.' Now what a pretty come off this is, to get around the cross, and to call in the aid of conscience in disobeying God. What should we think of the child that would philosophize thus with the parent—'Well,' says the son, 'father, I know your command is reasonable, and I should obey it if I ever *feel* it to be my duty. But I don't *feel* it to be my duty to obey you now, father, but if I ever do, I intend to obey you.' Now this is just the same kind of logic. 'Well, but,' says one, 'you would not have us go forward in baptism unless we felt it to be our duty?' *FEEL* it to be a duty!! I ask, what will make us *feel*, if God's positive command will not?—The sense of duty grows out of a knowledge of the mandate. They are connected as cause and effect. Some people seem to think they are deserving of especial favor, and if God is really in earnest in what he says in his word, they are entitled to be informed in reference to their case by a miracle.

You farther say, 'Every disciple of Christ, who has not, should be immediately immersed.' And why, Br. Allen? Because, you say, 'It is doubtless a command of God.' And do our usages as a body make void the commands of God? Why, you reply, although it is a command of God 'it is not essential to salvation in every case.' Now supposing a physician should send out a herald proclaiming through the country to all the blind, that whosoever would come unto him he would heal them, restoring their sight. The stipulated condition was to go to him. But this herald devotes much of his time in informing them, that if any of them were so circumstanced that they could not comply, if they really desired it, they would nevertheless be healed. Would it not have a tendency to induce many to think that their circumstances were such, that they might trust for healing without complying with the stipulated conditions, on the ground that they were not indispensably essential? Might not some perish in their blindness, indirectly through the error of that herald?

I cannot see for my part, how any people can be thought '*schismatic*' for adhering to the commands of God. But if we must come to peculiar cases, and give our *opinions*, I have always thought, and still think, that there are instances where we should receive to our fellowship those who may not have been baptized. If a person has been

so circumstanced, as *really* to think that aspersions is right, or that the Bible only teach a spiritual baptism, giving every evidence of a religious heart, and true piety, and sincerity, we of course are bound to receive them. If any wilfully resist the light to evade the cross, that is between them and God.

I have no occasion to differ from you as it regards the *design*, and the *mode* of baptism; but it seems to me that some of your remarks were calculated to give the impression that the ordinance of baptism is somewhat superfluous. Yours in Christian bonds and in the LOVE of the TRUTH.

For the Christian Palladium.

Christian Union.—No. 2.

BY ELDER C. SINE.

MR. EDITOR—Having shown in my last, that the improper use or application of the term '*Orthodoxy*' is a fruitful source of division, and a great barrier to the union of Christians on 'apostolic principles,' I now proceed to show the impracticability of a union of the saints on any one of the creeds of the ten orthodox sects, before referred to, or any other; and consequently, that all human authoritative creeds must be abandoned, and that Christians must return to the 'old fashioned Bible'—must 'enquire for the good old paths, and walk therein,' in order to a permanent union on 'apostolic principles.'

I cannot think there ever can be a union effected among the sects, as such. Each sect has a human creed which teaches its peculiar notions, or opinions, and in many respects they oppose each other, so that what one zealously advocates, the other as zealously opposes and condemns. There is, therefore, no agreement between them.—Their very existence proves this to be the fact—for if they advocate the same things, where the necessity of but one of them?—There would most certainly be none. But the fact is, they do differ, and differ materially, so that there never can be a union among the sects while they are so tenaciously adhered to. There must therefore be an abandonment of at least all but one of them, before there can be a union effected among the sects. Suppose we grant, that it is a matter of indifference, on which of the creeds the sects united, so that they all agree on one. Which would have the preference?—Has any one of them higher claims than the others? We think not. Each will have its advocates and its opposers, and as none of them has any claims to divine warrant, we must regard them as of human origin, and

rank them *all* among the imperfect inventions of men.

For the sake of illustration, suppose the ten sects above alluded to have each ten members, and an effort is made to unite them on some one of their creeds. The Presbyterian Confession of Faith is introduced as an all sufficient rule of faith and manners. Ten of the number give it their hearty sanction, but ninety stand opposed to it. This system would therefore be rejected by a majority of nine-tenths of the whole number. We next make a trial of the Philadelphia Confession of Faith. Ten are willing to adopt it as their rule of faith and conduct—but ninety enter their protest against it, so that it is lost by the same majority. But again, we recommend the Methodist Discipline—it also has its ten supporters, but it has its ninety opposers. And thus it will be with each one of the creeds of these ten 'orthodox' sects. There is not one of them but what would be rejected by a majority of ninety out of one hundred. The Methodists would not receive the Westminster Confession, because it teaches the doctrine of unconditional election and reprobation, final perseverance, eternal generation, &c. The Baptists would oppose it, because it teaches infant sprinkling &c. The Presbyterians and Baptists, would reject the Methodist Discipline, because it teaches free salvation, falling from grace, &c. And the Methodists and Presbyterians would oppose the Baptist Confession, because it advocates adult baptism *only*, and that by *immersion*, &c. &c. Thus each sect would advocate its own creed, and reject and condemn the other nine.

It is obvious then, to every impartial beholder, that a union of the saints can never be effected by the adoption of any one of the creeds of these ten 'orthodox Christian denominations.' But as a union of the saints is desirable, and we find it impossible for them to unite on any of these systems of human origin, what is to be done to better the condition of a jarring sectarian world? We answer, let human creeds be laid aside. Let them be given to the moles and bats;—and let us return to the 'law of liberty,' the only infallible standard of Christian faith and morals, the rule on which the church has stood united for the space of three hundred years. In the divine authenticity and infallibility of this rule, ALL agree. It has not the sanction of only ten of one hundred—but all unite in giving it the decided preference. The Presbyterians believe, 'The Scriptures teach what man is to believe con-

cerning God, and what duties God requires of man.' The Methodists say, 'The Holy Scriptures contain all things necessary for us to *know, believe, or do*—so that whatsoever cannot be *read therein*, is not to be required of any man as an article of his faith that he should believe it.' And to this all the sects bear witness. Why then cannot all the saints, of every name, unite on this permanent foundation? Is it because they do not value the law of Christ? Is it not rather, because they value their *own traditions* more?

We have never doubted but what there are Christians among the different sects;—but we think they have been moulded to the wrong pattern. Every sect has a mould, and every mould gives a different impress; and when the mind is made tender by the good spirit of the Lord, and made susceptible of impressions, it is an easy matter to have it moulded to suit the feelings and views of the party; and whatever be the mould, so will be the *image* and superscription. Hence there are as many impressions and views, and feelings, and sentiments, as there are moulds (i. e. creeds) to form them. But there is one mould of superior construction, it has been made to a heavenly pattern, and if adopted, would supersede the necessity of all others. And before there can be a union of the saints effected on 'apostolic principles' the minds of men must be remoulded—they must be melted down by the love of God, and have the dross of prejudice and bigotry separated from them, and be cast into this apostolic mould. They will then bear the same heavenly image, and pass current through all the King's dominions.

In conclusion, let me say to my brethren of every name, if you prize the peace and prosperity of Zion, if you value the conversion of the world—if you would not stand in the way of the cause of God, and be dead weights on the wheel of Zion, come out on the Lord's side; burn up your human creeds; and engage with me in waging an uncompromising war against these despoilers of the fair heritage of God, and soon we shall see the church coming up out of the wilderness, and finally appearing on the mountain of freedom, the guardian of an unshackled world. May the good Lord hasten on the day when

Sects shall lay their systems by,
And cease their forms to multiply,
And all in love appear.

That man's end is easy and happy whom death finds with a weak body and a strong soul.

For the Christian Palladium.
Biblical Criticism.

BY ELDER O. J. WAIT.

Mr. Editor: I find, on page 177 of the Palladium, vol. 8, an article headed 'Biblical Criticism,' which contains some very important statements; which should be examined with care, for if true, are of incalculable value to the Christian world. I read said article with deep interest, and after reading have thought proper to commit my thoughts to paper. With due respect to the writer of 'Biblical Criticism,' I must beg leave to differ from him on some important points.

I am not prepared to admit that the woman clothed with the sun, the moon under her feet, and a crown of twelve stars upon her head, was the same which John saw and spake of in Rev. xvii. 3. My reasons are the following. 1st. The earth and heaven helped the woman, the earth swallowed up the waters, Heaven prepared a place for her and gave her wings to escape to that place. 2nd. She was to be in this place time, times, and half a time. A time means one year, see Daniel iv. 16. seven times mean seven years. Allow 360 to the year, it would run thus: time, 360; times being double at least, 720; half a time, 180.—These sums make 1260 days, which just coincides with the thousand two hundred and three score days; Rev. 12, 6. It, therefore, appears that she is to be nourished 1260 years. 3rd. She is to be from the face of the dragon; and if she is to be metamorphosed to a beast, Rev. xiii. 2. I cannot see how she will be accommodated with a ride upon the back of this monster. It is my opinion that there is no sympathy existing between this woman and the beast, as I hope to show before I close. 4th. If we admit that the woman clothed with the sun was the true church, and that she became a harlot, and the mother of harlots; it would be the same as to say that the true church of Christ was annihilated: and if so, there could be no saints, (unless we admit that they were born of the harlot, which I am not prepared to do at present,) and if no saints, how come it to pass that Michael and his angels, [messengers] or saints, conquered the dragon? Rev. xii. 67. How could the beast make war with the saints, and overcome them? Rev. xiii. 7; Daniel 7. 21. (I understand the dragon to be pagan Rome, the beast ecclesiastical Rome.)

The little horn of Daniel and the beast, I conceive to be the same power. The beast was to continue 42 months. Allow

30 days to the month and we have 1260 days. The little horn was to speak great words against the Most High, and think to change times and laws, and they (the saints) shall be given into his hand. *How long?* until a time, times, and the dividing of time, Daniel vii. 25, which shows that the little horn was to exist 1260 years; just the number of days or years that the beast is to continue. It appears from the above that the horn was to wear out the saints—the beast to overcome them. Their object and work are the same. From the foregoing I conclude that there has been a true church upon the earth through all the rage of the beast; that this church has been nourished, and in spite of Apollyon's arts to seduce, and power to destroy, she has existed, and has been the mother of all the truly pious that have died for the testimony of Jesus Christ.

I would further confirm this conclusion by the fact that the Lamb had a company upon Mount Zion which were pure—they follow the Lamb whithersoever he goeth. They were without fault before God: they sung a new song. Again, Rev. xix. 11—14, we have a farther description of this company following the Lamb, clothed in white, riding upon white horses, and prepared for battle; and their object was to overthrow the beast, the false prophet, [Mahomet,] and those which received the mark of the beast. And here we have Daniel and John upon the same subject. John calls Christ King of kings and Lord of lords. Daniel vii. 13, calls him Son of man. Of the beast it is said, Rev. xvii. 14, that this harlot with her ten servile kings, made war with the Lamb, and the Lamb overcame them. In Daniel vii. 11, we read the beast was slain; and again, in 26 verse, they (the saints) shall take away his (the horn's) dominion to consume it to the end. And, Rev. xix. 20, The doom of the beast was that they both should be cast alive into the lake of fire and brimstone. Daniel vii. 11, His body was slain and given to the devouring flame.

As this conquest is to be made by the Lamb and his 'faithful and chosen,' Rev. xvii. 14. I conclude that there has been a people, a church, a chaste woman to Christ—her children were saints, and called the saints of the Most High, who have not received the mark of the beast—who have not feared the fires of persecutions. And this church has been nourished and sustained through the 1260 years in spite of the wiles of the devil.

Having shown that the little horn and the beast are the same, that their work was one, that there has been a *true* church nourished by God; that the beast sought to destroy it, and that it was to subdue these 1260 years, it may be proper to show when it rose.

According to criticism, the apostacies commenced in the year 606, will have expired in 1866. Will the writer contend that the *apostacies commenced* in the year 606? If he does, will he please name the movements of the church from the second to the commencement of the seventh century? I look upon those movements as being one continued scene of apostacies from the King of kings, through the whole of said period, consequently I should date the commencement much earlier. Again, it appears to me that the date 606, is fixed at the time the pope was proclaimed universal bishop. But it must be evident that the pope must have existed before he could have been proclaimed universal bishop; and it is equally evident that the power to make him bishop existed prior to this date. With me the question is not, when did the pope *avow* this power? but when did the pope *begin* to use it? and if we bear in mind that one of the marks to know the beast was, he was to 'make war with the saints,' Rev. xiii. 7. We shall see him exhibiting himself between the years of 508 and 518. Gibbon says, 'during this period Vitalian declared himself the champion of the Catholic faith; exterminated 65,000 of his fellow Christians—obtained a recall of the Bishop; the satisfaction of the POPE: obtained the establishment of the council of Calcedon—an orthodox treaty; signed by the dying Anastacius; and faithfully performed to the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples of the God of peace.'

Again, Justinian ascended the throne A. D. 527. In the year 529 his laws were published. In the year 533 the institutes of Justinian were published and became the law of Rome, Constantinople, and Berytus.† In the same year he addressed the pope, HEAD OF ALL THE HOLY CHURCHES. Allow this to be the time when the pope was recognised the head of the Emperor, and add 1260 to 533, we have 1793; just to the time of the French revolution, when that nation became infidel, declaring themselves

totally independent of the see of Rome. At this time 4500 religious houses were suppressed in France; the bells cast into cannon, and the whole ecclesiastical code destroyed. Bonaparte declared the sovereignty of the pope to be at an END. The pope was a prisoner in his hands; Rome was a province to the French empire. He banished the pope to Fountainbleau; he destroyed the inquisition; declared opinions to be free, and said he would dictate the law to them. And from that time to the present hour the pope has been waning; his power at the present time is not so great as the bishops of the church of England.

I therefore conclude that the beast was shaken *politically* by Bonaparte, and so severely too that it never will recover; but is now gradually consuming and being destroyed to the end. I would remark that I do not think that the beast will exist in its full strength one day and be completely destroyed the next, and be as though it had not been; although I do believe that a sudden and irrecoverable destruction will take it at a certain stage of its decline; and I think that destruction is at hand. And the voice is now being heard, come out of her my people, that ye may not be partakers of her plagues. But there are other things to take place before the Millennium can begin; see Daniel viii. 14: 2,300 days or years are to be accomplished. But my sheet will not indulge farther remarks.

For the Christian Palladium.

Are the Christians a Sect.

BY ELDER L. PERRY.

MR. EDITOR: I had seen for some time the importance of the above question being publicly proposed and answered, and had partly prepared an article to that effect before the publication of Palladium No. 14, which contains, from your pen, a very plain and positive reply, namely, 'The Christians are not a sect.' Although 'anticipated' by you on this subject, I was not disposed, like Mr. Campbell, to reject the truth for that reason, but on the contrary felt much gratified that an abler pen than mine had been moved to discuss a subject more than ordinarily interesting to me, and I doubt not to the great majority of your readers. I also read, not long since, with deep interest, two short and very appropriate articles on the same subject from Elder Ira Allen, but was quite disappointed on seeing no more Nos. from one so capable of doing the subject more full and ample justice.—

* See Gibbon's History, vol. 8, page 320 c 47.
†Ibid vol. 8, page 39 c 44.

Now, that the Editor has taken hold of it, I hope and trust that it will not be left until it has undergone the ordeal of thorough Christian discussion, and the truth or falsehood of the often repeated assertion, 'The Christians are a sect,' set beyond all further doubt and necessary controversy.—Meanwhile, Mr. Editor, allow me also to offer my very humble opinion.

The Christians are not a sect according to the original import and application of that term, unless they are likewise heretics, for *heresy* and *sect* in Greek are the same. So say Grove, Lutterworth, Campbell; Dr. A. Clark, and many others. The Greek word *airesis*, from which the terms *heresy* and *sect* are translated, denotes, as defined by Grove, 'election, choice, preference, adoption, opinion, tenet, *heresy*, a *sect*, schism.' '*Airesis*, heresy,' says Doct. Clark, 'comes from *aireo*, I choose, and was anciently applied to the different sects of the heathen philosophers, the members of each sect having chosen their own in preference to all the others.' Hence he says, Acts v. 17, where the same word is applied to the Sadducees, 'In this and several other places, the word *airesis* has no evil meaning in itself; it is simply a word of distinction, and may receive either a good or a bad coloring from the persons or opinions designated by it. It signifies a sect or party whether good or bad, distinguished from any other sect.' Thus it appears that the word *airesis*, was 'simply a word of distinction,' used to denote opinions or tenets, *diverse* from others, or to 'signify a sect or party, whether good or bad, distinguished from any other sect.' It may then, indeed, have been applied to ancient heathen philosophers, and possibly to the Sadducees and Pharisees; and when so applied 'meant nothing evil,' but it never *was*, and never can be, innocently used to denote *divisions*, or sect of *Christians*, for the simple reason that such divisions are hostile to the spirit and word of God. Accordingly we never find the term *airesis*, heresy, sect, applied to primitive Christians but three times; and even then by their enemies. See Acts xxiv. 5—14, 28, 22.

From the simple fact that the term invariably denotes distinction or divisions, the inspired writers could never use it in reference to Christianity without its implying something anti-christian in their estimation; for they uniformly taught that Christianity was one, a *unit*, an *indivisible* whole, and therefore wholly incompatible with any thing like *schism*. Hence Paul calls the

divisions of the Corinthian church, 'heresies,' or as it is in the margin, '*sects*.' 1 Cor. xi. 19. He also classes 'heresies,' (divisions,) among the works of the flesh. Gal. v. 20. It is clear then, that heresy and divisions among Christians were, in the estimation of Paul, the same thing. If, then, heresy is division, a *heretic* is one that *divides*, or one that causes divisions; than which, in my opinion, a more correct and scriptural definition of heretic cannot be given. Hear the apostle, 'A man that is an heretic after the first and second admonition, reject.' How near this language comports with the following: 'Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.' Do the Christians 'cause divisions contrary to the doctrine of Christ?' Then are they heretics and sectarians. Are they 'teachers among' the followers of Christ, 'who privily bring in damnable heresies?' that is, divisions or doctrines that necessarily make divisions; 'even denying the Lord that bought them?' Let any one show that they are, and he will have proved that they are heretics, a sect. But this is impossible. They deny no revealed truth; they require nothing unrevealed; they urge no unscriptural dogma, or creed. What they require is what the gospel requires: holiness of heart and life. This, and this *only*, is deemed by them an indispensable qualification for Christian communion and fellowship. Is there any thing sectarian or heretical in this? If so, then the Bible must be sectarian and heretical. Is there anything in this offensive to Christians? If so, then the doctrine of Christ must be offensive to them. But understanding Christians cannot be offended with the doctrine of Christ. Therefore, the Christians are not a sect, according to the original sense, and apostolical application of that term. (To be continued.)

Sometimes in the very writing down my thought it escapes me. But this teaches me my weakness, which I am ever forgetting. And this instructs me, therefore, as much as my forgotten thoughts would have done, for what I ought always to be learning, is my nothingness.—Pascal.

Blessed Jesus! we can add nothing to thee, nothing to thy glory! but it is a joy of heart unto us that thou art what thou art, that thou art so gloriously exalted at the right hand of God; and we do long more clearly to behold that glory, according to thy prayer and promise.—Dr Owen.

THE PALLADIUM.

UNION MILLS, N. Y. JANUARY 15, 1840.

"Keep the unity of the spirit."—PAUL.

A FEW FACTS.—In resuming this subject we deem it necessary to remark that we do not design to occupy our columns any considerable length of time with this unpleasant matter. And indeed we should not have meddled with it now had not the following sentence appeared in a recent No. of the Christian Herald. In that paper for Nov. 14th, the Editor, in speaking of the change of Editors of the Palladium, remarks :

'And as the matter is now all settled by the decision of the executive committee, we hope it will be suffered to rest; and that prosperity will attend the united labors of every agent now employed in conducting our periodicals, and in building up every department of Zion among us.'

From this expression one unacquainted with the facts would not only infer that the editorial question was settled, but that every barrier to a friendly union of the Palladium and the Herald were removed. This is not the fact; hence, duty prompts us to speak. For, unless good reasons can be offered why the Palladium does not reciprocate the friendship manifested by the Herald, it is worthy of censure, and justly subjects itself to another draw upon its patronage by the Herald. A few reasons for withholding our fellowship were given in our last; we now present a few more.

1st. The part Elder Shaw, editor of the Herald, has acted on the 'change of Editors,' is a barrier to our union. It was a subject on which his brethren of the ministry honestly differed. And if we understand the duty, in such cases, of the Christian, a fellow minister, and a religious editor in the same body, it is to act, if he acts at all, the part of a peace-maker. But far from this, he volunteers his service, contrary to the advice even of the one whose cause he espoused; and his first act, where partiality should never be known, was, to take a party stand; raise an alarm prejudicial to the Palladium, and favorable to his own interest. He judges the matter before the time; passes sentence on the sub-committee without hearing their defence; mutilates their acts, and holds them up to public contempt in his own paper!! But we will let his own words speak:

'STRANGE BUT TRUE.—The sub-committee of the Christian General Book Association have officially notified Elder DAVID MILLARD that he will not be the Editor of the Christian Palladium, but that Elder JOSEPH MARSH, one of that Committee, has been appointed by them to that important station. This is strange, indeed, but still it is true. We thought to make several remarks upon it, but shall defer it, as the Palladium, which has been perfectly silent about it, may yet

choose to speak for itself. And indeed we should like to know by what authority the unanimous resolves of the Association are thus abrogated by a committee appointed for the express purpose of carrying them into effect.'

This note is Elder Shaw's first effort to reconcile difficulties among his brethren and in the church of God!! If there is not a wrong here, then we are a stranger to righteousness.

1st. We say it was a wrong because a premature act. It appeared in the Herald five weeks in advance of the committee's report. When, at the same time, Elder Shaw knew that the committee designed to report their own doings soon; and besides, he was advised by Elder Millard to 'hold up.'

2nd. We think there is a wrong in the note because it presented the matter in a mutilated form to the public. The truth was made to speak in a 'strange' but not 'true' tongue. It was made to condemn the innocent; which it has since justified. It presented the acts of the sub-committee in an arbitrary and unjust light; threw a shade of darkness over, and stamped their acts with base injustice. Read the above note, and compare its contents with the facts reported by the chairman of the committee, after the matter had been thoroughly investigated, and judge whether we are justifiable in saying that Elder Shaw's note is 'strange but' not 'true.'

3rd. The motives is what stamps the act with injustice. We do not like to judge of men's motives; and if we have erred in this case, to confess the mistake when convinced, will be our highest pleasure. But what was Elder Shaw's motive in penning the above article? We cannot learn it from his own words; for they are not complete antipodes on this matter. According to his first note he seems to have been stimulated to write because, as he says, 'the Palladium, which has been perfectly silent about it, may yet choose to speak for itself.' But from his remarks in the Herald for Nov. 14th, an entirely different object seems to have prompted him. He says, 'After the announcement of the fact in the Palladium,' 'we also gave notice of the fact, by publishing a paragraph headed "Strange but True;" it was true.' From his first expression, we should judge that his motive was to publish the strange but true facts, on which the Palladium had been perfectly silent. But from his second declaration it seems the harmless object was, simply to announce those facts 'after the Palladium' had given them publicity!!

But we repeat again, what was the motive that crowns this act? Was it to reconcile the disagreeing parties? if so, why were not the parties urged to an amicable settlement of their difficulties? and why did Elder Shaw take a party stand and condemn the acts of the sub-committee before

hearing their defence? Was the object to guard the peace of the churches? then, why was an alarm sounded among them by publishing a few mutilated facts? Why was the quietude of the churches disturbed, until the facts could be officially laid before them? And why did Elder Shaw afterwards furnish the Herald for April 25th for *gratuitous* circulation among our peaceful churches and where the Palladium receives its largest patronage? Was the object simply to reveal facts? Then why were but a few isolated facts published? why were they placed under the exciting caption of 'STRANGE BUT TRUE'? And after having the facts laid before him, in the official report of the chairman of the committee, why does Elder Shaw, in the Herald for Nov. 14th, in part, plainly contradict his 'strange but true' article, and then say, 'it was true'? It is abundantly evident that his object was not that of a *peace-maker*. For the same number of words which compose the premature note, from the pen of a *peace-maker*, would have told the facts undisguised, and in a manner calculated to *strengthen*, instead of *sundering*, the bonds of Christian union among his brethren. — But, the object undoubtedly was to crush our infant Association, and turn the patrons of the Palladium to the support of the Herald. And the plan operated to admiration in the New England States, where the Herald is located and has its chief support. Some hundreds of the Palladium subscribers were lost in that section, by false impressions. If Elder Shaw did not *design* to draw away the Palladium subscribers, why did he not tell them to continue their support a few months, when he was, again and again, assured that all difficulties on the change of editors would be fully investigated and righteously settled? And since it has been fully demonstrated before the executive committee, that Elder Shaw has injuriously assailed the acts of the sub-committee, why does he not now, as a brother, a Christian, an humble minister of Jesus, try to heal the grievous wounds he has made? Surely, the object is worthy of an effort at least.

These, and our previous remarks, have not been penned out of any evil design to Dr. Shaw, or the Herald: we wish them both success in righteousness. But to let all know why we cannot strike hands with the Herald. These are our reasons, so far as Elder Shaw is connected with that paper. And when these trials shall be satisfactorily explained, or honorably removed by him, we shall be truly happy in joining with him, as he has said, 'in conducting our periodicals, and in building up every department of Zion among us.' But further, we cannot go: for we too highly prize the principles of moral integrity, and Christian uprightness, to sacrifice them to effect the desirable union of the Palladium and the Herald.

THE SPIRIT OF THE TIMES.—The present is an age of wonders. The civil, religious, moral, and commercial worlds, are in a state of fearful commotion. Instability, holds its universal sceptre over the affairs of the human family. Religion, alone, is stable in all her ways. She calmly rests unmoved upon the Rock of Ages—the same yesterday, to day, and forevermore. But how fluctuating! how unstable, is the spirit of the present age! A moral enterprise that bids fair to day to result in incalculable good to our miserable world, to-morrow, is mad with zeal, and defeats the benevolent objects it was designed to accomplish. Insanity, stamps the strange acts of many of the philanthropists of the present day. The power of truth, of moral persuasion, and the influence of righteousness, are too tardy, not potent enough, for their cause. Hence they are hurried onward, like mad men, to grasp the civil arm to aid in accomplishing their purposes. And here, they receive their death blow. Every professed moral or religious enterprise, which has had the presumption to seize the arm of state, has perished in the attempt. And if the like fate does not await some of the present movements of our world, then, they will be the first which have survived after making the daring attempt to grasp the helm of government.

Our remarks are not designed to oppose any of the moral enterprises of the present age; but to put a check upon the foaming spirits of the times—to guard the saints against the delusions which now convulse our world. Try the spirits before you consent to follow them. Every spirit, though it may profess to seek the greatest possible happiness of man, if it interferes with the affairs of state, or calls to its aid physical force, is not of God. It should therefore be abandoned. If any one chooses to be a Sabbath school lecturer, an advocate of the Temperance question, an anti-mason, an abolitionist, or any thing else, we have no objection: provided, at the same time, he will take special care to be a consistent Christian—will let his moderation be known to all men—will not suffer these abstract matters to infringe upon his Christian duties—lead him to disturb the union of the saints—cause him to invade the rights of state—nor fire his heart with a false zeal for the cause he advocates.

QUESTIONS.—We have no objection occasionally to answering a reasonable question. But we wish all to understand, that if our answer does not satisfy the inquirer, we feel under no obligation to admit a reply which shall occupy any more space than our simple answer. And besides, we will not enter into a controversy with every brother whose questions we do not answer satisfactorily. And, indeed, we very much doubt the fairness of the practice, to first solicit the opinion

of our brother, on a point of which we profess ignorance, and then, because he does not answer us satisfactorily, tense him with numerous other questions, and make his friendly answer a subject of criticism and animadversion.

QUESTIONS.—Br. Marsh: With your leave my heart is inclined to ask the following questions, answers to which will reflect light into my mind and no doubt very many of the brethren in the Lord.

1st. Did the apostles establish the breaking of bread as a part of the Christian worship at Jerusalem, Antioch, &c.?

2nd. How often, and on what day of the week, did they thus meet? †

3rd. If the first Christians met on every first day of the week to celebrate the Lord's resurrection, and show forth his death, why not do it now? since the smiles of the world are worse than its frowns †

4th. Is it now, or was it ever, lawful for a senior brother to officiate in breaking bread, (in the absence of an ordained bishop or evangelist,) simply appointed for the time being? †

5th. Did not the monthly, quarterly, and annual custom, in some degree originate in covetousness and the loss of the first love? †

6th. Is it not time, if the scope of the above is true, to return unto the Lord? †

Will you, brother, or some of your good correspondents, grant this request and give us the simple facts on the subject? And may grace be unto you, and peace be multiplied throughout the churches, is the desire of
A SUBSCRIBER.

ANSWER.—*Does our brother of Michigan wish to know whether the breaking of bread constitutes a part of all true worship, at all times, and in all places? Then, we say *no*. But if he asks whether it is an ordinance in the house of God, we say, *yes*.

† In one case we are told they met *daily* in the Temple, and of course on *every* day of the week.

‡ We are told that they met to break bread on the first day of the week; but no evidence is given that they met for this purpose *every* first day. But 'as oft' as they did it, they showed forth the death of Christ.

§ We know of no example or precept to justify a course like this: an Elder *pro tem.* would not read very well in Messiah's laws.

|| *No*. But in the following plain Scripture 'As oft as ye do it' &c.

¶ 'If' true; most certainly. But 'if' not,—what then?

ANOTHER QUESTION.—Will the editor of the Palladium answer the following interrogation?—Can a person be a Christian, and deny, or disbelieve, a future state of existence beyond the grave? With me, a denial of punishment after death must have the same influence upon human conduct here, on earth, as a total denial of a future state would; that is, he who does not believe in punishment after death, will live no more in reference to a future state, than if he denied such a state altogether. An explicit answer therefore

to the above question will greatly oblige one if no more.
L. PERRY.

ANSWER.—We see no difficulty in solving Bro. Perry's question. For, to disbelieve in a future state, would be equal to a denial of the resurrection of Christ. This would be infidelity; and no one supposes that an infidel, one who denies Christ, can be a Christian. But we think that the immoral influence of a simple denial of future punishment, is not equal to rank scepticism. The gospel presents two great incentives to duty, viz; The hope of reward, and the fear of punishment. The infidel is not influenced to acts of morality by either; while the other may have the hope of reward to stimulate him to do right.

EXTRA PALLADIUM.—Our remarks in two previous Nos. under the head, 'The Christians are not a Sect,' have been highly applauded by several of our correspondents. One brother, an influential minister of the New York Western Conference, requests those articles, with such other matter as might be thought advisable, published in an extra Palladium, for gratuitous distribution. We highly approve of the plan. Those articles would however need some revision, and further reasons added, in proof of the position they assume.—Other matter, equally important, relating to the doctrine, practice, and principles of Christian union advocated by us, would also be inserted. Great good with little expense may be done in this way. The Extra could be presented to thousands who do not read the Palladium, and are strangers to our sentiments.

We propose to publish the Extra on the following easy plan, viz: When *five hundred* good paying subscribers are added to the Palladium list, then the Extra shall be forth coming. It shall be printed on a half sheet of Palladium paper; and *one hundred* will be sent to any person who will procure *five* subscribers to the Palladium, and send us the pay for the same, by the time the Extras shall be issued. The Extras shall be the pay for his agency on the Palladium. Or, if any one chooses, if he will send us one dollar, *one hundred* of the Extras shall be sent to his order. When \$20 are pledged, or *five hundred* new subscribers obtained on the above condition, or enough of both to make the sum equal to \$20, then the Extras shall be published.

Here now, is a favorable opportunity to do good, by spreading a knowledge of the truth, with but little expense. Those who are favorable to these propositions will signify it soon, by sending their pledge for the payment of the dollar, or the number of subscribers for whom they will be responsible.

The Apocalypse.—Dr. W. Joice and Elder O. J. Wait have now expressed their minds on certain portions of this book. We presume neither feels

a disposition to controvert those points on which hang so much uncertainty.

The Volume of Sermons.—This contemplated work has again been delayed for the want of funds and a full supply of matter. We now say, if our friends will be prompt in paying what is due on book and Palladium accounts, that the work shall be forth coming early in the Spring. A sufficient quantity of matter is pledged, including what is now in the Palladium office, to complete the work.

A worthy offer.—Br. JACOB RABB, Esq., Book Agent of the Ohio Central Christian Conference, has received a supply of books of the Association, and makes the following liberal offer to his brethren of that conference:

'Please notice in the Palladium, that the churches in this section may be supplied with books; and that the profits arising from their sale, shall go for the support of our traveling preachers: for I want none of the profits, only enough to pay the freight, and for some little trouble I may be at.

JACOB RABB.

Here is another chance for our brethren of the Ohio C. C. Conference to do good. Let the books be taken off Br. Rabb's hands; and see that he receives his *pay* in due season. Then you will benefit your congregations; aid your evangelists; and make quick returns to the Association, of the money which may be its due, arising from the sale of the books.

Directions.—Agents in all the southern and western States, and in the Province of Upper Canada, when they have \$25 or more, for books or the Palladium, will avoid the risk of losses by mail, to send us a check on some sound bank.—The trouble of the agent will be but little; any of your banks will be glad to accommodate you.

The Poetry in this No. was designed by the author for Jan. 1st, but it was not received until that No. was all in type. However, it will be in place now. The writer, Elder O. H. Capron, we suppose is now visiting some of the churches in western New York, with a design of locating in that section. He wishes to devote more of his time to the ministry. We cheerfully recommend Elder Capron to the favorable notice of our brethren on whom he may call: he is worthy of your confidence and liberality.

Union Mills School.—This school is now in a flourishing condition. The encouragement received in commencing the first term has exceeded our expectations. Young ladies wishing to advance in a correct knowledge of the sciences, may receive their tuition and board at Union Mills on as reasonable terms as at any other institution of the kind. We solicit the liberal patronage of our friends abroad, in sustaining our school.—Parents, give your daughters an education; it

will be a legacy which will make life a blessing, through all the ills they may be called to pass.

Anonymous writers.—No communication will be admitted into the Palladium, without the proper name of the author is made known to the Editor. The better way is, to *publish* the author's name with his article: a defender of the *truth* should never be afraid nor ashamed to be known to the world. But if we are propagators of error, we ought to bear the reproof of it ourselves.

Elder B. W. Stone.—Heading our correspondence in this day's paper, will be found a very friendly letter from this worthy brother and father in the church. This eminent servant of God contemplates the re-commencement of the '*Christian Messenger*.' It will undoubtedly, if published, be like its editor, and as it formerly was, a messenger of peace and union. But whether the '*Messenger*' will again be able to guide the destinies of the Christian church, as it was once in its power to do, we seriously doubt. Did not Elder Stone's fervent desire for Christian union, especially with the '*Disciples*,' cause him to concede certain points, and leave others undefended, until many of our brethren, ministers, and churches, left their old ground and sought a union on the exclusive terms of the *Disciples*? Hence, conferences have been dissolved, churches disbanded, and the Christian name surrendered. This, and much more, might have been prevented without withholding our fellowship from any who was worthy of receiving it. We do most ardently desire that if our aged father receives sufficient encouragement to commence his paper again, that it will not only be a *Messenger of peace and union* to the saints of every name, but will fearlessly and successfully defend the Christians against every encroachment which may threaten their order, spirit, doctrine, or name.

A very interesting letter from Elder J. Bartlett, informs us of his faithful labors, and the prosperity of Zion at Springwater N. Y. The friends have erected a new chapel there, and Elder Bartlett has baptized twelve in that vicinity the past season. Br. B. is a worthy minister, is now aged and infirm; has spent the vigor of his life in preaching the word. He is now needy, and *duty* calls upon his brethren to administer to his wants. 'As much as ye have done it unto the least of my disciples, ye have done it unto me.'

We learn from Elder I. D. Fleming, Portland, Me., that the two Christian Societies there have just held a series of union meetings, which have resulted in much good. Six or eight have professed conversion, many others are inquiring the way to Zion, and the prospects are good for a glorious work of grace.

MISCELLANY.

From the Louisville Journal.
PONTIUS PILATE AT VIENNE.Translated and abridged from the *Courier des Etats Unis*.

Vienne in Dauphiny, a province of France, the ancient capital of Transalpine Gaul under the Romans, is situated on the river Rhone. There, on the left bank of that beautiful stream, is seen a tomb of ancient architecture which, according to tradition, is the tomb of Pontius Pilate—Pilate, under whose government Jesus Christ suffered. *Passus est sub Pontio Pilato*. It was in Vienne also that the Wandering Jew revealed himself in 1777—a most remarkable occurrence, the spot that contained the ashes of the judge of the Righteous, was to be trodden upon by a descendant of his accuser.

The following chronicle was extracted from an old Latin manuscript found in a monastery near Vienne.

It was under the reign of Caligula, when C. Marcius was pretor of Vienne, that an old man, bent with age, yet of tall stature, was seen to descend from his litter and enter a house of modest appearance near the temple of Mars. Over the door of this house was written, in red letters, the name of F. Albinus. He was an old acquaintance of Pilate's. After mutual salutations, Albinus observed to him, that many years had elapsed since their separation. 'Yes,' replied Pilate, 'many years—years of misfortune and affliction. Accused by the day on which I succeeded Valerius Gratus in the government of Judea! My name is ominous; it has been fatal to whomsoever has borne it. One of my ancestors imprinted an indelible mark of infamy on the fair front of imperial Rome, when the Romans passed under the *Candide Virgule* in the Samaritan war. Another perished by the hands of the Parthians in the war against Arminius. And I—miserable me!—'

'You miserable?' asked Albinus; 'what have you done to entail misery upon you? True, the injustice of Caligula has exiled you to Vienne, but for what crime? I have examined your affair at the *Tabularium*. You are denounced by Vitellus, prefect of Syria, your enemy, for having chastised the rebellious Hebrews, who had slain the most noble of the Samaritans, and who afterwards withdrew themselves on Mount Gerizim. You are also accused of thus acting out of hatred against the Jews.'

'No!' replied Pilate, 'No! by all the gods, Albinus, it is not the injustice of Caesar that afflicts me.'

'What then is the cause of your affliction?'—continued Albinus. 'Long have I known you—sensible, just, humane. I see it; you are the victim of Vitellus.'

'Say not so, Albinus—say not that I am the victim of Vitellus—No. I am the victim of a higher power! The Romans regard me as an object of Caesar's disgrace; the Jews, as the severe proconsul; the Christians, as the executioner of their Savior!'

'Of their Savior, did you say, Pilate? Impious wretches! Adore a God born in a manger, and put to death on the cross!'

'Beware, Albinus, beware!' continued Pilate. 'If the Christ had been born under the purple, he would not have been adored. Listen. To your

friendship I will submit events of my life; you will afterwards judge whether I am worthy of your hospitality.

On my arrival at Jerusalem, I took possession of the Pretorium, and ordered a splendid feast to be prepared, to which I invited the Tetrarch of Juden, with the high Priests and his officers. At the appointed hour, no guest appeared. This was an insult offered to my dignity. A few days afterward, the Tetrarch deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the gentiles, and to offer up libations with them. I thought it expedient to accept of his excuse; but from that moment I was convinced that the conquered had declared themselves the enemies of the conquerors.

At that time, Jerusalem was, of all conquered cities, the most difficult to govern. So turbulent were the people that I lived in momentary dread of an insurrection. To repress it, I had but a single centurion, and a handful of soldiers. I requested a reinforcement from the Prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province.—Insatiate thirst of empire! to extend our conquests beyond the means of defending them!

Among the various rumors which came to my ears, there was one that attracted my attention. A young man, it was said, had appeared in Galilee, preaching with a noble unction, a new law in the name of the God who had sent him. At first, I was apprehensive that his design was to stir up the people against the Romans; but soon were my fears dispelled. Jesus of Nazareth spoke rather as a friend of the Romans than of the Jews.

One day, in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man leaning against a tree, who was calmly addressing the multitude. I was told that it was Jesus.—This I could easily have suspected, so great was the difference between him and those who were listening to him. He appeared to be about thirty years of age. His golden colored hair and beard gave to his appearance a celestial aspect. Never have I seen a sweeter or a more serene countenance. What a contrast between him and his hearers, with their black beards and tawny complexions! Unwilling to interrupt him by my presence, I continued my walk, but signified to my Secretary to join the group and listen.

My Secretary's name was Manlius. He was the grandson of the chief of the conspirators, who encamped in Etruria, waiting for Catiline. Manlius was an ancient inhabitant of Juden, and well acquainted with the Hebrew language. He was devoted to me and worthy of my confidence.

On returning to the Pretorium, I found Manlius, who related to me the words that Jesus had pronounced at Siloe. Never have I heard in the Portico, or read in the works of the philosophers, any thing that can be compared to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Caesar or not, Jesus replied:—*Render unto Caesar the things that be Caesar's, and unto God the things that be God's*.

It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarine; for it was in my power to have had him arrested and exiled to Pontus; but this would have been contrary to that justice, which has always charac-

terized the Romans. This man was neither seditious nor rebellious. I extended to him my protection unknown perhaps to himself. He was at liberty to act, to speak, to assemble and address the people, to choose disciples, unrestrained by any Pretorian mandate.

Should it ever happen—may the gods avert the omen!—should it ever happen, I say, that the religion of our fathers be supplanted by the religion of Jesus, it will be to his noble toleration that Rome shall owe her premature obsequies—whilst I, miserable wretch! I shall have been the instrument of what the Christians call Providence, and we—destiny.

But this unlimited freedom granted to Jesus, revolted the Jews—not the poor, but the rich and powerful. It is true, Jesus was severe on the latter; and this was a political reason, in my opinion, not to control the liberty of the Nazarene. 'Scribes and Pharisees!' would he say to them, 'you are a race of vipers! you resemble painted sepulchres!' At other times he would sneer at the proud alms of the Publican, telling him that the mite of the widow was more precious in the sight of God.

New complaints were daily made at the Pretorium against the insolence of Jesus. I was even informed that some misfortune would befall him—and that it would not be the first time that Jerusalem had stoned those who called themselves prophets—and that, if the Pretorium refused justice, an appeal would be made to Cæsar.

This I had prevented, by informing Cæsar of all that happened. My conduct was approved of by the Senate, and I now was promised a reinforcement of troops after the termination of the Parthian war.

Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to re-establish tranquility in the city, without subjecting the Pretorium to humiliating concessions. I wrote to Jesus, requesting an interview, with him, at the Pretorium. He came.

Oh, Albinus! now that my blood runs cold in my veins, and that my body is bent down with the load of years, it is not surprising that Pilate should sometimes tremble; but then I was young—in my veins flowed the Spanish, mixed with the Roman blood, as incapable of fear as it was of puerile emotions.

When the Nazarene made his appearance, I was walking in my basilica, and my feet seemed fastened, with an iron hand, to the marble pavement. He was calm, the Nazarene, calm as innocence. When he came up to me, he stopped, and by a single gesture, seemed to say to me: here I am.

For some time, I contemplated with admiration and with awe, this extraordinary type of a man—a type unknown to our numerous sculptors who have given form and figure to all the gods and all the heroes.

'Jesus,' said I to him at last—and my tongue faltered—'Jesus of Nazareth, I have granted you, for these last three years, ample freedom of speech; nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates and Plato; but this I know, that there is in your discourses, a majestic simplicity that elevates you far above those great philosophers. The emperor is informed of it; and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you, that your discourses have raised up against you

powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed against you, on account of your sayings;—against me, on account of the liberty extended towards you. They even accuse me indirectly of being leagued with you for the purpose of depriving the Hebrews of the civil power which Rome has left to them. My request—I do not say my order—is, that you be more circumspect for the future, and more tender in rousing the pride of your enemies, lest they rise up against you the stupid populace, and compel me to employ the instruments of justice.

The Nazarene calmly replied:—

'Prince of the earth, your words proceed not from true wisdom. Say to the torrent to stop in the midst of the mountain because it will uproot the trees of the valley; the torrent will answer you, that it obeys the laws of the Creator. God alone knows whither flow the waters of the torrent. Verily, I say unto you, before the rose of Sharon blossoms, the blood of the Just will be spilt.'

'Your blood shall not be spilt,' replied I, with emotion. 'You are more precious in my estimation, on account of your wisdom, than all these turbulent and proud Pharisees, who abuse the freedom granted them by the Romans—conspire against Cæsar, and construe our bounty into fear. Insolent wretches! they are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep. I will protect you against them. My Pretorium is open to you as a place of refuge—it is a sacred asylum.

Jesus carelessly shook his head and said with a graceful and divine smile:

'When the day shall have come, there will be no asylum for the Son of Man, neither on earth nor under the earth. The asylum of the just is there (pointing to the heavens.) That which is written in the books of the prophets must be accomplished.'

'Young man,' answered I mildly, 'you obligè me to convert my request into an order. The safety of the province which has been confided to my care requires it. You must observe more moderation in your discourses. Do not infringe my orders, you know them. May happiness attend you. Farewell.'

'Prince of the earth,' replied Jesus, 'I came not to bring war into the world, but peace, love, and charity. I was born the same day on which Cæsar Augustus gave peace to the Roman world. Persecution proceeds not from me. I expect it from others, and will meet it obedient to the will of my Father, who has shown me the way. Restian, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the tabernacle of expiation.

So saying he disappeared like a bright shadow behind the curtains of the basilica.

To be continued:

If there were fewer novels in the world, there would be fewer numbskulls.

Write your own epitaph when young, in as flattering terms as you please; and then let it be the business of your life to deserve it.

When the infidel would persuade you to abandon your Bible, tell him you will do so when he brings you a better book.

Expect nothing from him who promises a great deal.

CORRESPONDENCE.

Jacksonville, Ill., Nov. 21st, 1839.

DEAR BROTHER MARSH—Your letters were but a few days past received by me, being on a long preaching tour in Missouri, where I was detained 5 or 10 weeks, the work of the Lord being great, and laborers few. The appearances there, with regard to religion, are good. You now know my reasons why I have not answered your friendly letters.

With respect to writing for your Volume of Sermons, I am a poor sermon writer, never having written a half dozen in my life. When first requested by Br. Badger, I determined to try, and progressed considerably in the work, but left it unfinished. The truth is, I could not please myself. My engagements on my farm interfered, for though near 67 years of age I have yet to labor for my bread; and when worn down by fatigue, I go abroad preaching daily, and very frequently twice a day to multitudes; then return to dig on my farm. What time have I to write sermons for the profit of the world? Yet will I try as soon as we can gather in our corn. This will be in December. But I know printers are slow at business.

As to writing for the Palladium, I once began, but was so unintelligible, that even Br. Badger did not understand me; but 'Vindex,' the revenger, did. I should have noticed him, but concluded he was a tyro and would learn better manners when he advanced in years. I may occasionally drop you a short article.

I am grieved, Br. Marsh, at the course you and the Reformers (better known by you as the Campbellites) have taken, one against the other. Blaine equally attaches to both parties. Had you both cultivated more of forbearance, and charity, the wide gulph between you might have disappeared. Christian union is my polar star. Here I stand as unmoved as the Alleghany mountains, nor can any thing drive me hence. I have suggested the propriety of a convention of the eastern and western Christians, to meet at some middle point, and converse as brethren on the subjects of disunion. If we were to meet in a Christian spirit, I should not despair of union on the Bible. The Reformers are a precious people, but they have their failings like you and all. They are on some things too precise and dogmatic; and are rather disposed to urge measures too positively. Br. Campbell's last numbers on 'OUR NAME,' are universally disapproved by all with whom I have conversed in Missouri and Illinois. I hope the objectionable features of those articles will be by him softened, or *actum est de amicitia** with thousands.

Nothing good can be done in this country, the professors here had rather give their money for quarter sections, than assist the preachers.—These leave the country as soon as they can;—scarcely any remain. I am trying to get away too. Give my love to the brethren. Persuade them to preach the word in the meekness of wisdom, and to love all the followers of the Lamb with a pure heart fervently.

Let bitter words no more be known
Among the saints, the sons of peace.

Please publish the prospectus below for me.—My old brethren almost compel me to this busi-

* The friendship of thousands will be at an end.

ness. Farewell, Br. Marsh; I shall see your face no more. Farewell, farewell.

Your old brother,

D. W. STONE.

PROSPECTUS.

Barton W. Stone intends to re-commence the *Christian Messenger*, as soon as a sufficient number of subscribers shall have been obtained. The work will be conducted as formerly, except that each number will contain 32 pages instead of 24, at \$1.25 a volume, or 12 Nos., to be paid on the delivery of the first number to myself or one of my agents. Each agent obtaining 8 subscribers, and remitting me the money, shall have one vol. All communications and letters must be post paid, or they cannot be attended to by me. Any person disposed to patronize the work, and become agent, can draw off this, and present it for subscriptions. By an ordinance of the General Post Office, money for periodicals can be sent without charge.

Russellville, O. Nov. 18, 1839.

BR. MARSH: I will now give you and the readers of the Palladium some account of the goodness of God in the churches where I labor. Since the twentieth of September, forty members have been added to the churches of my care, viz: twenty in Russellville, fourteen in Union, and six near Winchester. Oh Lord, carry on the good begun work. Not unto us, but unto God be all the glory.

Br. Marsh, I am in favor of a gospel minister's taking the advice of Paul, i. e. to give himself wholly to the work, if his circumstances will admit; that his profiting may appear to all. But if any minister should give himself more to the world than to God, by running into almost every speculation of a worldly nature, his unprofitableness cannot fail to appear to all. And such a minister is a curse to the cause of God. May God save his ministers from such a course. And may they be willing to be saved.

ALEXANDER M'CLAIN.

Pine Grove, N. Y. Nov. 16, 1839.

BR. MARSH: Christ taught his disciples to pray to the Lord of the harvest, for truly the harvest is great. Let the Christian church turn her eyes toward heaven and appeal to God as her only hope; let all destitute places depend wholly upon God; let the brethren in every place join themselves in church capacity; let them keep up their meetings regularly, if there are not more than two or three; let them show to the world that they mean to be faithful; let them be just in their deal, with all men; let them be the children of the day, walking in the light, as Christ is in the light. Then they will prosper. This whining about ministers, while brethren live without stirring up each other to duty, shows plainly that there is too much confidence in men, and not enough in God. What a lamentable fact! how many large churches which have good gifts, if they have not preaching regularly every Sabbath day, meetings are soon neglected.

Let the scattered flocks keep up their visibility, and when they meet to worship God, let them remember the command, 'praise the Lord of the harvest.' Let them trust in God for an answer to prayer, and He will hear their supplications. He may raise up young men in these destitute places and qualify them for the work of the ministry. Yes: when the Lord directs them to go, give them the approbation of the church: if they need help,

help them. Send them not away penniless. If the church would arise in her strength on this subject, every destitute place might be supplied.

I must now tell the young man called of God, keep humble, keep at the feet of Jesus, try to be unknown as much as possible, study to be a workman that need not be ashamed, however well you may be qualified by talents or science, lean not on these, but trust in the living God. Always remember, Paul may plant, but it is God that gives the increase. Often look at certain monuments on the way of man's life, and you will escape the ruin into which he has fallen. The Lord God give us thousands of pastors after his own heart; supply every destitute place, and fill the world with his glory.

E. M. E.

Searsburg, N. Y. Nov. 19, 1839.

Br. MARSH: The cause of liberal Christianity is still on the rise in this beautiful country. Since the close of our Central Conference, I have had the privilege of baptizing four happy believers, in the Cayuga Lake.

Last Saturday and Sunday our new chapel was opened and dedicated. Several ministers were in attendance. Elder J. Badger gave us a sermon Saturday evening which I trust will long be remembered. On Sabbath the order of the meeting was as follows, certain select portions of Scripture were read by Elder E. Marvin, the opening prayer also by him. Then followed one of the best and most appropriate sermons I ever heard, from Elder J. Badger, the late editor of the Palladium, which continued near three hours. Concluding prayer by Elder E. Chase. Benediction by I. R. Gates. Sunday evening Elder E. Marvin gave us a sermon on the hope and the joy of the Christian and the practical duties God hath enjoined, to good acceptance. Finally, we had one of the most interesting, and I hope profitable meetings that I ever attended. May God bless the season to the good of his cause, and the glory of his great name.

I. R. GATES.

Elder J. McKinney, Indiana, says the Christian church where he labors is on the march. Since their conference a goodly number have been added to the Lord, and baptized.

Elder J. McInturf, Ohio, says they have glorious times on the circuit where he labors. He had baptized twelve within two months, at the last date.

Muscatine, Iowa, Oct. 14, 1839.

Br. Marsh: We are trying to sustain the cause in this new world; though we meet with much opposition. I have found Christian brethren in many parts of this fertile region. And a Christian preacher, I think, would do well here. O that this wilderness country might become Immanuel's land. The Palladium is read with deep interest. Pray for us.

WILLIAM BAGLEY.

Huntersland, N. Y. Nov. 9th, 1839.

Br. MARSH: About five years ago, Elder Lewis A. Taylor came among us; his labors were blest in the conversion of sinners, and in bringing a number into the fold of Christ. Our next preacher was Elder Stephen Hitchcock, whose labors for two years were attended with a divine blessing. Through his instrumentality a number were added to the church; and by his efforts and the liberality of a few spirited individuals, our neat little chapel has been erected. Our next preacher was Elder A. Stanton. He labored with us about eighteen

months; and by his strait forward course, the many gospel sermons preached, and numerous friendly admonitions given, he has endeared himself to many. Our present pastor is Elder James Conklin Jr. He is a prudent and talented young man, and promises to do much good in this section. Finally, for about five years there has been a gradual increase to our little church. We now number about fifty members, who are well united and appear willing to sustain the cause.

G. W. TIPPET.

Franklin, N. H. Dec. 5, 1839

Br. MARSH: The Palladium is well received in this place, and comes well stored with the gospel of peace. The second Christian church in this town was organized not quite two years ago; and it numbers about eighty members at this time, and the cause of God is onward. Br. Joseph Elliot is laboring with us to good acceptance, and the Lord is blessing his labors in the conversion of many precious souls. About forty have followed their Lord and Master down into the liquid grave the last six months, and many more are expected to go forward soon. The Lord hath done great things for us whereof we are glad.

ELIPHAS AGER.

Silver Lake, Ill. Dec. 1, 1839.

Br. MARSH: Your excellent paper has been truly a source of light and consolation in this land, so desolate, and destitute of preaching and religious privileges. Most certainly, a land so highly blessed by the hand of nature, and so well adapted to the benefit of man, will eventually become a rich heritage of the Lord, and the nursery of the principles of free grace. The people of this region are now entirely destitute of any preaching, which opens a wide field for the improvement of some faithful messenger of the gospel. I think if there was an agent appointed in this district some where, that your paper would receive a more extensive patronage from people of every denomination.

GAUS THOMAS.

NOTE.—Will Br. Thomas take the agency of the Palladium in that section? He is hereby requested to accept the appointment. Ed.

Fall River, Mass. Dec. 17, 1839.

We have had a good meeting in Elder Taylor's congregation. About twenty were converted we trust.

J. S. THOMPSON.

NOTICES.

By SPECIAL request of Elder Ford, the appointment of the committee meeting at Red Rock will be two weeks earlier than the time appointed in our last. Consequently, all our other appointments, published in the same notice will be two weeks earlier than first named. Editor.

Where is Elder J. Perrington? Why don't he write? Will some one inform us of his address? Ed.

New York, Jan. 4, 1840.

NOTICE.—Elder I. N. WALTER wishes his friends informed that the reason for his not having answered his correspondents is because of his indisposition. He is now confined to his room and much of the time to his bed.

The brethren in Ohio who applied to him for books, will perceive the reason why they cannot be ready at present. As soon as the navigation opens in the spring their orders will be attended to if his health permit.

J. H. CURRIER.

POETRY.

For the Christian Palladium.
THE CLOSE OF THE YEAR.

BY ELDER O. H. CAPRIS.

How rapid time flies with his swift rolling carriage,
Conveying all nature away to the tomb;
Dissolving all ties, either of blood or of marriage,
And lodging our friends in their dark narrow home.

Even now a few moments are left for reflection,
Of the old year that's passing, and will soon disappear;
Which we purpose to spend in sincere retrospection,
And thus be prepared to hail the New Year.

Now let us endeavor, before sleep shuts our eyes,
To call to our minds the scenes of our youth;
When our parents with affection regarded our cries,
Or were anxious to instill in our young minds the truth.

We think of our boyhood, our sport, and our glee,
While we with our schoolmates were spending our days;
And so pass on to manhood, to the time we were free
To remain with our friends, or to roam far away.

All through our whole lives we remember with sorrow,
Our good resolutions which were broken so soon;
While today, said the Savior, we would answer, to-morrow,
And night was at hand when we thought it but noon.

We remember the cries of the sick and distressed,
The widow and orphan, the main'd and the poor;
Sometimes we relieved them, and then we were blest'd,
But frequently turned them away from our door.

The cause of our Savior now claims our attention,
While calling for aid to spread it abroad;
Our covetous souls now forbid us to mention,
How we hoarded up treasure, and gave little to God.

Thus all our past actions of whatever nature,
In retrospect's vision are presented to view;
We mourn for the past, resolve that in future,
We'll spend the New Year entirely anew.

Then farewell to the old year, we bid you farewell,
Yet before we extinguish the light of our taper,
One good resolution alone we will tell,
We'll subscribe, and be sure to pay for your paper.
West Greenfield, Dec. 31, 1837.

MARRIAGES.

By Elder G. A. Hendrick, in Avon, N. Y. Nov. 4,
James Kimball to Martha E. Chase. By Elder D. F.
Ladley, Clark co. O. Dec. 5, John Way to Catharine
Slough.

OBITUARY.

CAPT. E. BENTLY departed this life, Dec. 9th, aged
80 years, in full hope of heaven. Also,

SISTER PAULINA SPAULDING, died, Dec. 16,
in the 26th year of her age. We could say of her, 'we
sorrow for her not as those who have no hope. Also,

SISTER ESTER BAKER, a worthy member of this
church, died, Dec. 20th, while on a visit to Dutchess co.
Her surviving friends are comforted in their affliction
with the prospect of meeting her in heaven. J. KING.

Cranberry Creek, December 21st, 1839.

ALMIRA MIX, wife of Stephen Mix, died, Nov.
15th, in Le Ray, N. Y. aged 39 years. She was a worthy
member of the Christian church here. We trust she
has now joined the church triumphant. Also,

SIMON C. TURNER, died, in Le Ray, N. Y. Sept.
1839, aged 7 years. Suffer little children to come unto
me, for of such is the kingdom of heaven. S. LITTLE.

SISTER POLLY BARTLETT, wife of Loomis
Bartlett, died, in Cherry Creek, N. Y. Sept. 6th, in the
24th year of her age. She talked until she fell asleep in

Christ, with a lovely smile on her countenance. Our loss
is her eternal gain. S. S. CHASE.

MARTHA MARTIN, died, on the 5th ult. in the
74th year of her age. Sister Martin was one among
some twenty or more, who composed the church at Knob
Prairie in 1804; of said church she has lived a worthy
member until the 5th ult., when she left her good friends
here, to mingle with kindred spirits on high. She left a
number of children who were kind and affectionate, and
ministered to her increasing wants during nine months
close confinement, which she bore with Christian fortitude.
D. F. LADLEY.

Cato, N. Y. Nov. 15, 1839.

Br. MAURICE--Sir: It may not be known to you that
I am somewhat sceptical as to the propriety of inserting
numerous and lengthy obituary notices, of all the deaths
that may occur in our vicinity, or of all the funerals we
may be called to attend. It is certain that the most of
them are uninteresting to the public, except to the particu-
lar friends and relatives of the deceased, unless the person
departed has been brought into notoriety by a course of
public duty, or having been a worthy member of some
good family, who have kept a public house of Christian
entertainment, and sacrificed their orthodox reputation for
the cause of Christian liberty, or some extraordinary case
of virtue, or patient suffering. I do not say that all other
names ought to be forgotten at the grave, but a long bio-
graphical account of most of others is uninteresting to
nearly all, except a small circle of your readers.

We will say, all your readers have an equal right to
send an account of the deaths which happen among them;
then say there are from 500 to 1000 preachers in this con-
nection, among your numerous patrons; then say these
800 preachers attend from 5 to 40 funerals annually; these
will average at least 15 to each preacher. This limited
calculation swells the number of funerals to 12,000. Then
if each preacher sends to the Editor his 15 notices, he
must give them a place or some person is wonderfully
neglected.

This 12,000 will give us 500 funeral notices in each No.
of the Palladium for the year; and if three notices fill one
square, on an average, it would require the Palladium to
contain 27 pages, instead of 16 octavo pages, to convey
the 12,000 funeral notices, at 24 times, if it contained no
other matter.

There is another item which must not be overlooked,
and which my hand is in, let me name it. I presume it is
a safe calculation that these 800 preachers attend half as
many weddings as they do burials, or say 8 each, annually:
This will make 6,400 marriages. Now, then, each sends
his notices to the Editor, and he must either insert them
or possess the courage to affront some good friend, and this
is an unpleasant task for any man. Well, they go in, and
this will give a fraction over 266 notices in each No. Now
admit twenty notices to fill one square, and these will fill a
fraction over 13 squares. I suppose the Palladium con-
tains about 106 squares, and after filling 13 with marriage
notices, we have only 93 for the dead, which will only ad-
mit 279, at three to the square, and this will leave 231 no-
tices unprovided for, and at the rate of 20 on each page
we should want 11 pages added, making each No. to con-
tain 27 instead of 16 octavo pages, just to contain those
two items of information.

But enough has been said on this subject. I may have
already wounded some good feelings, which was not
my design. But to show the impropriety of lengthy obitu-
ary and numerous marriage notices. No particular good
can result from it. O. E. MONROE.

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VOL. VIII.

FEBRUARY 1, 1840.

NO. 19.

ESSAYS.

For the Christian Palladium.

On Mystery.

BY ELDER H. GREW.

The Greek word translated mystery, signifies secret, hidden, concealed; i. e. not made known, not revealed.* Therefore, to say that any thing now revealed, is now a mystery, in the scriptural sense of that term, is a contradiction. We may as well say that a thing now revealed is now concealed or unrevealed.

Paul, 1. Cor. ii. 7—10, wrote of the 'mystery, even the hidden wisdom of God ordained before the world unto our glory,' 'revealed unto us (apostles) by his spirit.' Rom. xvi. 25, he informed his brethren of 'the revelation of the mystery which was kept secret since the world began, but now is made manifest.' Eph. i. 9, 'Having made known unto us the mystery (secret) of his will,' &c. Eph. iii. he writes of the truth 'that the Gentiles should be fellow heirs,' &c., as a 'mystery' 'which in other ages was not made known,' but 'now revealed,' &c.

These passages clearly show the English reader in what sense the term mystery is used in the New Testament. Is it that the truth revealed is still a mystery? Most manifestly, it is precisely the reverse of this. 1. Tim. iii. 16, is no exception. The six particulars stated by the apostle, are a revelation of what, *in time past*, was the mystery, i. e. secret, of godliness, truly great and glorious. Compare Rom. xvi. 25, 26.

This scriptural explanation of the term mystery exposes the error of the modern

* See G. Cambell's dissertation.

perversion of the word, for the purpose of shielding the grossest absurdities from refutation by rational and scriptural argument. An abuse of the term equally convenient for papist and protestant; for transubstantiation and Trinity; more plausibly indeed applied to the literal word, for the former, ('this is my body,') than to the mere inferential reasoning for the latter. It is important to distinguish between facts and truths revealed, and things connected with those facts and truths which are not revealed. 'Secret things belong unto God, but those things which are revealed belong unto us,' &c.

In the several departments of creation, providence and redemption, our Father in heaven has revealed, to the senses and understanding of his intelligent creatures, for their grateful admiration and joy, his wisdom, his power, his goodness, and his love. 'How marvellous are thy works, O Lord, in wisdom hast thou made them all!' Yet, connected with the various things in all these departments, which our Father kindly reveals to us, there are other things which are not revealed. It is revealed to us that the grass grows, but *how* it grows is not revealed. Where is the philosopher who can develop to us all the properties, the relations and influences of a single particle of matter, or leaf, or flower, in nature's beautiful garden? God has revealed himself to us *in part*, but how small a portion is known. 'Who, by searching, can find out the Almighty unto perfection?' 'How unsearchable are his judgments, and his ways past finding out!' There is perhaps no single thing in all the departments of manifestations of the great I AM, which is fully comprehended by us.

Now, because there are things connected with revealed things which are incompre-

hensible and unrevealed, shall we affirm that the things which *are revealed* are so? Shall we impeach the wisdom and goodness of the Lord Most High, by supposing that he has attempted to reveal any of the 'secret things' which belong to him, of which we can have no understanding? Is it not an undeniable truth, that any proposition, of which we can have no understanding, cannot possibly be revealed to the mind? But if it is inconsistent with the wisdom of God to attempt to reveal to us that of which we can have no intelligent perception, is it not casting reproach on all his perfections to suppose that he should address a proposition to us, which, according to every known import and use of the terms, is a contradiction in itself? Will infinite wisdom and love do violence to all the rational faculties he has given us? Far be it that we should thus think that 'the Father of lights' can overshadow us with darkness.

We protest against the outrage on reason and on the living light of our Father's revelation, committed by Trinitarianism. We are told that the nature of God is incomprehensible. So are his works. A philosopher may therefore affirm contradictions with as much propriety as a theologian.—The latter affirms that three persons are one being. The former affirms that three planets are one star. Are not these propositions equally absurd and contradictory? Is it any more true that every planet is a star, than that every person is a being? Now suppose this philosopher, when called upon to explain himself, should assure you that it is a great astronomical mystery, and that you must not expect to fathom the incomprehensible science of astronomy. Would you not reply, I well know, sir, that there is much appertaining to this sublime science, of which I am ignorant, but do I not know that every planet is a star, and that therefore you contradict yourself?

To avoid the charge of absurdity, Trinitarians assure us that they do not affirm *how* three persons are one God, but only affirm the fact that they are so. Suppose now the philosopher to say, I do not affirm *how* three planets are one star, I only affirm the fact; would this satisfy any rational mind? The propositions are absurd in themselves. The very terms of them are contradictory. One writer compares the proposition 'there are three persons in one God,' to the proposition 'the grass grows,' and remarks, in respect to the manner of the grass growing, I affirm nothing. So of the Trinity. The fallacy of such an illus-

tration is obvious to common sense. The proposition 'the grass grows,' is perfectly *intelligible*; it violates no truth or fact, whereas the proposition that there are three persons in one being, is *unintelligible*, contradictory, and absurd. Equally absurd and confounding are the propositions, that he who sends another person and he who is sent, are one and the same being; or that the Son of the being is the very being whose Son he is. These are not mysteries or secrets; they are contradictions and absurdities. They belong not to the pure testimonies of infinite light and love, but to the confounding theories of human wisdom which is foolishness with God. They are the murky clouds of a darker age still lingering about Zion's horizon, destined to be dispelled by the brighter rising of the Sun of Righteousness.

For the Christian Palladium.
Spiritual Influence.

NO. III.

BY ELDER E. G. HOLLAND.

The works of God, of which human beings are a part, are so often spoken of as a medium of divine instruction, that they must constitute a source of divine influence. They are spoken of as praising God, as declaring his glory, as manifesting his wisdom, as giving a clear understanding of his Eternal Power and Godhead. This language to me has no meaning unless it is true, that nature as well as revelation is capable of influencing man religiously. As we have already seen, nature and revelation are volumes from the same Author, and mutually shed light on each other, and concur in the same great truths. God, as far as we know, is the author of but two great kingdoms. These are the kingdoms of nature and of heaven. Both are stamped with the same great mind, and administer to the same great end, which is the growth and perfection of the soul. Each consists of a few original elements, but so combined as to give the idea of something vast and boundless. Each have order and magnificence, perfect laws, a grand central Power, and each proclaim the glory of God. The harmony between these great systems, the entire oneness of their designs, and the manner in which they combine their influence to bless the human mind, are themes not generally felt according to their importance.

This fact is clearly seen in the narrow views, which enter into much of religious writing, and which obscure the glory of that religion so worthy of God to bestow,

and so well adapted to all nations. I cannot but think that the practice of limiting God to *one* mode of religious influence, is taking too narrow a view of the operation of the Infinite Being. Man's means of moral influence are very limited; but God's are ample and various. But circumscribed as man's frail nature is in the exertion of religious power, he is not limited to mere *words*. No. His means are more abundant.

The works of God do not speak so familiarly, so clearly to the mind as Christianity. They make rather a slow and distant medium of intelligence. They do not address the ear like an inspired and living teacher. In this respect Jesus Christ would have done an infinite good had he simply proclaimed what his divinely gifted mind could read in the works of the Creator. For these truths coming from him, would be clothed in much greater familiarity and power.— But he gave an order of truths which men had never gained by researches into the works of God, and which need to have been published with a free and powerful hand.

The Indian, untaught in letters, hears God in the thunder, and regards it as literally his voice, while he sees him in thousands of wonderful transactions. The heathen, taught by the same medium, recognizes a supreme divinity in the worship he offers to thousands of deities. I need say no more to show that God puts forth a divine influence by his works as well as by his word. It is an influence which all nations feel in some degree, and which grows stronger through the aid of science and of Christianity. The regulations of the seasons, the structure of the animal frame, its adaptation to the mind and outward world, and what we know of God's works in distant regions of space, are sufficient to show that God is not confined to his word in acting morally on society.

Divine Providence. No sentiment is better founded than that God takes a deep concern in the affairs of mankind. It is uttered in numerous passages. He is said to have overturned and enthroned kings in the Jewish age, and to have had an agency in about all of great events. The Christian religion is the last and most glorious light God has seen proper in his providence to give, and it is such a proof of a divine concern for every individual as to banish all doubt of a providential care over the race, and every person in it. This concern cannot cease so long as God is a Father. He is continually working in human affairs, and

with all, by means which man is unable to understand. The loss of friends, the loss of health, many disappointments, the final overthrow of long prospering vices, and the ultimate triumph of long suffering virtue, and in innumerable ways but poorly discerned by man, God works for the good of the individual, and of the world. In this way God is carrying on the great cause of truth and virtue. He *deals*, if I may so speak, with every man. *This dealing has not ceased by the introduction of the gospel.* - Now I ask, is not the spirit of God displayed in his actions, in his dealings with men? Most certainly. I have acknowledged the power of *words* in revealing the spirit of God and of man. But I would know if *actions* do not speak as loud as *words*? Aside from the providence of which I speak, the spirit of God cannot be well known. For example. The scripture affirms that God loves virtue and hates sin. I see that by his providence he blesses the one and curses the other. The scripture states that God loves society. In his providence I see this great truth shining with more than noon-day brightness. Such is divine hatred to sin, that the scriptures assure us that he will punish it in the future world. I see now that his providence is such as to render the way of the transgressor considerably hard in this world. The Bible could do but little if any good without the joint aid of God's works and providence. For without them its truths could not be clearly seen and felt.

The actions of an individual, form the noblest, surest test of his spirit, and would we study the procedure of Deity with the world, no one could fail to discern the wisest and most benevolent manifestations of the Eternal Spirit. Let each one review with great care, his own life, and he will be enabled to perceive wherein his trials, successes, and disappointments, have borne upon certain propensities, and in the end wrought out good, at the time unseen.— Many have been converted from their sins by singular strokes of his divine administration, who would have been untouched by reading and hearing the gospel, without these circumstances. From this it is clear that various are the modes by which God acts on the human soul. I do not pretend to know the bounds of these means, but I am surprised that any should affirm that the Infinite God has but one mode for the display of saving influence. I regard this whole scene of trial, this universe and Christianity, as a school for us, as means of

enlightening us, and of qualifying us for the future.

I wish to be understood. I hold to the sufficiency of the scriptures. I reverence them as the sovereign light of the human race. The word of God is the sun of all religious intelligence. But it is not the only light, if it is the greatest. Nor does it forbid us to seek truth in other sources, while we adhere to its competency for the end it was given to effect. Who but the presumptuous will proclaim that God diffuses light only through *one* medium to the innumerable hosts of his rational creatures? Who but such can affirm that the God of unnumbered worlds diffuses his spirit only through the agency of words? I think that each should pause, and consider the boldness of the position, and the proofs on which it rests, before they affirm so much. For it may be that God is not thus bound. His means may be more abundant than they imagine. I do not see fit to mention the name of the person who endeavors to sustain the speculation I contest, nor that of the party which he has succeeded in cementing together; for it is not the object of this article to give any man or society even merited opposition. I am satisfied in opposing the error.

I have used the phrase 'spirit of God,' I think, in the proper sense. I know that the term spirit is used in various senses.—Of man, it is affirmed, that 'the spirit shall return to God who gave it.' God is declared to be a Spirit. But when Jesus said to his disciples, 'Ye know not what manner of spirit ye are of,' he meant something *entirely* different from the spiritual nature of man. The spirit of God implies something more than a miraculous energy, notwithstanding miracles of mercy were its outward demonstration in the primitive age. 'God hath sent forth the spirit of his Son into our hearts.' Jesus speaks of being 'born of the spirit.' The fruits of the spirit resembling their seminal principle, are moral, Christian virtues. None I think would try to explain these and many other passages, by maintaining that God sent forth the power of doing miracles into the hearts of believers, that the fruits of the spirit were the mere effects of the power of working miracles, and that persons in order to enter the kingdom of heaven, must be born of the power of working miracles. It is said to help our infirmities, to guide into truth, to bear witness with our spirits, and to lead the children of God; and it is perfectly ru-

tional that these blessings should *now* flow from the same cause.

It is well to remember that too little and too much reliance may be made on the spirit. It is wrong to expect that it will teach disciples what they never try to learn. It quickens our faculties in gaining a knowledge of the truth, but it does not suspend their natural use. It is an aid which inspires man with the love of truth and every moral excellence. I crave no higher inspiration than this. For no higher need be, nor can be, enjoyed. It is by the same mind that man transacts the business of life, that he investigates divine truth, and much better scholars would now be found in the school of Christ, had these facts been only felt. I would as soon try to learn geometry without study, as Christianity without the use of my rational powers. The idea of the divine spirit being like an electric fluid that flashes from the invisible world, and puts in action the mind of man, is one that may do for strong enthusiasm, but not, I think, for rational belief. It is too vague and delusive.

Let no one place a faint reliance on the holy spirit. Its possession and diffusion are the greatest blessing. It is our privilege to enjoy much of the spirit of God. In the strong language of scripture, it is our promise to be 'filled' with the spirit of God—to 'dwell in God,' and bear his image. It is not enough to contend for the spirit. It should be enjoyed and manifested. And they who contend earnestly for the good spirit should be careful and not manifest a bad one.

For the Christian Palladium.

The Spirit.

On the meaning and application of the terms Spirit, Holy Spirit, Spirit of God, in the New Testament.

It must be acknowledged that nothing is more essential to the right understanding of the scriptures than a correct knowledge of the meaning of the different words employed by the sacred writers. Without this knowledge we shall be always wandering in uncertainty, and perpetually drawing false conclusions, which often lead to the most serious consequences. Under this persuasion, I commend the following attempt to explain certain important phrases to the candid examination of every serious student of the New Testament.

The word generally translated *spirit*, both in Hebrew and Greek, signifies *breath, air, wind*. See Gen. i. 2, John iii. 8.

I. God himself is called a *spirit*, for what reason I shall not now stop to inquire. John iv. 24—Psalms cxxxix. 7, 'Whither shall I flee from thy spirit?' that is, whither shall I flee from *thyself*. In 1. Cor. ii. 11, by *spirit of God* we are likewise to understand *God himself*, as by the *spirit of man*, in the same verse, we are to understand *man himself*.

II. The phrase *spirit, holy spirit, and spirit of God*, when said to be *given*, or *poured* upon any one, do not denote God himself, but the miraculous *energy, power, or agency* of God. This I think will be clear from the most extensive examination of the use and application of these phrases. The first time this phrase occurs is in Gen. i. 2, where it clearly signifies the *divine energy*, or that mighty power by which the chaotic mass was brought into order for the formation of this lower world with all its creatures.

In the New Testament this phrase generally, if not exclusively, applies to those *extraordinary and miraculous powers* which were given to Christ and his apostles, for the confirmation and establishment of the gospel. Thus of Christ it is said, '*that God gave not the spirit by measure to him*;' John iii. 34; that is, God gave Christ those miraculous powers, which were necessary for the fulfilment of his office, in a more unlimited manner, than he had ever given to any other. This explanation we shall find justified by the fact of his performing the most extraordinary miracles; and the power by which he did these he always ascribes to God, his Father.

Jesus promised to his apostles and disciples the possession of the same miraculous powers, *in measure*, when he should leave them, in order to enable them to carry on the great work which he had begun. In John vii. 39, the term *spirit*, and the phrase *holy spirit*, are used in the same sense.—The holy spirit is here promised, *not to capable men to believe*, but to those who had *already believed*; and by this we are undoubtedly to understand miraculous gifts; John xiv. 12. Luke xxiv. 49, is a remarkable text, which fully explains and illustrates what our Lord meant by the promise of the holy spirit; John xiv. 16, 17,—26 and 18—vii. 13. These views will be confirmed by three other remarkable passages, Mark xvi. 16—18, Luke x. 10, Acts i. 5—3. From these texts taken in connection, we learn that the gift of the holy spirit, or the comforter, to the apostles and first disciples, was the same thing as to endue them with *power*

from on high—to give them power to *tread on scorpions, &c.*, and to perform the most *extraordinary miracles*. And further, to be baptized with the Holy Ghost, or spirit, was to receive those extraordinary powers;—powers which were given to believers only, and which were limited to the apostolic age. See Acts xi. 15—17, compared with Acts x. 44—47.

Let us now see whether the history of the apostles will confirm the view I have given above of the meaning and application of these phrases. In the second chapter of Acts we have an account of the fulfilment of Christ's remarkable promise to the apostles. Here we learn that on the day of Pentecost, when the disciples were assembled together, the Holy Spirit, or miraculous gifts, were conferred on the apostles; for on receiving the holy spirit, they spake with other tongues, which so astonished the people who were present, that thousands were convinced that the doctrine of Christ was true. When some mocked at this singular display of divine power, and imputed it to the drunkenness of the apostles, Peter said that these extraordinary powers were a manifest fulfilment of the prophecy of Joel; verse 16—24. And that the communication of these remarkable powers, was the same thing as the gift of the holy spirit, or being baptized with the holy spirit, is clear from what Peter says, Acts xi. 15—17, compared with Acts x. 44—47. Let the reader consult also, Acts i. 5, and then ask, when were the apostles baptized with the holy spirit, if not on the day of Pentecost? I should suppose it unnecessary to pursue this subject further, with regard to the apostles. It must be manifest to every candid reader of the texts I have quoted, that the gift of the holy spirit, and the communication of miraculous powers, are only different *modes of expression* for the same thing.

III. But the holy spirit, or miraculous powers, were not merely promised to, and bestowed upon, the *apostles, but upon believers generally*, in that glorious age of the church. I do not say that these miraculous gifts were conferred, in a certain degree, upon every sincere disciple, but I am strongly inclined to believe that this was the case. I will proceed to state my reasons for this view of the subject.

1. These extraordinary or miraculous gifts were promised to *all that believe*. John vii. 34—Acts ii. 38, 39.

2. Let us now see whether the history of the first age will bear us out in this as-

sertion, and whether this promise was actually fulfilled. In Acts v. 32, it is said that the holy spirit was given to them that obey God. There is no limitation. In Acts xix. 2, we read that Paul asked the disciples at Ephesus, whether they had received the Holy Ghost since they believed; taking it for granted that this was the privilege of every disciple of Christ after they had believed. In some instances these gifts were conferred without, and in others by the agency of the apostles; but where the latter could not be obtained, these gifts were not withheld from those who believed in Christ.

Let the candid inquirer consult, with care and impartiality, the following texts in which he will find my position most abundantly confirmed. These miraculous gifts were conferred upon all the believers in Samaria, Acts viii. 6, 14. They were bestowed on Cornelius, his family, and friends, Acts x. 44—47,—on the disciples at Antioch, Acts xiii. 52,—on the Gentile believers generally, Acts xv. 8,—on the believers at Ephesus, Acts xix. 1—7,—on the members of the church generally, if not universally, 1. Cor. xii. 1—11, and in the 14th chapter the apostle addressed the church as if all possessed one or other of these extraordinary gifts. See verses 1, 18, 22, 23, 26. and 28.

Thus I have attempted to show that wherever the spirit, holy spirit, or spirit of God, is said to be given to men, it always conveys the idea that some extraordinary or miraculous gifts are bestowed.

I might proceed to draw certain inferences or conclusions from the view of the subject I have given, but for the present I forbear, till I have given my brethren an opportunity of examining the justice of my observations. I may, however observe that the term spirit, and holy spirit sometimes signify the gospel, and at others it applies to the disposition and temper of the Christian. These passages may be dwelt upon on some other occasion. In the mean time, I commend these hints to the consideration of your readers.

ALPHA.

N. E. I have purposely reduced this essay into the shortest space, that I might not occupy too much of your columns. The same motive has also induced me merely to refer to the scriptures, instead of quoting them at large, which would have been more advantageous. But the serious inquirer after truth will not fail to turn to his Bible, and examine the justice of my references, and the propriety of my application.

ALPHA.

For the Christian Palladium.

Christ-like.

BY ELDER S. ROSS.

He that saith he abileth in him, ought himself also so to walk, even as he walkcd.— 1. John xii. 6.

1st. The precepts of Christ are the best ever delivered to man; well calculated to produce man's greatest good, by humbling his pride, correcting his morals, and changing his affections. He teaches us the importance of being humble; he that humbleth himself shall be exalted, and he that exalteth himself shall be abased; Matt. xxiii 12. He most strictly enjoins benevolence and forbearance; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; Matt. v. 44. The rule given by Christ teaches us to shun evil and do good. Christ teaches us to deny self, to bear the cross, or we cannot be his disciples. He teaches us to watch and pray lest we enter into temptation. Finally, the law of Christ, if obeyed, will make man watchful, prayerful, humble, self-denying, cross-bearing, kind, forbearing, holy, and happy.

2nd. Christ did not only teach those excellent precepts, but he carried them out in his life and example. He went about doing good, and guile was never found in his mouth. When he suffered he threatened not, when he was reviled he reviled not again; a fit example for us. We see him praying to his Father, but always submissive to his will; we hear him saying, not my will but thine be done; as he taught his disciples to say in prayer to God, thy will be done. In all of his life, Christ manifested kindness, goodness, and mercy, to mankind, and deep devotion to God. Nor did he manifest more than sprang from the purest principle of love. Hence,

3rd. His devotion and benevolence were the fruits of the spirit he possessed. He was meek and lowly in heart, (or spirit).—The spirit of the Lord God was upon him, because he was anointed to preach the gospel to the poor, to bind up the broken hearted, &c. Hence it was no less than the spirit of God that actuated him in his transactions. He manifested the purest principles of love to God and man. His holy devotion and humble submission show his pure love to his Father. His kindness shows his sincere love to man; his acts of kindness, his humility, his prayers and tears, show the purity of the spirit he possessed. Finally, he

was a clear representation of God; who is a spirit, who is love. He is the way, the truth, and the life. No man cometh to the Father but by him. Hence, our only way to be in the truth, to have life, and communion with God, is, to be in Christ. If any man be in Christ he is a new creature; 2. Cor. v. 17. That is, we shall be created anew in Christ Jesus unto good works; we shall possess his spirit: for if any man have not the spirit of Christ he is none of his; Rom. viii. 9. Therefore, to be Christ's, we must be Christ-like.

4th. He that saith he abideth in him, ought himself also so to walk, even as he walked. We are bound to obey Christ: as our master, follow him as our example, and love him as our friend. Christ's precepts and examples correspond. He has taught us to pray: he prayed. He has taught us to be humble: he humbled himself. He has taught us to be merciful and kind: he was so. He has taught us to love and pray for our enemies: he did so. He has taught us to bear the cross: he bore the cross. He has taught us to pray submissive to the will of God: he prayed so. He taught us to love God and each other: that love he possessed. Christ was spotless, innocent and pure. He did no sin, neither was guile found in his mouth. Those who profess to be in Christ, should strive to be like him.

My brethren, if we were like Christ, where would be the room or disposition for vain pleasure, carnal pursuits, joining affinity with the world. Where the room for jesting and joking? when the time for careless indifference? none. We should not be conformed to this world, but should be transformed by the renewing of the mind. We should be watchful, prayerful, humble, and devout. Our love should be fervent to God; we should be tender hearted, and kindly affectioned one to another. We should show to the world that we have Christ formed within, the hope of glory. Then they would take knowledge of us that we have been with Jesus. Our whole deportment would show the superior excellence of religion. Looking on many professors at the present day, and reasoning from effect to cause, would not the by-stander conclude that Christ's kingdom was of this world? if professed subjects having such an alliance with the world. But, my beloved brethren, these things ought not so to be. May our whole souls be devoted to God, our whole hearts engaged in his service, our lives comport with our profession, our affections be

on things above where Jesus sitteth at the right hand of God,—we enjoy much of the spirit of Christ; and may our lips and lives express—

'The holy gospel we profess,
And clearly show from day to day,
We're walking in the good old way:
By our life and conduct show,
How Jesus lived and walked below.'

QUARRELS.—One of the most easy, the most common, most perfectly foolish things in the world, is to quarrel—no matter with whom—man, woman, or child; or upon what pretence, provocation, or occasion whatsoever. There is no kind of necessity in it, & no species or degree of benefit to be gained by it, and yet, strange as the fact may be, theologians, politicians, lawyers, doctors, and princes quarrel; the church quarrels, and the state quarrels; nations, tribes, corporations, men, woman, and children, dogs and cats, birds and beasts, quarrel about all manner of things and on all manner of occasions. If there is any thing in the world that will make a man feel bad, except pinching his finger in the crack of the door, it is unquestionably a quarrel. No man ever fails to think less of himself after than he did before one; it degrades him in his own eyes, and in the eyes of others; and, what is worse, blunts his sensibility to disgrace on the one hand, and increases the power of passionate irritability on the other. The truth is, the more quietly and peaceably we all get on, the better for ourselves, the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is generally just to let him alone: for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

THE KING AND THE SOLDIER.—A king was riding along in disguise, and seeing a soldier at a public house door, stopped and asked the soldier to drink with him; and while they were talking, the king swore.—The soldier said, sir, I am sorry to hear a gentleman swear. His majesty took no notice, but soon swore again. The soldier said sir, I'll pay part of the pot if you please, and go; for I so hate swearing, that if you were the king himself, I should tell you of it.—Should you indeed? said the king. I should, said the soldier. His majesty said no more, but left him. A while after, the king hav-

ing invited some of his lords to dine with him, the soldier was sent for; and while they were at dinner, he was ordered into the room, and to wait a while. Presently the king uttered an oath; the soldier immediately (but with great modesty) said, 'should not my lord the king fear an oath?' The king, looking first at the lords then at the soldier, said there my lords, is an honest man: he can respectfully remind me of the great sin of swearing, but you can sit and let me send my soul to hell by swearing, and not so much as tell me of it.

THE PALLADIUM.

UNION HILLS, N. Y. FEBRUARY 1, 1840.

"Keep the unity of the spirit."—PAUL.

OUR CREED.—The Christians have no written rule of church government but the New Testament. The perfect law of liberty, alone, is sufficient for the government of Messiah's kingdom. All human laws for the control of God's house, are an invasion of the highest rights of the King of heaven. Christ is our King, and who has a right to give laws to his kingdom, but he who is seated upon the throne of state? Christ is our Captain, and who has a right to give orders, but he who has the chief command of the army?—Christ is the Head of the church, and who has a right to rule in the domestic circle, but the head of the family? Christ is our Shepherd, and who has a right to lead the sheep but the chief shepherd of the flock?

It would be high treason for the subjects of a king to say that the law of their sovereign was imperfect, then divide into factions, and form laws of their own. Are not the creed makers worthy of this charge? It would be rebellion in an army, for the soldiers, or subalterns, to treat the law of their commander with neglect, divide into parties, and pay implicit obedience to the conflicting rules of their own adopting. And what are all the party laws in the camp of Zion, but systems of rebellion against our chief Captain? It would be base ingratitude, a daring assumption, an invasion of the most sacred rights, for children to reject the law of their father, dissolve the ties of brotherly love, and attempt to force upon the family their own opinions as the exclusive rule of domestic economy. And do not the children of Christ do this when they introduce into the family of heaven, laws of their own enacting? And what would be the result for the sheep to turn a deaf ear to the voice of the shepherd; desert the one fold; divide, and follow the different leaders of the divided flock? They would soon fall an

easy prey to the destroyer. And has not this been the result of divisions in the fold of Christ? The voice of the Great Shepherd has not been heeded; it has been called insufficient to govern and guide the sheep and lambs; the under shepherds have become leaders and law-makers; the flock has been divided, and led astray; and has long been an easy prey to the numerous foes of Zion.

But, says an advocate for human laws, have you no creed but the Bible? Certainly not. And what more do we want? Is that perfect rule defective in any of its parts? The systems of human policy say it is. They charge the Divine Lawgiver with slackness, the spirit of inspiration, with imperfection! and say that the law of God is insufficient for the government of his house!! But admitting all this; then, who is capable of giving a perfect rule? Have factious councils, more wisdom than He who never erred? Are uninspired and selfish mortals more capable of devising a rule of faith and manners, than He who is the centre of perfection? Those who ask the strange question, 'Have the Christians no creed but the Bible?' must view the perfect law in this light. The very question, shows that the perfection of the divine law is doubted. But we say it is perfect, in origin, doctrine, spirit, order, work, and all its parts; while every human system is stamped with folly and imperfection.—If they were perfect when first given, they are imperfect now: for all have undergone revisions. If they were perfect, they would agree; but now, like the contending elements, they are warring with each other. If they were perfect, peace and union would be their fruits; but now, divisions, persecutions, torture, and death, and every evil work, have been their legitimate offspring. And if they are perfect they never will be done away; but now their warmest defenders, admit that all will have to give place to the law of Christ, before the millennial glory shall burst upon our world.

But, says an objector, 'our creed is just like the Bible—we have arranged certain portions of Scripture, so that the unlearned and ignorant may better understand the divine will.' If just like the Bible, why this disagreement between them? and why does each differ from the Scriptures in name, doctrine, and discipline? If it is simply a different, or a more intelligible arrangement of certain scriptures, then, have the divine writers erred in the arrangement of the truth? And are creed makers better qualified than their Divine Master to make his word intelligible? and are they authorized to revise the word of God?

But have not the Christians a creed separate from the Bible? do they not believe, preach and practice it, as much as any of their neighbors? and is not this the only difference on this point, others have theirs written, while the Christians' is

an oral creed? Here, many have been deceived. They have been made to believe that the Christians, though it is *not written*, have a creed separate from The Word. But this is not the fact. It is true we preach, believe, enforce, and profess to practice our creed; but then it is not an oral, but a written one—*written*, by the inspiration of the spirit of truth; authenticated by evidences the most irrefragable; and sealed with the blood of the Son of God. Beside it, we neither have nor desire any other. It, alone, is our book of doctrine and church discipline; is our only test of Christian character; and we firmly believe, the only law under which all the saints will ever unite. It is the 'PERFECT LAW OF LIBERTY.'

THE UNION HERALD.—The following remarks in the Herald for Dec. 23th, clearly present the principles on which the Christian union of the editor is based. We have long been persuaded, that the Trinity, or some relic of the Trinity, was held by him as a test of Christian fellowship.—Many of our brethren have thought differently; and, indeed, the general tenor of the editor's letters to Wm. Goodell, and many other communications from his pen, have afforded sufficient reason for his conclusion. But on a careful examination of those articles, we have observed that one very important point has ever been shrouded in darkness. The editor has professed union for all Christians, 'all who give evidence that they are born again.' But still he seemed to be unwilling to name the evidences that would satisfy him. He has now told us, unequivocally, what with him constitutes a Christian. He does not fellowship the Christians for the following reasons.

1st. We do refuse to fellowship them as a body not because we do not believe there are any persons among them who have truly been born of God. It is, doubtless, true that there are those of that denomination, as well as in others, whom the Savior has received.

2. Not because they are an unpopular class of people, in the estimation of a great majority of those who profess to love Christ.

3. Not because we fear that our name would be cast out as evil by pursuing such a course.—
But—

1st. Because there are many of the Christians who deny that Jesus Christ has come in the flesh; or that which is tantamount, his *real humanity*; and we are expressly commanded not to receive such persons. 'For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ.' 2 John vii. We do not suppose that all the Christians adopt the above sentiment, hence, we are not authorized to reject them, if they give evidence of being born again.

2. Because our object is the purification as well as the unity of the Church; and we have no good reason to believe, that the Christians as a body are more pure than other denominations. There are many of their Ministers as well as private mem-

bers, who countenance slavery as well as other damning sins; and to such persons we shall never extend the hand of Christian fellowship, unless we can be convinced that they do it 'ignorantly through unbelief.' And even then, we must witness signs of penitence for their Anti-Christian conduct. We believe that the pro slavery Ministry and Church at the North are in the service of the Devil. We shall not extend the hand of fellowship to any body of professed Christians, who will wink at crimes that would make a heathen blush. What fellowship as Christians those who countenance robbery, man-stealing, women-whipping, the trafficking in the image of God, and murder! Never. No, never shall we be guilty of thus trampling the commands of the Most High under our feet.

3. Because the Christians, if we understand their policy, recognize standing Ecclesiastical Judicatories, aside from the church itself. We can never submit to be ruled by any other Ecclesiastical authority, than that of Jesus Christ.

We trust that the above reasons will be satisfactory to our friend, the Editor of the Palladium. Let him understand, that we are as willing to fellowship those of the Christian order, who give evidence that they are born again, as of any other class. From this rule, we see no cause, as yet, why we should depart. We shall act toward them on the same principle that we do towards others.—*Union Herald.*

REMARKS.—The editor says 'there are many of the Christians who deny that Jesus Christ has come in the flesh.' How many? will he name one? Are we Jews? or infidels? If there are 'many' who he *knows* deny this fundamental doctrine of Christianity, if he will have the kindness to point them out, or even one, we will thank him for the favor, and will heartily join with him in exposing the error, and in withholding from all such the hand of Christian fellowship. It may be possible that our friend of the Herald has a more perfect knowledge of the sentiments of our brethren, than we have; but from our acquaintance with them, we unhesitatingly say that we know not one in the Christian connection, but that fully believes that 'Christ has come in the flesh;' 'was put to death in the flesh;' 'that his flesh did not see corruption;' and all the Scriptures say of him.

But, it seems it is not a denial of the Scriptures for which the editor unchristianizes us; but his confused opinion; or something 'tantamount' to The Word! the 'real humanity' of Christ. Our friend has discarded all human tests, and professed to advocate the strict gospel principles of Christian union. But what is this but a human test? Where in the Scriptures do we find the expressions, the human body and human soul, or the *real humanity* of Christ? Nowhere. The sentiment, the test, is found under the heads, 'Trinity,' 'Christ very God and very man,' in the editor's old Trinitarian creed; which he has recently revised, and called by a new name. It is the old Trinitarian test under a new dress. If not, will our friend tell us what he means by the 'real humanity'? Throw off the mask that we may judge of the

character who offers the hand of union; we are rather at a loss, whether it is her *youngest daughter*, or the *decripp'd mother*; but are very confident it is one of them.

But our sentiments are not the only barrier to the editor's union; we are too impure, too corrupt in practice, for his holy society. He professes a perfect knowledge of our acts. Hence, is prepared to expose our wickedness, with all the infallibility of the treble crown. We 'countenance slavery as well as other damning sins;' 'are in the service of the Devil.' 'And are guilty of crimes that would make a heathen blush.' Would an enlightened heathen stoop to such base slander as this? Never. None but the supercilious, sectarian egotist, blinded with party interest, and maddened with a false zeal for the truth, would condescend to acts so contemptible. If the editor is a friend of the Christians, why did he not point out their errors in true brotherly love? And why does he deal out his anathemas, without first telling what their damning sins are? His profession as a unionist, a reformer, a Christian, and a gentleman, place him under the highest obligation to do it; or to recall his unkind and unjust denunciations. If he is acquainted with the Christians, he knows they do not countenance slavery. And we call upon him to produce, from the pen of one of them, to the contrary. We hazard the statement, that not an individual member in the Christian connection countenances slavery. They would all rejoice in its abolishment. They differ, however, as to the policy to accomplish this desirable object. A few agree with our friend of the Herald, while many cannot follow him in all his maddened zeal, and ultra abolition measures. And here he takes the seat of judgment again, presents another human test, and for an honest difference of opinion, in regard to the best policy to accomplish the same work, condemns his dissenting brother, and pours upon his devoted head a foaming torrent of the most cruel invectives.

The editor's third objection to a union with the Christians, is as unfounded as the first and second. We have no '*Ecclesiastical Judicatories*, aside from the church itself.' Our conferences assemble annually, and oftener if necessity requires it.—They are not composed of ministers exclusively, but of Elders and brethren; who are guided in their deliberations and decisions by no other law, than that of Jesus Christ. If the editor objects to our church order, and presents his views of the ancient order of the church, as his third test of Christian union; will he have the courtesy to define that order? We should never attempt to demolish a neighbor's house, unless we can provide for him a better one. And the more successful way to lead a brother from error, is, to show to him a more excellent way. But if we under-

stand the policy of the editor of the '*Union Herald*,' it is not to build up, but to pull down, and to destroy.

If the editor of the Herald offers any comments on these remarks, will he have the goodness to give them a place in his paper? We have published his article entire.

THE SPIRIT.—We publish in this day's paper an article from '*Alpha*,' on the Spirit; not because we approve of the sentiment it is designed to advocate; neither because we mean to introduce a lengthy controversy on this subject. But because the writer has very strongly solicited us to give it publicity. Many of *Alpha's* remarks are instructing, and to the point: but if we comprehend his design, it is to strike against the influence of the Spirit, aside from the word. How does '*Alpha*' know that there is no direct influence of God's Spirit upon the hearts of his children, now? If he has not experienced it himself, it is no evidence that others have not. And we can assign no good reason why he should wish to deprive others of its inestimable blessings. But we will not offer further remarks now; another, who has more leisure, we hope will do it soon. We think however, that an article, or two at most, on each side of the question would be sufficient.

THE CHURCH IN PHILADELPHIA.—By referring to the proceedings of the West New Jersey Christian Conference, published on another page, it will be perceived that our brethren are making a praiseworthy effort to establish the cause permanently in the city of Philadelphia. They need help—have made their appeal to their brethren for aid, and we hope their call will meet with a hearty response.

The Christians, with but few exceptions, have done but little in our large towns and cities. It is not because we have no advocates of our sentiments in those places; nor for the want of men of popular talents: but for the want of funds to erect suitable houses of worship. One good chapel, at least, should be erected yearly in some one of our populous towns or cities, until our cause is placed upon a firm basis in them all. And there is no other way in which this desirable work can be accomplished, in due season, than for our churches and conferences to take the matter in hand. And we should slumber no longer, but awake to action. We could name many of our towns and cities, where a large church would soon be gathered, if they only had suitable houses to worship in. But we will begin the work in Philadelphia. A few hundred dollars from abroad, are now wanted in that place. Our brethren there are struggling under many embarrassments: still, with a little seasonable aid, they will weather the storm, and soon be enabled to rejoice under their own vine

and fig tree. Those who have a heart, and the means, will do well to send their offering to Bro. Porter, as directed in the conference minutes.

OUR OWNS WANTS.—We are still in great want of our dues. And we again appeal to the *agents* and *patrons* of the *Palladium* to send us immediate aid. We know that money is scarce; and perhaps no one feels the pressure of the times more sensibly than we do. Our accounts are in small sums, against individuals scattered over a wide extent of country; on their promptness to pay, depends the success of our business. Should all plead poverty, and withhold the *dollar*, our business must stop; when a part do so, it is embarrassed. Will our agents call upon our subscribers and tell them our wants? We have too much confidence in the *moral honesty* and *ability* of many of our patrons who are yet in arrears, to suppose for a moment that they *will not* or *cannot* pay the small sum of *one dollar*. They *will* do it, and do it with pleasure, if their minister or agent will give them a call. But those who cannot see an agent soon, are requested to be their own agents: and to send us the *dollar* without delay. Do we make this appeal in *vain*? or is it made to *Christians*? to those who love the cause in *deed* as well as in truth? A few weeks will determine.

Elder Obediah E. Morrill has been unable to preach for some time past, having been much afflicted with a severe cough and pain in the side. Elder I. N. Walter has, also, for several weeks been confined to his room, and a part of the time to his bed, with sickness. Alas! how many of the servants of God, by their hard and incessant toils for the salvation of man, have impaired a strong constitution, and brought upon themselves premature disease, and the infirmities of old age, when but in the morning, or meridian of their usefulness. Great will be the reward of those who have sacrificed their lives for the cause of their Redeemer. But, may Elders Morrill and Walter regain their health, and yet prove a blessing to thousands.

Elder J. R. Perrington, is engaged in a pleasing reformation at South Le Roy, N. Y. Prospects were, that a church would soon be organized there.

Elder Wilson Mosher, Pittstown, N. Y., says the church in Pittstown and Grafton, has received frequent additions, and enjoyed numerous baptizing seasons, the past year. The labors of Elder G. N. Kelton have been attended with a blessing to the church. And the late visit of Elder D. Call has been a means of reclaiming backsliders, and awakening sinners. A number have recently been received into the church, and Elder Mosher has baptized eight converts to Christianity; and more were candidates for the same ordinance.

Brother J. N. Laker, Monroe precinct, Ogle co. Ill., wishes us to say, that there are many devoted Christians in that new world. They have but little preaching excepting what they receive from Elder Lemon Fitch of the Michigan conference, who has recently made them a number of visits, has gathered a small church, and is doing well for the cause. Their cry, however, is like the Macedonian, 'Come over and help us.'

Dr. E. F. Vandoezer, Conewango, N. Y., has recently visited his relatives and brethren in St. Lawrence co. On his journey called on twenty six churches, twenty two of which were in a prosperous condition. In many places backsliders are returning, and sinners are seeking the Lord. Dr. Vandoezer says he is devoted to the work of the ministry, and his only business is, to cry 'behold the Lamb of God.'

New subscribers.—Elders J. McInturf, W. Hance, C. Sine, J. Baker, C. Morgridge, one each; G. S. Warren two, and P. Mallory five. S. S. Nason, W. Earl, and T. Nixon, one each; in all 15. Total published 72.

Short articles, are read with much more interest than lengthy ones. It is not profitable to try to investigate too many points in one communication. Too many words serve to bewilder, rather than to enlighten our readers. We should remember that our readers are capable of *thinking* as well as ourselves. Hence we should not *particularize* too much in relating common occurrences. If we tell the saints that God has revived his work, and that twenty have been baptized and added to the church, they will comprehend and rejoice in all the minute particulars, without detailing them in the *Palladium*. Finally, we should study to lead our readers, without any ramblings, directly to the fields of knowledge we wish them to explore; open to them the right gates, and leave them to admire their wonderful varieties at their leisure.

A general meeting will be held in Lewisburg, Pa. Feb. 14th and 15th. An extra session of the Pa. C. Conference will be opened the Monday following, in the Christian chapel, at 10 o'clock A. M. A general attendance of ministers and brethren is solicited.
E. G. HOLLAND.

Our Legislature is now in session; our petitions should not be delayed. Now is the time to forward them.

Elder J. Baker, Ohio, says the churches in the Scioto Salt Creek conference, are united and well established in the gospel of Christ, with some increase of numbers.

Elder Jason Smith has recently held several interesting meetings in Leray, N. Y., four bowed to God, and the prospects were encouraging for a more general work of grace among the people.

MISCELLANY.

From the Louisville Journal.
PONTIUS PILATE AT VIENNE.

Translated and abridged from the *Courier des Etats Unis*.

[CONCLUDED.]

Herod the Tetrarch, who then reigned in Judea, and who died devoured by vermin, was a weak and wicked man, chosen by the chiefs of the law to be the instrument of their hatred. To him the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene.

Had Herod consulted his own inclination, he would have ordered Jesus immediately to be put to death; but though proud of his real dignity, yet he was afraid of committing an act that might diminish his influence with Cæsar.

Herod called on me one day at the pretorium; and on rising to take leave, after some insignificant conversation, he asked what was my opinion concerning the Nazarene.

I replied, that Jesus appeared to be one of those great philosophers which great nations sometimes produce; that his doctrine was by no means dangerous; and that the intention of Rome was, to leave him that freedom of speech which was justified by his action. Herod smiled maliciously, and saluting me with ironical respect, he departed.

The great feast of the Jews was approaching; and their intention was to avail themselves of the popular exaltation which always manifests itself at the solemnities of a passover. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted.

I wrote to the Prefect of Syria, requesting a hundred foot soldiers and the same number of cavalry. He declined. I saw my self alone with a handful of veterans in the midst of a rebellious city—too weak to suppress disorder, and having no other choice left than to tolerate it.

They had seized upon Jesus, and the seditious rabble, although they had nothing to fear from the Pretorium, believing on the faith of their leaders, that I winked at their sedition, continued vociferating,—‘Crucify him! crucify him!’

Three powerful parties at that time had combined together against Jesus. First the Herodians and Sadducees, whose seditious conduct appeared to proceed from a double motive: they hated the Nazarene, and were impatient of the Roman yoke. They could never forgive me for having entered their holy city with banners that bore the image of the Roman Emperor; and although, in this instance I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the temple in erecting edifices of public utility. My proposition was scowled at. The Pharisees were the avowed enemies of Jesus. They cared not for the Governor; they bore with bitterness the severe reprimands which the Nazarene had, during three years been continually throwing out against them wherever he went. Too weak and too pusillanimous to act by themselves, they had eagerly embraced the quarrel of

the Herodians and Sadducees. Besides these three parties, I had to contend against the reckless and dissolute populace, always ready to join in a sedition, and to profit by the disorder and confusion that result therefrom.

Jesus was dragged before the Council of the Priests and condemned to death.—It was then that the High Priest, Caiaphas performed a derisory act of submission. He sent his prisoner to me to pronounce his condemnation and secure his execution. I answered him that as Jesus was a Galilean, the affair came in Herod's jurisdiction, and ordered Jesus to be sent thither. The wily Tetrarch professed humility, and protesting his deference to the lieutenant of Cæsar, he committed the fate of the man to my hands.

Soon my palace assumed the aspect of a besieged citadel; every moment increased the number of the seditious. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judea appeared to be pouring into that devoted city.

I had taken to wife a girl from among the Gauls, who pretended to see into futurity. Weeping, and throwing herself at my feet, ‘Beware,’ said she to me, ‘beware, and touch not that man, for he is holy. Last night I saw him in a vision—he was walking upon the water—he was flying on the wings of the wind. He spoke to the tempest, to the palm trees, to the fishes of the lake—all were obedient to him. Behold! the torrent of Mount Cedron, flows with blood—the statues of Cæsar are soiled with the filth of the genocide—the columns of the Pretorium have given way, and the sun is veiled in morning like a vestal in the tomb! Oh, Pilate! evil awaits thee. If thou wilt not listen to the words of thy wife, dread the curses of a Roman Senate—dread the frowns of Cæsar!’

By this time my marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me, I proceeded to the Hall of Justice, followed by my guards, and asked the people in a severe tone, what they demanded! ‘The death of the Nazarene,’ was their reply. ‘For what crime?’ ‘He has blasphemed; he has prophesied the ruin of the temple; he calls himself the Son of God—the Messiah—the King of the Jews.’ ‘Roman justice,’ said I, ‘punishes not such offences with death.’ ‘Crucify him, crucify him!’ shouted forth the relentless rabble.

The vociferations of the infuriated multitude shook the pinnacles to its foundation. One man alone appeared calm in the midst of the tumult. He was like unto the statue of Innocence placed in the temple of the Eumenides. It was the Nazarene.

After many fruitless attempts to protect him from the fury of his merciless persecutors, I had the baseness to adopt a measure, which, at that moment, appeared to me to be the only one that could save his life. I ordered him to be scourged; then calling for an ever, I washed my hands in the presence of the clamorous multitude, thereby signifying to them my disapprobation of the deed. But in vain. It was his blood that these wretches thirsted for. Often in our civil commotions, have I witnessed the furious animosity of the multitude; but nothing could ever be compared to what I beheld in the present instance. It might have been truly said that, on this occasion, all the phantoms of the infernal regions had assembled together at Jerusalem. The crowd appeared not to walk; they were borne off and whirled as a vortex, rolling along like living waves from the portal of the Pretorium even unto Mount Zion,

with howling, screams, shrieks and vociferations, such as were never heard either in the seditions of Pannonia; or in the tumults of the Forum.

By degrees the day darkened like a winter twilight, such as had been seen at the death of the great Julius Cæsar. It was towards the ides of March. I, the contemned governor of a rebellious province, was leaning against a column of my basilica, contemplating atwart the dreary gloom, this Theory of Tartarus dragging to execution the innocent Nazarene. All around me was a desert. Jerusalem had vomited forth her indwellers through the funeral gate that leads to the Gemonie. An air of desolation and sadness enveloped me. My guard had joined the cavalry, and the centurion, to display a shadow of power, was endeavoring to maintain order. I was left alone, and my breaking heart admonished me, that what was passing at that moment appertained rather to the history of the gods than to that of man. Loud clamors were heard proceeding from Golgotha, which borne on the winds appeared to announce an agony such as had never been heard by mortal ear. Dark clouds lowered over the pinnacle of the Temple, and large raptures settled over the city and covered it as with a veil. So dreadful were the signs that were manifested both in the heavens and on the earth, that Dionysius, the Areopagite, is reported to have exclaimed, 'Either the Author of Nature is suffering, or the Universe is falling apart.'

Towards the first hour of the night, I threw my mantle around me, and went down into the city towards the gate of Golgotha. The sacrifice had been consummated. The crowd were returning home still agitated, it is true, but gloomy, sad, taciturn, desperate. What they had witnessed, had struck them with terror and remorse. I also saw my little Roman cohort pass by mournfully, the standard bearer having veiled his Eagle in token of grief, and I overheard some of the soldiers murmuring strange words which I could not comprehend. Others were recounting prodigies almost similar to those which had so often smote the Romans with dismay by the will of the gods. Sometimes groups of men and women would halt; then looking back towards Mount Calvary, would remain motionless, in the expectation of witnessing some new prodigy.

I returned to the Pretorium sad and pensive. On ascending the stair, the steps of which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, and behind him, several women in tears. He threw himself at my feet, and wept bitterly. It is painful to see an old man weep. 'Father,' said I to him mildly, 'who are you, and what is your request?' 'I am Joseph of Arimathea,' replied he, 'and I am come to beg of you, on my knees, the permission to bury Jesus of Nazareth.' 'Your prayer is granted,' said I to him; and, at the same time, ordered Manlius to take some soldiers with him, to superintend the interment, lest it might be profaned. A few days afterwards, the sepulchre was found empty. The disciples of Jesus published all over the country that he had risen from the dead, as he had foretold.

A last duty remained for me to perform. It was to communicate to Cæsar the details of this deplorable event. I did it the same night that followed the fatal catastrophe, and had just finished the communication when the day began to dawn.

At that moment the sound of clarions playing the air of Diana, struck my ear. Casting my eyes towards the Cæsarean gate, I beheld a troop of

soldiers, and heard at a distance, other trumpets sounding Cæsar's March. It was the reinforcement that had been promised me—two thousand chosen men, who, to hasten their arrival, had marched all night. 'It has then been decreed by the Fates,' cried I, wringing my hands, 'that the great iniquity should be accomplished—that, for the purpose of averting the deeds of yesterday, troops should arrive to day! Cruel destiny, how thou sportest with the affairs of mortals!—Alas! it was but too true, what the Nazarene exclaimed when writhing on the cross: *All is consummated.*

From the Maine Wesleyan Journal.

SHORT ADDRESS OF A MINISTER TO HIMSELF.

Would you be a useful minister, strive rather to be good than great. Keep down great I for he will always be found a troublesome guest, and one that will throw an insurmountable barrier to yourself and your usefulness to the souls of your fellow-men. The inquiry is often made; why am I not more useful? May it not be that *self* has too much to do, in all that is done for Christ? Is he not often, first, in thy study, in the choice of a text, in the structure of thy thoughts, in the pastoral visit, in the sacred desk, and in all thy communications with thy fellow men? There is an attempt to do and be something, which smells so rank of self, as to put thy Saviour in the shade, and thereby to destroy thy usefulness. Self should be in the dust, and Christ should be 'all in all.'

Dr. Payson seems to have touched the string, when, writing to a young Clergyman, he says: 'Some time since, I took up a little work purporting to be the lives of sundry characters, as related by themselves. Two of those characters agreed in remarking, that they were never happy until they ceased striving to be great men. This remark struck me, as you know the most simple remarks will strike us, when Heaven pleases. It occurred to me at once, that most of my sorrows and sufferings were occasioned by an unwillingness to be the nothing which I am, and by consequent struggles to be something. I saw if I would but cease struggling; and consent to be any thing, or nothing, just as God pleases, I might be happy. You will think it strange, that I mention this as a new discovery. In one sense, it was not new; I had known it for years. But I now saw it in a new light. My heart saw it, and consented to it; and I am comparatively happy. My dear brother, if you can give up all desire to be great, and feel heartily willing to be nothing, you will be happy too.' Ah! is there not experience touched here that will be profitable to thyself, if heartily consented to, and practised? It was a lovely trait in thy Savior that 'he went about doing good.' Let then your highest aim be, to imitate him who lived thy example, as well as died thy sacrifice. Be good rather than great. TIMOTHY.

LYING.—There is no vice so pitiful, so contemptible as that of lying. He who permits himself to tell a lie once, finds it much easier to do it a second and third time, till at length it becomes habitual—he tells lies without attending to it, and truths without the world's believing him.

Though you cannot see when you take one step what will be the next, yet follow truth, justice, and plain dealing, and never fear their leading you out of the labyrinth in the easiest manner possible.

CONFERENCE MINUTES.

The West New Jersey Christian Conference, held its fourth annual session in Philadelphia, Dec. 30th and 31st, 1839. Opened by singing and prayer, when Elder Wm. Hance was chosen President. Ministers, members of this conference, present, were Elders Wm. Hance, Jacob Rhodenbaugh, John J. Porter, and Frederick J. Thomas; unordained, John Robertson. Minutes of the last annual session were read and approved. Heard from the different churches through their delegates, who represented them to be in a prosperous condition. The church at Allen's Cove, Pa. was received into conference. Br. F. H. Boardman was received a minister of conference.

On examination found the religious and ministerial character of the following members good: Elders W. Hance, J. Rhodenbaugh, J. J. Porter, and F. J. Thomas; unordained, J. Robertson and Francis H. Boardman. Heard a request from the church in Philadelphia and also from the Laurel Hill church, for the ordination of Br. Boardman, which was granted. The following resolutions were read and adopted.

1st. Resolved that it shall be the duty of each minister and church, belonging to this conference, to require of any minister who may visit them, to show his letters of commendation, and in case no such letters can be shown, that they be advised not to receive him as a minister in the Christian connection. 2nd. Resolved that each minister belonging to this conference, be requested to obtain a letter of commendation from the church in which he labors, before leaving the bounds of this conference. 3rd. Resolved that letters of commendation be given annually to each worthy minister of this conference on application, signed by the Secretary in behalf of conference. 4th. Resolved that it shall be the duty of every minister in this conference to attend its annual sessions, or represent himself by letter. 5th. Resolved that each minister belonging to this conference previous to joining another be required to give notice of his intention to the President or Secretary, or to conference at its annual session.

A committee appointed to draft resolutions relative to a meeting house for the Philadelphia Christian church, reported the following, which were adopted: Resolved, that this conference view with decided approbation, the efforts now being made by the Philadelphia Christian church to erect a meeting house for the accommodation of the congregation under the care of Elder J. J. Porter; that they earnestly recommend their case to the consideration of the truly liberal of the Christian connection, and confidently hope that their expectation of assistance will not be in vain. Resolved, that in view of the above resolution, all donations or communications be sent to our Book Agent, A. L. Porter, No. 131 South street, Philadelphia, Pa.

Resolved, That we approve of the Christian Palladium, as it is at present conducted, by its able and liberal editor, and that we will use our influence to extend its circulation. Resolved, that Br. A. L. Porter be appointed Book Agent for this conference.

Adjourned to meet at Laurel Hill, Dec. 28th, 1840.
JOHN O. BRADLEY, Secretary.

The general meeting connected with this session of conference, was not without its interest. A number have desired an interest at the throne of grace, and prospects are that an extensive

reformation may take place; all of which may the Lord grant.
J. O. BRADLEY,

CORRESPONDENCE.

Darbyville, O. Dec. 10, 1839.

Br. MARSH—The harvest truly is plenteous, but laborers are few in the north part of this State. A few weeks ago I took a tour in Allen and Putnam counties; found many hungering after a preached gospel; I preached nine or ten times on my route. I had one meeting at Br. Swain's, on Hog Creek, Allen co. The house was crowded with attentive hearers, and many were much affected under my labors. We had a melting time; and at the close of my discourse, I called for individuals to join the church; five united, and three applied for baptism, which I administered. Having an appointment a few miles from this place the same evening, I could not comply with their earnest request to stay with them that evening, but some followed me to my appointment. O that God would send these dear people preaching, who are so desirous for it.

S. R. DAWSON.

Troy, Mo. Dec. 23, 1839.

To the Editor of the Christian Palladium: Dear Brother—If the reading of the Palladium, is to others as it is to my humble self, no one will begin to think of its being a heavy tax, even if he should be under the necessity of laboring in his sleeping hours in order to earn one dollar per annum to pay for it in advance: for the sake of having twenty four intellectual feasts by perusing its rich columns. I am glad for the course the Palladium has taken, and hope that it will ever remain a source of holy religious intelligence; and in all its pages ever be found something to cheer the pilgrim, born of God, on his laborious journey through this howling wilderness, that happy land of immortality or rest, which remains for the faithful follower of God, as a dear child. And that which is most calculated to cheer and encourage the saints of God, is, to hear of the advancement of the Redeemer's kingdom on the earth. Oh, how it has made my poor heart leap for joy, when reading of the powerful work of God, which is progressing through many different places in our happy land of religious liberty;—where scores, yea hundreds, and thousands, are flocking to the Shiloh, to whom it was once said the gathering of the people should be. Nor is this all that causes my heart to rejoice, but bless God, my heavenly Father, my eyes see, my ears hear, and my heart witnesseth the salvation of God in this place, in my own neighborhood, yea in my own family: for one of my two remaining children has already found the salvation of God, and the other is not far from the kingdom. The work of God that is now in progress, seems to have just commenced. Quite a number have found the pearl of great price; and many more are earnestly seeking the salvation of God. A general solemnity seems to overspread the congregation when met for worship, and upon the people at large. And no wonder for this, with the reflecting mind, when we remember how many of the dear youth within a few months have been called away by death into the eternal world from this place. Elder C. Rigby, at present, is laboring with us, and is well engaged in the good work of the Lord. In my feeble way do what I can.

May the Lord prosper his work until this town, and the whole world shall be filled with the knowledge of the glory of God, as the waters cover the mighty deep. Brethren, pray for it.

SAMUEL NUTT.

Eaton, O. Dec. 25, 1839.

Br. MARSH—The following composition was handed me the other day, which produced serious and solemn sensations. How pleasing to the mind truly pious, while in the far west, in the wide spread valley of the great Mississippi, to contemplate its extensive plains, interspersed with delightful forests. Then, with the mind in humble devotion raised to its Great Founder and Builder, say, He is our Father and God. With this pleasing thought, I send the composition to you for your use.

A THOUGHT IN THE WEST.

'Our Father who art in heaven.'

How grand! how glorious? how sublimely
Is the reflection, that all human kind [sweet,
Sprang from the GREAT ETHERAL! What a
thought!

Can it be so? Can I direct these eyes
To yonder azure fields, where golden worlds,
Revolving, shine; or turn them to behold
His works below, where countless myriads
move

Upheld by Him, and of a truth declare
Their Father mine? Yes! sacred truth pro-
claims

Him Father of the human race. O man,
Behold thy origin! His Name is God—
And 'God is Love;' no hatred dwells in him,
Nor changeability. In him we live
And move and have our being; nor can we
cease

In him to live, because he changeth not. In
He hath created, and in love sustains [love
His wondrous creature, man. Though man is
doom'd

O'er life's vicissitudes to weep; and oft
In gloomy error hurled, his Head is pure—
Nor can his wanderings break the grand design
Of Wisdom infinite, who formed the whole—
All who his righteous laws observe—
The whole to bless with joys ineffable.
Come then, my soul, exert thy noble powers
In imitating God—do good to all
The family of man—the doubting, trembling
Heirs of immortality.

Since I commenced my labors in this place, in one of my congregations a reformation has commenced; six have professed faith in Christ and united with the church, and four have been baptized. Our meetings are interesting—the brethren are awaking to the interest of the Redeemer's kingdom; and we look forward for good times here. In other congregations where I preach, a deep interest is manifested, and upon the whole we look for prosperous times in this country soon.

The cause of the Redeemer is the basis of all causes, and the most important. And yet, how indifferent the world is about embracing it! and how careless many of those who have embraced it are about promoting its interests! It is a matter of serious consideration with me. I have thought that some people have more regard for their gold and silver, than for the cause of Christ; and that some profess religion because it is popular to do so. And in fact, I have thought that the professing world, have gone too much into the spirit of the world: and instead of religion's

dwelling in the valley of humility, where love crowns with joy the labors of the virtuous, it has to ascend the mountains of pride, where it finds no dwelling place but on the wing of popularity, amid the delusions of fashion and folly. But not content to dwell there it retires again to the vale of contentment, and cheers the heart of the humble follower of Christ. O, that the world would open their eyes, and see themselves standing on the dizzy heights of the mountains of pride, and flee from their danger, and hasten to the vale of safety, before they fall to ruin.

JESSE O. HARRIS.

* I mean pure and undefiled religion.

Lyme, N. Y. Dec. 9, 1839.

Br. MARSH—About five months since I commenced warning the King's enemies in the Hattenbeck and Wilson settlements of their danger. And, glory to God, the work of reformation has been witnessed. Elder G. S. Warren has helped much in the good work. A small church has been organized, as a branch of the old church.—Some have united with other societies. But my prayer is, that the time may soon come when the saints shall be united in one fold.

F. GREEN, Jr.

NOTE.—Br. Green, and others, are informed that we cannot send Hymn Books by mail. At the opening of navigation all orders for books will be promptly attended to.

Harrisonburgh, Va. Dec. 17, 1839

Br. MARSH—Since I wrote to you last, three have received the right hand of fellowship, and two have been baptized. Prospects are flattering; everything seems to proclaim the rapid approach of a mighty ingathering to the blessed Shiloh in this section of country.

We have been recently favored with a visit from Elder H. Simonton of Ohio, which has added much to our encouragement. He is a promising young man, a workman not to be ashamed of, and as he is on his way to the north, I will say, receive him as a true yoke-fellow with us in the gospel; and may the Lord, who promised to be with us, crown his labors with success, where ever his lot may be cast.

F. G. MILLER.

Those to whose names no sum is set, have paid for the vol.

RECEIPTS FOR VOL. 8.

New York—A King Ezra Seely David Heath J Backenstose D King H Mace D Norris A Hurlbert B Baker \$3 for E Knowlton Wm Macaray and B Baker. H Stoutenburgh and Ann Stoutenburgh [corrected,] L H Guthrie B Wait J Finkle Abram Dabbs 50 cts D Preston D Stevens A Clarke F Cutler for vols. 8 & 9 \$2 A B Scofield F Megley D West S Letts A M Willets. Ohio—J Robertson Elder D Call \$5 for J Stouts J Shiveley H Hall J Hazelbaker A Hazelbaker and J Osler. J B Robertson \$5 for A Snoddy M Mellvain R Mellvain B Ginn I Hunt and J B Robertson. D Steele Elder C W Shaw Eli Trowbridge. Michigan—Robert Edmunds for vols 8 & 9 \$2 H D Corey [corrected,] Deborah Seely W Moorman H Tuttle E Rathbun. Pennsylvania—J W Barnes [corrected,] Rhode Island—B Clarke Elder John Taylor \$5 for S Clarke J Sisson D Baker L Taylor G Slocum & Elder J Taylor. Massachusetts—S Perrington for vols 8 & 9 \$2 J Perrington. Vermont—G W Foster J McKenzie for vols 8 & 9 \$2 T Twitchell.

Remainder in next No.

POETRY.

For the Christian Palladium.
SATURDAY NIGHT.

BY FRANCES CUTLER.

The week is past, the Sabbath dawn comes on,
Rest, rest in peace thy daily toil is o'er,—
And standing, as thou staidest, on the brink
Of a new scene of being, calmly think
Of what is gone, is now, and soon shall be,
As one that trembles on eternity.
For sure as this now closing week is past,
So sure advancing time will close my last;
Sure as to-morrow shall the awful light
Of the eternal morning hail my sight.

Spirit of good! on this week's verge I stand,
Tracing the guiding influence of thy hand,—
That hand which leads me gently, kindly still,
Up life's dark, stony, tiresome, thorny hill;
Thou, thou, in every storm, hast sheltered me
Beneath the wings of thy benignity.
A thousand graves my footsteps circumvent,
And I exist thy mercies monument!
A thousand wriths upon a bed of pain,
I live, and pleasure flows through every vein.
Want o'er a thousand wretches waves her wand—
I, circled by ten thousand mercies stand.
How can I praise thee, Father, how express
My debt of reverence and of thankfulness!
A debt that no intelligence can count,
While every moment swells the vast amount.
For the week's duties thou hast given me strength,
And brought me to its peaceful close at length;
And here my grateful bosom faint would raise
A fresh memorial to thy glorious praise.
Duanesburgh, N. Y. Jan. 11, 1840.

MARRIAGES.

By Elder C. Sine, Nov. 28th, Isaac Lupton to Catharine Oats, of Frederick co. Va. By Elder L. Winans, Columbia co. N. Y. Dec. 25, Anthony Finkle to Margaret Drumm. By Elder W. Mosher, Petersburg, N. Y. Dec. 7, Christopher Vampelt to Melinda Reynolds. By the same, in Grafton, Dec. 18, Aaron Eldred to Fanny Phillips. By Elder Samuel Crossman, Providence Pa. Dec. 31, John C. Dunning to Elizabeth Horabaker. By Elder James Conklin, Pittstown, Dec. 21, Elder Wilson Mosher to Florilla Hydon, a worthy member of the Christian church in Pittstown. By Elder J. W. Selden, Chocton, N. Y. Jan. 7, Edwin Bronson to Mary Jane Tompkins. By Elder G. A. Hendrick, Livonia, N. Y. Dec. 31, Wilson Hamilton to Sarah Decker. By the same, Livonia, N. Y. Jan. 5, George Clemence to Catharina Rice.

OBITUARY.

MRS. MARGARET SINE, consort of Elder Christy Sine, and daughter of Deacon Abraham Kackley, died, on Christmas day, at half past nine A. M. at her residence in Back Creek Valley, Va., of typhus fever, after a violent illness of three weeks, in the 35th year of her age. By this dispensation of Providence, an afflicted husband has been bereaved of a faithful and affectionate companion, seven small children of a tender and pious mother, and the Christian church of one of its brightest ornaments, a large circle of friends and relatives are called upon, with the bereaved family, to mourn their loss, which to them is irreparably great, but to her eternal gain. The deceased experienced the comforts of the Redeemer's love in the 17th year of her age, under the labors of Elder Enoch Harvey, ever since which time she has been an ornament to the Christian character, and in her last illness gave full satisfaction to her surviving friends that she was going to be with her Savior, in whom she had long trusted. Finally, she died as she had lived, a Christian. Her mortal remains were interred in the burying ground near the Christian meeting house, in presence of a numerous congregation. An appropriate discourse was delivered on the occasion,

by Elder W. G. Proctor, founded on Rev. xxi. 4th verse.
Com.

MRS. SALLY ALLEN, died, at Ellington, N. Y. Nov. 27, 1839, in the 36th year of her age. She experienced religion and united with the Baptist church in Cayuga co. N. Y. nine years since. Five years ago she united with the Christian church at Jamestown N. Y. and remained a shining ornament of religion to the day of her death. As a wife and mother, she was patient and exemplary, and as a neighbor and member of society, she was universally beloved. Her funeral was attended by a numerous circle of friends; sermon on the occasion by Elder Seth Marvin.
Com.

MARY WALWORTH, died, at York, Washtenaw co. Michigan, on the 12th day of December, 1839, aged 62 years. She made a profession of religion at the age of fifteen, and united with the Baptist church, of which she remained a member until 1818, becoming acquainted with the Christians, and finding them to accord with her views of the Bible and Christian liberty, she united with them and remained a member until her death. In her last sickness, which was consumption, she suffered much, which was borne with Christian patience and fortitude. She had the satisfaction of seeing nearly all of her children professors of religion, a number of whom she had followed to the grave. One of her sons has been for some years a minister of the gospel; he appreciates the kind instructions of a pious mother in that difficult time of commencing the great work of the gospel ministry. A large circle of friends and relatives mourn a loss which to her is eternal gain.
J. WALWORTH.

NOTICES.

ORDAINED to the work of the ministry, in Philadelphia, Pa., on the 30th ult., Francis H. Boardman. Officiating Elders, were Elders Wm. Hance, F. J. Thomas, J. Rhodenburgh, and J. J. Porter.

Elder G. F. Sanborn wishes all communications for him directed to Plymouth, Mass. He has baptized two in that place the last date, and more were seeking the Lord.

Elder J. W. Selden has recently organized a church, consisting of eleven members, in West-Sparta, N. Y. He speaks encouraging of their prospect in divine things.

Br. James Brown, South Danville, N. Y. says, when the Benevolent Fund shall be permanently organized, he will give five dollars, annually, for five years, and recommends others to do likewise.

NOTE.—We say to Br. Brown, and all others who wish to aid in this benevolent cause, that the society is now organized. Send your offerings to Benjamin Smith Esq., Honeye Falls, Monroe co. N. Y. Ed.

Br. B. Baker, Selroon, N. Y. offers his liberal aid to the benevolent fund, and urgently calls upon his brethren to give liberally for the same object.

Br. Wm. Earle, U. C., and all others, are informed that we cannot send books by mail. Elder Thomas Henry has a supply of our books for the Province of U. C.
Ed.

Br. Marsh: I wish you to correct a mistake in our conference returns. Instead of J. McKing, say James McKinney; instead of Wm. Hole, Isaac Adkinson, David Hays. David Hays was ordained at the meeting.
J. MCKINNEY.

Montgomery, Ind. 1839.

THE NEW TESTAMENT COMPANION, published by Elder D. D. Fleming of Portland, Me., are for sale by Elder J. V. Himes, Boston, Mass.

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. VIII.

FEBRUARY 15, 1840.

NO. 20.

ESSAYS.

From the new work of the Rev. Mr. Todd, entitled
Truth made Simple.

God Eternal.

A little boy once stood by the side of a small pond. He looked off over it, and thought it a great way across it. He looked into it, thought it very deep; and he thought it was a very great water. But when he grew up and became a great man, and had passed over the great ocean several times, where he sailed many days and nights without coming to any land—that pond seemed very small.

Any thing seems great or small to us, according to what we measure it by. If one of these children were to break his arm, and it became so bad that it must be cut off to save life, the surgeon must come to do it.

As you saw him take out his knives, and saws, and strings, and carefully go to work to take off the arm, it would seem a long, long time before he got through—though it might not be more than fifteen minutes.—Fifteen minutes seem a great while when we have to measure them by great and severe pain. But when you measure them by a whole year, they seem very short.

Did you never lie down at night in health, and go to sleep, and when you awoke in the morning, have the night seem very short? But if you were shipwrecked on the great ocean, and had to hang all night by a rope, wet and cold, and expecting that the very next wave would wash you into eternity, you would feel that one night is a great while, and that the morning sun had forgotten to rise.

Or if you lay upon your bed, sick, full of pain, and sleeping, with friends treading

softly around you, and hearing nothing but the slow ticking of the clock; O, how long would the night seem! It would seem as if the day would never return.—This is because you measure the night by the pangs of pain which you feel.

A year seems a great while to a child; but to the old man it seems a very little time.

We think the gray headed man who has lived seventy years, an old man; but if you measure life by the lives of men who lived before the flood, what are seventy years? Measure seventy years by the whole time since the world was made, and what are they?

How old is that little boy in that front pew? Ten? Well, go back ten years, and there was no such boy. Go back fifty years and his parents were not created. Go back, over the graves of men for two thousand years, and you come to Jesus Christ. Go back four thousand years more and you come to the time when this world was created. The hills and rivers were not made. The sun, and moon, and stars were not made. Light was not made. There was nothing. Out of this nothing the old world must come:—the sun, and moon, and heavens must come. Now what can make them come? Can they come themselves? No.

But some pretend to say that there was ground, and water, and wind, to move the water and the dust. Suppose there was; could dust, and water, and air, make themselves into birds and fish, and cattle, into the fields and trees, into an arm and a hand, an eye and a tongue—and above all, into the mind which is within us?

No! no! There are too many marks of mind, and we say that mind must have been there—away off in that dark place [?] which

we call Eternity, before this world was made! That mind so wise, so great, so contriving, so powerful, we call God. This is what I mean when I say that 'God is eternal.' 'I am the first.'

A child can look into a great deep gulf and see as far into it as a man, but he cannot see the bottom. Let me tell you what I mean by the gulf.

This world and these heavens have been made but a few thousand years; but God was living before them. What was he doing? Where was he during that long eternity, before he created any thing which we see? Can I tell? No. Can an angel tell? No. Was he making other worlds, and letting millions of creatures live, and go on to judgment? and then was he burning up these worlds and making new ones, as he will one day burn up this world? Perhaps he was. Perhaps he did this to millions of worlds, and for millions of ages. Perhaps millions of thinking beings passed in'o eternity. Yes.—yes—but before he even made anything—for ages and ages before—what was God doing?

Ah, I do not know. 'Who by searching can find out God?' who can measure an ocean which has no bottom? Who can go back, and back, and back, and say, 'Here eternity began.'

Did you ever hear such a word used as mystery? It is a hard word, but it means something which we believe, but which we do not understand. Thus we believe that God is eternal though we cannot explain what eternity is.

Some people talk as if they would not believe any thing which they cannot understand, and thus they say that they will have no mysteries in their religion! I do not know what such people think. If there be a God who has lived for ever, there must be about that God a greatness and an awfulness before which the angels in heaven cover their faces with their wings, 'Even from everlasting to everlasting, He is God.'

We see things begin. We know when that great oak on the hill was an acorn, and which perhaps, was carried up the hill by a child as his plaything. We know when the oldest man was born. We know when they began to build the great city.

We know when the great sun first shed his rising beams upon the earth. But we cannot thus go back, and say, that 'here God began to live.' We go back till we get to the beginning of all things, and there we find God—in eternity—alone, unchanging, unsearchable, eternal!

'Thus we know that God has lived for ever because he made every thing at first.

For the Christian Palladium.

Christianity.

Two objections to Christianity, considered.

BY ELDER E. EDMUNDS.

One is, that the human mind, cannot exist independent of the brain and senses; or in other words, the mind is material. The other is, that the Bible is not a good book to be read, believed, practiced and circulated in community.

These objections are often made by men, who appear to be honest in the belief of them. And hence now and then, demand of the believer in the future existence of the mind or soul, an honest consideration. And first, the mind is material, says the objector, because it depends on the brain for existence, and the five senses common to man, as the only medium; for either receiving or imparting ideas, knowledge and impressions. If then the mind be material, the effects of mind are material also, for cause and effect are similar in nature; and hence *thought*, the effect of mind, must likewise be material.—And as all matter occupies space, and but one thing can occupy the same place at the same time; therefore *thought* cannot escape the narrow limits of the *brain*, for it is surrounded with matter on every side. But this is at once proved false; for *thought* penetrates the bowels of the earth—roams unfeathered over wide creation, and soars to illimitable heights in regions on high. Although I admit the brain to be the organ and seat of the intellect, yet every one must clearly see, that the seat of a principle, is not that principle, of which it is only said to be the seat. Not only so, but a candid and competent examiner of this subject, has proved beyond a possible doubt, that mind is not matter. Neither does it depend on matter for existence, but only for a residence. The experiment is this. A certain man had the misfortune to fracture his skull, in such a manner, that his surgeon found it expedient to remove a certain quantity, from both parts of the cerebrum, or great brain, (which is the immediate seat of intellect, says Smith, in his anatomy, page 144.) in order to his final recovery. When upon recovering from his almost hopeless state, he was found to be as capable of business, study and mental labor as heretofore: though all expected the severe crush of the cranium, diminution of the brain, and torturing pains of the body, would in a great degree, enfeeble and dis-

qualify both mind and body, for labor and study. And truly this might have all been, and yet failed of proving the mind material, because the mind by reason of physical imbecility, would have no means of manifesting its mightier powers. But so far from that, as if designed by God to convince the unbeliever, he again filled the place of business and learning, clothed in his right mind. Now if the mind be material, and the brain be that matter; in proportion as the brain was diminished, in the same ratio would have been the diminution of the mind itself, for according to this theory the brain is the mind. Now although the weight, size and occupany of the brain was considerably diminished, nevertheless acuteness, nativo vigor, and expansion marked the mind.

The five human senses, hearing, seeing, feeling, smelling and tasting, I regard as so many windows of the body through which the soul looks out. And as being no more a part of the soul, than the windows of a house, are a part of the light which shines through them, or of the person who looks out of them. Many persons have been deprived of some one, two, and three senses, and still retained all of their faculties and powers of mind entire. To prove this, I have only to cite you to the blind, at their infirmary in Boston, or the deaf and dumb in New York. Who, let me ask, has ever visited, these sons of sorrow and deprivation, without being touched with sensations, awful and tender? and without feeling, too, that though these forlorn individuals, are shut out from the world of light and sound; still possess all the attributes of an immortal mind, that any of the more favored sons of nature do?

And secondly. The Bible, even the New Testament, is not a good book, for the community to read, believe, and practice; because there may be, and are so many doctrines deducted therefrom, which when embraced, ferment, distract, and exceedingly trouble communities, families and individuals. Therefore, says the objector, we should be better off without than with the Bible! Now, I contend the bible is a good book, both to believe and practice—but not a good book to misuse and quarrel about. I would ask if the institution of marriage is not a good one? If its influence and tendencies on community, are not most salutary and beneficial? And who among us will pretend to say, because this institution is so frequently perverted and abused, therefore it is unfit and impolitic for community.

I ask what institution, or what blessing

ever conferred on mortals, has not been, or may not be; by disobedience and sin, turned into a curse, and often, made the instrument of death. Such I regard edge tools, knives, chisels, dirks, &c. The element of fire also, I regard as one of the greatest and most useful of blessings, when used as designed by its giver; yet how often, when this use is perverted, it is made the instrument of devastation and death. The art of printing, paper, and books are invaluable blessings in communities, and yet how often they become, by misappropriation, the engine of persecution, unbelief, sectarianism and unholy corruptions of all descriptions; and shall we say because of this, we will approve no more of the institution of marriage? We will use no more edge-tools—we will warm no more by the element of fire, or eat food cooked thereby—we will read no more books, nor write upon any more paper, because forsooth, they may be and often are so used as to ferment, disturb and exceedingly trouble communities, families and individuals; and say therefore it is evident that they ought not to be used! I leave the reader to name this kind of logic, as he pleases; for myself, I have no knack at all in naming children that have not common sense.

But, continues my objector—if religion be so desirable as you assume to believe, and the gospel so good a book, why in the name of reason, are not these grand doctrines, written out plainly and distinct, that all may read, understand and believe? First, I would say, many of the doctrines of our day, are not doctrines of the Bible, but of men. And those taught in the Bible, are plain enough for practical life—plain enough, that the man of God may be thoroughly furnished unto every good work.' Yes, the duties required of any person, in order to follow the Lord Jesus Christ, in sincerity and in truth, and thus find forgiveness of sins and inherit eternal life, are so plain that the wayfaring man though a fool [uneducated] shall not err therein.' And were they written plainer, they who are determined to disobey Jesus and fight against God, would still go on in sin, though one should arise from the dead; or duty should forever be emblazoned in letters of fire, on the dark concave of a midnight sky, yet still the ungodly would rush on, down to ruin.

Providence, R. I. Dec. 19, 1830.

Help me, thou Friend of sinners, to be nothing, to say nothing, that thou mayst say and do every thing. and be my all in all.—

WHITEFIELD.

For the Christian Palladium.

Cultivation of the Mind.

BY MRS. M. EDMUNDS.

The human mind is susceptible of high improvement. The moral and intellectual powers, when exerted in the acquisition of substantial knowledge, and the truth of revelation be at the foundation of virtue, happiness, and religion; are justly estimated the noblest gifts of the Creator. This cultivation produces those high and invincible virtues which have distinguished the greatest and best. Their slightest gratification causes a thrill of delight and imparts energy and strength to the human mind. The majority of mankind, instead of cultivating and bringing into action their mental faculties, have suffered them to lie dormant, and yielded to the unrestrained impulses of passion. Were it not for these, persecution, tyranny, and oppression would cease; and the victims of slavery would break their chains, and rise in the proud triumphs of freedom. Intemperance would no longer bury conscience in forgetfulness, and the insinuations of vice be lambent as a summer's evening. It is ignorance, combined with intensity of passion, that nerves the murderer with strength to destroy his helpless victim, and usher the never-dying soul into the presence of its Maker. It is this which makes the home of the widow and the orphan desolate and forsaken. These are solemn truths, and should impress every enlightened child of nature, to extend the light of knowledge and revelation to illumine the dark abodes of ignorance. Many a lily of the valley, whose lowly vale is hid beneath the shady oak and towering hill, is never suffered to unfold its leaves and emit its fragrance to the rays of light, that float above, but droops and dies unnoticed and unseen. We should endeavor to search out these humble valleys, and instill into the minds of the young a desire for knowledge and love of virtue; show them the relation they sustain to God, to themselves and their fellow-creatures. Bid them contemplate the perfection of the Deity; the grandeur and magnificence of his empire—that their mental powers may be strengthened, that they may gain extensive views of that astonishing power that brought them into existence; and that they may become useful and lasting members of society.

The desire for knowledge when once exercised is lasting as that omnipotent Being from whom it emanates, and the objects of its pleasure, unlimited as creation. Who

then dare confine man's knowledge, and sustain that a few fleeting years will terminate his existence, and bury his soul in the night of oblivion? That the mysterious spirit which clings around him from the cradle to the grave, will leave and forsake him, and his knowledge like his body, lie buried in the dust? It is not so; the soul of man shall live when time shall be no longer; his mind will expand, and he make perpetual progress in virtue and knowledge throughout endless ages; and his spirit, together with all the intelligences that cluster around the throne of God, shall bow in holy adoration to that high and lofty One who inhabits eternity. How shall man qualify himself to participate in those high and exalted pleasures? Shall all the efforts of his powerful mind be turned to accumulate shining dust, or to gratify the craving desires of passion? Shall he bind his brother man in chains, or crush with rage his humble subject, to sway a despot's power? No: his mind must soar above such grovelling scenes, in contemplation of greater works. Let him turn his attention to the striking illustrations of wisdom and design, displayed in the formation of his corporal system, (for it is the duty, as well as the privilege of man, to have knowledge of himself, and become acquainted with his physical and moral nature,) the arteries and veins, the nerves, the heart, and winding labyrinths of the ear. Let him turn his attention to the beautiful mechanism of the eye, which enables him to survey the delightful scenery of nature and contemplate the splendor of the heavens, to view the glorious orb of day, whose genial rays impart health and comfort to the remotest parts of the planetary system; the transient rainbow, fleeting as the hours of man; the meteor's flash—the wheeling comet, speeding its course mid rolling worlds and ever burning suns. What a boundless source of gratification is the eye. It sees all nature, from the smallest insect that gambols in the sunbeam, to the rolling worlds, that spangle in the firmament.

Who will not adore that all gracious Being who has surrounded us with such innumerable blessings, and given us the power of seeing and of knowing the wonders of his universal empire? The study of natural history is productive of great advantage. It includes a knowledge of the earth and its productions, it describes the distinguishing characteristics of the various tribes of men and animals which inhabit the surface. It also gives an account of the subterranean wonders of the gold and silver mines, and the death-chilling

tread of the earthquake and heaving volcano. Natural philosophy also is of great importance. It displays the wisdom and power of God, enlarges our conceptions of his greatness. And astronomy, the most sublime of all sciences, should engage our attention; it demonstrates that the earth, with its vast ocean and continents, is wheeling round the sun at the rate of eleven hundred miles a minute.

Although the earth is eight thousand miles in diameter, it is but an atom when compared with the sun. What an unparalleled display of Omnipotence, by whose mandate this mighty system of the universe sprang into being! He spoke and all the hosts of heaven bowed before Him. All nature loudly speaks his praise. From the minutest atom that floats in ether, to the rolling orbs that dazzle a midnight sky. It is said that he who views with an intelligent eye the firmament of heaven, is happy. His knowledge is like an adamant barrier, that yields from every danger; and when the clouds of adversity shall gather over him, and nature about to finish her last work, it is then that the concentrated treasures of his soul fly to sustain his dying body and present the emblems of a cultivated mind to the portals of immortal day.

Providence, R. I. 1839.

For the Christian Palladium.

Alpha to Elder J. Chadwick.

Will my friend, Mr. Chadwick, permit me to say that I am not satisfied with his exposition of Isaiah xxxiii. 14. Does he really think that the prophet had any allusion to gospel times, and to the punishment which would justly fall on those who then died impenitent? If he do, I should wish to know upon what evidence.

I have long been opposed to the opinion that a text of scripture may have *two meanings*. If so, it may have a thousand. This mode of explaining the scriptures, has led to some of the grossest perversions. Indeed to admit this, is to say that they have no meaning at all; and that there is *no certainty* in the book of God. Let us then, my brother, beware how we lead our unlearned brethren to imagine that any passage of scripture can have two meanings; for then he who has the most fertile imagination will be the best expositor of the Bible.

He who wishes to understand the verse in question, must make himself acquainted with the subject on which the prophet was dwelling. What that is, may be learned

from the following summary of the contents of this chapter, by the learned Bishop Lowth:—

‘The plan of the prophecy, continued in this chapter, and which is manifestly distinct from the foregoing, is peculiarly elegant. To set it in a proper light, it will be necessary to mark the transitions from one part to another.

In verse 1, the prophet addresses himself to Sennacherib, king of Assyria, briefly, but strongly and elegantly, expressing the injustice of his ambitious designs, and the sudden disappointment of them.

In verse 2, the Jews are introduced offering up their earnest supplications to God in their present distressing condition; with expressions of their trust and confidence in his protection.

Verses 3 and 4, the prophet, in the name of God, or either God himself, is introduced addressing himself to Sennacherib, and threatening him, that notwithstanding the terror which he had occasioned in the invaded countries, yet he should fall and become an easy prey to those whom he had intended to subdue.

Verses 5 and 6, a chorus of Jews is introduced, acknowledging the mercy and power of God, who had undertaken to protect them; extolling it with direct opposition to the boasted power of their enemies; and celebrating the wisdom and piety of their king, Hezekiah, who had placed his confidence in the favor of God.

Then follows verses 7—9, a description of the distress and despair of the Jews, upon the king of Assyria marching against Jerusalem, and sending his summons to them to surrender, after the treaty he had made with Hezekiah, on the conditions of his paying, as he actually did pay to him, three hundred talents of silver, and thirty talents of gold. 2. Kings xviii. 14—16.

Verse 10, God himself is again introduced, declaring that he will interpose in this critical situation of affairs, and disappoint the vain designs of the enemies of his people, by discomfitting and utterly consuming them.

Then follows verses 11—22, still in the person of God, (which, however, falls at last into that of the prophet,) a description of the dreadful apprehensions of the wicked in those times of distress and imminent danger, (verse 14,) finely contrasted with the confidence and security of the righteous, and their trust in the promises of God, that he will be their never-failing strength and protector.’

We are now prepared to show what is the import of the verse under consideration, which is thus translated by Bishop Lowth: 'Who among us can abide this consuming fire? Who among us can abide these continued burnings?' The inquiry contained in this verse is not made by the sinners and hypocrites, mentioned in it, but by the prophet, who having observed that they would be terrified at the interposition of God in the destruction of the Assyrian army, proceeds to put this general question to his own countrymen, 'Who among us shall dwell with God, who will be a consuming fire to the wicked part of us, as well as to our enemies?' See Deut. iv. 24, ix. 3, and Heb. xii. 29.

This portion of scripture points to the punishment that should come upon the wicked in those days, but extends to nothing beyond them; whilst verses 15 and 16, shows in beautiful contrast, the security and happiness of the truly pious, even when the judgments of God are abroad in the earth.

For the Christian Palladium.

Christ our Example.

BY FRANCES CUTLER.

What an example is set before us in our blessed Master! How is his whole life, from earliest youth, dedicated to the pursuits of true wisdom, and to the practice of the most exalted virtue! When you see him, at the age of twelve years, in the temple, among the doctors, hearing them and asking them questions on the subject of religion, and astonishing them all with his understanding and answers, you will say, perhaps, 'well might the Son of God, even at those years, be far wiser than the aged; but can a mortal child emulate such heavenly wisdom? Can such a pattern be proposed to my imitation?' Yes, certainly. Remember that he has bequeathed to you his heavenly wisdom, as far as concerns your own good. He has left you such declarations of his will, and of the consequence of your actions, as you are even now, fully able to understand, if you will but attend to them. If, then, you will imitate his zeal for knowledge,—if you will delight in gaining information and improvement, you may even now become 'wise unto salvation.'

Unmoved by the praise he acquired amongst these learned men, you see him meekly return to the subjection of a child, under those who appeared to be his parents, though he was, in reality, their Lord: you see him return to live with them, to work for them, and to be the joy and solace of

their lives, till the time came when he was to enter on that scene of public action, for which his heavenly Father had sent him from his own right hand, to take upon him the form of a poor carpenter's son. What a lesson of humility is this, and of obedience to parents!

When having received the glorious testimony from heaven of his being the beloved Son of the Most High, he enters on his public ministry, and what an example does he give us of the most extensive and constant benevolence! How are all his hours spent in doing good to the souls and bodies of men! Not the meanest sinner is below his notice. To reclaim and save them, he condescends to converse familiarly with the most corrupt as well as the most abject.—All his miracles were wrought to benefit mankind; not one to punish and afflict them. Instead of using that almighty power which accompanied him, to the purpose of exalting himself, and treading down his enemies, he made no other use of it than to heal and to save.

Dear reader, when you come to read of his sufferings and death, the ignominy and reproach, the sorrow of mind, and torment of body, which he submitted to; when you consider it was all for our sakes,—'that by his stripes we are healed,' and by his death we are raised from destruction to everlasting life, what can I say more that can add anything to the sensation you must then feel? No power of language can make the scene more touching than it appears in the plain and simple narrations of the Evangelists. The heart that is unmoved by it, can scarcely be human. But the emotions of tenderness and compunction, which almost every one feels in reading this account, will be of no avail unless applied to the true end—unless it inspires us with a sincere and warm affection towards our blessed Lord—with a firm resolution to obey his commands, to be his faithful disciples; and ever renounce and abhor those sins which bring mankind under divine condemnation, and from which we have been redeemed at so dear a rate.

Remember that the title of Christian or follower of Christ, implies more than an ordinary degree of holiness and goodness.—As our motives to virtue are stronger than those which are afforded to the rest of mankind, our guilt will be proportionally greater if we depart from it. Our Savior appears to have had three great purposes in descending from his glory, and dwelling amongst men. The first to teach them true virtue, both by his example and precepts. The se-

cond to give them the most forcible motives to the practice of it, by 'bringing life and immortality to light, by showing them the certainty of a resurrection and judgment, and the absolute necessity of obedience to God's laws. The third, to sacrifice himself for us, to obtain, by his death, the remission of our sins upon repentance and reformation, and the power of bestowing on his sincere followers the inestimable gift of eternal happiness.

For the Christian Palladium.
Biblical Criticism.

'Wherefore, as by one man, sin entered into the world,' &c.

The conclusion drawn from this scripture, by some, is, that a spiritual death passed upon all the human family that ever was, or ever will be, upon the earth, in Adam, or at the time when he broke the commandment of God. But the first difficulty to be surmounted in pursuing this idea, is, to prove that the immortal part of man becomes degenerated at the time of its incarnation, or through the medium of natural generation. You will not, for a moment, allow that Adam's nature was originally polluted and depraved. Why? Because he was made by the immediate hand of God. But that he employs another, and very different means to replenish the earth since the fall of Adam that he did before. But is not God as much the maker of the souls of men in this day and age of the world as he was that of Adam? Most certainly.

Suppose that two persons, one of each sex, with all their (as some say) natural depravity, could be placed in a place like unto the garden of Eden, with every thing of the past blotted from their remembrance, and with all the peculiar advantages that Adam and Eve possessed, with every thing suited to their comfort and convenience, and dwelling in the immediate presence of the Great Author of their existence; do you suppose that they would treat the commands of God with greater disrespect than our first parents did? We think not. Why? Because we have no reason to conclude, from scripture, but that they disregarded God's command as soon as the pleasing appearance of the forbidden fruit caught their vision. There was no possibility of their breaking the command previous to that time. People in eighteen hundred and thirty-nine can do no more.

B. P. A.

Am I more fit to serve and to enjoy God than I was last week.

RELIGION.—Religion never shines with so bright and benignant a lustre as upon those who embrace it in early youth. To the aged it gives light, peace and hope. Upon the young it confers all these, together with many peculiar benefits. It implants pure and noble principle. It nurtures kind affections. It imposes needful restraints upon bad passions, or purifies every vicious taste. It sheds a beautiful and benignant influence upon the whole social and moral character. Thus it blesses for a whole life time, and lays the foundation for blessings throughout eternity. It is to the young who listen to its voice a counsellor of infallible wisdom, a sun of righteousness which guides them through their whole being. Have you, my young friend, sought this inestimable treasure?—You cannot prize it too highly.—Give it to your whole heart. Sacrifice for it pride, and passion, the love of pleasure and of the world. Be simple hearted. Be heavenly minded. Lay the foundation of piety broad and deep now, while habits are plastic and feelings are lively. Never be ashamed of your religion. Never compromise it. Keep a conscience void of offence toward God and toward man. Remember you are to grow in grace. Let every year, if possible every day, add perceptibly to your piety. Endeavor to do good, to be actively pious. Try to feel habitually that it is your duty always to make upon others a decidedly religious impression. Your life and example must do something toward saving others. Cultivate a sense of perpetual responsibility, that every day's history may give a coloring to your eternity.—S. OLIX.

SELF-IGNORANCE.—It is strange to think how sound and clear, and distinct a man's judgment will be against those evils in others, which yet he seeth not in himself. How many Christians will be able to decipher the nature of some vices, unveil the evils of them, and be quick sighted to espy the least appearance of them in another, and to condemn it, and yet so partial are they in judging themselves, self-love so purblinds them in this reflection, that they cannot discern that in themselves, which others cannot but perceive.

When a Christian goes into the world, because he sees it his call, yet, while he feels it also his cross, it will not hurt him.—[Newton.

The Christian minister should endeavor to turn the eyes of every one of his hearers on himself.

THE PALLADIUM.

UNION MILLS, N. Y. FEBRUARY 15, 1840.

"Keep the unity of the spirit."—PAUL.

CHURCH OF GOD.—1st. The term church, in the abstract, signifies simply an assembly or congregation irrespective of its character. It needs some other word joined to it to qualify its meaning. Each religious order is called and call themselves a church. There is a divine sanctity connected with the phrase; all wish to bear its appellation. But still it is too ambiguous to suit the case of all the party denominations, without some qualification. Hence we find it joined thus: Catholic, Lutheran, Episcopal, Presbyterian, Methodist, Baptist, and Congregational, Church. It is made to have as many significations as there are different religious bodies in our world. But in the New Testament, when applied to the congregation of the saints, it has but one signification: it embraces all true believers in Christ, either in a general or local capacity. A house of worship, in the New Testament, is never called a church, and it is very improper thus to name them now. The true church is built up of lively stones, a spiritual house.

2nd. *Name of the Church.* Mere names are empty sounds, and of no consequence, unless the things named possess the qualities they signify. The name imparts no quality, but simply expresses the character of an object. And when they are suited to the object that bears them, they are of great importance. But when they are wrongly appropriated it stamps with hypocrisy, and throws doubt and perplexity around every object which bears a false appellation. This evil is witnessed in a striking manner in the conflicting names applied to the Church. Suppose an apostle should visit the world in the nineteenth century, and on inquiring for the true church, the long catalogue of names by which the church is now called should be presented to him; what would be his conclusion? He would read—'Holy Catholic Church,' 'Episcopal Church,' the 'Lutheran, Presbyterian, Methodist, Baptist, Church'; and so down to the close of the catalogue. Would he not say—these names are all strange to me; I have no recollection that one existed in the days of my ministry. I am sure that neither points out the true church which I assisted in planting in the land of Juden, and in many parts of the gentile world, in the early age of Christianity. And would he not add—I remember there was a church at Jerusalem, at Corinth, at Rome, at Ephesus, at Smyrna, at Philadelphia, in the house of Lydia, and many other places, and that all taken collectively, were called the church; but I have no recollection that the body collectively, or any

local branch, was called by either of the names I see on this catalogue? The conclusion, therefore, would be unavoidable, if either, or all taken collectively, was the old apostolical church, that it had apostatized in name if no more.

Shall we join Christian with church, and call it a, or the Christian church? This title, among the Christians, if we mistake not, is very frequently applied to that body. But is there any more propriety, or have we higher authority, to say the Christian church, than the disciple church, the brethren church, or the saint church? It is proper to say the Christians, the disciples, the brethren, and the saints. But it is unscriptural, hence improper to join church with either of these names. The members of the church are called disciples because they have learned of Christ;—Christians, because they are Christ-like; brethren because they are related by grace; and saints, on account of their purity. These terms express different qualities and graces of the church; but it requires another, a higher term joined with church to designate its real, its full character.

We profess to be guided by the New Testament—are laboring to restore the church to the ancient order of things—have denounced all anti-Christian laws, doctrines, and names. We have considered Christian the most proper appellation, the most significant, to point out the individual character of each member of the church. But as highly as we revere this sacred name, it should not be wrongly appropriated. Let it, together with all other titles by which the members of the church are designated, be used in the light in which they are presented in the word. If, then, it is anti-scriptural to call the church, the Catholic, Episcopal, Presbyterian, Methodist, Disciple, Brethren, Saint, or Christian, church, what name shall it bear? We will abide the decision of the perfect law.

We prefer church of God, or church of Christ, to all other names, because it is scriptural. 'The church of God which is at Corinth.' 1st Cor. i. 2. 'Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.' 1st Cor. x. 32. Or despise ye the church of God. 1st Cor. iii. 22. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 1st Cor. xv. 9. For if a man know not how to rule his own house, how shall he take care of the church of God? 1st Tim. iii. 5. And church of the First-born. Heb. xii. 23. From these scriptures it is evident that the apostolical church, as a denominational term, was called the 'church of God.' This was the first, the chief, and highest title it could bear. It was so called, because God is the Author of grace and the Father of the church: it belongs to Him, is His building and heritage. Hence, no other name, in the highest sense, is applicable. But in a

secondary, or subordinate sense, it is both scriptural and reasonable to call it the church of the first born, or of Christ. Because Christ, under his Father, builds and presides over the church.

Who can take any exception to this name for the church? Cannot all Christians, all disciples of Christ, all the holy brethren, all the saints, and all the children of God, join in one church, under the name of their Father, of their God, and their Redeemer? There is no sectarianism here—it destroys it all, so far as the name of the church is concerned. It confers honor, not upon any leader of a party; not upon any exclusive grace, sentiment, characteristic, or name of the members of the church; but it gives to God, the perfection of wisdom, and Father of all the faithful, that honor which, alone, belongs to Him. 'The church of God,' therefore, we consider the proper name for the household of faith. But more in our next.

PROMISES.—But few know, or realize the worth of a promise; or are careful to fulfil them when made. A great portion of the business of our world is transacted on the strength of promises. The most sacred engagements between the two sexes are based upon promises. The peace of nations is settled upon promises. Were it not for the promises of God, the sinner would never seek for pardon, the Christian would never pray, nor do any of the commandments. Destroy all confidence in promises, and every national compact would be sundered; distrust and confusion would reign in every department of society; and despair, instead of hope, would fill the heart of every child of grace.

We repose confidence in a promise according to the disposition and ability of the promiser to fulfil. God has the disposition, or is faithful; He has the means, or is able; therefore we doubt not his word. His promises are our great incentives to duty—our present felicity and future hope.—But we sometimes distrust our neighbor's promise, not because he cannot fulfil, but because we know he is in the habit of making disappointments. He is troubled with a criminal slackness, is lacking in moral honesty; his engagements are not met at the time he agreed to meet them.—Promises from such an one are of but little worth. It is so with the man who has not the ability, but has the disposition to meet his engagements; we place but little value upon his word, though we question not his integrity. We know he cannot fulfil his promise. But the man who has the means, connected with punctuality; if we know him to be true to his word; his note, nay, his private promise for any sum, is taken without any discount: is good currency where he is known.

We never should promise positively unless we know we can fulfil. If we depend upon another to furnish the means to aid in meeting our en-

gagements, these circumstances should always be named when the promise is made, then, if the one on whom we depend disappoints, the fault is not ours: our friend received our word, subject to those circumstances—it was his own risk.

Christianity, suffers from the neglect of many of its professors in fulfilling their promises. When we sought God, we promised, most solemnly and sincerely to him, and before men and angels, to do all his requirements, if he would remove the load of guilt from our polluted souls. But, alas! how many have forfeited their vows. They live in the neglect of nearly every Christian duty.—They only have a name to live, while they are dead members of the church, and are stumbling blocks to their unconverted neighbors. Beware—God is not mocked; pay that which you have vowed, before he swear in his wrath you shall not enter his rest.

But the evil does not stop here. Many church members are slack in their promises to their unconverted neighbors. They not only break their word with God, but deceive the world. The unregenerate man expects a Christian to be strictly honest in word and deed. His promise, he considers as sacred as the religion he professes. And when it is violated it shakes his confidence in Christianity. Christians should be cautious how they make promises to the world. Better suffer deprivations, or even beg for the necessaries of life, than obtain them on the strength of promises which we can never meet, or meet agreeable to the strict letter and spirit in which they were made. We admit that circumstances over which we have no control, may cause us to make disappointments. But then, those to whom we have given our word, should be seasonably apprised of our circumstances, and their indulgence craved in the spirit of Christian meekness, and every reasonable effort made to meet our engagements. Our prayers, exhortations, and sermons, if we are not true to our promises, serve only to harden the hearts of those whom we have deceived: if we have told them repeated untruths in worldly matters, how can they believe what we say of spiritual things? They will be swift witnesses against us in the day of retribution.

The eternity, infinity, and perfection of the attributes of God are pledged for the fulfilment of his promises. If his word fails, then will his eternity cease, his infinity be destroyed, and his attributes forfeited. When Christians promise; if it is for the fulfilment of a small duty to God, to the church, or to the world; if it is for the payment of but one dollar, to an unconverted neighbor, a brother, a minister, an editor; their entire Christianity stands pledged for the faithful performance of their word. And when it is in our power, if those promises are not scrupulously fulfilled, we forfeit our profession as Christians.

We should remember that God requires of every man, to speak the truth with his neighbor; and especially those who profess to be his children.

☞ SUBSCRIBERS FOR VOL. IX.—All who will subscribe for vol. ix. of the Palladium, and pay in advance, shall have the remaining numbers of vol. viii. gratis. ☞ Will our agents embrace this favorable opportunity to increase the list, extend the circulation, and usefulness of the Palladium?

CONSCIENCE.—What kind of a conscience must a person have, who will order his paper discontinued near the close of the vol. without paying up arrears? If his conscience is not already worn out in stretching to acts of injustice, he will have the hardest of it. For we had rather lose one dollar at any time, than to suffer the wear and tear of conscience, we should experience, in defrauding an individual out of half of that sum: especially an editor.

OBIGATION.—I am under no particular obligation, says the rich man, to relieve the suffering wants of the needy, the distressed, the widow and orphan; yet as an act of charity, of grace or favor, I will give them, occasionally, such things as I can spare. I am under no direct obligation, repeats the church member, to pay the preacher, and give for the temporal support of the church, and other benevolent objects. And I am under no special obligation, adds the miserly parent, to educate my children, to furnish books, papers, and the means of useful knowledge, for my family: my family is my own, and I have a right to bring them up as I please. Strange insatiation! deluded mortals! how has the god of this world: deceived you!

Instead of the rich boasting of their benevolence, of their graces conferred—many have just cause to humble themselves before God, and the despised poor around them, for acts of oppression, and their deep indebtedness to the needy and distressed. Under no obligation? right to the reverse of it. You are placed under the highest obligation to the poor. We are members of the same family—and the ties of kindred affection, and the imperative commands of our common Parent, bind us to help one another. Instead of the rich being under no obligation to the poor, they are deeply in debt to them. Such accounts are registered in heaven, and must be settled in the great day of accounts—and wo to that man or woman who shall there be found indebted to the poor!

Is the church member under no obligation to feed the hungry and clothe the destitute? to pay the preacher? to aid in defraying other expenses of the church? and to assist in building up the cause at large? Most certainly he is. His

prayers will never reach heaven alone—no, his alms must go up with his prayers. He must cheerfully take the spoiling of his goods, or his religion is in vain. He must love the cause in deed as well as in word; must be a joint bearer of burthens with his brethren, must suffer with them, if he would reign and enjoy the inheritance in heaven with them. Alas! how many penurious professors are living in the neglect of these duties. They are deeply in debt to the cause of God, and of suffering humanity. They feel under no obligation to do any thing—what is done they consider meritorious in them: when they owe their all to God. Great will be their confusion in the final day of reckoning.

Great is the responsibility of parents. What? under no obligation to educate your children? To place before your family the means of useful knowledge? To lead your sons and daughters in the paths of virtue? It is your duty to do all this. Better spend your time and substance in qualifying your children for heaven, that you may meet them there in everlasting peace; than to keep them in ignorance and sin, to possess, for a short time, your ill gotten wealth, and then sink with them to irretrievable ruin.

CHRISTIAN DUTIES.—Remember, Christian, that every duty you perform, will be for your own interest. The reason why so many complain of their spiritual poverty is, they neglect duty. The diligent hand maketh rich. This is not only true in worldly business, but in the Christian life.—Your prayers, your alms, your exhortations, your watchings, and self denials, will all add to your strength, holiness, faith, and stock of grace, in this world; and secure to you incorruptible riches in the next. Many seem to think, however, that if they neglect many positive commands of God, and can just get to heaven, it will be as well in the end! This just getting to heaven we fear will just shut thousands out.

NOVEL READING.—There are not a few professed Christians who think, or pretend to think, that there is no harm in novel and romance reading.—They say it creates a taste for reading, and serves to instil the principles of good morals in the mind of the young. It is true it creates an appetite for reading, but it is for the reading of novels;—while it destroys all relish for every useful study. And instead of exerting a good moral influence, they serve to dissipate the mind. The man who is in the habit of taking a mixture of alcohol and water, in order to obtain the pure water to quench his thirst, soon becomes a confirmed drunkard.—It is so with novel readers: they contain a mixture of truth and falsehood, of fact and fiction, of sense and nonsense; and the error overbalances, and contaminates the good; and the mind which

attempts to receive benefit from them, is soon captivated and spoiled by their bewitching and baleful influence.

ALL THINGS WORK FOR OUR GOOD.—Some men are so fortunate, or wise in managing the affairs of this world, that all things work for their interest, or good. Wars, famines, pestilence, fires, tempests, money pressures, failures, high and low prices, peace and prosperity, all seem to be tributary to their interest. It should be so with Christians. If we live as we ought, and rightly understand the economy of grace, and the dispensations of Providence, all things will work for our spiritual good. Prosperity and adversity; things perplexing and pleasing; evil and good reports, persecution and brotherly love; the rights and wrongs of others; losses and crosses, sickness and death; all, may be made to work for the Christian's good. Think on this, ye desponding, poor and afflicted, over whom the waves of adversity have long rolled. Remember if you are patient, and obedient to the will of your Father, he will suffer none of your afflictions to work for your ill; but will turn them all to your profit. And if you do not fully realize it here, an eternal weight of glory will be your reward, when your sufferings shall be over.

ITEMS.—*Elder J. Whitehead.*—We are rejoiced to hear from this aged servant of the Lord. The acquaintance with him in the days of our youth, in the hill country of Pennsylvania, has endeared him to our memory. The following extract from a recent letter from him, will be read with interest by all who remember Elder Whitehead.

"I now would say a few words about myself.—I look back on days spent in Pennsylvania, where I have traveled and preached to my brethren to hold on to the good old way. But when I became old and could not preach long sermons, I went among them, and said, "little children, love one another." But alas! my now lonely situation, in this new world. Dorne down with the weight of years, I am only able to preach once in a great while; and no church or brethren near. Nevertheless, my pathway shines brighter and brighter. And I feel myself a pilgrim, near my journey's end. And as such I subscribe myself your aged brother in the Lord. JAMES WHITEHEAD."

Elder J. V. Himes, Boston, Ms., says "Things are pleasant and prosperous in both societies in this city. We have some cases of conversion of late, and many seriously inquiring the way to Zion."

Brother Jedediah Packer has recently visited the churches in Parma, York, Lakeville, Arcadin, Sennett, Canton, Clay, and Providence. He speaks encouraging of the prosperity of Zion, and returns his acknowledgements for the favors bestowed by those to whom he preached the word.

Elder J. Walworth, Blissfield, Mich., writes that

there is an increased interest in the most of his congregations; and that prospects are brightening for the advancement of pure and undiluted religion among them. Ministerial help is greatly needed; Elder Walworth can supply but few of the many calls made for Christian preaching.

Elder Jason Smith contemplates preaching the ensuing year at East and West Canada Creeks, Leray, and Denmark. Our friends have commenced operations for the erection of a free chapel in Leray, and one in Fermelia, and the prospects now are, that both will be completed the ensuing summer. This speaks well for the enterprise of our brethren and friends in those places. May God crown their labors with success.

THE FAMILY MAGAZINE.—If our friends who do not take the Family Magazine, wish to add to their stock of useful reading, they will do well to subscribe for this invaluable work. It fully answers the title it bears, and is afforded at the very low price of \$1.50 per vol. The pay must always be in advance. Subscriptions for the Magazine will be received and faithfully attended to at the Palladium office.

THE CHRISTIAN REGISTER, a Unitarian religious paper published in Boston, Mass., is decidedly one of the best papers that comes to this office. To it we are indebted for a great portion of our valuable miscellaneous matter.

NEW SUBSCRIBERS.—Elders B. Seever 25, J. Ross, J. Conklin, and J. Walworth, 1 each, Maj. D. B. Winton 3, M. Taylor 2, and J. Tyler 1; in all 33 Total published 105.

Pendleton, O. Jan. 6, 1840.

BR. MARSH—I have just returned from the Deer Creek circuit, after the first quarter; through which time I have seen the power of God displayed in the conversion of several souls. Prospects on the circuit are good. I have received into fellowship *thirty one*, and baptized nine within the above named time. Br. Perkins has received several in fellowship and baptized some, the number is not known to me. Br. Perkins is a young man of talents. I pray God to keep him humble. Brs. John Perkins and Cyrus Gordy have been set apart to the work of the ministry by ordination: Their ordination was attended at our Mt. Sterling conference, which should have been published in the notice given of the same. Wm. B. HAND.

New York, Feb. 3, 1840.

BR. MARSH—I have received a letter from Elder Barr; he is confined with sickness at Conneaut, O. and will not be able to get here for some time.—My health is improving slowly, but I cannot go out at all, nor do I expect to before warm weather. Elder H. Simonton from Ohio is now in this city—has preached to good acceptance to large congregations—is in good health, fine spirits, and expects to tarry with us several weeks.

Elder Currier has lost his little child, the only one they had.

Yours, respectfully,

ISAAC N. WALTER.

MISCELLANY.

JEWS AT JERUSALEM.

A missionary writing from Jerusalem, says :

As you are already aware, from my first letter, I arrived here at the time when the plague was just beginning to abate the rigor with which it had been raging here for some time previously.— Nearly three weeks, therefore, passed away before I commenced my missionary labor, but then I was fully occupied several weeks, during which I had many controversies with some of the most learned Jews here, and concluded by a public controversy in one of their synagogues. Soon after this, however, an excommunication was promulgated in all the synagogues, cutting off from their communication every Jew who should hold any intercourse with me. But here I must observe that a very respectable Jew took great pains to assure me, before the excommunication was proclaimed, but after it had been resolved upon, that this arises from no ill feeling towards me personally, but they considered it a duty they owed to their religion, in the spite of friendship and every other consideration; and here I may also add, that all my controversies, both public and private, were carried on in the most becoming spirit, without any thing like strife or bitterness.

Now in Jerusalem, you must know, an excommunication, in a case like the present, has both a double incentive to issue it, and a double incentive to regard it. The first was common to all Jews' prejudices; and second, their very existence depends on their Judaism. The Jews here have neither trade nor profession, but live entirely on the free contributions of their benevolent brethren abroad; and these contributions are tendered entirely on the supposition that the Jews here are peculiarly devout, and the most assiduous in their meritorious study of the Talmud. As a collective body, they are, therefore, bound to preserve their reputation; and as individuals, it is the only means of subsistence they have, or could have. One thing more, the number of Jews here is nothing like what you think in England. Mr. Nicolayson thinks it is, in all, 5,000, and this is the highest number I have heard yet. But some of the Jews told me that the number of souls does not exceed half this number. Nor are the number of those that annually come here so great, and they are barely or scarcely sufficient to make up for the ravages that the periodical visitations of earthquake, plague, &c., make among them. A Jew told me, he had now been four years here, and the greater number of the Jews he then found here are now no more, while the majority of the present are new comers.

This is an affecting statement respecting the Jewish population, entire generations of which seem to be cut down by pestilence, earthquake, or the sword, in the space of a very few years. A considerable accession of new comers must be required to keep up the number, and continual changes must spread amongst the Jews throughout the world the knowledge of what is doing at Jerusalem. It is well known that the Jews are in the habit of studiously concealing their real numbers.

Among the rest of my controversialists, there was a young Talmudist, reputed for his sound mind and piety, who after my controversy with him, was not indeed converted, but firmly convinced that he had spent his whole life in a most

awful and absurd delusion, and requested me to read the Prophets together with him; and from this time he at once gave up all his other studies, and spent almost his whole time with me. This began to ferment among the Jews; signs of persecution, too, began to show themselves, till it came so far, that he considered himself in danger at his own house, and I was obliged to afford him a few nights' lodging in my house. By that time we had read about twenty chapters of Isaiah, the whole of St. Matthew's Gospel, &c., and he had the most confirmed conviction of the truth of Christianity, and I am sure a good work had begun in his heart, which his fervent spirit easily manifested, and he declared himself ready to encounter any thing, though by nature he is rather of a sedate and solemn turn of mind. What brought the matter to a crisis was, that he thought himself no longer justified, and actually declined, but all in a humble, Christian spirit, to discharge those duties, which, as master of the house, devolved upon him. This happened on a Friday night, after I had just pointed out to him several instances wherein Jews tell God, in solemn language, that he had commanded them things which he has not commanded, and thus made themselves guilty, in a manner that has scarcely a parallel. The Saturday and Sunday following, Jerusalem was turned almost upside down, and on Monday the chief rabbi sent for me. I immediately obeyed his summons, and went to him, together with Joseph (for that is the name of our friend) and Levi. Several very sharp contests took place, which lasted the best part of the day. Joseph they succeeded in separating from me, and, with a select number of Jews, were locked up in a room by themselves, while I and Levi, with the rest were in the adjoining synagogue. Joseph renounced his faith in the Lord, and stood his ground remarkably well; while my chief object was to attest the truth, and allay, if possible, their excited feelings. The whole ended in the triumph of truth over error; and God's holy name be praised, I am enabled to say, the gospel has been faithfully preached to the Jews, as a body, in Jerusalem; they all know what it professes to be, and have many proofs that they cannot refute. But this led to the unpleasant, but unavoidable conclusion, that Joseph must instantly divorce his wife. My utmost attempts to prevent this were in vain; they would not even postpone it in the hope of a change of mind on the part of the husband, who was very averse to it; and even his wife was only led to demand the divorce by over persuasion, and, I fear, against her will, though she is now already engaged again to another man. The divorce took place two days after, and then followed the excommunication. The Jews, however, would not give up Joseph yet; and now commenced a kind of manœuvre that he could stand less than all that was hitherto resorted to. He, of course, disregarded their excommunication, and continued coming to me for instruction, &c., but never hinted that he wanted a penny from me. In spite of this, however, they began so to load him with kindness and entreaties, that it quite unmanned him. One whole night, while his heart yet smarted from his divorce, and he was almost surfeited with sorrow, he told me, fathers and mothers, some of his best friends, came around him with their children in their arms or leading them by their hands, telling him he should rather take a knife and kill them at once, than take such a step, which must inevitably, as they thought, have the effect of depriving them of every further support

from abroad, or a great part of it, at least; and this was so small already, that it could scarcely support them; for if the rumor were once abroad that the Jews here embrace Christianity, nothing would be left them but absolute starvation. And when he pleaded his duty towards God, &c., they told him that he ought to be ready to sacrifice even that too, in consideration of the well being of so many; and he was almost ready to say with the apostle, though in a somewhat different sense, 'I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.' I have only room to add, that he remains a witness to the truth as it is in Jesus, in the midst of the Jews where he yet lives; but I can not persuade him to stay in Jerusalem, and he is now on the point of leaving for Constantinople, with letters from us to the missionaries there, where he wishes to embrace Christianity.

Jewish Int.

RELIGION IN EUROPE.

We condense the following from a report of a discourse delivered a few months since at Boston, Mass., by the Rev. Mr. Baird. The facts which are presented respecting the progress of religion in the different nations of Europe, will be regarded with deep interest by the Christian reader. The text which forms the subject of the discourse, is Acts ix. 31: 'Then had the churches rest, . . . and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied.'

The first inference the preacher draws from this text is, that 'war and persecution, are exceedingly unfavorable to the cause of religion.' That war is unfavorable to religion is granted by all. This effect might be inferred from the feelings which war necessarily excites, and is actually proved from the fact that religion has always declined in countries afflicted with war. This was the result among the Jews, and among more modern nations where war has continued a long time. But a different opinion has prevailed respecting persecution. It is often said, 'the blood of martyrs is the seed of the church.' This idea our author considers false. From the effect of persecution among the Jews and among the modern nations of Europe, he shows that persecution has always produced a disastrous effect upon religion. The same idea is also inculcated in the text, for when the churches had rest they were multiplied. In connection with this subject he makes a statement respecting the present state of religion in the different countries of Europe.

FRANCE. In this country, Bible, Tract, and Foreign Mission Societies have been formed, thro' the instrumentality of which, under the blessing of God, much good has been accomplished. 'The number of faithful ministers in the Protestant church in France, has so increased that there are now probably 150 ministers who preach Christ. Twenty years ago, there were not half a dozen. Almost all of them were then like the ministers in a portion of the established church of England—amiable, of good education; but who had not experienced the power of religion—their discourses, on morality, and such topics as Seneca might have preached upon.'

SWITZERLAND. Of the 22 or 23 cantons that form this country, a majority are Roman Catholics. In the Protestant cantons there are many churches, but in most of them there has been a sad declension, and Neology, or the doctrine that denies the atonement of Christ, has almost universally pre-

vailed. In Geneva, most of the churches and the university are in the hands of those who deny the Divinity of Christ. In the last twenty years there has been a return of some to the good old doctrine. Many young men have been raised up in the midst of opposition who preach Christ and him crucified, and in several of the cantons, religion is making progress.

BELGIUM. In this country there are a few evangelical churches. Many of the people are Catholics, yet religious liberty is secured by the constitution to a greater degree than in any other country in Europe.

HOLLAND, is entirely Protestant; but most of the churches are supplied with unconverted ministers. Of the 1400 ministers in this country, 1250 belong to the Reformed Dutch Church, and the rest to the Lutheran, Moravian, &c. These are all supported by the State; and though many are faithful, the majority know nothing experimentally of the gospel. The king of Holland is probably the only sovereign in Europe that prays in his family.

NORTH OF EUROPE. Denmark, Sweden, Norway, &c., are altogether Protestant, and contain 4,000 ministers, the majority of whom do not seem to know what true religion is, and many deny the Divinity of Christ.

RUSSIA. The population of this country is 61,000,000, of whom 45,000,000 belong to the Greek church, the rest to the Catholics, Lutherans, Mahomedans, Jews, &c. The principal points of difference between the Russians and the Catholics are, that the Russian priests are married men, do not prohibit the circulation of the Scriptures, and have no Pope. They are very religious in their way, and anxious to obtain knowledge.

GERMANY.—Here are 23 millions of people, nearly two thirds of whom are Protestants. Neology had so spread that twenty years ago, it was impossible to find 200 ministers who preached Christ; now there are 1600 at least.

AUSTRIA.—This country contains 34 millions, involved in great darkness. One lady has done much to circulate tracts and Bibles, and the Emperor has permitted the printing of the Bible. Yet there is but little religion in this country. The greater part of the Protestants are neologists. Five hundred people, who, by reading the Bible had become Protestants, were ordered out of the country.

In Italy, good is doing, and something is to be hoped from that country.

In Spain there is scarcely a native Protestant.

I hate to see men in an angry, quarrelsome frame, for then reason is dethroned, and passion guides the reins.

I hate to see barrels, jugs, and bottles, unless the contents be molasses, oil, vinegar, or some other useful ingredient.

I hate to see men under the influence of intoxicating liquors, for then not only the powers of body are out of order, but those of the mind, also.

I hate to see careless professors of religion, who fail to set before the community, on every occasion, and example worthy of imitation.

I hate to see proud preachers, who are apt to wear high roaches, or ears, which should be given to the seissors.

I hate to see preachers or other Christians, affecting something in the voice which does not naturally belong to them.

CONFERENCE MINUTES.

Minutes of a special session of the Michigan Christian Conference, held in the township of Jackson, Jackson co. Jan. 3d, 1840.

The conference was organized by choosing Br. Loami Robinson, Moderator.

Then proceeded to business, and received Elder James McGregor into conference membership.

Received the church at Marengo, Calhoun co., as a constituent part of conference.

Resolved, that a committee of five be appointed to mature and report to the next annual Christian conference, a system or plan of operation for carrying into effect the establishing of an itinerant ministry in Michigan.

Appointed Wm. Smith, James McGregor, James Knight, George S. Osborn, and Cyrenus Smith such committee.

Ordered that the report from said committee be made and published in the Ch. Palladium by the first of March next.

Elder Amos Freeman requested a dismission from conference membership—which was granted.

Resolved, that we recommend a division of this conference on the east line of Jackson and Ingham counties, and the line continued north and south therefrom, and that this resolution be laid before the next annual conference for decision.

Resolved that an extract from the minutes of this session be published in the Ch. Palladium.

WILLIAM SMITH, Clerk.

CORRESPONDENCE.

Lebanon, Ohio, Jan. 11, 1840.

BR. MARSH—For the first time I address a few lines to you for publication, and permit me thro' the Palladium to inform the brethren scattered abroad of what the Lord is doing among the people in the far west. I have just returned after making the third tour in the southern part of this State, to wit, Adams, Brown, and Clermont counties. My labors were joined with Elders M. Gardner, and C. S. Manchester from the east.—The Lord is reviving his work in the field of their labors; there have been added since the middle of September last about eighty to the churches to which they preach. Elder Gardner has baptized since that time twenty nine.

Elder Gardner has been preaching in this country for twenty five years, and by his untiring zeal has sustained the cause of his Master. Elder Manchester is doing much good in this country; his preaching is acceptable. He has now the pastoral charge of three churches, and is much beloved by all his brethren. We commenced a protracted meeting on the Saturday before the fifth Sunday in December, which continued five days; during the time a church was organized of thirty five members. During the progress of the meeting there were nine added. The meeting broke up on new year's day, after hearing a fervent and pathetic sermon from Elder Gardner, suited to the occasion of new year's day. How much more pleasant it is to see people meet together on that day for the delightful worship of God, and having their ears saluted with the sonorous sound of the gospel, than to be haunting the grog shops, and saluting the people with the report of fire arms. After the above discourse we took the parting hand, not knowing that we should see each other again on the shores of time, with

hearts directed to God in prayer, to still continue the revival of his work in this region.

After we took the parting hand I pursued my way towards this place, and on the 3rd and 4th, delivered two discourses at the Salem chapel, from thence, on the evening of the 5th delivered a discourse at Br. Daniel Bushman's, on the bank of the Ohio river, 5th at Seminary at Boat Run; on the 6th bid them farewell, and made my way to Cincinnati, and thence to this place.

The brethren in this State are beginning to raise their heads out of low water mark, that is to say, Campbellism.

The brethren that were organized into a church at Mt. Pleasant were called the Olive church;—they are now making arrangements to build a new chapel next spring; also, the brethren at Boat Run are making preparations to put up one next spring: may the Lord bless them in their enterprise. I would remark one thing more. If the brethren would take it into consideration to raise sufficient funds for the support of the ministry, which I know they are abundantly able to do, they would be blessed in so doing. It is for the want of a competent support that I return back to the shop to work again. But under existing circumstances, I am willing to do all I can for the cause of the Redeemer. I would say one word more to you, Br. Marsh, that the brethren are well pleased with the spirit in which the Palladium is conducted—and also, are well pleased with the bold stand which you have taken in behalf of the Christian cause, and the mildness with which you treat your opponents. May the Lord bless you in your arduous undertaking, and crown your labors with success, for the Christian cause will stand, and the enemy's weapons will fall harmless at your feet. Pray for us that our faith fail not.

I remain yours in the bonds of Christian love.

R. NELSON.

Stephentown, N. Y., Dec. 7, 1839.

BR. MARSH—Left Ohio, Aug. 7th, for Philadelphia, where I arrived on the 23d. Was kindly received by Elder F. Plummer. My health was so poor when I left Ohio, that I did not intend to preach any more for two or three months; but by the solicitation of Br. Plummer, I consented to visit the churches where he preaches. He has the care of five churches. The one in the city is small, and with whom I had but two meetings. Although I visited all the churches, I had but two or three meetings with any except at Ridley, where I spent three Sabbaths, and saw a glorious reformation. These churches have four good meeting houses, and three of the congregations are large and respectable. I know of no preacher more esteemed than is Br. Plummer by the congregations.

There is another society in Philadelphia, of which Br. John J. Porter has the care. I think there are between forty and fifty members. I spent ten days with them, attended twelve meetings, and preached ten discourses. Others attended and took a part in the meetings. Prejudice appeared to be removed, and there was a good revival. Br. Porter baptized eight, and others were expected to go forward soon.

From Philadelphia, I went to Laurel Hill, N. J., and held fifteen meetings. Here also a number found peace in believing, and others were awakened. I tarried in that region fifty three days, and although my lungs were feeble, and my health poor, I held fifty five meetings, and about thirty were converted.

On the 15th of Oct. I left for New York, and attended a general meeting at the Clove, Dutchess co. with Elders Roberts, Collins and Hawk. Some found peace in obeying, and many were powerfully convicted. By request of Br. Collins, I concluded to attend with him, a general meeting at Berlin, and one at South Adams, Mass. I had two meetings at Stanfordsville and Mount Ross. Elder Collins baptized three, and we arrived at Berlin on the 25th where we met Br. G. N. Kelton, who informed us that the church was in a very low state. I informed them that the first thing toward a reformation, was for the church to get into the work by confessing their faults one to another.—The meeting held three days and we had a solemn time. Several confessed their faults, when several mourners came forward for prayers. Then left for Stephentown and New Briton. Saturday commenced meetings again in Berlin and the work continued to spread. I had twenty five meetings, about thirty found peace, and Br. Collins baptized twenty six.

I have had twenty meetings in Stephentown and about twenty have been converted. I have also had ten meetings in Pittstown and Grafton where Br. W. Mosher preaches, who is highly esteemed by his congregations and is well engaged. About twenty came forward for prayers, and several were converted before I left. I shall write again soon.
Yours, &c. DANIEL CALL.

Montgomery co. Pa. Jan. 6, 1810.

Br. MANSU—After leaving Millford and parting from Elder Lane, I visited Elder P. J. Hawk and the church of his care in Amwell. Found him and the most of the church well engaged and the good work of the Redeemer on the advance. After spending about two weeks among them and holding several interesting meetings, and after passing through Bucks and Montgomery cos. Pa. I arrived safe in Philadelphia. Here I met Elder Porter and the dear saints of his charge and enjoyed several interviews with them. Dec. 33th met the brethren of the W. N. J. C. C. in annual session. We had a precious, harmonious session; not one jarring note in our deliberations, the best of feelings prevailed, found the churches to be at peace and in prosperity. Received Br. F. H. Boardman to membership, and at the request of the churches ordained him; and he has now taken the pastoral charge of the Laurel Hill church, the former field of my labors. May God make him a blessing to the church of his care, that the cause may be even more prosperous than it ever was under my labors. This delightful season has now closed and we have again separated, but O, how hard to part from brethren so dear. But I thank God for the privilege of being associated with such churches and such brethren in a ministerial and confidential relation. May the blessings of heaven, peace and prosperity attend us throughout all our borders during the present year, more than the past.
WM. HANCE.

Clarendon, N. Y. Jan. 10, 1810.

Br. MANSU—Please say to our brethren that God in mercy has remembered his children in this place and its vicinity, by the outpouring of his spirit in the conviction and conversion of sinners in a most powerful manner. The protracted effort was commenced by Elder Joel Richards of Niagara co. Elder A. Cornish of this place came immediately to his assistance, (about 3 1/2 miles from our chapel,) in the neighborhood of Brother Isaac Smith, who with his wife and a number of

his family have shared in the reformation, and have done much in administering to the temporal wants of the church. God has been pleased to hear the prayer of his people. Some twenty or thirty have been converted, or reclaimed, and a special interest is aroused by the coming of Elder A. C. Morrison of Ogden. Our prayer is, Lord prosper thy blessed cause, until there shall be none left to plead for sin.
JOHN MILLARD.

NEW CHAPEL.—The Christian chapel erected the past season at Honeoye Falls, N. Y., was opened for worship on the 23d ult. Sermon on the occasion by Elder J. Badger, pastor of the congregation. This is one of the most beautiful chapels in western New York. It is built of cobble stone, at a cost of \$4500. The first story is divided into three rooms which are occupied for a select school in which we now have over one hundred scholars. The building is 35 by 57 feet on the ground, the lower story is ten feet high and the upper story seventeen. On the day of dedication but a small part of the anxious attendants could be convened. The meeting was continued a week, Elder G. A. Hendrick and E. Adams labored with good success, and proved themselves zealous in a good cause; and we trust many persons were pricked in the heart. The prospects of the old storm-beaten church at West Mendon are still encouraging notwithstanding all the odium brought on them, for three years past, by the ignorance and folly of partisans who spare not the flock.
Cos.

OBITUARY.

GEORGE NORTHROP departed this life Jan. 7, 1810, in the 73d year of his age. He was a native of Rhode Island, and emigrated to this State about 50 years ago; he was a resident of this county for more than 50 years. He was a professor of religion about 50 years, during which time he saw much of what the world calls misfortune, all of which he bore with uncommon resignation and confidence in his God.—Religion with him was the first object of his being; every other object was subservient. His memory will long be cherished by the pious with whom he was associated. He was familiarly called 'Uncle George,' and many of the readers of the Palladium, will remember his shouting aloud in the congregation when in the full tide of religious enjoyment. Most of his religious course was spent among his Methodist brethren; yet for the last twenty years his lot was cast much of the time among the Christian brethren, with whom he enjoyed himself with that spirit of freedom and holy zeal which characterized the whole man. Indeed, he knew no party— all Christians were his brethren. His mind was deeply imbued with the principle of benevolence to all, which outweighed every minor consideration.

He removed from this county to Jefferson county about seven years ago, where he resided at the time of his death. At the last meeting he attended, a few few evenings before his departure, he was uncommonly exercised in his mind, exhorting in a manner peculiar to himself, his spirit glowing with youthful ardor, as though budding with immortality. The evening before his death he complained of a pain in his head: his companion feeling some apprehension of his approaching dissolution, was exhorted by him not to weep. He rested during the night in a manner which served in a measure to quiet her fears. In the morning she arose early to prepare something for him, and soon after hearing a struggle, she went to his bed—he had expired. Peace to his ashes. Long will his example shine on earth, and his memory be blessed.
Cos.

POETRY.

From the Boston Recorder.

CHRIST'S ENTRANCE INTO JERUSALEM.

He sat upon the ass's colt, and rode
Towards Jerusalem. Beside him walk'd
Closely and silently, the faithful twelve,
And on before him went a multitude
Shouting Hosannas, and with eager hands
Strewing their garments thickly in his way:
Th' unbroken foal beneath him gently stepp'd
Tame as its patient dam; and as the song
Of 'welcome to the Son of David' burst
Forth from a thousand children, and the leaves
Of the way'd branches touch'd its silken ears,
It turn'd its wild eye for a moment back,
And then subdued by an invisible hand,
Meekly trod onward with its slender feet,
The dew's last sparkle from the grass had gone
As he rode up Mount Olivet. The woods
Throw their cool shadows freshly to the East,
And the light foal, with quick and toiling step,
And head bent low, kept his unshaken way
Till its soft mane was lifted by the wind
Sent o'er the Mount from Jordan. As he reach'd
The summit's breezy pitch, the Savior rais'd
His calm blue eye--there stood Jerusalem!
Eagerly he bent forward, and beneath
His mantle's passive folds, a bolder line
Than the wonted slightness of his perfect limbs
Betrayed the swelling fulness of his heart.
There stood Jerusalem! how fair she look'd--
The silver sun on all her palaces
And her fair daughters mid the golden spires,
Tending their terrace flowers, and Kedron's stream
Lacing the meadows with its silver band,
And wreathing its mist-mantle on the sky
With the morn's exclamations. There she stood--
Jerusalem--the city of his love,
Chosen from all the earth; Jerusalem--
That knew him not, and had rejected him;
Jerusalem, for whom he came to die!
The shouts redoubled from a thousand lips
At the fair sight, the children leap'd and sang--
Louder Hosannas; the clear air was filled
With odour from the trampled olive leaves--
But 'Jesus wept.' The low'd disciple saw
His Master's tears, and closer to his side
He came with yearning looks, and on his neck
The Savior lean'd with heavenly tenderness,
And mourn'd--'How oft, Jerusalem! would I
Have gather'd you, as gathereth a hen
Her brood beneath her wings--but ye would not!
He thought not of the death that he should die;
He thought not of the thorns he knew must pierce
His forehead--of the buffet on the cheek,
The scourge, the mocking homage, the foul scorn!
Gethsemane stood out beneath his eye,
Clear in the morning sun, and there, he knew,
While they who 'could not watch with him one hour!
Were sleeping, he could sweat great drops of blood,
Praying the 'cup might pass.' And Golgotha
Stood bare and desert by the city wall,
And in its midst, to his prophetic eye,
Rose the rough cross, and its keen agonies
Were number'd all; the nails were in his feet,
Th' insulting sponge was pressing on his lips,
The blood and water gushing from his side,
The dizzy faintness swimming in his brain,
And while his own disciples fled in fear,
A world's death-agonies all mixed in his!
Ay, he forgot all this. He only saw
Jerusalem, the chosen, the loved, the lost!
He only felt that for her sake his life
Was vainly giv'n, and in his pitying love,
The sufferings that would clothe the heavens in black,
Were quite forgotten.

Was there ever love,
In earth or heaven, equal unto this?

Rev.

JOHN BUNYAN AND THE BISHOP.

John Bunyan, who, as most people know, was pastor of the Baptist church at Bedford, was much in the habit of preaching in the surrounding villages; frequently walking, with a staff in his hand, many miles in a week, for that purpose. In his itinerant excursions he was often met by the Bishop of Peterborough, riding in his carriage. The Bishop's coachman, who was a dissenter, and sometimes heard Bunyan, had made such representations of his wonderful talents, as excited his lordship's curiosity. He consequently ordered the man, the next time he met Mr. Bunyan to let him know.

The coachman in a short time met Mr. Bunyan on the high road; and, as he was desired, stopped the carriage, intimating that that was Mr. Bunyan, and to Mr. Bunyan that his lordship wished to speak to him. The Bishop, from his carriage window, then addressed the non-conformist: 'Mr. Bunyan, I understand you are very clever at interpreting difficult passages of scripture. What do you think is the meaning of St. Paul, when he says to Timothy, 'The cloak that I left at Troas, with Carpus, when thou comest bring with thee, and the books, but especially the parchments?' 'Why, my lord,' said Bunyan, 'the passage is simple enough. Paul was a travelling preacher: Timothy was a primitive Bishop. In those days it was customary for Bishops to wait upon travelling preachers. Paul, therefore, entrusted Timothy to look after his baggage, and bring it with him when he comes. Times are altered since then. Now Bishops ride and travelling preachers walk.' The Bishop threw himself back in his carriage, cried 'humph,' and ordered his coachman to drive on. London Patriot.

MARRIAGES.

In New York city, Dec. 31st, 1839, by Elder J. N. Walter, Richard Valentine to Caroline Matilda Overton, Jan. 1st, by the same, William Mather to Rachel De Forrest. Jan. 12th, by the same, Isaac Koehum to Mary Ann Hall, all of the city. In Enon, O Dec. 26, by Elder D. F. Ladley, Enoch Moore to Ellen Thompson. Nov. 9th, by the same, John Way to Catharine Slough. Jan. 19, by Elder L. Perry, Elder Franklin Kingsley to Mary Herrick, of Leray, N. Y. Dec. 24, by Elder George Fancher, Stephen R. Pierson to Hannah Ten Eyck, both of Naples. In Springwater, Jan. 15, by Elder Martin Pierson, Elder George Fancher to Drexia Wales. Jan. 16th, by Elder D. F. Ladley, Henry Houzer to Elizabeth Slough. Jan. 9, by Elder David Ford, German Hicks to Almerna Gardner, both of Stephentown, N. Y.

OBITUARY.

SISTER PATIENCE DOWNING, died, at New Lisbon, Jan. 1, 1840, in the sixty-first year of her age. She suffered extremely during a protracted illness of a number of months, yet she bore it all without a murmur or complaint, and at last fell asleep in Jesus. She was a tender mother and affectionate companion, a pleasant neighbor and genuine Christian. But she has gone, and what is our loss is her eternal gain.

Then sleep, dear mother, in the tomb,

I wish not to disturb thee,

I know thy toils are at an end,

I trust in Christ you find a friend,

Who gives you peace in heaven. J. ELLIS.

ABIGAIL COOK, daughter of Otis and Betty Cook, died January 19, 1840, in the ninth year of her age. There is hope in their end, for they shall come again from the land of the enemy. Com.

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"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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MARCH 2, 1840.

NO. 21.

ESSAYS.

For the Christian Palladium.

A Pastor.

BY ELDER JOHN ROSS, JR.

Qualifications, duties, and responsibilities, of a Pastor.

BROTHER MARSH.—In the 9th No. of Palladium, vol. 8, page 139, I observe a request from Br. Walworth, endorsed by yourself, for a few essays on the above mentioned subject. The call I consider a very proper one, and have waited with anxious solicitude for some one to respond. Conscious of my own inability to do justice to the subject, and reflecting, also, on the peculiar phraseology of the request, requiring age, experience, and talent, in the writer, I have shrunk from the task. This may have been the case with others. But after waiting several months in vain for the essays, I am constrained, though with but little of the requisite qualifications, save premature age, the effect of disease and infirmity, to venture a few thoughts on this interesting subject. This I shall do, in the hope of provoking to emulation, some abler pen; and of diverting the attention of men of talents and experience, from some of the exciting subjects of the age, to the calm and peaceful duties of the pastor. The term *pastor*, appears to be the name of an office, and to mean, literally, a keeper or overseer of a flock. It is used in about the same sense as shepherd, though not quite so definite. The name and office are both recognized in the Hebrew scriptures, and also mentioned in the New Testament, among the various gifts given for the work of the ministry, for the perfection of the saints, for the edifying of the body of Christ. The

terms pastor, shepherd, watchman, bishop, and elder; appear to be used in the scriptures, at least, sometimes in the same sense; designating one who has the care, superintendance, or oversight, of the flock, or church of God. The calling is certainly one of solemn and awful import, in view of which; the best qualified may exclaim, 'Who is sufficient for these things.'

In noticing this subject, I purpose to do it in the following order: 1st, Notice the qualifications; 2nd, the duties; 3rd, the responsibilities of the pastor. Our knowledge of the qualifications for the office must be derived from the express language of scripture, and from the nature and duties of the office. From these two sources I purpose to draw conclusions relative to the qualifications of the Christian pastor. And first, from the nature and duties of his office. He is an overseer of a flock. This constitutes his office. Take from the pastor his flock and he is no longer pastor, though he possess every qualification for the office.— From this view of the subject two prominent ideas are suggested relative to the proper qualifications for this office.

1st. That the pastor should possess *ability*, and 2nd, a *disposition* to take care of the flock of his charge. These are general ideas respecting the qualifications of any pastor. But the particular and definite qualifications for the office cannot be learned from the name *pastor*, nor from the general idea of taking care of a flock. To learn these we must know something of the nature, condition, and destination of the flock in charge. This is self-evident. A person competent and well qualified to take care of a flock of goats, might be illy fitted for a shepherd. And the civil ruler with every qualification for the affairs of state, might possess few properties or qualities for the

pastoral office. What then is the nature, condition, and destination of the flock of God, over which the Christian pastor is called to preside? They are Christians, sheep and lambs of Christ; not of the world, but chosen out of the world, new creatures, born of the spirit, partakers of the divine nature, and the children of God, by faith in Christ Jesus. These scripture terms and phrases show something of the nature of the flock, the individual members of which, are composed of flesh and spirit, matter and mind, soul and body, intimately connected, and capable of mutual sympathy.

2nd. What is the condition or circumstances of this flock? Are they personally safe, and their whole interest immutably secure? Are there no contingencies capable of operating upon their interest and welfare? or are they exposed to losses, trials, and difficulties, affecting their present and future being? These are important questions to be taken into consideration in examining the qualifications for the pastoral office. But what say the scriptures, and what is the honest conviction of all the members of this now divided and scattered flock? They are pilgrims and strangers on the earth—having here no continuing city. Earth is but their lodge, and they are sojourners here for a day. They see through a glass darkly and only know in part. They are subject to hunger and thirst, and, like ancient Israel, compelled to gather manna daily; or suffer. They are in a sinful and polluted world, where the worst example is often set before them. Possessed of passions and appetites, the uncontrolled gratification of which, is sure to lead them astray, and, consequently, expose them to ruin.—They have foes without and within. The world hates them, because they are not of the world. And lastly, they have a subtle adversary, the devil, who goes about seeking whom he may devour. They are engaged in a warfare from which there is no discharge. They must conquer or die. In this situation they stand alone by faith.—This flock is composed of the high and low, rich and poor, bond and free, male and female, aged and youth, rulers and ruled, husbands and wives, parents and children, brothers and sisters, and of the different kingdoms, nations, and people under heaven. In all these relations they have trials to endure, difficulties to overcome, and duties to perform, in proportion to their strength and ability. In this condition they can have no good hope of salvation only by enduring unto the end.

3rd. What is the destination of this flock? What is the hope of their calling? They are not designed for the slaughter, nor to be the slaves or subject of men. They are not called to fight us those who beat the air, or to run for a corruptible crown. But they are called 'to shew forth the praises of Him who hath called them unto glory, and honor, and virtue.' They have a high and noble destiny. They are espoused unto the Lord Jesus Christ, as his bride; and if faithful, to be owned by him before the assembled universe, and admitted to the society of angels, and the spirits of just men made perfect. Heaven is their home; and they are all to be made ONE in Christ Jesus.

From this view of the flock, we may learn something of the necessary qualifications of the pastor. The flock is to be fed, guided, defended, ruled, watched, supported, and trained up for heaven. The first requisite in the qualification for this office, which I would notice, is knowledge. The pastor should possess knowledge.

1st. He should know God—as the flock is his, and the office derived from him. This knowledge, as a necessary qualification for the pastoral office, was clearly seen by king David, when about to give his dying charge to his son Solomon, to whose care the Hebrew flock was soon to be entrusted. 'And thou, Solomon, my son,' said the dying king, 'know thou the God of thy father,' 1st. Chron. xxviii. 9. 2nd. He should know his flock. 'This is a necessary qualification of a good shepherd, John x. 14. He should know their nature, their disposition, their strength, their weakness, and their liabilities to evil. To know the Christian flock the pastor himself must be a Christian, for they are not known of the world, 2nd John iii. 1. To know them aright he must partake of their nature and experience in himself, the trials, temptations, and difficulties necessarily incident to the flock of his charge. He must be born of the spirit, and washed by the Savior, or he can have no part with him in feeding his flock, or reigning with him in glory. Nothing can supply the want of this Christian experience in the pastor. He should know the circumstances of his flock—the danger to which they are exposed. 'He should not be ignorant of the devices of satan.' He should know the destiny of his flock—where he is to lead them, and for what he is to prepare them.—3rd. He should know himself—his strength and weakness, and all the duties of his calling. 4th. He should know his resources—from whence he is to draw supplies for him-

self and flock. He should, therefore, know the holy scriptures. This is essential, and without it none are fitted for the pastoral office.

2nd. The pastor should be wise. With all the knowledge above enumerated, and much more, he might still be a foolish pastor. This, it is feared, is the condition of many. They know enough, perhaps, for the pastoral office, but have no wisdom in applying their knowledge to particular cases. They have the means of being useful, but do not properly apply them. Solomon, when coming to the throne of Israel and Judah, was duly impressed with the importance of this principle, and made it the burthen of his petition before the throne of his Maker. He sought, and obtained wisdom to qualify him for the duties of his office. Jesus requires his ministers and pastors to be wise as serpents. Not in the wisdom of this world, which is foolishness with God; but to possess that wisdom which is from above; which is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

These and other qualifications, essential for the pastor are clearly inferred from the nature and general duties of his office. But we will turn our attention to the language of scripture on this interesting subject. It has already been observed, that the same office was designated by a number of names. For proof of this, see Acts xx. 17—29; Titus i. 5—7; 1st Peter v. 1, 2. The term Elder or Presbyter, may be used, sometimes, in a more general sense than pastor; but bishop and pastor, I believe, are of the same import. In Paul's first epistle to Timothy iii. 2, 3, 4, 5, 6, 7 verses, the qualifications for this office are particularly enumerated. Here our subject is brought into a small compass, and a perfect portrait of the pastoral character. 'A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach: not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous—one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.—Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.' See also, Titus i. 6, 7, 8, 9. I know not that

any comment can throw light on these scriptures, the language of which is plain and definite. Nothing short of these enumerated qualifications can fit one for the pastoral charge. Higher and better qualities need not be sought. The pattern is perfect, and happy is the church which is blessed with such a Pastor.

The subject might be pursued, and the qualifications more minutely described, but as these will be made more clearly to appear when we come to notice the duties of the pastor; and as the length of this article already exceeds the original design, I close for the present.

For the Christian Palladium.

The Spirit.

BY ELDER HENRY GREW.

The article on this important subject over the signature of ALPHA, so courteously commended to our 'candid examination,' I beg leave respectfully to review. For the performance of this duty, I desire the influence of the Holy Spirit, which, after all I have heard and read to the contrary, I still firmly believe our Father gives to those who ask him. Luke xi. 13.

That sundry passages in the New Testament in which the terms 'spirit, holy spirit, or spirit of God' occur, refer to the 'miraculous powers' with which, not only the apostles, but other believers were endowed in the first Christian age for the confirmation of the truth of the Gospel, is unquestionably true. That some of these passages have *exclusive* reference to such powers is also evident. This Alpha has proved; but where is the Christian that denies it? That baptism of the Holy Spirit, as that phrase is used in the New Testament generally, imports, not the ordinary renewing or sanctifying influences of the spirit, but 'the communication of miraculous powers,' must be also admitted. 1st Cor. xii. 13 may be an exception.

I regret to find our respected friend occupying another 'position,' which appears to me to be subversive of one of the most precious and important truths of the Gospel, a truth, on which the vitality of the entire system of God's salvation is depending. Of this salvation the prophets wrote. When its divine Author revealed it to them in 'shadows,' he revealed also the great truth respecting the efficiency of its accomplishment, 'saying, not by might, nor by power, but BY MY SPIRIT, saith the Lord of hosts.' Zech. iv. 6.

But what is the 'position' of Alpha? It is 'that *wherever* the spirit, holy spirit, or spirit of God, is said to be given to men, it *always* conveys the idea that some extraordinary or miraculous gifts are bestowed.' He also affirms (what I do not deny) that these miraculous gifts 'were limited to the apostolic age.' Consequently, the thousands of the ransomed, who, since that age, have been praying, like the sweet singer of Israel, 'take not thy holy spirit from me,' have been supplicating their Father in heaven not to take from them that which he has never given them!

We must however 'prove all things' and fairly and patiently examine the evidence by which this cheerless 'position' is attempted to be sustained. What is the proof? A number of passages are adduced, in which the terms 'spirit,' &c., occur, which refer to 'miraculous gifts.' Does this prove the 'position?' Has our friend quoted *all* the passages in which these terms occur and proved that *all* require such a construction? If not, he has failed to prove his position.—So far from this he has not *even quoted* one quarter of them. Suppose now that every passage that he has quoted or referred us to, imports *exclusively* the promise or bestowment of 'miraculous gifts,' (which I do not admit,) may there not be *other passages* which clearly teach that the Father of mercies *still* gives 'his holy spirit to them that ask him?' Blessed be his holy and gracious name, we need no 'miraculous powers' to prove this. Surely the intelligent Alpha will not contend that the fact of the spirit of 'diversities of operations,' 1st Cor. xii. 6, being once given to restore the diseased or dead body to vigor or to life, is proof that it is *not* now imparted to quicken the soul 'dead in trespasses and sins,' or that the fact of its being given to the apostles and other believers 'to give power to tread on scorpions &c.' is proof that it is not imparted to us to enable us to tread on that old serpent the devil who 'walks about seeking whom he may devour.' Neither is the fact that the spirit was given to men 'who had *already believed*' any proof that it is *not* given 'to enable [or to incline] men to believe, or that men will come to Christ [i. e. believe in him] except the Father which sent him draw them by his spirit. John vi. 44. The two revealed positions, that depraved sinners are first converted to God by the 'renewing of the Holy Ghost,' Titus iii. 5, and that the happy subjects of this renewal are afterwards favoured with the same spirit for various holy purposes are perfectly harmonious. The

entire argumentation of Alpha, so far as it has any bearing on his main position, is, in my apprehension, remarkably loose and inconclusive.

That the spiritual life of the depraved human soul is commenced, sustained, improved and perfected by the spirit of God influencing the soul in connection with the revealed truth, is a proposition which appears to me to be abundantly sustained by the oracles of God. Has it become necessary to argue this point with the Christian church? 'What! know ye not that your body is the temple of the Holy Ghost *which is in you, which ye have of God,*' &c.? 1st Cor. vi. 19. Is this applicable only to the Corinthian believers who lived eighteen hundred years ago?—How can this be, when the same word of truth affirms that 'by *ONE SPIRIT* we are *ALL* baptized into one body, whether we be Jews or Gentiles.' 1st Cor. xii. 13. Does not the 'one body' of the Lord consist of all his spiritual members of every age?

To disprove the position we oppose, it is necessary to adduce passages which clearly imply that the spirit of God is 'given to men' in a different sense from that of 'extraordinary or miraculous gifts.' 'Except a man be born of water, and *of the spirit*, he cannot enter into the kingdom of God.' John iii. 5, see also 8th verse. 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and *renewing of the Holy Ghost, &c.*' Titus iii. 5. 'God hath from the beginning chosen you to salvation, *through sanctification of the spirit*, and belief of the truth.' 2d. Thess. ii. 13. Let it be observed that this passage teaches that the 'sanctification of the spirit' and the 'belief of the truth' are not synonymous. 'Elect — *through sanctification of the spirit*' &c. 1st Peter i. 2. 'Seeing ye have purified your souls in obeying the truth *through the spirit,*' &c. 1st Peter i. 23. Is this no proof that the spirit is given 'to enable [or incline] men to believe and obey the truth?' See also 1st Cor. xii. 3, last clause. 'Ye are sanctified—by the spirit of our God.' 1st Cor. vi. 11.

The above passages refer to that influence of the spirit which is the efficient cause of the renewing of the soul.

Let us now consider other passages which reveal the gracious truth that the same spirit is given to *sustain, improve, and perfect* the good work 'until the day of Jesus Christ.' 'The fruit of the spirit is [what? 'miraculous gifts' only?] love, joy, peace, long suffering,' &c. Gal. v. 22. '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, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man [for what purpose?—That you may work miracles?] *that Christ may dwell in your hearts by faith,* &c. Eph. iii. 16. 'After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance,' &c. Eph. i. 13. 'In whom [Jesus Christ] ye also are builded together, for a habitation of God through the spirit.' Eph. ii. 22. 'Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God;—not in tables of stone, but in fleshy tables of the heart.' 2d Cor. iii. 3. 'But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.' Rom. viii. 9.—'If the spirit of him that raised up Jesus from the dead dwell in you,' &c. 11th verse. 'If ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God.' verses 13, 14. 'The spirit itself beareth witness with our spirit, that we are the children of God.' verse 16.—'Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us,' &c. Read Rom. viii. 26, 27, in connection. The 27th verse clearly proves that, in this passage, *the spirit of God*, and *not our own spirit*, is meant. It is evident that the terms 'the spirit,' in both verses, refer to the *same spirit*. If it is our spirit, a contradiction is involved. One verse represents our incompetency to pray as we ought and the other our competency to pray according to the will of God. See Jude 20. 'If ye be led by the Spirit,' &c. Gal. v. 18. 'And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' Rom. v. 5. 'Hereby know we that we dwell in him [God] and he in us, because he has given us of his spirit.' 1st John iv. 13. The power of working miracles does not constitute evidence of personal piety, but of the truth of the gospel. Christ will disown some who have cast out devils and done many wonderful works in his name. 'Who hath also sealed us, and given the earnest of the Spirit in our hearts.' 2nd Cor. i. 22. 2nd Cor. v. 5, 1st Cor. iii. 16, &c. &c. The same precious truth is confirmed by Jude 19. What is the characteristic of the

ungodly? It is 'having not the spirit.' The godly then must have it.

The Old Testament confirms the same doctrine. See Prov. i. 23, Isa. xlv. 3, Ezek. xxxix. 29, Ps. li. 11, &c. There is ample evidence that these latter passages do not refer *exclusively* to miraculous powers.

O that the Spirit may guide our friend Alpha and all of us into the truth as it is in Jesus.

For the Christian Palladium.

'God is love'—'God is light.'

BY ELDER ARNER JONES.

'I will show that I have yet to speak on God's behalf.'—Elihu.

With sacred awe, would I venture to tread on 'holy ground,' and speak of my Maker, lest it should be said to me, 'who is this thatarkeneth counsel, by words without knowledge.' Time would be worse than wasted, to be occupied to prove that God is omnipresent; for this is a given point by all *Christians*. 'God is a spirit.' Then he cannot be present without his spirit. God's spirit, as imparted to men, and things, is an influence moving upon them. The first operation of God's spirit, of which we read, was on the physical world. Gen. i. 2, 'And the spirit of God moved upon the face of the waters,' and by his influence, 'divided the waters, from the waters,' and caused them to 'be gathered together into one place.'—'This was by his divine influence. Job, speaking of God, says, 'by his spirit he hath garnished the heavens,' Job xxvi. 13, i. e. by exerting his power and influence, 'power of the spirit.' God's spirit was the operative cause in creation, just as much as it is the operative cause of the sinner's salvation. 'Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.' Ps. civ. 30. Gen. vi. 3, God speaks of his spirit, as striving with man, i. e. making an influence upon them. 'Holy men of God, spake as they were moved by the Holy Ghost.' 2d Pet. i. 21.

Now if Jehovah be love, and every where present, he must be so by love to all his created intelligences. He must also be omnipresent by his light in and through Christ Jesus, 'the true light that lighteth every man that cometh into the world.' He is the living God, then he must be every where present by that living principle, exerting a living principle upon all the works of his hands. He is a God of wisdom, then he must be every where by the voice of wisdom, saying, 'Unto you, O men, I call, and my

voice is to the sons of man.' The very idea of Jehovah's being omnipresent, argues divine goodness extended over all his creatures in the exercise of his powers and wisdom, his goodness and truth; and all who will be guided and led by that power and wisdom, that goodness and truth, will safely make their way to 'glory, honor, immortality, and eternal life.'

'God is love, and God is light,
Every creature in his sight,
As a sun he shines on all,
Gives to each a saving call:

Of them requires no more than what he's given,
If that's improv'd 'twill lead them safe to heaven.

Tender mercies of his hand,
Stretching over all the land,
Talents given five or one
If improv'd 'twill be well done:

To the joy of thy Lord, in triumph now arise,
And wear the bright crown prepared for the wise.

To every living creature, and living thing, there must be a living principle to give life, and a constant supply of that principle to continue and increase that life. To all mechanical machinery there must be applied some powerful operative principle, which produces motion; and that operative principle must constantly be applied to keep up that movement, or the whole body will cease to move. There may be many auxiliaries in order to aid, and help carry on the living principle, or the motion of any machine; but so soon as the life-giving principle ceases all is dead. So in machinery, when the power by which it is propelled ceases, all is still and motionless.

Just so it is in the living, spiritual religion of our Lord Jesus Christ. The first moving cause of man's salvation originated in him who is a Spirit, to give his only begotten Son as the Savior of the world, and in order that he might be an almighty Savior, he has given him the spirit without measure. 'It is the spirit that quickeneth' the dead sinner to newness of life. All auxiliaries must be endowed with a certain measure of the spirit in aiding to carry on the work of salvation, or they will become worse than useless. 'If any man have not the spirit of Christ he is none of his,'—none of his ministers, none of his deacons, none of his true disciples. If we cease to be a spiritual people, we cease to be the disciples of Christ. We shall be of those who say Lord, Lord. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.' Let every one of us say, 'Lord is it I.'

I have now stood on the walls of the city of the Christian connection over 38 years.

God helped me *alone* to raise the standard of this connection in New England, not knowing until 1808 that the same general standard had been raised in the south and west, which news to me was like, 'cold water to a thirsty soul.' I feel a deep interest in the cause of Christ, in all the different denominations of Christians, and hold strict fellowship with all experimental churches: yet I unshakenly believe that He who called Abraham to come out from his 'father's house and kindred,' called me to come out from all sectarian names and principles, and call myself a Christian only, [Not *Christ-yan*, 'as we be slanderously reported, and some affirm that we say,'] to take the Bible as my only discipline, and to reject all others.

Of all unscript'ral names that are,
In Christian churches claim'd so fair,
Against them enter my descent,
On Christ's sweet name my mind is bent.

Disciple, Follower, Christian, Friend,
For these I equally contend,
With ev'ry other scripture sound,
In gospel rule that can be found.

The church of Rome and England too,
Are names of men which once were new.
The highly boasted Baptist name,
And Methodist, they are the same.

The Presbyterian so polite,
And Universalist as bright;
The honest Quaker, thou and thee,
Are names of men, I plainly see.

Altho' these names I do reject;
Yet those who hold them I respect
As brethren in the Lord of life,
So live in love and quit all strife.

My fellowship in Christ is bound,
To all those souls where love is found;
I every order, sect, or name,
In Christ I count them all the same.

I am alarmed! needlessly 'some man will say.' I should be happy to find it so; then my alarm-gun will hurt no brother. It appears to me there is in some an absolute disposition to feel little or no disposition to believe in the immediate assistance of the Holy Spirit, in performing divine service.—I confess I am alarmed at such a sentiment, and view it the bane of all true worship of God, who 'is a spirit;' and requires of all to 'worship him in spirit and in truth.' This I call a dreadful plague in the camp, and however, lightly it may be thought of by some, I believe they have taken a stupifying draught already; and God knows I dare not hold my peace, for I see the sword coming.

A sermon should be made for a text and not a text for a sermon.

For the Christian Palladium.

Covetousness.

BY ELDER O. H. CAPRON.

Among the many crimes and sins which are designated to be of a particular character, none holds a more conspicuous place than covetousness. It was considered to be so dangerous, and to have such a corrupting influence, that Moses in behalf of God's ancient Israel, received from Sinai's burning mount this command, 'Thou shalt not covet.' Covetousness in its common acceptation may be considered to be an eager, avaricious, and inordinate desire after earthly things or riches. A propensity to obtain that which belongs to another by paying its equivalent value, or more generally by fraud, deception, or in the more honorable way among men, by taking the advantage of others' necessities. As such, covetousness becomes the bane of society. Suffered to enter, and nourished in the heart, it roots out every benevolent affection of the soul, and deprives its possessor of those grateful emotions which arise from a consciousness of having done to others as we would have them do to us.

There are particular sins pointed out in the scriptures of truth, which from their poisonous nature, mankind are warned to flee from, as from the pestilence which causes almost instantaneous death; yet most, if not all, except covetousness, have been disapproved by community, and the man who is guilty of either, is not considered worthy to be classed among those who pretend only to strict integrity and good morals. Covetousness steals into the hearts of all classes, and hence finds its way into the church of God. Professors of that holy religion which commands us to 'love not the world, neither the things that are in the world;' forgetting that they have once dedicated all to God—are striving to enlarge their possessions, and lay up treasures on the earth. While God declares that 'the earth and the fulness thereof is mine,—the cattle on a thousand hills are mine;' there can be no crime in having a large amount in our possession.—The more means we have to do good, the greater will be our responsibility; and we should be ready at all times to render an account to the Owner, of the manner in which we spend our time, our talents, and our money. Covetousness then is not confined to the rich; one may be covetous of his time, another of his talents, and another of his money.

All men have an influence, (some more

and some less,) which may be exerted in various ways, in the suppression of vice, the promotion of virtue, and consequently, happiness; and even in the spread of the gospel of our Lord and Savior. If this influence is withheld, if we excuse ourselves when we are called upon to aid in any of the various benevolent enterprises of the day, and above all, if we shrink back when the cause of our Master demands our assistance, we would do well to examine and see if covetousness, which is also declared to be idolatry, has not obtained possession of our hearts; and we find that we are worshipping the creature more than the Creator.

God declares that he abhors the covetous, even in this life, and the apostle Paul, while he allows that a man may be called a brother and yet be an idolator, a railer, a drunkard, or covetous; yet he commands us not to eat with such an one, and to put such wicked persons out of the church. 1. Cor. v. Again, 'know ye not that the unrighteous shall not inherit the kingdom of God? Be ye not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Then, in conclusion, we would say, let us make a full surrender to God of all we are, and all we have, and serve him with a perfect heart, and with a willing mind, that it may be said unto us on that day when God will shut the covetous man out of the kingdom, 'well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joys of thy Lord.'

I like to see men in a pleasant and rational state of mind, on every occasion; thus showing in all the actions of life, the superiority of reason over passion.

I like to see men destitute of artificial spirits, for then the powers of both body and mind are active, and may be engaged in praying to God successfully for His spirit which bringeth salvation.

I like to see professors of religion diligent in their holy calling; then an excellent example will be seen for others to imitate, which is in the sight of God, of great price.

I like to see humble preachers who suffer the hair upon their heads to remain in its natural position, and whose appearance and demeanor, in every other respect does not injure the character of an evangelists.

CHANGE.—Every thing seems to be inscribed with this indelible character. All nature is vested with it, both moral and intellectual. As the moon presents different appearances, in revolving in her orbit, presenting in one part of it a luminous aspect, at another a less luminous one, and at other times rarely visible; so it is in relation to things pertaining to this planet on which we are revolving at so rapid a rate. The trees, the leaves, the plants, and the whole face of nature, assume different appearances. In Spring we behold the earth clothed with rich verdure, the trees with foliage, but ah! in Autumn how changed! and in winter how much greater still is the alteration!—Nor do these alone change. Even our constitutions, the workmanship of the Creator, are subjects of change. We see the youthful, the vigorous, and the active, all declining sooner or later into disease, old age, and finally death and decay. These are solemn reflections, and remind us of that final change that awaits us all; and from which none are exempt. One only can remain unchangeable—He who causes the variations and revolutions, alone, is immutable. And we must all finally arrive at that period which will remain fixed and unalterable.

M. A. ANDRUS.

HOPE, may rightly be styled the comforter of the wretched, since to the most degraded and miserable being on earth it imparts consolation—a boon from Heaven, to alleviate our troubles, soothe our sorrows, and without which our lives would be rendered a vale of tears. Who that has not been encouraged by its cheering influence? Let our fortune be what it may, Hope, an ever faithful friend, will continue and never desert us, even in the darkest shades of obscurity. So blended is it with our being that it expires only with our existence.—Gloomy, dreary, desolate indeed would be our lives were we destitute of this plant of celestial origin. There are many who indulge in the pleasures of hope (like many other things) to excess. While anticipating on the warm hopes of the future, and wishing that better days may yet arrive, they are forgetful that much depends on their present exertions as to their happiness hereafter. Never, therefore, may we cease to be grateful to Him who has endowed us with the powers of hope and reflection.

C. A. ANDRUS.

Grieving for misfortunes is adding gall to wormwood

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UNION MILLS, N. Y. MARCH 2, 1840.

"Keep the unity of the spirit."—PAUL.

CHURCH OF GOD, &c. II.—In resuming this subject we shall first offer some further remarks on the name of the church. It is over thirty eight years since the Christians were first known in the New England States. They are now widely spread over the new world, and number probably over one hundred thousand. Their increase has been without a parallel in the history of the church. When they commenced organizing into religious bodies, they did, I believe, uniformly adopt as a denominational name, 'the church of Christ, or of God.' *Christian*, was not associated with church until some years after. The first instance where we have been able to find Christian joined with church, is in the 'Herald of Gospel Liberty,' published by Elder Elias Smith, in the days of his strength, and usefulness: it was the organ of the Christians. From it, Vol V. Nos. 12 and 13, we gather the following items. Our brethren in the city of Philadelphia, June 15th 1809, adopted a 'constitution,' separate from the Scriptures, consisting of thirteen 'fundamental articles,' and organized, or re-organized the church, agreeable to a certain law of Pennsylvania. The first article reads thus—

'The name, style and title shall be 'THE CHRISTIAN CHURCH, MOUNT ZION.'

This step seems to have laid the foundation for a formidable division in the church. Twenty nine members protested against the new organization, the constitution, and name given to the church—and withdrew from the body. And in Jan. 15th 1813, they united in church capacity under the name in which the Christians were first gathered. In speaking of their organization they say: 'We deem it expedient to form ourselves into a religious company, known as the CHURCH OF CHRIST IN THE CITY OF PHILADELPHIA.' Elder Smith, the editor of the *Herald of Gospel Liberty*, took a decided stand against that portion of the church which called themselves the '*Christian church, Mount Zion*.' He treated the subject in his usual familiar and masterly manner. The following is from his pen—'The name, style and title, is a new thing, "THE CHRISTIAN CHURCH, MOUNT ZION." This is an invented name; the words *Christian, church, and Mount Zion*, are in the New Testament; but there is no mention made of twelve, or eight men being called by this long and unmeaning string of words.' And in referring to this whole affair, in another communication, Elder Smith says—'It is the accursed thing in the camp, which God abhors.'

We do not say that church of God, or church of Christ, was uniformly used at this time; some,

called it the Christian church, and then again the church of Christ; supposing undoubtedly that both were terms of the same import. But by those who investigated the matter, the latter was adopted. This example has been imitated until the present day by some of the churches, and by many others until quite recently. The letter of commendation which we received, say fifteen years since, from the church in Rochester, N. Y., read thus: 'This is to certify that Joseph Marsh, the bearer hereof, is an acceptable member of the *church of God*.' The Clerk of the church, in this place, tells us that until quite recently church of Christ was used in all letters of commendation; and that with him it was with a degree of hesitancy that Christian church was adopted. Many other churches might be named which formerly transacted all their business as the church of Christ, or church of God; but now have insensibly slid into the use of Christian church. And some of our conferences have adopted this mode of doing business. Hence our parchment letters from the New York Central and Eastern conferences, one dated in 1830, and the other in 1837, read, 'the bearer hereof is an *ELDER in the CHRISTIAN CHURCH*.' Therefore, it seems by common consent that we as a people without investigation, have adopted 'Christian church' as our denominational name.

This error has been committed, not by design, but by the frequent and improper use of Christian. It has not only been used as the most fit term to point out the true character of each individual member of the church, but to define their organization, when united in church capacity. In short, instead of calling the Temple by the name of him who built it, we have given it one of the many names of the precious materials of which it is composed.

From any thing we have said, we are not to be understood as opposing the proper, or scriptural use of Christian. It is its improper and unscriptural use we wish to oppose. And we do affirm that it is both, to join it with church. *Church of God*, is scriptural. And as we profess to be strictly a scriptural people, we should be exceedingly cautious how we depart from our profession. Let us not build again the things we have labored to destroy—not call ourselves by names which the mouth of the Lord has not named. But, first take the name he has given, and then labor to possess the true character it signifies.

But how shall we distinguish the Christians from other religious bodies? Christ and his apostles knew no distinction between Christians. It is the leaders of parties who draw distinguishing lines in the church. We wish to avoid this. But by calling ourselves 'The Christian church,' we not only distinguish ourselves from every party denomination, but like them, we distinguish

ourselves from the church of God; at least in name. If there is any distinction to be made, let it be by those who depart from the true church. But let us stand upon the apostolical foundation, under the primitive name of the church, and faithfully labor to destroy all party distinctions, and to unite all Christians in one church, bearing the name of Him who builds, owns, and resides in it. Some other things relating to the church will be noticed in our next.

Troubles.—This is a world of labor and trouble. The heavens, the earth, and the mighty deep, the civil and religious worlds, are restless and constantly troubled, and in trouble. It is an inmate of the kitchen and a guest in the parlor;—takes up its abode in the cottage of the poor, and reigns in the splendid palace; enters the shop of the mechanic, and takes its seat in the chair of the banker; plants its foot in the fertile field, and walks at large in the city full. Finally, our way from the cradle to the grave, is marked with trouble: some of which is unavoidable, while much may be prevented. Unavoidable troubles should be borne with Christian resignation, and suffered to pass and be forgotten as soon as possible; then, they will work for our good. But when we bring upon ourselves real or imaginary troubles, we must suffer the unhappy consequences that follow.

Some persons mould themselves into the very image of trouble. They are not only constantly telling their tales of sorrow to others, but are all the while worrying about what is to come. As though they had not enough of that which is real, they become inventors and borrowers of imaginary trouble. That which is real they hold with an unyielding grasp, and make it the subject of their thoughts, and the theme of their conversation. They dig it from the graves of past events, give it new life, and make it a companion in their toils by day, and of their pillows by night. Such individuals are their own tormentors. But still they will tell you they are tired of their troubles, and long to be freed from them. Why then do they not cease to trouble themselves? Why do they not let the future alone—further than to hope for the best, and prepare for the worst? Why are they so unwilling to let their troubles pass? and when past, why do they recall them to life so frequently?

If you would make yourself and others happy, never reach for troubles which are ahead. Let them alone, they will come fast enough of themselves, and perhaps will not come at all. Those which are real, dismiss from your conversation and thoughts as soon as possible, and they will soon leave you. Let those which are past remain undisturbed in the grave of forgetfulness, and they will never arise to disturb your peace.—

Strictly observe these rules, fear God, and work righteousness, and you may set at defiance all the troubles of this world of wo: they cannot destroy your happiness.

TRUE BELIEVER'S DEFENCE.—We would call the attention of our Book Agents, and all who may wish to obtain the 'True Believer's Defence,' to a notice from Elder Morgridge, the author, on the last page of this day's paper. The character of this work is too well known to need a description. It should be generally circulated among the churches; especially where the doctrine of the Unity of God and the true Sonship of Jesus Christ, is contested. We know not a work of the kind, that stands before it in point of talent, or is better calculated to do good. It should not be withheld from our brethren, and the public in general.—Send you orders, as directed by Elder Morgridge, and you will be amply compensated for all your trouble.

THE BENEVOLENT FUND.—On a recent visit to Dutchess co. our old and tried friend and aged sister, PATIENCE CASH, gave ten dollars for the benevolent fund. She has done much for the cause of her Master, is now near the close of her earthly journey, and leaves this freewill offering to aid the afflicted servants of God, when the hand that gave it may be palsied in death. The \$10 shall be kept until our annual conference, when it will be handed to the proper person who then may be appointed to receive all such tokens of true benevolence.

This is serving the Lord in deed: with our substance. And the reward of such will be great. But wo to that miserly man or woman, who professes to love God, but turns a deaf ear to the cries of suffering humanity. The act of withholding deeds of benevolence may not be your only, or greatest sin. The riches you have holed to heap together, may fall into wicked hands, and be used to oppose the cause of the Savior. You are but a steward over what you possess, therefore be cautious what you do with your wealth: it should be dedicated to the cause of God.

EXTRA PALLADIUM.—Several individuals have spoken highly in favor of the extra, and have pledged to pay for one hundred when published. But the encouragement is not yet sufficient to set about the work. We wish those who are in favor of it to say immediately for how many they will be responsible. One hundred will cost only \$1. Or if any one will send us five subscribers to the Palladium, and be responsible for the same, one hundred of the Extras, if published, will be given him for his agency. What say you, brethren?—Shall the Extras be issued?

A SHORT TOUR.—After an absence of near one year, we have had the gratification of greeting our old and tried friends and brethren in Dutchess co., the former field of our labors. The churches in Milan and Stanford, are strong, and possess many valuable members. Elder Collins is about leaving Stanfordville. Hence a good preacher will soon be wanted there. Elder Teall has been greatly blessed in his labors in Milan and vicinity, and is doing much good in this important field.—Our thanks are due to our brethren and friends in Milan, for their kind remembrance of the expenses of our journey.

Our brethren at Red Rock, Columbia co., have waded through deep waters of affliction. We spent near three days in this place. And the result of the labors of the committee and church may be learned by referring to an article on another page of this No. headed 'AFFAIRS AT RED ROCK.' Elders D. Ford and A. Starks and Dr. Z. Burroughs, ministers in that church, have long laid under the most cruel and wicked slander; which has been sent forth to the world in a number of handbills, which many of our brethren have seen. It should be understood that the author of those handbills was once a member of the church at Red Rock, and was on terms of the best friendship with these ministers. But he has been excluded—since which time has sought the ruin of these servants of God; and still persists in his course. But our brethren stand acquitted by the committee, and the church. There was but one dissenting vote in all our decisions, and that was given by the wife of the author of the handbills. Community, too, appeared perfectly satisfied that they were greatly injured individuals. Therefore whatever has been, or may in future be said, by the 'accuser of our brethren,' against these ministers, on this case, should be considered as unworthy the notice of any one.

GOOD NEWS.—The glorious work of grace is spreading in a powerful manner in this section. The churches in Galway, Providence, and this place, together with the Baptist church in Providence, have shared in this divine visitation. It is now estimated that over one hundred, in the several places, have obtained redemption through the blood of the Lamb. The youth, to the grey headed, have shared in the work; and in some neighborhoods, we are told, that scarcely an unconverted individual is now to be found. Many more are yet seeking. Elder D. Call, under whose ministry the work commenced, has labored incessantly day and night, and the chief labor still devolves on him. May God sustain him, and make him a blessing to hundreds more in this portion of his vineyard. We cannot favor our readers with further particulars at present. To God be all the praise.

FROM THE EAST.—The readers of the Palladium are constantly falling off, and will eventually all fall off, except a few who are opposed to the Journal.

Our good father and brother of the east has been wrongly informed. And for the information of the 'readers' of the Palladium, east and west, north and south, we say that if such reports are in circulation, they are incorrect. The Palladium subscribers are not falling off; but new ones are daily added to our list. Quite a number have been added from the east of late; and if the hard times do not seriously affect our business, we shall publish an enlarged edition of Vol. 9 of the Palladium.

A FAIR OFFER.—All who will subscribe for vol. 9th of the Palladium, and pay in advance, shall have the coming Nos. of vol. 8 gratis.

ARRANGEMENTS FOR VOL. IX.—It is now time to commence making arrangements for publishing the 9th vol. of the Palladium. Three Nos. more will close vol. 8. We hope to commence vol. 9 with an enlarged list of subscribers. We expect, as is usual at the close of the vol., that some will fall off, and many new ones be added. We want to know in season who wish their papers discontinued. This is very important, as every one acquainted with business must see, that we may know how large an edition to print in commencing vol. 9. It is decidedly wrong to order a paper discontinued soon after the commencement of the vol.; it subjects the publisher to inconvenience and loss. Will our agents and subscribers faithfully attend to this? Be sure to let us know by the fifteenth of April next who do not take their papers out of the post office, and who wish theirs discontinued. *All who do not order their papers discontinued by the fifteenth of April next, will be considered subscribers to vol. 9, and hold responsible for the pay.* □

We shall be very sorry to strike from our books the names of any good paying subscribers: the patronage of such is still solicited. We hope to make the Palladium more interesting the ensuing vol. It is true, times are severe at present, but there will be a change for the better soon. But if they continue as they now are, we hope you will feel so deeply interested in the prosperity of the Palladium, the Association, and the cause of God at large, that you will not only continue your patronage, but will use your united and persevering efforts to extend the circulation of our humble sheet. Let every agent put forth a renewed effort, let every brother, sister, and friend to the general interest, do what they can to obtain more subscribers. Now is the time to engage in good earnest in the work. There are some foes who are prophesying, and faithfully engaged to work the overthrow of the General Association. But with united effort on the part of its true friends, toge-

ther with the blessing of God, success and triumph will turn on Israel's side. We have nothing to fear if UNITED and ACTIVE.

A FEW FACTS.—The 'Journal' for Feb. 20 has noticed our 'Few Facts,' published in two former Nos. of the Palladium. We regret very much that it has wholly evaded some of the most important facts to which we have referred. The editor occupies nearly two columns of his paper to prove something about a contract made in Milan in 1833. But all he has said in his lengthy remarks about Elder Badger, himself, together with the testimonies of Elders Himes, Jones, and Ferris, have nothing to do with the case. These things were all investigated in the convention at Union Mills, 1834, and all settled. Elder Badger's course was justified, and at the close of the whole, the contract with J. & R. P. Clark was ratified, for publishing the 'Christian Palladium;' not a 'weekly,' but a semi-monthly paper. This is the contract that was violated. And the editor does not deny it. Hence our position stands good on this point.

We also regret that the editor is unwilling to acknowledge that he has erred in this case. We did think he would acknowledge as much as we were told he had acknowledged in private. But instead of this, he introduces the testimony of Elder Millard to prove that we have been wrongly informed on this point. We have not yet told what that acknowledgement was; hence Elder Millard's testimony has no bearing on the case. But we now say that Elder Millard did tell us, in substance, that he told Elder Shaw if he would acknowledge to the committee, what he had said to him, it would be amicably settled. This is the acknowledgement to which we have referred; which we presume Br. Millard well remembers; and will not deny.

The discrepancies on the editor's 'Strange but True' note he has not explained. We do regret that he did not attempt to relieve our mind on those conflicting statements.

We shall now dismiss this unpleasant subject. These brief remarks have been penned by way of explanation, and to present things in their true light. We have designed to state nothing but facts—have desired and sought for peace; but our motive has been impeded; the war was commenced by the Journal, and by different individuals, faithfully kept up against us. But we bear it patiently, wishing our erring brethren no ill; and most fervently pray that peace may yet be restored to Zion. For this object we are willing to make one more effort—time and money will be cheerfully devoted. Therefore we propose to submit all the difficulties to a convention of our brethren, or to any number of ministers; and pledge ourself to abide their decision. What say you, Br. Shaw? will you do the same? and will you name the time and place of the meeting, and the number of the referees? Let me hear from you soon, either by public or private communication. Nothing shall be wanting on our part to effect an object so desirable. Truth and righteousness have nothing to fear from investigation. ♦

EDDYTOWN SEMINARY.

At an adjourned meeting of the Education Committee of the New York Central Christian Conference, and the friends of education, on the 15th of January, 1846, at Eddytown, Yates co., Elder E. Marvin was chosen Chairman, and D. D. Van Allen appointed Secretary.

After some appropriate remarks by Elder Joseph Bailey, it was Resolved, that the proceedings of the former meeting be read. A letter also from Elder O. E. Morrill, one of the committee, was read, excusing his absence on account of ill health.

Then Resolved that we elect seventeen Trustees of the contemplated Institution: after which the following gentlemen were duly elected.

Isaac Lanning, Starkey, Yates co. Clarkson Martin, do., H. G. Stafford do. D. D. Van Allen do. Leveret Gabriel do. Caleb Cowing do. Doct. Henry Spence do. Horace Henderson do. Hiram A. Newcomb do. Eli Townsend do. James Huntington do. Eld. Ezra Marvin do. Obadiah Chase, Enfield, Tompkins co. Elder Joseph Bailey, Newark, Wayne co. Elder Seth Marvin, Honoye Falls Monroe co. Eld. John Guthrie, Springport Cayuga co. and Elder O. E. Morrill, Cato, Cayuga co.

Resolved that this Institution be called The Seminary of the New York Central Christian Conference.

Resolved that a committee be appointed to attend the next annual Central conference, to present the condition of, and solicit aid in behalf of this Institution from said conference: whereupon Elders Ezra Marvin and Joseph Bailey, and H. A. Newcomb, John Royce and D. D. Van Allen were duly appointed.

Resolved that the proceedings of this convention be published in the Christian Palladium, and that a copy be sent to each officer, notifying him of his election. EZRA MARVIN, Moderator.

D. D. VAN ALLEN, Secretary.

REMARKS.

BR. MARVIN—You will see from the above minutes that the meeting was held at Eddytown agreeable to appointment; though there were but two of the Education Committee in attendance, viz; Elder Joseph Bailey and Ezra Marvin: Elders Joseph Badger and O. E. Morrill having expressed by letter their inability to attend. There were a respectable number of the patrons and friends of the contemplated Institution in attendance from Starkey; and it was truly gratifying to see the laudable zeal manifested by those gentlemen for the accomplishment of this noble object—the establishment of a literary institution free from the bias of sectarianism—which we ardently hope may yet bless many of the rising and future generations with the light of science, and impart to many a mind, anxious for improvement, those rudiments of literature, which improve, enlarge, and enoble the human understanding, and prepare it for the discharge of its various and diversified duties.

In view of the great pressure in the money department, it was not deemed advisable to commence at present the erection of the buildings, nor to attempt to solicit subscriptions, until the pressure shall have passed away.

N. B. It was deemed important by the meeting that a majority of the Trustees should be elected; living near this place, as a quorum will have to meet often for the transaction of business.

Yours as ever.

EZRA MARVIN.

AFFAIRS AT RED ROCK, N. Y.

At an adjourned meeting held Feb. 4, 1846, the committee appointed by the New York Eastern Christian conference in June last, met the church at Red Rock, jointly to examine certain charges contained in certain handbills published by Thos. Bishop of Red Rock, preferred against Elders David Ford and Amos Starks, and Br. Zenas Burroughs, members and ministers of said church. A quorum of the committee being present, the meeting was called to order, and the following is the result of their investigations and decisions.

After having examined and investigated as far as time and opportunity, and the abusive conduct of the accuser would permit; and, satisfied as we are, that our brethren accused have been deeply misrepresented and abused by Mr. Bishop in said handbills—and convinced as were the church and committee, (and a large proportion of the congregation, as is seen in the following resolutions,) that the handbills originated in envy—were prosecuted by malice, and urged on with a wicked pertinacity, and mischievous assiduity, peculiar to their author; and having had every step of our progress insultingly and abusively opposed by the accuser and his son Philetus, inasmuch that the church and committee were compelled to leave the chapel and repair to a private house for the purpose of order; and obtaining full evidence that the certificate affixed to the first handbill, and on which its validity principally depended, was an insult both upon the public and those who signed it; it having been obtained by dishonorable and deceptive means; and also, that the accuser having totally failed to prove against D. Ford that which he regarded as the strongest and most wicked charge of all—and the time having now so far expired that a farther investigation on this subject seemed out of the reach of the church and committee—Therefore,

Resolved, unanimously, that from the knowledge we have of the charges and allegations contained in those handbills published by Thomas Bishop, in reference to the character of Elder D. Ford, in the spirit and light in which they are presented in said handbills, are untrue—and that we fully exonerate Elder David Ford from all the allegations they contain.

Relative to Elder Amos Starks, the following resolution was unanimously adopted:

Whereas, Elder Amos Starks is repeatedly accused in certain handbills published by Thomas Bishop, of immoral and unchristian conduct;—and whereas the church and committee appointed by conference, by repeated interruptions, and breaches of the order of the meeting, for nearly two days, by Thomas Bishop and his son Philetus, have been unable to enter into a minute investigation of said charges; and whereas, from the knowledge we have already obtained of the validity and character of said charges, we believe them malicious and gratuitous—Therefore,

Resolved that in our judgment the spirit and design of said charges, were, to destroy the moral and Christian character of Elder Amos Starks; and from the knowledge we have of Elder Starks, and the nature of said charges, give it as our opinion that they are without foundation in truth.

The following was unanimously adopted relative to Zenas Burroughs.

Resolved, that for the want of sufficient time to further investigate the business before us, we recommend to Zenas Burroughs to appear before the Christian conference to be held in Charleston,

Montgomery co. in June next, to solicit counsel and aid in investigating whatever points, relative to himself, may demand investigation—and to use every gospel measure to settle to the satisfaction of the church, all difficulties, if difficulties exist. Previous to adjournment the following resolution was offered for the action of the whole house, consisting of probably 100 persons or more, and *unanimously adopted*.

Resolved that this meeting concur in the justice, moderation and propriety of this church and committee, in their course of investigation and conduct on this occasion throughout.

A meeting was then appointed by the church to meet on Saturday next at 9 o'clock A. M. to investigate and consider the case of Zenas Burroughs. Adjourned.

In behalf of the Christian church at Red Rock, Canaan, Col. co. N. Y. Feb. 6, 1840.

JOSEPH C. FORD, Clk.

J. MARSH,

H. V. TEAL,

L. S. REXFORD. } Committee.

Red Rock, Feb. 8, 1840.

Pursuant to appointment the church met at the house of Br. A. Wilcox. Appointed Elder H. V. Teal chairman—J. C. Ford clerk. Proceeded to investigate the handbills above named so far as relates to Zenas Burroughs. After having examined and investigated to the satisfaction of the church, and perceiving that the allegations in said handbills, concerning Br. Burroughs' coming from the Methodists loaded down with lies &c. were *false*; and the other charges appearing equally so—There're

Resolved, that we are fully satisfied that the allegations against Zenas Burroughs contained in the handbills are without foundation in truth—and that we are also satisfied with the explanation which he has given on the several accusations they prefer against him.

Resolved, that the church request the committee appointed by conference, to revise and publish the proceedings of the several meetings of this investigation; and that the church clerk also in behalf of this church be authorized to sign the same.

H. V. TEAL, Ch'n.

In behalf of the Christian church in Canaan, Columbia co. N. Y.

JOSEPH C. FORD, Clk.

CORRESPONDENCE.

Beallville, Pa. Jan. 17, 1840.

Br. MAUST—I have for three weeks past been traveling through Fayette, Monongahela, Greene and Washington counties, Pa.: visiting the brethren and trying to preach the gospel of Christ which is the power of God unto salvation to every one that believeth. There I found some warm hearted Christians; but alas! where there have formerly been good spiritual churches they have now become scattered. Too many have embraced the cold doctrine taught by Mr. Campbell. While I look at the prostrated situation of the cause of Christ, I make the inquiry, what has done all this mischief? The answer is this, the spirit of the latter day reform has got into the minds of the people, and it has destroyed the churches. And now we see a general declension of religion wherever it has spread its deplorable influence. We hear one contending for Paul, some for Cephas

and others for Apollos, and but few for Christ.—In this deplorable situation the cause is gasping and dying.

Br. A. C. Hanger has been traveling in that section of country for some time, but he is about to leave. I have preached a number of discourses among them, and some against the above doctrine, and left the event with the people and God. I preached one discourse in Greenville in the Cumberland Presbyterian chapel, and found them (to all appearance) to be a humble people, from whom I received strong solicitations to preach for them again. While I view those modern reformers holding up their standard and crying union, union, I make the inquiry, upon what terms shall we have union? The answer is, 'come to us and the union is effected.' In doing this, we must drink down the whole heterogeneous mass of Mr. Campbell's theory, and receive his gospel plan of faith, repentance, and baptism for the remission of sins; and all who do not receive this as the gospel must be rejected from their communion. And because we cannot accede to those principles it is supposed that we have gone beyond the torrid zone of enthusiasm. I have a short plan for union to propose which is this: Love all the lovers of Christ, and fellowship all who follow peace and holiness with God and men; and do unto others as we would have others do to us. If this rule were observed, there would be more vital piety existing than there now is. May God guide us into all truth. BENJ. SEEVER.

New York, Feb. 5, 1840.

Mr. EDGEM—I send you a copy of a letter from my dear old friend and father in the gospel, Elder Fernald, praying that it may be a benefit to our younger ministers, who may have disregarded the counsel of old and experienced ministers as I used to do, with reference to their health. If I had taken care of my health, I should be engaged this day in preaching the gospel; but instead of that, I am now worn out, and confined to my house. May the Lord make Br. Fernald's letter a blessing to many. ISAAC N. WALTER.

Kittery, Me. Jan. 31, 1840.

Beloved Br. I. N. Walter—I learn by the prints that thy health is still poor. I love thee thou knowest, also I abhor idleness especially in a servant of Jesus; therefore thou canst discover my motive in giving the following admonition. If the Lord spares thee to recover, to preach and labor, more care must be taken of thy worn down constitution, or thou wilt be forced wholly from the field if not from the world. When we view the Lord's hand to be the direct cause of our afflictions or diseases we ought and must be submissive and patient, however anxious for sinners' salvation we may be.

Where our good designs and strong anxiety, cause us to put forth too much exertion, however good and well designed the motive, the Lord will not give grace to make nature or constitution support us long without rest to nature. Hence good men err in trying to do right, which may not be a sin, yet an error. The last sentences to me from Elder John Colby, while on his way south, where he died soon after, were, 'O, Br. Fernald, take care of your health. If I had taken more care of mine I might have been of more use, and still live to preach to sinners. But I am now worn out,' &c. We then parted to meet no more in mortal bodies, but the words which he repeated have had many revivals in my mind. And while

I have feared sloth on one hand, I have tried to avoid unreasonable fatigue on the other. Brother, learn the strength of thy constitution, and make appointments but conditionally. *If weather and health permit, The Lord willing, &c.* I am aware there are various inducements and causes to push a faithful man forward, and sometimes too far, and hoarsely too. It is a hard case where a preacher is poor or dependant; and Christians will but only support him in health and usefulness; and he expects he will feed them about as often as they feed him, or as fashion calls it *return the visit.*

May the good Lord direct thee, and all his frail servants in their afflictions. Driving a vessel under too much sail, (however rich the cargo or fair the wind,) oft strains rigging, breaks spars, or springs masts, which cost too much time lost, under easier sail, or abandonment of the whole, while more care would have secured a safe arrival of the whole. But enough!

Remember me to thy family and church; also my good friend and brother, O. Barr, if with you.
MARK FERNALD.

Covington, Pa. Jan. 21, 1840.

Br. MAAS—Your very valuable periodical (to use the words of an ancient writer, is like 'cold water to the thirsty soul,') comes fraught with intelligence of the glorious display of God's power in the conversion of sinners. While the religion of the New Testament is promulgated under the auspices of that liberty to which nature and nature's God entitle us, the banner of the cross is seen unfurled over the ramparts of the enemy's camp. The light of divine truth is increasing, like the path of the righteous which shines brighter and brighter unto the perfect day. Tho' difference of opinion does exist on various subjects, as expressed by the writers of the Palladium; yet it seems that a spirit of mutual forbearance, and a sincere desire for the acquisition of truth, appears to pervade the minds of most, if not all your patrons. And should the Palladium continue to be conducted upon the above principles, while it fearlessly exposes the deformities of spiritual wickedness in high places, will also serve as a beacon light to direct the pilgrim of the cross, weary of the fascinating charms of sectarianism, found among the discordant views of those who have enlisted under the reign of the man of sin, to that rest which remains for the people of God.

There is one view in which the Christians have the advantage of all others; that while they enforce the necessity of believing Jesus Christ to be the Son of God, and Savior of the world, they do not require uniformity of opinion as a test of fellowship. History and experience of former times have convinced us that a contrary proceeding in matters of religion has been the fruitful source of all those persecutions, which have alienated brethren from each other, and spread moral desolation, devastation, and corruption over the world. That men should be 'established in the present truth,' is reasonable and right; but were we to suppose ourselves capable of forming a perfect rule of faith and conduct, we evidently thereby close every avenue of additional light as it respects ourselves, and consequently, that flood of light which does, as it were, just begin to dawn upon a benighted world. From what has already been observed, we are unavoidably led to believe that God has still in reserve great and wonderful displays of his almighty power and grace, in the development of prophetic scripture, beyond the

comprehension of our finite conceptions. The Scriptures are an infallible rule of faith and practice, acknowledged of all men professing Christianity, and do in fact supersede the necessity of all written creeds, articles, confessions of faith, disciplines, homilies, &c. And did the disciples of our Savior conform to the wholesome rules of the gospel, to love each other with a pure heart fervently, and strive for the unity of the spirit in the bond of peace, sectarian differences would be laid aside; the watchmen would all see eye to eye; the everlasting gospel of peace would soon pervade every clime; the nations who manufacture implements of war, to spread blood and carnage over this lower creation, would then become the peaceable Kingdom of our Lord Jesus Christ. They would worship the one God of the Bible, and the world would be filled with his glory.

ASA HOWE, Jr.

Hermitage, N. Y. Jan. 28, 1840.

Br. MAAS—As an humble individual I would say, I am highly pleased with your proposal for publishing an extra Palladium. The topics to be embraced, I consider of vast importance to us as a people. It is a common expression from sectarian pulpits, as well as people, that we are as much sectarian as themselves, and the less informed honestly think so. If this is the fact, it is time we were renouncing our sectarianism. If this is not the case, we are certainly in duty bound to give them correct information on the subject; and now we have a favorable opportunity. I sincerely hope our brethren will wake to this subject. A little retrenchment in the Unnecessaries of life, will enable the poorest of us to circulate one hundred extras, which if done judiciously, will enlighten at least one thousand; allowing for bigots that won't see. Come, brethren, let us try it. The number should not fall below fifty thousand.

You have my pledge for one dollar on the terms proposed.
S. STOVE.

ELD. E. J. REYNOLDS' JOURNAL, NO. VII.

I pray for the peace of Zion, they shall prosper that love thee.

Mr. BURTON, SIR—As nothing from my pen has appeared of late in the Palladium, I sit down to sketch a few lines for your highly interesting paper. Since my last I have remained quite local, having confined my labors wholly to the societies at Henrietta and Honeoye Falls. We have enjoyed uninterrupted peace, and a good degree of engagedness has been manifest in both societies.

In Oct. we commenced a meeting of days in this church (Henrietta.) At the commencement, Elders Stanton, Badger, Goss, and Hendrick were present. Elders Stanton gave us two discourses and Badger and Goss one each and left. Elder Hendrick stayed with us eleven days and gave thirteen discourses to very large and solemn assemblies. The result was glorious, (as it is always the case when the church consider that they have a conspicuous part to act and something to do in God's vineyard, and do it,) a number backsliders were reclaimed, the stout hearted were made to bow to Christ and have since found his rest to be glorious. Seven have been added to the church. Some have obeyed Christ in baptism and more will follow soon. The prospects of this society were never more flattering. They have a good chapel, the church numbers about 80 good, humble, praying souls, most of whom are not infe-

rior in point of talent to any church of my acquaintance.

Elder Hendrick will long live in the remembrance of this society, for his faithful labors among us. On the 18th of Oct. Elder O. Barr visited us at Honeoye Falls and gave us three discourses to good acceptance. This day closed my stipulated engagement with this society, having previously engaged to devote most of my time with the society at Henrietta &c. Elder J. Badger consented to take the oversight thereof.

In leaving the society and friends at the Falls, I feel that there are many things to endear them to me. Although I commenced my labors with them under discouraging prospects, yet our meetings were good and harmonious, and great prosperity I believe will yet dawn upon that devoted society. They have my best wishes for their prosperity.

On the 23d I returned and enjoyed a pleasant and harmonious meeting in company with Elders Badger, Adams, Hendrick, Stanton, Shockley and Sterling; it being the day of the opening of the new chapel (an account of which you will be favored with.) I returned home on the 26th, and meeting still continued, the result of which I have not yet heard. In consequence of my removal it becomes necessary for me to change my place of address, which is West Henrietta Monroe co. E. J. REYNOLDS.

Jan. 29th, 1840:

Copley, O. Jan. 22, 1840.

Miss Nancy Lyon, daughter of Bro. John and Elizabeth Lyon, died in Copley, Ohio, Dec. 24th, 1839, after an illness of ten or twelve weeks, aged 22 years. She professed the religion of Jesus and was in full membership in the Methodist E. church. I conversed with her a few days before her death. She said she did not expect to live long. On asking her if left to her choice, if she would choose to get well, she said no, she thought it would be well with her. Sermon on the occasion by Elder Conant.

THE HOUR OF DEATH.

'Parting soul! the flood awaits thee,
And the billows round the roar;
Yet look on—the crystal city
Stands on yon celestial shore;
There are crowns and thrones of glory,
There the living waters glide,
There the just, in shining raiment,
Wander by Immanuel's side.'

There are many things which combine to make a dying chamber a very solemn place to all who enter it. But if it is solemn to look at, it must be infinitely more so to fill the place of the departing individual. It is frequently spoken of as going down into deep waters, as contending with overwhelming floods. Now, poor human nature always frail and timid, and more than ever weakened by pain and disease, has many alarming fears as to the struggles and conflicts attendant on its dissolution. But the humble believer in Jesus may well dismiss these fears. The flood, indeed, awaits him, and he must go down into its waters, for they lie between him and his desired rest. But his Lord is with him even unto death. That Lord who has taken the sting from death will take the departing soul into his bosom, and death shall be swallowed up in victory. Courage, then, believer, and—

'Linger not—the stream is narrow:
Though its cold dark waters rise,

He who pass'd the flood before thee
Guides thy path to yonder skies;
Hark! the sound of angels hymning
Rolls harmonious o'er thine ear:
See! the walls and golden portals
Through the mists of death appear.'

And as these delightful prospects have been vouchsafed to others, they may be to thee. But whether such are thy dying privileges or not, one thing is sure, that those who trust in the Lord shall never be forsaken either in life or death.

FREDERICK BACKENSTOSE.

Russellville, O. Jan. 27, 1840.

Br. MANN—In addition to the few lines I sent you a few weeks ago, I am thankful to God I have still good news to send you. At our monthly meeting in last month, Elders R. Simonton and J. T. Nixon attended with us and preached to good acceptance. The meeting continued five days and nights during which time 19 were added to the church. The third Saturday in this month, our next regular meeting commenced, and Elder J. Williamson attended and preached to good acceptance, and 11 united, making in all 50 that have been added to the church in Russellville since the 4th Sabbath in Sept. Of the above number 24 are males, some of whom are among the most influential and oldest settlers in the neighborhood. I pray God we may keep humble, that his work may revive more and more. I can say with Paul, I thank God and take courage. I have had and still have some discouragements to meet with, yet none of these things move me, being persuaded more is He that is for me, than all that are or can be against me. ALEX. M'CLAIN.

Those to whose names no sum is set, have paid for the vol. RECEIPTS FOR VOL. 8.

New York—J B Sheldon J J Cook 50 cts G M Salisbury N W Wood J Cogswell S C Sweet E Allen W m Hamilton Mrs. M Rugg Elder S Morris J Sheldon G O Gilbert \$2 for vols. 8 and 9 Miss M Gilbert for vol 9 G Porter E Johnson R Nicholas Elder I Allen for M Smith A Currier F Currier F Ellis I Ellis J M Call T B Smith J Wood S Stephens J Hayward A Hayward A Grew S Kelton R Nelson J Bicknell O Currier W Pritchard Dr. H Tucker J D Rice R Cady L Thayer and Elder Ira Allen \$1.50 vol 9. P Agener J Squires D Cookingham P Cash vol 9 I Lamoree vol 9 A Lamoree vol 9 J Lamoree vol 9 Mr. Nichols 50 cts A P Brooks Polly A Millman Sarah A Blaisdel M Sleeper J Bill J Everett C Arnold. Ohio—J Syfers \$5 for E Bullock I Lawrence E Chaney A Chaney and W Robison (of Jeffersonville.) D Lawman for vols 8 and 9 \$2 L F Crain 50 cts O Hollister P M for vols 8 and 9 \$2 J Fabun J Parker T Brown A Hemphill S Hanes. Maine—Elder L D Fleming \$2 Elder E S Brown. Michigan—Elvira Godfrey D Throop Elder S Gilman. Pennsylvania—J H Swaney A Cleveland for vols 8 and 9 \$2 G W Buxton D Stevens. Virginia—Elder Mills Barrett \$5 D W Kitchen Esq \$6 for Elder E Coker M Harris H Lanier Jr Wm Wellons J S Beal and D W Kitchen. A Kaeley I W Allen. Vermont—B Dutton M Tewksbury. Illinois—L S Olmsted Elder J Whitehead H Miller. New Jersey—C H Camp. Massachusetts—J Thomas \$7 lost for W Fancee N H Drew J W Thomas M A Snow S Irish J Riley and J Thomas. N Burnham \$1 lost. For Vol. 7.—Va.—L Marston. New York—J Seeley \$2 F Green Mr Nichols 50 cts. Pa.—E W Davis \$2 J Gardner. Ohio—R Shelton, lost, E Trowbridge J Parker.

POETRY.

For the Christian Palladium.
THE HAPPY MAN.

How happy is the man who hath chosen wisdom ways,
And measures out his span to God in prayer and praise;
His God and Holy Bible, are all that he desires,
To holiness of heart he continually aspires:
In poverty he's happy, he knows he has a Friend
Who never will forsake him, though time may have an end

He rises in the morning and tunes his early lay,
And offers up a tribute to God in prayer and praise;
And then unto his labor he cheerfully repairs,
In confidence, believing that God will hear his prayer.
In whatever he engages, at home or abroad,
His object is to honor, and glorify his God.

He hails with joy the morning that rolls the Sabbath round,
When in the courts of Zion he's ever to be found;
His place among his brethren he's always sure to fill—
Low at the feet of Jesus, to do his Master's will.
He claims his Father's promise, and freely doth bestow
His goods for the promotion of righteousness below.

And now you have his history, through life from day to day
—Religion is no mystery, it is a beaten way;
An! when upon his pillow he leans his head to die,
In hope he then rejoices, he knows his Savior's sigh;
And when life's lamp is flick'ring, his soul on wings of love,
Flies home to realms of glory, to reign with Christ above.
Selected by S. Stowe.

For the Christian Palladium.

MARY'S TEARS.

Were not the sinful Mary's tears
An offering worthy Heaven,
When o'er the faults of former years,
Sae wept, and was forgiven?

When hazing every balmy sweet,
Her day of luxury staid,
Sae o'er her Savior's hallowed feet,
The precious perfume pour'd.

And wip'd them with that golden hair,
Where once the diamond shone:
Though now those gems of grief were there,
Which shine for God alone.

Were not those sweets so humbly shed—
That hair, those weeping eyes,
And the sunk heart that nigh died—
Heaven's noblest sacrifice!

Thou, who hast slept in error's sleep,
Oh! woudest thou wake in heaven,—
Like Mary kneel, like Mary weep,
'Love much,' and be forgiven!

Selected by Elder J. Thompson.

MARRIAGES.

By Elder James Conklin, at Gunderland, N. Y. Feb. 5, 1840, Archibald Hammy to Mary Ann Scraftford. By Elder William Butts, Feb. 4, Elder E. H. Haskaday, of Dryden, to Jennette Fisher, of Harmony, Chautauque co. N. Y. By Elder J. Cannon, at Avon, Mich. Dec. 11, John F. Fricks to Pricke Stadholt. By the same, at Shelby, Mich. Dec. 26, William Nichols, of Trentonville, to Monestale Hall, of Washington.

OBITUARY.

PRISCILLA, wife of Simon King, and a bright ornament to the Christian cause, died, in Geneva, Livingston co. N. Y. Jan. 17, aged 28 years. She was a member of the Free Will Baptist church. 'Let me die the death of the righteous!' The Morning Star is requested to copy this.
Com.

EMMA A., daughter of M. and B. Taylor, died, Watson, Vt. Jan. 18, aged 5 years and four months.

Rest sweetchild in gentle slumber,
Till the resurrection morn,
Then arise and gain the numbers,
That its triumphs shall adorn.
Com.

JOHN FABUN, died, in Finley, Ohio, Nov. 6, 1835, aged 40 years. He bereaved widow and children in mourning, not as those who have no hope.
Com.

ESTHER, second daughter of Elder Samuel Silsby, died, in Auburn, Mich. Jan. 3, 1840, in the 20th year of her age. She has left, for the consolation of her afflicted friends, a hope that springs beyond the grave.
Com.

NOTICES.

TRUE BELIEVER'S DEFENCE.

This work is now published in three different forms. No. 1. contains only the Defence, 168 pages; price 50 cents. No. 2 contains the Defence, and a Review, by Rev. Mr. Grandall, a Methodist minister, 240 pages; price 62 1/2 cents. No. 3, contains the Defence, Review by Grandall, and Reply to Grandall, by the author of the Defence, 300 pages; price 75 cents. All bound up in the neatest style. A discount of 20 per cent. on the above prices will be allowed to agents. The books may be obtained, by the dozen or hundred, by orders addressed to Elder Marsh, Editor of the Palladium, Union Mills, N. Y., or to the author, Elder Charles Morgridge, New Bedford, Massachusetts. They shall be forwarded to any city or port in the United States. Payment in six months from the time the books are received. Or, if sooner, the interest, at 6 per cent. shall be discounted. Orders should be forwarded immediately.

CHARLES MORGRIDGE.

New Bedford, Mass. Jan. 29, 1840

CONFERENCE NOTICE.—To the churches, elders, and brethren, within the bounds of the Southern Ohio Christian Conference: It appears from special requests and information from the churches, that a special session of conference is necessary for the preservation and maintenance of order and management of the Redeemer's cause. And as it appears from said requests, that it is the wish of a large majority of said churches, that a special session of conference to be called, by the moderator at the last session of said conference. Therefore, in conformity with said requests, Notice is hereby given, that a special session of said conference will be held at Pisgah church, Brown county, Ohio, on the last Thursday in April next, at 10 o'clock, A. M. The churches are requested to send their delegates. All preaching brethren and Elders within the bounds of said conference are requested to attend—especially Elders A. McClain and M. Gardner.
JAS. ALLEN, Moderator.

H. LINDSEY, Secretary.

January 28th, 1840.

Dr. Marsh: We are without a preacher, and wish you would direct one this way."
E. VALLANCE.

Union Springs, Cayuga co. N. Y.

* NOTE.—Who will go? We have a strong church and a good chapel at Union Springs. A faithful preacher would do well there.
Ed.

ERRATUM.—In No. 20, last pag., in the obituary notice of Sister Downing, instead of 'Patience,' read Charity Downing.

APPOINTMENTS.—A. Forrist purposes to preach, March 29, at 1 o'clock P. M. at Reed-borough, Vt. The 30th, at early candle light, at A. Sandford's. The 31st, at 2 P. M. in the the school house in Florida, Mass.
A. FOARREST.

Calvin Arnold wishes to be addressed, in future, at Rridge-way, Orleans co. N. Y.

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CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. VIII.

MARCH 15, 1840.

NO. 22.

ESSAYS.

For the Christian Palladium.

A Pastor.

BY ELDER JOHN ROSS, JR.

Qualifications, duties, and responsibilities, of a Pastor.

It is not to be expected that the varied and complicated duties of this important office can be so defined as to leave nothing for the providence of God, and the wisdom of the pastor to suggest, in the discharge of his official functions. All that is designed in the present essay, is, to draw the mere outlines, or notice some of the more prominent duties of this high calling; and leave the blank to be filled by some abler pen, or by the wisdom of the enlightened and faithful pastor.

The duties of this office seem, naturally, to be divided into three classes. 1st. The pastor's duty to God, 2ndly, to himself, and 3dly, to the flock of his charge.

Like all other men, the pastor is personally under obligation to God. His being, his abilities, his gifts, and talents, are all derived from the 'Father of lights,' to whom he is held responsible for their right improvement, as an accountable and dependant being. His duty to his God may be comprised in David's charge to his son Solomon, 1st Chron. xxviii. 9. It is to know God and serve him with a perfect heart, and with a willing mind. To so discharge his official duties as to exemplify to intelligent beings the wisdom of God in the scheme of salvation, and the admirable adaptation of all the means of grace to the designed end. To do this, he must bow with implicit obedience to the divine wisdom: and never think of accomplishing a divine end by mere human policy. He owes it, therefore, to his God,

in the discharge of his official duties in the government of his flock, to administer in the most faithful and impartial manner the law of God's kingdom—'The perfect law of liberty.' Though called to fill a station of high and awful responsibility, yet he is not to legislate for the church of God. He is but an executor of the last will and testament of his Lord and Master. Should he, therefore, manifest in the least degree any want of confidence in the plan of salvation—in the sufficiency of the holy Scriptures, as a rule of faith and manners for the church of God, he impugns the divine wisdom, and dishonors the great Law-giver who is able to save and to destroy. Hence, the faithful pastor will, as he values the honor and glory of God, adhere strictly to the instruction of his word. He will hold fast the faithful Word. Tit. i. 9. And endeavoring to consecrate himself wholly to God, will say with an inspired apostle, 'We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.' 'By the grace of God I am what I am, so then neither is he that planteth, nor he that watereth any thing, but God who giveth the increase.' All the glory for gifts and grace will be given to God.

Secondly. There are duties which the pastor owes to himself. He is called of God to fill this office. If a proper pastor, the Holy Ghost has made him an overseer of the church of God. Acts xx. 28. God has made him a watchman. Ezek. iii. 17.—xxxiii. 7. Heb. xiii. 17. 2d Tim. iv. 5.—The talents are committed to his care, and to be required with usury, or interest, at the coming of his Lord. He has entered the race course, and the race now must be run, or the prize lost. He is enlisted as a soldier of Jesus, and there is no discharge in that war; *victory or death* is his. He fully feels

the force of the apostle's expression, 'Woe is me if I preach not the gospel.' Without this divine call—this consciousness of obligation to God, no one will be able to perform the duties and endure the trials of the Christian pastor. No other moral principles, save the hope of heaven, and the fear of the terrible retributions of a future judgment, will have sufficient power to support the pastor and urge him forward in the discharge of his important duties. The man-made and money-called pastor may watch the flock with much apparent fidelity during a pleasant and prosperous day. But when clouds begin to lower about him, and the tempest to beat upon his devoted head;—when midnight darkness approaches and the beasts of prey are howling—, he leaves the flock and flees away, because he is a hireling. Not so with the faithful and qualified pastor. He feels the storm, it is true, but he heeds it not. He hears the howling, tempest and the rolling thunder, but his ear is more intently bent to catch the trembling voice of some one of his allrighted flock, saying, 'Watchman, what of the night?' He hears the roar of the angry lion or ravenous wolf, but this serves only to cause him to gird his armor more closely about him. The flock has been committed to his charge and it must be defended and supported to the extent of his power at all events and at all hazards. 'He has opened his mouth to the Lord and he cannot go back.'

Under these circumstances there are duties which the pastor owes to himself. He must now discharge the duties of his office or wrong his own soul. To be qualified, therefore, for these duties, should be his first—his highest ambition. He owes to himself, and to the dignity of his office, to labor with diligence and assiduity, to acquire sufficient grace, knowledge, and wisdom, to fit him for his high and holy calling. But it will be asked, has God called any to enter upon the duties of this office without the requisite qualifications? No. Every man whom God has called to the pastoral office, he has, in the use of means, qualified to commence the work. The talent, or requisite number of talents, are given. But we should not from hence argue that he is fitted for every duty in all future time. The condition of his flock, and all circumstances around him, will have changed by to-morrow. Therefore, to be fitted for future duties, he must improve present time and opportunities. The price to get wisdom is in his hand, and he is held reponsible for its improvement.

The sources and means of improvement are various; but a few of them should be enumerated here. One source of knowledge for the pastor may be found in himself—in the operations of his own mind. The man who knows himself, and is capable of tracing the relation of cause and effect in his own mental operations, already knows much of human nature, and possesses one good property for the pastoral office. This knowledge is obtained by watchfulness. The Christian watchman should, therefore, first of all, watch himself. 2ndly. He should watch in all things, and be ready to receive instruction from the experience of others, and every object around him. But the chief source of instruction for the pastor is the holy Scriptures. These are able to make him wise unto salvation, through faith that is in Christ Jesus. As 'all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' 2nd Tim. iii. 16, 17. The pastor's duty to himself requires that he should know the Scriptures. 'That he should search them.' John v. 39. 'That he should give attendance to reading.' 1st Tim. iv. 13. Eph. iii. 4. That he should study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2d Tim. ii. 15. These are a few of the important duties of the pastor to himself—duties which he can never neglect with impunity, or without wronging his own soul.—But, I pass to notice,

Thirdly, His duty to his flock. This is his important work. All that we have before noticed appear only as incidental appendages to fit the Christian pastor for the important duties of his calling. In treating of this part of our subject, we are naturally led to take a view of the relation subsisting between the pastor and his flock. They are all of ONE. They both belong to God—have reciprocal duties to perform, and are mutually dependant and accountable. But as my present object is to treat on the duties of the pastor, I shall leave the flock for the present in the care of its several watchmen, in the humble hope that when pastors shall have learned and realized their duty, the flock will soon be instructed. The pastor is called to oversee another's flock; and is not therefore left at his option to feed, or fleece them, as may best suit his purposes. But his duty is defined, and the manner of performing it. He is, first, to feed the flock of God. This,

considering the great variety of states and condition of the individual members of the flock, is an important and difficult part of the pastor's duty.

Persons of every age, from the child of a few years to the aged and infirm; and of every intellect, and of all ranks, conditions, and relations in life, are found among the pastoral charge. These are all to be fed with such food, in such a manner, and in such season, as their varied circumstances may require. Some have need of milk, and some of meat. But ALL must be fed with knowledge and understanding. Jer. iii. 15. Incomprehensible mysteries won't do, tho' they be christened as fundamental d-o-c-t-r-i-n-e-s of the gospel. The children ask bread, and the pastor who has a father's heart (and all others are curses to the flock) can never give them a stone. The bread of life, meat which the world knows not of, and the sincere milk of the word, is the only food for this flock. To feed the church of God is to teach and instruct them. To impart unto them such gospel truths as are applicable to their circumstances, and calculated to encourage them. With a knowledge of God's word, and of the wants of his flock, together with a knowledge of himself and human nature, the pastor is in possession of a fund of information sufficient for the purposes of his office. He now has abundant supplies; and if he have sufficient moral courage, wisdom, and fidelity, to reply them to practical purposes, he will both save himself and those who hear him. In feeding the flock he must rightly divide the word of truth, that each may have their portion; and also give them their meat in due season. Much of the effect of a good action may be lost by being ill-timed, and performed in an improper manner. The pastor is called to 'Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. To be ready at all times and on all occasions, as opportunity presents, to impart profitable instruction. Well might the apostle say of the bishop, he should be 'apt to teach.'

2ndly. The pastor is called to take care of, or rule the flock of his charge. See 1st Tim. iii. 5, v. 17, Heb. xiii. 7, 17, 24, 1st Thess. v. 12, Rom. xii. 8. The manner of doing this is described by the apostle, 1st Pet. v. 2, 3. 'Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being

ensamples to the flock.' As an overseer of the church of God, his first business is to take heed unto himself—to rule his own spirit and govern his own conduct in such a manner as to be a proper example for the individual members of the flock. He should show the practicability of his doctrine in the whole of his department. Without this qualification he can never possess sufficient influence over his people to guide them in the way of righteousness. Though appointed ruler of God's household, to give them meat in due season, yet he is to rule them only by moral suasion. The motives of the gospel, enforced by the example of the pastor, constitute the power by which he is to rule the people of his charge. The gospel allows of no coercive measures, nor gives the Pastor dominion over the faith of his people. His rule is that of a servant and not as a supreme Lord. It is the duty of the Pastor to show the order of God's house, the nature and design of every gospel ordinance; the requisite qualification for membership; the relation subsisting between the individual members, and the relative duties of all. He is called, also, to administer the ordinances of the house of God; and to labor by every means in his power to persuade his people to walk in them, and in all the commandments of the Lord blameless. Under God, and by his grace, he is considered as a builder of the church, or house of God. The individual members of this house or family are committed to his care, to be properly adjusted, and placed in due order for a habitation of God through the spirit. In short, the care, government, discipline of the church, committed, for the time being, into the hands of the pastor, that he may train them up for heaven. How important this work! and how awful the responsibility!

3dly. The pastor is called to defend his flock. He is set for the defence of the gospel, and required, by sound doctrine, to convince gain-sayers and stop the mouths of unruly and vain talkers and deceivers. The flock is surrounded by many and dangerous enemies, and the pastor is called to stand in the fore-front of the battle. To fight the good fight of faith, and endure hardness as a good soldier of Jesus Christ. But, to enumerate all the duties of this office would be to transcribe a considerable portion of the scriptures, especially of the epistles to Timothy and Titus. Here the Christian pastor will find his duty most clearly delineated in the language of divine inspiration. To that holy book, and to the example of the great Shepherd and Bishop of souls, I would now

commend him for instruction, in all the duties of his calling. I have now noticed in a broken manner a few of the duties of this important office, in view of which, with a trembling heart, I am led to exclaim, 'Who is sufficient for these things?'

For the Christian Palladium.

The Spirit.

BY ELDER J. CHADWICK.

The true doctrine concerning the Holy Spirit.

N. J. I.

Correct views of the Holy Spirit are of the utmost importance, as every conscientious Christian must allow. Therefore, the subject should be thoroughly and impartially discussed. Although considerable has been written, and many excellent things offered, yet more may be said with profit to the candid inquirer after truth; especially if any new light can be reflected. The subject has been impressed with solemn weight for some length of time upon my mind, and I have deemed it my duty to communicate my views, although I feel my inability to do justice to so sacred and sublime a theme. May our merciful Father in heaven enlighten my understanding, and guide my pen, and open the hearts of the people to hear and improve the truth for their spiritual good.

The word spirit, is doubtless used, as others have remarked, in different senses. But what is the primary and most emphatic meaning of it when referred to God? To this question, I reply, that the Holy Spirit is the very spirit or mind of God, and bears the same relation to him that the spirit of a man does to man. The spirit of a man is not the *entire* man—it is not the man himself; although it may be sometimes so employed as to denote the *entire person*. But properly speaking, it is a constituent part of man; for besides a spirit, he has a body: and neither is the man without the other; but both together constitute the *man*. In like manner, the spirit of God is not his *whole self*—not the *entire God*; but that of which God is in part constituted—it is the *spirit* or *mind* of his glorious person; implying that besides his spirit, which is infinite and omnipresent, he has a personal *form, shape, or similitude*, which is visible to those who have the requisite organs to heavenly beings. But as a whole it has never been seen by any man in the flesh; for God says, 'no man shall see my face and live.' The glory of it would be too brilliant and awful for mortal eyes. Yet the scrip-

tures inform us that sundry individuals, in ancient times, saw a part of his form, or glory—'his back parts,' or his lower parts, 'from his feet upwards,' (the face excepted,) and that they heard his glorious voice. And the form, as described, is essentially *human*, or 'like the appearance of a man.' Hence, I understand the declaration that 'God created man in his own image,' to refer not merely to his rational spirit and uprightness of character; but to the configuration of his person.

It is generally admitted that, in ancient times, God frequently communicated with his people by visible appearances, though many deny their being essential to his presence. Some say they were merely assumed for the time being, in condescension to man's weakness and earthly constitution. Others improperly attribute them to Jesus Christ. That Jesus Christ in his pre-existent state sometimes appeared as the angel of the Lord, is admitted; but never as God himself. He who then appeared was the very God and Father of Christ—the God of Abraham, Isaac, and Jacob. No point is more clearly determined by the scriptures than this. And it is evidently doing violence to their testimony, and to all the representations which they give of heaven, and of the worship and privileges of glorified beings, to represent these appearances as merely assumed and transient. It is evident they were *real*. When not only the light or glory in which God dwells was more or less displayed; but personal form or likeness, seen *in part*, seen with the exception of the face; it was a *real* form—'the form of God,' his unoriginated and 'eternal glory'—the sight of which fills all heaven with unspeakable joy.

If God meant to manifest himself in the scriptures, as all admit, and has given us repeatedly this view of himself, and under circumstances which forbid the figurative and establish the literal sense, we are bound to receive it. Neither does this view of his person detract from his greatness and dignity. It may still be asked, 'whither shall I go from thy spirit, or flee from thy presence?' &c. Nor can any valid objection be urged against it on the ground that he is said to be 'a spirit;' for it is said also that angels are spirits, and yet they have organic forms. There are spiritual, celestial, and incorruptible bodies, as well as natural, terrestrial, and corruptible ones.

Neither is the doctrine overthrown by the objection that it makes God in part material; for if this should be admitted as the

inevitable result, it contains no serious difficulty—certainly no more than the Trinitarian views of Jesus Christ, as existing in a personal human form in connection with the divine nature, or spiritual essence of God. If, however, something called matter in its highest and most perfect state pertains to God, it does not follow that he is constituted with a body of flesh, and blood, and bones, like ours, nor of anything gross; but only of a spiritual and celestial form, expressive of his infinite majesty. If in order to be seen, the form of God must necessarily be *material*, inasmuch as pure mind or intellect cannot be seen, then the above consequence will follow. For we are assured by prophets and apostles that he has been seen in part by men on earth, and that he is seen fully by Christ, saints, and angels in heaven. But who is authorized to say that there is not substance which is neither *spirit* nor *matter*, but existing between them? Our ignorance of such substance is no evidence that it does not exist. But here I neither positively affirm nor deny. But I do affirm that according to the scriptures, God is a *real* person, possessing a spiritual form or body distinct from his spirit or mind; and that when he is spoken of as to his *entire* person, this idea is always embraced, as truly as an *entire* man always implies his body as well as his spirit. The mysticism inherited from the dark ages may induce many to start from this representation; but believing that it is founded in truth, and essential to a clear and full knowledge of the true God, and of his Son and kingdom, I feel bound to declare it. My present object is not to go into a thorough defence of this position; but to state it as clearly as possible for the sake of illustrating the true doctrine concerning the Holy Spirit. If God be a real person as above described, then the Holy Spirit is the spirit of this person—his infinite and all comprehensive mind. The fact is as plain that he has a spirit as that man has—not that the spirit is a distinct person in God as Trinitarians hold, but it belongs to his person, and is inseparable from him. And it is called holy to describe his moral piety, on the same principle that he is called ‘the holy One,’ and that he is said to be ‘love.’

No one now in heaven regrets having gone there through great tribulation.

To murmur or complain even in heart only is sin; and the least sin is a greater evil than any conceivable amount of suffering.

For the Christian Palladium.

Christian Union.—No. 3.

BY ELDER C. SINE.

MR EDITOR: Having in a previous number shown the entire insufficiency of any of the popular creeds of the day as a foundation for the union of Christians on ‘apostolical principles,’ I now proceed to show that the word of God, as it has been handed down by the Great Head of the church, is a sufficient rule for the government of all the saints.—But let it be *distinctly understood*, that I do not believe that *this good book* is a sufficient rule for the government of any of the popular sects before alluded to. Far from it. It never was designed to govern any of those sects. It knows nothing of them. Hence in order to the existence of the sects, they must *each* have a different rule of faith, different from each other, and different from the word of God. For instance, the Methodist discipline contains certain forms and ceremonies, which are peculiar to them as a sect. These peculiarities are not found in any of the creeds of the other sects, nor in the scriptures. Hence destroy their discipline, and the whole superstructure of Methodism is at once annihilated. The same is true with regard to all the other sects. Their creeds contain the peculiarities which constitute them sects; consequently destroy their creeds, with them their peculiarities, and they cease to exist as sects; and as they are unknown to the Scriptures we cannot expect to find a rule for their government there. It follows of course, that in order to the existence of the different sects, they must have their different creeds. But is it the will of our heavenly Father that the sects should exist as such? We think not. We regard them as factions that are engaged in a conspiracy against our rightful sovereign. Hence we contend that the honour of our King requires, that they should be brought into subjection to his laws, which are well adapted to all his subjects, in every situation in which they can be placed.

The church of Christ, should have its rule of faith and conduct, as well as the sectarian churches. Hence Christ the Great Head, has given us a *perfect law*—one precisely adapted to *his church*, but no other. Hence what is necessary in order to effect a union of the saints on ‘apostolical principles’ is, that they should submit to all the *divine* requirements of *this perfect law of liberty*. The doctrines, forms and ceremonies, necessary to be believed, in order to admission into any of the sectarian churches, are laid down in their respective creeds. So the doctrine,

as well as all the duties necessary to be attended to, in order to admission into the church of Christ, are contained in this perfect law of liberty, and certainly we should not impose upon our brother, any thing which the Lord has not enjoined. Oh! then my dear brethren of every name, let us seriously consider the subject, whether we will obey *God or man*; whether we will honor our *King* by submitting to his divine government, or make void the law of God that we may establish *our own traditions*. Remember, it is written 'In vain do they worship me, teaching for doctrines the commandments of men.'

For the Christian Palladium.

Fretfulness.

BY ELDER I. ALLEN.

'*They who laugh at every thing, and they who fret at every thing, are fools alike.*'

There is scarce a habit or vice to which man is subject, more destructive to happiness or social enjoyment than habitual fretfulness. It drives the peace of God from the heart, and distempers all the faculties of the soul, and even pre-disposes the body to disease. It is the antagonist of that charity which hopeth all things, endureth all things, and is kind. It is the opposite of that meek and quiet spirit which in the sight of the Lord is of great price.

First. It destroys individual enjoyment. There can be no enjoyment where this habit prevails, unless there is a pleasure in madness, which the mad man only knows—The fretter is degraded by this vice even in his own estimation of himself, and while he frets at every body else, he in turn frets at himself for his own folly. It is a habit contracted by indulgence, and becomes deep rooted by practice. What if our circumstances are disagreeable, shall we make them more so by indulging an ill temper and a scolding tongue? Of all creatures the uneasy, fretting, restless scold is the most to be pitied.

Second. It is equally inimical to social enjoyment. What happiness can there be when the peace of the domestic hearth is perpetually broken by the pestiferous breath of an ill tempered and fretful companion, or parent, or child. If the child has broken a cup, scolding will not mend it. If the hogs are in the garden, fretting will neither drive them out or mend the fence. If there has been carelessness somewhere scolding will do little toward preventing a recurrence of the fault. That family can expect but little enjoyment where this blasting mildew rests.

Third. This habit is destructive of Chris-

tian enjoyment and influence, and contrary to the letter and spirit of the gospel. That professor who is addicted to fretfulness, can have but little better claim to religion, than he who habitually drinks to excess, and his influence as a Christian can go but little further. The gospel is a system of peace, and when its spirit and hopes are imbibed it produces cheerfulness, and resignation, and diffuses heavenly quietude and joy through the whole soul.

Fourth. Fretfulness achieves no victory over the ills and misfortunes of life, but rather embitters them, and we generally suffer more from an ill temper, and a perverse spirit than from those insect assaults that sting us up to a ruffled and fretful state of mind. It certainly gains us no self-respect when we look back on those unhappy and disturbed scenes, where we vented our irritated and fevered minds in the low view of sour fretfulness.

And it does as little toward gaining the respect of others as of ourself. It destroys our authority and influence over others whom we wish to control, and that parent or master who thinks to strengthen his authority by scolding and perpetual fault-finding, should know that in the same proportion as we loose self-control, we loose the proper power to govern others. Fretfulness! O thou destroyer of human happiness, get thee hence and let the peace of God possess my soul. May the gentle breath of heaven blast thee forever, O thou demon of discord, and destroy thee with a double destruction.

A SCENE IN OUR VILLAGE—A stranger alighted from the eastern stage, just arrived at the little inn of our village, and from the accompanying 'haul' of trunks by the driver, indicated the intention of stopping for the night. He was young, well dressed, and with gentle though manly features, a physiognomist would have told you of a frank and generous heart there, though weighed down with some secret remorse or misfortune.

Shortly after supper, the young stranger retired to bed. I was standing in the hall door of the inn, (being a physician and a citizen of the village,) when the young man went up stairs; the glance of his restless eye struck me, as I thought it mirrored the workings of a troubled mind. In the morning he did not make his appearance at breakfast. I felt intuitively apprehensive—ran up stairs—called; but the echo in the hall answered me. I burst open the door, and the inanimate form of the young stranger lay

before me. He had poisoned himself with laudanum! Upon opening his trunks to discover his relatives, if any, his family were found to be old and respectable. He was a lawyer, young and in the Mayspring of life. In one of his trunks were the letters of a kind old mother!—the warnings, the incentives to the path of virtue: the solicitude, Oh! the anxious solicitude—the prayers for his prosperity! and further down, and preserved with scrupulous care were the letters of her he loved! No mother's tears moistened the pallid cheek! No bright eye of affection cheered the agony of death! 'he died and made no sign!'—Feelings of delicacy for that family, *were they not all gone*, would even have prevented the penning of this: it is a true narrative, stripped of varnish or color.

Few know the motives that induced that young stranger to rush wildly into the presence of his God. What was it, do you ask, young man, just launched on the streams of life? It was the *bowl!* the enchanting, the ruinous bowl!—the bowl, whose influence the light of education, the paternal entreaties, the mother's prayers, the burning beacons, could not drive from his lips; that caused him to leave, in a fit of remorse, his newly adopted state, where a lucrative practice ever awaited him, and rushing to a far-off spot, end a life that made him the slave to a despicable passion.—*Philadelphia Saturday Courier.*

FULFILMENT OF PROPHECY.—*The following remarkable reference to the present state of the Ottoman empire, as a signal fulfilment of prophecy, is extracted from a correspondent to the London Standard;*

'It is the opinion of the vast majority of commentators on prophecy, that we are now living under the sixth vial—the sixth angle is now pouring out his vial upon that great river Euphrates, by which the Ottoman empire is symbolized, 'and the water thereof is drying up, that the way of the kings of the east may be prepared,' (Rev. xvi. 12.) The burying up of a mighty river exactly describes the waste away of the Turkish empire in the present day. I believe that the Ottoman empire will be annihilated in 1872, which is 'a time, times, and a half,' (Daniel xii. 7,) or 1260 years from 612, when the Mahomedan abominations of desecration was publicly set up. 'The second,' or Turkish 'woe,' will then terminate, Rev. xi. 14. At the same time I believe that the year 1844, which is only five years from the present time, will be a fatal year to Turkey.

It is the 1260th year from the Hegira, according to Mahomedan calculation: It is remarkable that the 13th of June, 1844, is 'an hour, a day, a month, and a year,' Rev. ix. 16) or 392 years and 15 days from the 29th of May, 1453, when the Turks took Constantinople. This renders it probable that the 13th of June, 1844, will be a fatal day for Turkey. It appears that the downfall of the Ottoman empire will be a signal for universal war, and will prepare the way for the return of the Jews to their own land.' *United Service Gazette.*

SLEEPING IN JESUS.—This expression, 'sleeping in Jesus,' is one of the most tender that can be conceived. Death was never described as a sleep in the sense of a natural and short repose, to be succeeded by the morn of a new and glorious day, till the Gospel so proclaimed it. The image of sleep, indeed, in the sense of a stern, interminable state of inactivity and silence, had been long known; but that of sleep as of a child in the arms of a mother, to be followed by the trump of the blessed resurrection dawn, was first announced in the Christian Revelation. Death is now only as a brief repose; the body resting from its labors, and the soul being present with the Lord in holiness and felicity.—*Bishop Wilson.*

MANLIKE AND GODLIKE.—A gentleman who had filled many high stations in public life, with the greatest honour to himself and advantage to the nation, once went to Sir Eardley Wilmot, in great anger at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he did not think it would be *manly* to resent it? 'Yes,' said Sir Eardley, 'it would doubtless be *manly* to resent it, but it would be *godlike* to forget it.'—This, the gentleman declared had such an instantaneous effect upon him, that he came away quite another man and in a temper entirely altered from that in which he went.—*English Mag.*

Our preaching ought to be above the rate of moral philosophers. Our divine orator should fetch not only his speculations and notions, but his materials for practice, from the evangelical writings; this he must do, or else he is no minister of the New Testament.—*Dr. J. Edwards.*

Is it no disgrace for a minister of the gospel to waste his time in idleness?

THE PALLADIUM.

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"Keep the unity of the spirit."—PAUL.

CHURCH OF GOD—No. III.—The object of this essay will be to ascertain when the church was first gathered, under the Gospel dispensation. It is a subject of minor consequence, to know the identical day and hour when the first church was gathered; the important facts to understand are, that God has a church, and its true character.—Still, it may be a matter of some importance to search for its first organization.

No Protestant church can trace its origin any further back than A. D. 1522; about the commencement of the reformation, or three hundred and eighteen years since. And the most of them date their origin long since that time. The E. Methodist church, for instance, has existed but a few days over one hundred years. Others might be named whose origin is of a still more recent date. But notwithstanding this brief existence, they sometimes speak of their age as though divinity must necessarily belong to the body that can boast of antiquity. This, however, is not the case in the days of their infancy, of their childhood. The language then is, the first church of our order has existed only a few years; and see what God has wrought for us in so short a time! behold our numbers! surely we are the true church. This language seems peculiar to the days of their 'heterodoxy,' but when they are admitted into the 'orthodox' brotherhood, they speak of their age as an evidence that theirs is the true church. But evidences would be superfluous, to prove that the church of God existed more than fifteen hundred years before any of the Protestant churches had a being; and at least four hundred and fifty six years before the church of Rome.

At what time would an impartial historian date the rise of the Christians? or as it is said by many the 'Christian connection,' the 'Christian church.' If he were guided by our own writers, probably he would quote the following from the 'Encyclopedia of Religious Knowledge,' under the head 'CHRISTIAN CONNEXION.' 'This is a religious denomination of recent origin in the United States of America, and among the last that has arisen, which from its numbers and character, has attained much consideration and influence. Its beginning may be dated about the year 1800.' This conclusion would be strengthened from similar declarations of many other writers of note among us. He would gather from a historical sketch, published in the Family Magazine for A. D. 1837, and copied into the Palladium, Nov. 1, 1837, headed 'CHRISTIAN CONNEXION,' that they were first

known in the southern States, 'Dec. 25, 1793,' in New England in 1800, and in Kentucky about the same time. He would find nothing from the pen of any of our own writers, to lead him to date the origin of the 'Christian connection,' in any country at an earlier period than about the commencement of the nineteenth century. Let this point be established, and our profession to being the true apostolical church, falls to the ground at once.

The apostolical church has apostatized—our profession has been, not to raise up a new church, but to restore the wandering sheep to the ancient fold. But the histories we have given of ourselves, are calculated to present us in the light of a new organization, a new church not known until about thirty eight years since. When, in fact, we profess to be the apostolical church, restored to the ancient order of things. The error in our historical sketches does not appear in any design of the writers, but in the manner the histories have been given. We should have followed the example of Nehemiah in relating the restoration of Israel to their promised land. He does not speak of the 'first rise' of God's people, but of their restoration; not of the first building of the Temple, but of its being rebuilt. If we wish to rebuild the true church, our histories should not speak of the 'commencement,' 'rise,' and 'first' organization of the church, but of its restoration to the ancient faith. The apostolical church should ever be kept in view, should occupy the most conspicuous position in all accounts of the rise of the Christians. Then we shall be more likely to attain to its primitive character and perfection. But if this is lost sight of, and a simple history is given of a church which had its 'beginning' in A. D. 1800, shall we not lay the foundation of, and furnish materials for the history of another of the numerous churches which have sprung up since the days of the apostles?

From this view of the subject we conclude that the first rise of the church of God can be traced back to an earlier period than A. D. 1800, or 1522, but back to the days of the ministry of the Son of God. By him it was first gathered. Hence, all other churches, which date their origin since that time, can have no claims to being the true church. But, was the church organized on, or before the day of Pentecost? This is a question with some. We say before, for the following reasons:

1st. Because all the organization of which we have any account took place before Pentecost:—Matthias was chosen to fill a vacancy, that the organization made by Christ, prior to that day, might be perfect.

2d. Those who were converted on the day of Pentecost, and near that time, were added to the church. Query: how could they be added if the church did not exist? Acts ii. 41, 47.

3d. The Gospel dispensation commenced when

the law of Moses ended. 'The law and the prophets were until John, since then the kingdom of God is preached and every man presseth into it. Luke xvi. 16.

4th. Mention is made of the church before the day of Pentecost: If he shall neglect to hear them, tell it to the church, Matt. xviii. 17, and upon this rock will I build my church, xvi. 18.

5th. This church was built by Christ; the apostles were chosen from among the members of this church, or from among the disciples, Luke vi. 13; the ordinance of baptism, (John iv. 1, 2,) and the supper were administered; and a perfect rule of action for the church given; and all this was done before the day of Pentecost. Christ finished his work, in regard to organizing his church; and the work of the apostles was, to make additions to this organization. Therefore, the first church composed of disciples of Christ, was gathered in the days of Christ's ministry; more than 1800 years ago. Terms of membership may next claim our attention.

HUMBLE YOURSELF.—Many persons professing Christianity, are constantly complaining of the pride of their hearts, and their great lack of humility. They are so proud, say they, I cannot do what I am sensible is my duty; I take no real comfort in things of religion on account of the pride of my heart; I am greatly troubled at my condition; and O! that I was more humble.—Well, if you have a proud heart, and still profess to be a Christian, no wonder you are troubled about yourself. It is high time for you not only to be troubled, but to make diligent search into the cause of this great sin. Have you ever prayed for humility? O yes, my prayer has been, when I have ventured to pray at all, for humility. I have asked God, most sincerely, to give me humility, to make me humble, but he has not answered my petition. What! have you been praying for God to make you humble? and you acknowledge at the same time that you have a proud heart? presumptuous petition! It is well that God has not heard your request: for when he humbles the pride of stubborn mortals, it is to their sorrow, disgrace, and sometimes ruin.

But, sir, you astonish me! shall I not pray for God to make me humble? Never; if you wish to obtain the humility you say you desire. But if you desire to be humbled by the hand of affliction, he may do it, whether you pray for it or not. The proud and stubborn hearted Jews were repeatedly humbled by the hand of their insulted Creator; but it was to their own confusion. You have been praying for God to do that which he has commanded you to perform. He says—'Humble yourself;' but you have been unwilling to submit to his will. Christ 'humbled himself,' even unto the death of the cross. If you would possess his

mind, imitate him. The uniform testimony of Scripture on this point is, in order to obtain humility, you must labor for it, with diligence: and the desired blessing will most surely be your reward: for he that humbleth himself shall be exalted, and that in due time.

If, then, the duty of humbling myself devolves on me, will you, sir, tell me what particular duty I am required to perform? Most cheerfully. And will you in return listen to the counsel we shall give? There is no one duty which alone will effect the work: a faithful compliance with all the requirements of God, is necessary. Every Christian duty you perform will serve to humble the pride of your heart. Hence the most faithful Christian is always the most humble in spirit.—Try with perseverance the duties of secret devotion, of family worship, of prayer and exhortation in the house of God; confess your faults and backslidings to your family, the church, and the world. Spend your leisure moments in reading and meditation, and holy conversation: be just in your deal with all men—go to the habitation of the needy, the distressed, and of moral wretchedness: and there, like an angel of mercy, do your duty. Continue to observe these and all the commandments, and you will not only be blessed with deep humility of soul; but joy unspeakable, will be the constant portion of your cup.

DEN OF THIEVES.—This was the character of the Jewish Temple when the Son of God entered it for the last time. But how changed from its original purity! It was once a house of prayer and praise; where God met with his priests and prophets, and manifested his glory to his chosen people. But now, the love of gain, the root of all evil, had converted this holy, this consecrated house into a 'den of thieves!' It was no longer the house of God—the divine glory and protection had departed from it. And on taking his leave, the Savior in bitter lamentation tells the stubborn Jews, that their house was left unto them desolate. It was desolate. But no more desolate than that heart, that church, and that people from which the Spirit of God has been driven by the love of the world.

But why did the Savior call the Temple a den of thieves? Was it because its worshippers were guilty of actual theft? and did they make the house of God a place to secrete their stolen goods? Certainly not. It was because they had converted the Temple into a house of speculation. A lucrative business was followed in the sale of oxen and doves, and in exchanging money. There were speculators in that age as well as in this. They had crept into the holy Temple, and their unholy traffic was permitted and countenanced by the people of God. Christ calls it theft, or the

place where it was practiced a den of thieves.

Avarice, under the cloak of religion, is the same now in the eyes of the Savior, that it was then. Then, it was no better than theft; but now, it passes under the popular name of speculation, and in the eyes of many is no sin. Ministers and church members are influenced by an avaricious spirit; the contagion has taken a strong hold of the church; and the getting of wealth, seems to be the chief object of the professor of religion, and the worldling. They seem to think it no sin, of whom, or how it is obtained, provided they do not lay themselves liable to be punished by the civil law. Their course of speculation has been a lawful one; hence they do not view it in the light of theft. But what is theft?—It is taking, without the knowledge of the owner, that which is not our own. There is a chance, however, for redress, if the transgressor is detected. The speculator takes through deception that which is not his own, and leaves the deceived and defrauded sufferer without any chance for redress. It is a species of the most aggravated theft; from which thou, O man of God, shouldst flee: which should be thoroughly purged from the church of God, and held in utter abhorrence by the world.

A PAINFUL THOUGHT.—To see the worthy family once in affluent circumstances, by the fraudulent hand, or misfortunes, stripped of their honest and hard-earned wealth, and reduced to penury and want, produces in the mind of the feeling and benevolent, painful sensations. But still, there is a ray of hope in such cases: the unfortunate and defrauded, if they are blessed with health, may by faithful industry and frugality secure the necessary comforts of this life. But when a broken constitution and ill health are combined with misfortunes and poverty; dreary and thorny indeed is the path which lies before the unfortunate sufferer. But the pain felt in such cases is heightened, when the sufferers have toiled, not for their own, but for the happiness of others. Such is the case with the faithful minister of Christ.—He has forsaken all for the cause of his Master—has spent the youth and vigor of life in laboring for the salvation of souls—has toiled day and night, until his lungs have become ulcerated, his constitution shattered, and an incurable disease fastened upon his once healthful frame. He can no longer fill his high and holy calling—is thrown upon a bed of languishing, dependant upon the cold charity of a covetous world and an ungrateful church, for whom he has sacrificed his life.—His family is dear to him: they have been partakers of his sorrows, and joint laborers in his toils. But he must leave them, without a home, and in poverty, to make the best of their way through this world of wo.

Alas, how painful the scene! who, that has the least principle of Christian benevolence, can turn from it with cold indifference? is there a church in all Christendom that can withhold from their minister, or his afflicted family, their just dues? or abandon them in the hour of sickness to suffering and want? O Heaven, forbid it! for an awful wo is pronounced against that people, or that individual, who may be found in the day of retribution guilty of this damning sin. 'I was sick and you administered not unto me—depart ye workers of iniquity'!

We could name some churches which have acted the worthy part in cases of this kind. When their beloved pastor failed by sickness, his support from the flock of his care was not in the least diminished—though another minister, at the same time, was amply compensated from their bounty for preaching to them the word of life. When through watchings and incessant toils, their faithful pastor failed, they did not turn him off; as the unfeeling master turns upon the bleak and barren commons the faithful horse which has failed in his services; but they took care of him and his family, and God has blessed their righteous doings: a constant increase to the church has been witnessed, and prosperity too has attended the labor of their hands in temporal things. And we say, to whomsoever it may concern, go and do likewise, and great will be your reward.

ITEMS.

Elder B. Seeger, in a recent letter, remarks—'That if a man desires to be truly great, he must excel in righteousness and true holiness: if he would be esteemed, let him please his Maker:—and if he wishes to receive honor from God, let him not seek after the vain show of the world.'

Eller Wm. Laur, Carversville, Pa. writes—'The Redeemer's church in this section continues to share in the outpouring of God's mercy, and from present appearances an abundant harvest of souls is anticipated.'

Br. D. B. Rogers, Stafford, N. Y. says: for the encouragement of those who have been acquainted with the former trials of this church, that it now stands firm upon the Rock Christ Jesus, unmoved, amidst the confusions of the present age.

Br. G. W. Buchanan, informs us that in 'Albion Settlement,' Steuben co. N. Y. forty two sinners and backsliders have turned to God: and that the cause is prospering in other places where he has been laboring.

Br. F. Robinson, Liberty Hill, Ct. says that every thing goes on prosperously in that place. They have full meetings and serious attention, and the Palladium is read with great satisfaction, so far as he has a knowledge.

Elder Wm. Sweet, has recently visited Lower Canada and Vermont. The churches in Canada, excepting the one at Stukely, are all scattered.—The recent disturbances in the two Provinces, caused many of our brethren to immigrate to the land of the free. Hence the cause has been left to languish. In the northern part of Vermont, he found the churches well engaged, and enjoying a refreshing season from the presence of the Lord.

Elder O. Barr's letter, in this day's paper, among our correspondence, will receive due attention in the course of our remarks on the 'Church of God.'

Navigation will soon be open. Therefore, those who wish an early supply of books, should send their orders soon. If any to whom books were forwarded last season have not received them, we wish to be immediately informed: that measures may be taken to find them, if lost.

We sustain a heavy loss on all the western and southern currency. Therefore, send, if possible, New York or eastern money. But if this cannot be obtained, let us have the best you can get.—Only be sure and send some kind immediately: for we are greatly in want of cash.

Elder E. Sharrard writes that the church at Canton, N. Y., is sharing in the displays of saving grace. The work commenced under the labors of Elders Joshua Hayward and his son Samuel. Six have been baptized recently and the work was still advancing.

God is visiting his people in mercy in many of the churches at the present time. The glad tidings of the salvation of sinners from every quarter of our beloved Zion cheers our heart.—Let us be thankful, humble, and persevering in duty, and a still greater display of saving power will be witnessed.

Elder I. N. Walter is slowly regaining his health. He informs us that God has again revived his work in the church of his care. We give the following from Br. W.'s pen on the pleasing subject.

New York, March 2, 1840.

MR. EDITOR.—It has pleased the Lord to revive his work again in our society. For three weeks past a protracted meeting has been in session, and the result has been glorious. A number have made the good profession of obtaining a hope in Christ: and among the converts, one is my eldest daughter: this in my affliction is a great comfort.

The exercises of the meeting have been conducted by Elder J. H. Currier, whose faithful and persevering labors will ever be held in grateful remembrance by us as a church, if we are not forgetful of past favors. Yesterday morning Elder Currier led into the water seventeen happy converts, and in the afternoon gave the right hand of fellowship to twenty-one members in the church, the prospect is still encouraging and the meeting continues this week

The church is much indebted to Elder H. Simonon of Ohio, for his faithful and zealous labors during the meeting: he expects to tarry with us some weeks longer.

ISAAC N. WALTER.

We are happy to lay before our brethren the following communication from Br. Burgess. It speaks well for the cause in western New York. With the Western conference we first united as a minister of the gospel, and our old brethren are still endeared to our memory. In their prosperity we rejoice. Br. B. may be assured that the Palladium will keep its strait forward course: and the Extras shall be issued as soon as our former terms are complied with.

Hermitage, Feb. 18, 1840.

BR. MARCH.—I would inform the friends of Zion that we are enjoying the peaceful fruits of a steady course heavenward, in western New York. I have recently had two good baptizing seasons in South Leroy village, and calculate to baptize there again next Sunday. The churches of this conference are gradually rising. We are well suited with the course of the Palladium. I hope our brethren will give proper encouragement for the 'Extras.' You have been requested to send us one hundred for this church: I would say, *double the number*, and let them be forth coming. We are in want of ministerial help in this conference, and I would here request Elder William Roberts to immigrate to this pleasant and fertile country. Br. Roberts, I am sure you would be suited, and receive proper encouragement. Why not leave the cold hills of Delaware and Otsego, and try the pleasant Genesee? Enquire of the Lord and act accordingly.

R. A. BURGESS.

Poor excuse.—Christian, why do you neglect your duty? O, I am so small I cannot do it. So small! you are not small enough: you are above your profession. When you humble yourself as a little child you will not be too small to do all your Master bids you.

New subscribers.—Elders J. Hazen 3, J. McKee 1, A. McClain 1, I. Allen 5, L. Perry 1, B. Seever 1, J. Conklin 1, C. Sine 1, D. Call 1, D. Long 1, J. O. Harris 1, H. Hurlbut 1, Wm. Lauer 1 and O. Barr 1. A. C. Hanger 10, Z. Tanner 1. E. Robinson 1, A. Forrist 2, W. Collinge 1, E. Dunham 1 and G. O. Gilbert 1. In all 37. Total published 142.

A fair offer.—All who will subscribe for vol. ix. of the Palladium and pay in advance, shall have the remaining Nos. of vol. 8 gratis.

Remember this.—All who do not order the Palladium discontinued by the fifteenth of April next, will be considered subscribers to vol. 9, and held responsible for the pay. ☞

Br. W. T. Caton, Milo, N. Y. has given us an account of the commencement of a powerful reformation in that place. Elder J. R. Ferrington was laboring there with good success; and the prospects were that a more general display of grace would be witnessed.

CONFERENCE MINUTES.

VIRGINIA CONFERENCE.

Norfolk, Va. Feb. 5, 1840.

Br. MARSH—It may not be improper after so long remaining silent to give you a short sketch of our proceedings. After our constitution was destroyed and the conference dissolved in May 1838, the majority acting with some of the minority, appointed a meeting at Antioch in June of the same year, and requested the churches to send two representatives to said meeting (the two representatives from each church was according to the old constitution.) They met accordingly, and sullice it to say, that they appointed a conference to meet at Providence the next May and for each church to send three delegates. Last May when we met the following were the most important resolutions that were passed.

1st. That William O. Bailey be ordained to the office of an Elder. 2d. That the representation of the churches shall be so equalized that no church shall have less than one nor more than five representatives, viz: a church with less than 25 members one representative, a church of 25 and less than 50 members two, a church of 50 and less than 75 members three, a church of 75 and less than 100 members four, and a church of 100 and more members five. 3d. That our conference hereafter meet in October.

The conference then adjourned to meet at Antioch, Isle of Wight co., the first Friday in October 1840. Upon reflection after we had adjourned, we found we should be without a conference about 17 months, which was too long a time. We then consulted the churches, and they called a conference which met at Antioch the first Friday in October last. The following are the most important resolutions passed by that conference.

1st. As an amendment to a resolution passed last May to equalize the representation of the churches—Resolved that the churches shall be represented in conference according to the following ratio: a church with less than 25 members shall send one representative, a church of 25 members send two representatives, and then increase one representative for every additional 25 members, and no man shall be a representative who shall not be a member of the church he represents. 2d. As an amendment to the resolution passed last May regulating the time of convening the conference—Resolved that the conference shall convene at least once every year, and such meeting shall be on the first Friday in August at 4 o'clock P. M. unless they shall think proper to appoint a different day. 3d. Resolved that a majority of the representation of the churches shall constitute a quorum for the transaction of business, a less number may adjourn from day to day until there is a quorum, for the space of one week. 4th. Resolved that the conference shall have the sole power of receiving preachers and churches in the connection, and of ordaining ministers. 5th. Resolved, that the conference shall choose their chairman and other officers, and shall have the power to impeach preachers and to try impeachments. 6th. Resolved, that the conference when convened shall proceed to choose a speaker and secretary in the following manner, viz: any member present may nominate a speaker and secretary pro tem., and as soon as his motion is seconded, take the vote, and such president pro tem. so elected, shall appoint a committee of one from each delegation, which committee shall appoint the officers of the conference. 7th. Resolved, that the conference shall keep a record of its proceedings and from time to time publish such parts as they may deem expedient. 8th. Resolved, that any church

shall have the right to impeach a minister, and try such impeachment, and of excluding such minister from their fellowship; but should report the case to the conference, and any preacher being aggrieved at the decision of a church may take an appeal to the conference whose decision shall be final. 9th.—Resolved, that the president of the conference shall at each session appoint a committee of three, who shall act in the recess of conference on all business which they may deem of not sufficient importance to convene the conference, and when in their opinion necessity requires, shall have power to convene the conference at any time and place they may think proper. 10th. Resolved, that it shall be the duty of the president to preserve order during the session of the conference, and any brother refusing to come to order when so called by the chair, shall be reprimanded by the conference. 11th. Resolved, that the conference, whenever a majority of its members shall deem it necessary, shall propose amendments to these rules of order, or on the application of a majority of the several churches shall call a convention for proposing amendments, which in either case shall be valid to all intents and purposes, as parts of these rules of order, when ratified by a majority of the members of the conference or convention, in the majority thereof as the one or the other mode of ratification may be proposed.

The next conference will meet at Antioch, Isle of Wight co. Va. the first Friday in August next.

MILLS BARRETT.

CORRESPONDENCE.

Portland, Me. Feb. 20, 1840.

Br. MARSH—We are enjoying a good work of the Lord in this city. Somewhere about 50 in both Christian churches here, have found peace in the Savior within a few weeks. There seem to be a great many under a deep sense of their situation, many of whom are inquiring, what must I do to be saved? Last Lord's day evening we enjoyed a solemn time; some 6 or 7 found peace in believing and joy in the Holy Spirit.—Many wanderers have returned to their Father's house, and we are hoping that what we have seen, is but a prelude of what is to come. An awful solemnity to all appearances, begins to pervade this whole city. O when will the sinner be wise and learn to secure his best interests for time and eternity. If he is wise he shall be wise for himself; but if he scorns, he alone shall bear it. There is an awful full awaiting the impenitent. They are treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds. To the impenitent He will render indignation and wrath, tribulation and anguish!

I have felt of late, Br. Marsh, as if tears would but prevail, I could weep out my arguments before the sinner. But Oh! if the arguments of Christ and his apostles could not prevail what are mine? If the tears of Jesus cannot melt the heart, what can mine avail? To the unconverted I would say, by the mercies of God—by the worth of the soul—by the solemnities of death—by the desire of heaven—and by the tears and blood and death of the Savior, fly to the refuge set before you, lay hold on eternal life and seek an asylum in Jesus before it shall be too late!!

Yours in the Gospel.

I. D. FLEMING.

Mill Creek, O. Jan. 5, 1840.

Br. MANSU—If my communications are too long you are at liberty to abridge them. I left home on the 12th day of Dec. on an eastern tour through Franklin, Licking, Fairfield, Perry, and Athens counties. Found the good cause in common prosperity; saw several unite with the church; prayed with a number of mourners;—formed an agreeable acquaintance with several preachers, and a number of warm-hearted brethren, who are well engaged in the Lord. Preached 24 times, travelled over 200 miles, received three small collections, heard the brethren talk considerable about hiring priests, but very little about supporting their preacher. Was absent three weeks, enjoyed good health, and am now enjoying my own fire circle, and am making preparations for a southern tour.

I would here take the liberty to observe, that while I was at Elder J. Gilmore's, Licking co., I had the satisfaction of reading in the Palladium, page 231, the week's diary of a country clergyman, and felt it my duty to advise that preacher not to come to that place: for there is a preacher living there who has been preaching four years, has been the instrument of raising at least two congregations, and has at this time the pastoral charge of four churches, and never received but a five franc piece for all his services—no: not so much as a load of 'beech limbs.' And as might be expected, I could not in this rich section get one subscriber for the Pall. nor sell a book, but *one* to the preacher! He takes the Palladium, buys useful books, and has time to read them.—What a contrast!

DANIEL LONG.

Enon, O. Feb. 12, 1840.

Br. MANSU—On the 16th of Jan. accompanied by Br. A. Baker (from this church,) I started on a tour northward: same evening reached Troy, Miami co., where I had an appointment in the Baptist church. It so happened that they had a protracted meeting in session, and a revival, but this did not unjoint matters. I was received with much apparent Christian affection by the pastor, Elder Eaton, for whom I cherish the best of feelings. This was a good meeting. Christians, old and new school Presbyterians, and Methodists participated, and all prayed for God to revive his work. I occupied the pulpit; the anxious were then invited forward, a number arose for prayers, and some obtained comfort.

The 18th we reached the Oglaze river, and the Sabbath following preached twice to attentive assemblies at Br. A. Whetstone's. Here is a small church striving to live to purpose. We also held a meeting at Br. B. Baker's, on what is called Two Mile Creek. Next day went, accompanied by B. Baker, to Lima, sent of justice for Allen co. Here we called on Mr. C. Baker, by whom and his companion we were very kindly treated. Mr. Baker set out, and in a short time obtained the Methodist chapel, where I preached in the evening to a respectable and attentive congregation. Here is an important place. I believe with proper means there soon might be a Christian church raised. Next evening at Two Mile preached to a crowded congregation. Here is a church which, with several others in this region, is enjoying the faithful labors of Elder Harvey, who is able to visit them only once a month. They are prospering well for the small amount of ministerial aid they have yet been able to secure. At our last meeting in this place, we met with Elders Harvey and Wallingsford: before the close two were

added to the church. Next day (Sabbath) we had two meetings at St. Johns at the house of our friend Mr. Layton; these meetings were crowded and attentive; I trust that good was done. It should be remembered that the churches are in their infancy, therefore, have peculiar claims upon the churches that are more advanced. When Jesus says to Christians, go ye into ALL the world, I don't think we should be satisfied with comparatively few miles of territory. If we but look around us, we shall see plainly, that *there remaineth yet very much land to be possessed.*

From here we bent for home, arrived at Sidney, Shelby co. at the Union Hall kept by Mr. McGrew—we were well used. He procured the Academy in which I preached to a small, but very solemn audience. Here too is nothing doing: a church once was living here, but for the want of ministerial aid, and a better organized state of things, has gone down. Some three or four members who have survived the wreck, have only to look back with sorrow and regret on what they have lost. I will not dictate to my older brethren, but will ask if something should not be done, and more than has been done to save sinners? On the next evening preached at Rocky Spring chapel (near Troy) to a pleasant assembly for the evening, being very stormy and wet. From thence passed through Troy, found the Baptist meeting progressing. I am now at home, surrounded by many worthy friends. I have spent two Sabbaths with the churches of my care. Nothing very special at present, only from the good attention, the united condition, and the seriousness that pervades the churches and congregations, I am looking forward to better times. May the Lord hasten it in his own good way.

D. F. LADLEY.

Seneca Falls, Feb. 19, 1840.

Br. MANSU—Some time has elapsed since I have written for the pages of your useful and highly interesting paper. The cause of this delay is not a want of regard for yourself, nor a disposition to withhold from my brethren scattered abroad. Instead of travelling, I am, at present, local and in a measure retired from those active duties, which have attended the three last years of my life. An unexpected opportunity was presented me, for which I feel grateful to my heavenly Father and my kind benefactors, in compliance with which I have immured myself in school. I have no special news to communicate, relative to Zion in this portion of country. It is not my design to forsake my calling nor my brethren;—no! still fresh in my mind are the inducements, which impelled me to engage in the arduous duties of a herald of Christianity. My thoughts being retrospectively inclined, I, with peculiar emotions, advert to some of the events of my past life.

When very young, I was tenderly impressed with the importance of religion, and would frequently retire to some sequestered place, not knowing that any others ever did so, and bend my youthful knees before God in prayer. In this manner I lived until the sixteenth year of my age, when I had a greater view of the claims of Christ and the goodness of God. My sins were arrayed before me; my conscience acknowledged the merit of my condemnation. Jesus interposed as my Mediator, and while burdened in anguish of mind, I fled to the lonely grove, where he met me, quieted my sorrow, and set my poor soul at rest. The green foliage played in the breeze, the black

bird and robin chanted their wild songs; but with what superlative delight did the beauties of heaven open to my once benighted but now enraptured vision.

In the twenty first year of my age, my mind was sensibly impressed with the great subject of laboring in the vineyard of Christ: and on the 10th of April 1837 with unutterable sighs, I bid farewell to kind friends and home, to recommend salvation to a dying world. Just before entering a piece of woods to the northeastward I paused on an elevation to take one more look of the scenes I so tenderly loved. The sun beamed lucid from the western horizon, the expanding buds gilded the groves with a soft vernal hue, and the green grass was brightening the face of the fields. To the left were quietly scattered over a rolling plain, the flocks and herds, cropping the first fruits of the approaching season: on the right were my brothers dear, following their peaceful agricultural pursuits, while before me stood the stately old house environed with trees that had grown up by my side. Its plain walls were familiar, and beneath its moss grown roof clustered a thousand sacred ties. A deep solemnity hovered over every object, which almost forbid my departure. 'Home of my youth, can I leave you?' At this instant the Savior's promises recurred—'Jo, I am with you,' 'my grace shall be sufficient for thee.' The worth of the soul arose before me, and with a throbbing heart I turned to range an exile over the wide world.

Through varied scenes my pathway has led. I have roamed over the hills and wide spread plains of central, southern and western New York and Pennsylvania. Nearly the two last years I have spent with the society at Union Springs. Dear to my heart are many in that place. They have stood by me in adversity as well as prosperity:—overlooked my frequent imperfections, and when desponding, stayed up my hands. With them I have suffered a little—enjoyed much, and altho' I have taken my leave of them, yet while I can breathe a sigh to Heaven in prayer, it shall be for God's blessing to attend them.

During my short ministry, I have formed an acquaintance with many. Their remembrance is still dear. Some with whom I have bowed around the altar of prayer, have fallen asleep in death. I look to the west; there are some, who, through my humble labors, sought a Savior's love: others there were with whom time is no more. The rank grass now waves over those bosoms, which once glowed with gratitude and benevolence. Shall I meet them above?

Well do I remember my visit to the graves of Elders Blodget and Lawrence in Ohio. Their births were in far distant climes from each other. Like brothers they spent their lives and like brothers they sleep side by side in death's quiet embrace. Their usefulness had endeared them to thousands and their piety had encircled their memories with garlands never to be forgotten.—Their hearts will no more be troubled, nor their bosoms heave with sorrow; their spirits are released and heaven is their reward. While I stood alone between their tombs, how tranquil appeared their hallowed rest: Oh! that my last days may be like unto theirs.

J. W. GUTHRIE.

Montgomery co. Ia. Feb. 13, 1840.

BR. MANSIE—The Palladium is read in this country with great pleasure. Continue it religious and it will still gain ground. During my last tour up the Wabash river in Dec. and Jan. twenty

three joined the church; twelve were baptized, and others will go forward soon. I leave home next Wednesday to visit the same places, in company with Elder I. Dudley, and pray that God may prosper our journey. Thirty one years ago I professed religion among the Christian brethren, and received God's word for my rule of faith and practice; and there I stand as firm as old Plymouth rock, against which the Atlantic has rolled its waves for ages past; nor can anything drive me thence. We have nothing to do with Mr. Campbell's theory. Neither do I wish to hold conventions; this has been tried in some degree in the west, and did no good. I wish to be united with all God's children upon the free and broad institutions of his word, and to love all the saints as brethren.

Yindex, I think, was right, let him be tyro of not, in his remarks, June 15, 1838. I did not receive my religion from any man or set of men. I love to see men steadfast in that religion which is from God.

Brethren, pray for us, that the gospel may have free course and be glorified.

JAMES MCKINNEY.

Conneaut, O. Feb. 22, 1840.

BR. MANSIE—One of the peculiar blessings of this age, is the liberty of the press—The most powerful engine for operating on the human mind, on earth. But for the liberty of the press, our moral atmosphere had been still dark, and thousands who now enjoy light and liberty, had been trembling under the influence of political and ecclesiastical tyrants.

A religious periodical is a public depository, or general treasury, in which the wisdom, knowledge, and experience of all are deposited, for the benefit of each individual. So that each individual may be benefited with the knowledge and experience of all the rest. What a source of instruction! What a blessing to the world! I am astonished that any Christian will deprive himself and family of so great a good.

Our great profession before the world, is, and has been from our start, to strive to attain to apostolic purity and simplicity in Christian doctrine and practice. We have pledged ourselves to reform until we square exactly with the divine pattern. If we have now arrived to that perfection, we ought forthwith to drive down our stakes, and to give no countenance to innovators. But are we sure that we have 'already attained,'—or that we are 'already perfect?' If we are not sure, then ought we still to inquire 'What is truth?' and candidly and impartially investigate every important subject in connection with our Christian profession.

There are yet many important subjects, that deeply interest us as Christians, on which some minds need instruction—minds too, that are willing to be instructed. They seek for truth, but say: how can I find it except some man guide me? Among other important subjects that it is desirable to understand, are two that have been introduced in the form of queries in the two Jan. Nos. of the Palladium. The first is on page 267, vol. 8. And is one of the most important questions that can be proposed, viz: 'What must a sinner do in order to obtain a pardon of his sins?' If the sinner is required by his God to do something in order to receive pardon, he must certainly do it, or not be pardoned. But how can he do it unless he know what it is? Now, the question is, Does God require the sinner to do any thing; is

the doing of which he has promised him pardon? If he does, what is it? The question is important. And you may be sure that many of your readers would be gratified if you would give the subject some further notice, and thus inform some minds that are dark on this subject. Thousands of sinners are perishing for want of knowledge on this point. Br. Marsh, give us a little more light, if you please.

The second subject is introduced on page 232, in relation to weekly communion. You may not be aware of the interest felt on this subject in some places, but I know of brethren who have been inquiring on this subject these ten years. I know not who are the authors of those queries, nor for what motives they have been introduced, nor do I wish to dictate you in relation to your course on these subjects, but I think you would serve the cause of Christ if you would clearly and definitely spread out on the pages of your paper, what the Bible does teach on this subject.

There is a general steadfastness among the brethren in this country. Br. Dean is preaching here yet. He is doing well for the cause, and exerting a good influence. He has been breaking up some new ground, which has produced no small stir about the Trinity. Trinity sermons are all the toast. I have been sick about five weeks which has thus far prevented my return to New York.

OLIVER BARR.

Eaton, O. Feb. 13, 1840.

Br. MARSH—As good news of the prosperity of the cause of Christ always cheers the heart of the true believer, I will give you a small account of what is going on here. Last Nov. when I came to this country and commenced preaching, prospects were as unpromising, I tho't, as I ever saw where there were churches; but with a few good brethren I commenced preaching, trusting in the Lord. Our congregations began to increase, and attention was given to the word of life; old saints began to cheer up, and sinners to draw near. A great inquiry was soon manifested, and a reformation has commenced in several congregations where I preach, and the work of the Lord is powerfully reviving. He is doing wonders for us, whereof we are glad. In the past week I have led *forty* happy converts down into the water; and what adds to the beauty of the scene, most of them were young men and women in the bloom of life. Prospects are still cheering—crowded congregations attend at our baptisms: cold weather and water are no embarrassment to the performance of this ordinance; when the heart is filled with the love of God.—Then they delight to obey his commands. Many more I expect will go forward in that ordinance soon.

I could dispose of a great many Hymn Books here, if I had them. Will some of the book agents come and bring some, and help us in the good work? J. O. HARRIS.

Amesbury, Ms. Feb. 27, 1840.

Br. MARSH—It is of the highest importance that while we remain in this state of probation, that we should be making preparations for an untried eternity. Mankind in general, however, treat this important subject with an indifference and thoughtless lenity that is unbecoming in mortals. They bestow the most of their attention on things of an earthly kind, and pay little or no regard to their soul's salvation and eternal things. Solemn thought! to think that simple man should

be so taken up with the affairs of this fading world, as to neglect his most important duty—a preparation for an eternal state beyond the grave. When we look around us, we see mankind eagerly pursuing after the riches and the honors that this earth can afford; but they do not make any effort whatever to attain an interest in Christ, and have riches and honors which will last throughout the never ending ages of eternity. Foolish man! only attempt to satisfy that eternal mind of thine with objects of an earthly nature.

When we take into view the shortness of time and the uncertainty of life, and reflect that we are all fast approaching the dark grave, and that these curiously formed bodies of ours will soon become food for the worms of the earth, does it not call very loudly to us to be getting ready for our solemn change? Another important reason why we should be making preparations for eternity is because there is a solemn scene to take place—the final judgment; where the man that has slighted the Savior and paid no regard to his divine law, must stand and bear his final doom. What a scene! my soul trembles when I think of the state of the wicked in that day. O then, stop, thoughtless man, stop, and meditate a moment before you proceed any further in sin and folly, for fear it may be too late. Fly! fly, sinner, to Christ before the dreadful storm overtakes you.

WIEZEKIAH BURNHAM.

Lyme, N. Y. March 4, 1840.

Br. MARSH—The discussion between Mr. Mattison of the M. E. Church and Elder Perry L. of the Christian church, on the Trinity, in the village of Watertown, has closed. It commenced on the 25th of Feb. and ended on the 28th. Mr. M. is a man of good talents, and from his experience in oral disputes on that subject, is, I presume, as well qualified to defend the doctrine of the Trinity, as any man in his denomination.

Mr. Perry is a young man of good talents and did well for the cause of truth. He is by far the fairest in debate, and treated his opponent with respect and his arguments with candor. But I am sorry that I am not able to say as much for Mr. M.

The discussion excited a considerable interest in the village of Watertown and surrounding country, and I think good will result from it.—The Christian churches are steadfast in this country and the cause of truth is on the advance.

G. S. WARREN.

Fall River, Ms. March 2, 1840.

Br. MARSH—We are enjoying a good revival in this place; many souls are bowing to Jesus. We have had meetings every evening in the week since the 9th of January. Our brethren are revived, and souls are turning to their Savior, the Son of God. Yesterday morning I baptized *thirty seven* happy converts, and four were received by letter into the church. Our meetings still continue, and mourners and converts are increasing. Give my love to all my dear friends in your place.

J. S. THOMPSON.

NOTE.—We rejoice in the prosperity of our brethren at Fall River: it is an important stand. Elder Thompson's efficient and persevering labors have been crowned with an abundant harvest.—May prosperity still attend him and the flock of his care.

Ed.

POETRY.

For the Christian Palladium.
PRAISE YE THE LORD.

BY R. P. CLARK.

To God the Great Supreme,
Be endless honors given
Who sent the Savior to redeem,
And crown us heirs of heav'n.

He sits enthron'd on high,
How awful his command;
The spacious earth and towering sky,
Rest on his mighty hand.

His grace and truth combine,
His power and goodness prove—
In Him transcendent glories shine,
Flow infinite his love.

O, haste the glorious time,
The ancient prophet saw,
When every isle and every clime,
Shall wait his holy law.

His wondrous works and ways,
His love that knows no bound,
Reflect his glory in a blaze,
Through an eternal round.

My heart responds his praise,
My lips divinely sing,
Hosannas and a rapturous lays,
To God our sovereign King.
Union Mills, March 1st, 1840.

For the Christian Palladium.

The following lines were composed by our excellent
Sister, Rebecca Lane Miller, as a tribute of respect to
the memory of Mrs. MARGARET SINE.

Our Sister dear of worthy name,
Has left a world of toil and pain,
For mansion fair on high;
To be in heaven she much desired,
And on her Savior's breast expired,
Who all her tears doth dry.

From youth devoted to the Lord,
She's gone to meet her great reward,
Where sorrows never come.
Our loss is her eternal gain—
She's far remov'd from care and pain,
Safe at her long sought home.

'Twas her delight to serve the Lord,
To meet with saints to hear his word—
Their joys were all her own;
There oft elated by his grace,
Resplendent show her smiling face,
Much like the heavenly Son.

Through duty and through trials too,
Here pious course she did pursue,
Nor uttered one complaint.
The flock's backslidings she bewail'd,
Her faith in Jesus never failed,
But lived and died a saint.

She well the consort's station fill'd,
In all her words and ways was mild,
And harmless as a dove.
Sure hers was every sainted grace,
May we her pious footsteps trace,
Till we all meet above.

Weep not kind friends, for MARGARET stands
Array'd in white in heavenly lands—
Her trials all are o'er.
'Neath life's fair tree she does recline,
Celestial music charms her mind—
She lives to die no more.

When all my toils on earth are done,
The battle fought, the victory won,

And I'm from earth remov'd,
Oh! may I find an humble place
In heaven, and see her smiling face,
Whom I so dearly loved.

February 1st, 1840.

MARRIAGES.

By Elder D. F. Ladley, Enon, Ohio, Feb. 8, Rudolph Farrer to Jane Hetrick. By Elder James McKinney, Ia., Feb. 5th, John Parker to Jane Westfall. By F. Kingsley, Pamelia, N. Y. Dec. 18, O'noy D. Randall to Lydia Fuller. By the same, Jan. 1, Thomas A. Sowler to Harriet Cole. By the same, Antwerp, Jan. 5, Levi Chase to Harriet Shurliff. By the same, Feb. 2, David Gardner to Miss A. Kelsey, and Mamuke I. Robinson to Miss L. M. Kelsey.

OBITUARY.

SALLY CHENEY, wife of Daniel Cheney, and daughter of Henry and Sarah Smith, died, in Connecticut, O Jan. 16, 1810; in the 45th year of her age. She was born in Vermont, experienced religion at the age of 16, under the labors of Elder J. S. Thompson; emigrated to Ohio in 1815; joined herself to the Christian church in this town, in which she remained an exemplary member till death. She bore her last sickness with great Christian patience, and with the most perfect composure resigned her all on earth to God, then sweetly fell asleep in Jesus. For her 'to die was gain.' Com.

MRS. DEMISE FOSBURGH, died, of consumption, on the 14th of Feb. 1810, in Camillus, Onondaga co. N. Y. in the 39th year of her age. She was the daughter of Warren and Hannah Stanton, of Charleston, N. Y., and sister to Elder Amasa Stanton. After giving charge concerning her interment, and that a Christian preacher should preach at her funeral, from Rev. xiv. 13; and also that her departure should be published in the Christian Palladium for the benefit of her friends;—she then left them in full expectation of meeting them in the resurrection. She then quietly fell asleep in Christ. She has left a companion and seven children to realize their loss. Sermon on the occasion by the writer.

ELIJAH H. SHARRARD.

MARY, consort of Cary Simpson, died, in Union Vale N. Y. Feb. 17, 1840, in the 25th year of her age. She embraced religion four years since, in the reformation at this place, and united with the church soon after her conversion. Her piety was proverbial, and implicit profession was an earnest to the church of God. Her disease was consumption, and in her lingering sickness was never heard to murmur, but bore up under her sufferings with true Christian fortitude. Like the apostle, she more than once observed, that she was 'ready to be offered.' One thing is worthy of remark, (however little others may esteem it,) the support of the ministry, and paying for the Palladium, were obligations which she discharged punctually, and would not rest till they were discharged. A discourse was delivered on the occasion of her interment by the writer.

P. ROBERTS.

NOTICE.—A meeting will be held at Pittsfield, Pike co. Illinois, to commence on the 21st of May next, for the purpose of forming a Christian Conference. It is hoped that all the Christian preachers in this section especially, will attend. And all the churches are invited to meet in council at least by letter and delegates.

JOHN SCOTT.

Fulton, Ill. Jan. 31, 1840

Aaron Blakeman wishes to be addressed, Parma Centre Monroe, co. N. Y.

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Rebecca Lane Miller

CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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APRIL 1, 1840.

NO. 23.

ESSAYS.

For the Christian Palladium.

A Pastor.

BY ELDER JOHN ROSS.

Responsibility of a Pastor.

Having in two former numbers noticed some of the qualifications and duties of a pastor, what now remains, is to treat briefly on his responsibility. By responsibility we understand, 1st. Accountability, or liability, to answer, or to pay. 2nd. Ability to answer, or to pay. In the discussion of this subject, it will be proper for us to keep in view these two ideas. And first to consider the liability of the pastor to answer or give account of his stewardship. That he is amenable for his conduct need not be argued, since 'we must all stand before the judgment seat of Christ.' To understand the liability of the pastor, we must keep in view the nature and duties of his office, and the tenure under which he holds his important trust. In the examination of this subject, we have already seen that the Christian pastor is an overseer of another's flock—'the flock of God.' And that he is not, therefore, the supreme ruler of the flock, but only a servant or steward of the 'great Shepherd and Bishop of our souls.' As a steward, all the necessary supplies which he is called to administer for the support of the flock, have been put within his power; and under these circumstances the flock has been committed to his care. To determine, therefore, the extent of the pastor's liability, we must first consider the value of the flock—the treasure committed to his care. But who shall estimate the value of these jewels of the Lord? If we attempt to estimate their worth by their capability of enjoying happiness, or of enduring mis-

ry, *eternity* alone can unfold the value. If by the price which has been given in infinite wisdom, for their redemption, we shall find it unsearchable and unspeakable.—'They are of more value than many sparrows.' 'What shall a man give in exchange for his soul?' This is an awful subject for the contemplation of the pastor, the value of the flock of his charge. To think that if any are lost they may be required at the hand of the watchman. Was ever human responsibility so great?

But in connexion with the value of the flock, we must consider their liability to evil, or to suffer loss through the imprudence or neglect of the pastor. Here we may be guided *alone* by divine revelation. The consequences are yet future, and the judgment of the great day only can fully develop the pastor's responsibility. But in the light of revelation we may gain some satisfactory information on this interesting subject. Paul says of the rulers of the flock, Heb. xiii. 17, 'For they watch for your souls as they that must give account.' Jesus says of the hireling or unfaithful shepherd, John x. 13, 'He seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.' Paul, speaking of the effect of false teaching, says, 2nd Tim. ii. 17, 18, 'And their words will eat as doth a canker; of whom is Hymanias and Philletus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some.' The Lord says, Jer. xii. 10, 'Many pastors have destroyed my vineyard; they have trodden my portion under foot; they have made my pleasant portion a desolate wilderness.'—xxiii. 1, 'Woe unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord.' Ezek. xxxiv. 2, 3,—10, 'Thus

saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves; should not the shepherds feed the flock? Ye eat the fat, and ye cloth you with the wool, ye kill them that are fed: but ye feed not the flock. Thus saith the Lord God, Behold I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.' Also, iii. 13, 'When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.' These scriptures, and many others that might be mentioned, plainly show that the flock may have their faith overthrown, be scattered, killed and destroyed, through the neglect or agency of the pastor.

A third idea that should be taken into account is determining the extent of the pastor's liability is, the goods, talents, or property of his Lord, which he has received for the supply or benefit of the flock. He is a steward of God and holds in trust the goods of his Lord for the benefit of others, 1. Cor. iv. 1, 2: Tit. i. 7: Luke xii. 42. The gospel treasure, the mysteries of God, the sincere milk of the word—meat which the world knows not of, and the water of life, are committed to his care for dispensation. He holds in trust a heavenly treasure. Its price is far above rubies, though for wise purposes committed to earthen vessels. For the proper distribution of this treasure the pastor is justly held responsible; for the talents are given in exact proportion to his ability. He is, therefore, accountable for the doctrine which he preaches, and the manner in which it is delivered. Because the means of instruction on this subject are put within his power. The holy scriptures, the influence of the holy spirit, and the providential dealings of God, are a source of instruction sufficient for all the purposes of his official duties. If he, therefore, teach bad doctrine, use unsound speech, or consent unto unwholesome words, he is liable for all the consequences.

This being the fact, what a terrible account must yet be rendered by those pastors who instead of feeding the flock with knowledge and understanding, have introduced among them unsound, unwholesome, new-coined, and unintelligible words, and doc-

trines: and made the belief and pronunciation of them the criterion of Christian fellowship. Paul says, 2. Tim. i. 13, 'Hold fast the form of sound words.' Also Tit. ii. 8. Again, 1. Tim. vi. 3, 'If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing,' &c. The words of our Lord Jesus Christ are wholesome words; 'they are spirit, and they are life.' And happy would it have been for the flock, had all the pastors and teachers consented unto his sound life-giving and health-preserving words and doctrines. The language of Zion would have remained pure, and the intercourse between the members of the flock uninterrupted. But we fear this has not been the case. Unsound, unwholesome, and life-destroying words and doctrines, have been uttered by the pastor, and spread like contagion among the flock; until their language is so dissimilar that they appear not to understand each other, or even to know themselves what they say or whereof they affirm.' Hence we hear of transubstantiation, consubstantiation, holy Trinity, Triune God, God-man, God-man Mediator, human nature of Christ, blood of God, &c. &c. If we would know how unwholesome, and life-destroying these words and phrases are we must read their history. We must ask the martyrs who have bled and died because *they could* not pronounce this Shibboleth of reputed orthodoxy. We must look at the schisms and contentions which they now cause in the church of God. When the pastor uses wholesome words, and 'sound speech which cannot be condemned,' the flock will imitate his example; and the language of Zion will be preserved pure, unless corrupted by foreign influence. The pastor is, therefore, amenable for his doctrine, and the words and phrases in which he teaches it.

2nd: Tho pastor is responsible for his example. Said Paul to Titus, 'In all things shewing thyself a pattern of good works.' 'Neither as being lords over God's heritage,' said Peter, 'but being ensamples to the flock.' Men are imitative beings; and the pastor is liable for all the consequences of his own bad example. As a husband, as a father, as a brother, as a minister of Christ, as an overseer of the flock of God, and as a member of community at large, he is called to be an example of his flock. A pattern or type after which the flock of his charge might with propriety be moulded.

Concluded in our next.

For the Christian Palladium.

Cato 4 Corners, N. Y. March 4th, 1840.

BR. MARSH: Some few weeks since, an article from the pen of Elder C. W. Martin, advocating the heart chilling doctrine of materialism, appeared in the columns of the Christian Herald, and notwithstanding my surpris that the Herald should have become the vehicle of such rank poison, and destructive sentiments; yet, I supposed the apology of the Editor for its admission, would be to elicit dissension, or to afford an opportunity of defending the truth to such as might feel disposed to do so in a spirit of brotherly kindness.

Upon these suppositions, I filled a sheet for the 'Herald,' and subsequently forwarded another: but, Sir, the first has been returned to me, with a handsome apology from the Editor for not giving it a place in his columns, which is, no doubt, satisfactory to all concerned. And now, Br. Marsh, if my article be not too prolix for your semi-monthly, they are at your disposal; and did I not owe it as a duty to myself, to your patrons, and to Elder Martin, to make this public apology for bringing my remarks into your columns instead of Br. M.'s favorite paper, I would have submitted the whole to you in silence. The following is the article. O. E. MORRILL.

For the Christian Herald.

Materialism.

BY ELDER O. E. MORRILL.

BR. SHAW: In a former No. of your paper, I find a communication from the pen of Br. C. W. Martin, in which he has attempted a refutation of the doctrine advanced by Br. E. Edmunds, in his 'two objections to Christianity answered.' Now, sir, notwithstanding I consider the truth safe in the hands of Br. E., yet I should like to make a few remarks upon the first part of Br. M.'s strictures, for to follow him thro' would require the writing of a volume, rather than an article for a periodical. I would wish to have it particularly understood, that this communication is *not designed* to wrest the controversy from the hands of Br. E., but to suggest a few thoughts for general contemplation.

Br. Martin's premises are fairly laid down in the following words, viz: 'The mind is the *effect* of brain or spirit.' Here, let it be remembered, Br. M. has established the position that mind or thought is the effect of one of two causes, viz: 'The brain; which is matter, or the spirit, which is immaterial. Now if this clear distinction between *cause* and *effect* be strictly observed in all our reasonings and conclusions on this subject, there will be no need of confusion; but I shall now show the great 'oversight' of Br. Martin, in his complete confusion of *cause* and *effect*.

Br. M. says, 'If mind be the *effect* of spirit, matter cannot affect the mind, because matter cannot affect *spirit*.' This (says Br.

M.) is a given point in metaphysics.' Here Br. M. makes an obvious distinction between matter and spirit, as being two primary causes, and also distinguishes them from mind, by speaking of the latter as merely an effect of one or the other of the former, but in his conclusion, both spirit and mind, or *cause* and *effect* are compounded in *one*, and used by him indiscriminately as a mere synonyma. His argument stands thus: 'If mind be the effect of spirit, matter cannot affect the mind, because matter cannot affect *spirit*.'

Br. M. says, *cause* and *effect* are dissimilar, but if he has not here used the terms *spirit*, which is a *cause*, and *mind*, which is an *effect*, without the least discrimination; then he has said emphatically, that one *cause* can have no *affect* upon the *effect* of another *cause*. This is what I call a *paralogy*. Here let Br. M. select his own ground. If he choose the former he will find his *cause* and *effect* in confusion; and if he assume the latter he will find his theory at war with sound philosophy, and deeply involved in palpable contradictions; or I am at an utter loss to comprehend Br. M.'s metaphysics.

Again, Br. M. observes, 'How does it come to pass that the fracture of the cranium whereby a fragment of it is thrown upon the brain produces a derangement of the *mind*? The given point is, matter cannot affect *spirit*, but a pressure on the brain, by a fragment of the fractured cranium, produces derangement of the *mind*, and the removal of it is generally followed by sanity of mind.' Here Br. M. has used the terms spirit and mind, or cause and effect, four times indiscriminately in this short sentence. If this be a true specimen of Br. M.'s metaphysics, he must have had some recent improvement in the science, and I should say of it as one said of whom we read in the scriptures, 'The old is better.' I can see no difficulty in giving an answer to Br. M.'s question, but this is not my business now; I will attend to it before I close.

Here follows a singular argument. Br. Martin supposes his argument fully sustained because a man becomes deprived of his reason while afflicted with a variety of spasmodic fits, and during the process of drowning, hanging, by the influence of electric fluid, by drunkenness, and having his brains knocked out; and in reference to the above argument he says, 'Do these circumstances prove beyond a doubt, that *mind* is not dependent on matter for existence?' (He continues,) 'They either prove that mind depends on the regular action of the brain, or

they prove that spirit is so essentially affected by matter as to *suspend mental action.*'

In this quotation Br. M. has again confounded reason and common sense, to prove his favorite materialism true, by making no distinction between cause and effect, or between spirit and mind. Is this a logical course of reasoning? To confound cause and effect in one simile, by which to establish an opposing point of doctrine, and infer from them that he has abundantly proved his peculiar dogma to be true, with all its shocking inconsistencies? I apprehend this careless method of reasoning has led my brother to the adoption of the numerous errors with which his article abounds.

The examination of one conclusion more, and I am done with Br. M.'s article for the present. He informs us that with an insane person there is an 'entire suspension of all the sensorial powers.' Does Br. M. design to tell us, and make us believe, that a crazy man has neither *mind* nor *spirit*? for as synonymous terms he has used them in all his arguments, and I am in duty bound so to understand him. Then Br. Martin argues that a person while under the terrible influence of a paralytical shock, under the influence of lightning, or drowning, hanging, while drunk, or with a fractured skull, is entirely destitute of a mind or spirit, and even he must, for that time, be destitute of a soul, for the soul is spirit; and if a man be destitute of a soul when dying, he will be eternally destitute, unless he receive one after death, which I think is very doubtful, unless reference is had to the resurrection.

One thought more: If Br. Martin's hypothesis be correct, then while a fractured part of the cranium presses the brain, the man has got no soul, but when removed then he has a soul again. Also while a man is under the influence of alcohol, he has no soul, but as soon as he becomes sober his soul returns. I feel no disposition to contend with Br. M. about the miserable soul of a drunkard, but this *going* and *coming* of the soul, is what I look at. Again, he tells us that 'mind and thought are synonymous.' What, then! has a crazy man no thoughts? I confess I shall be slow to believe this assertion without some evidence—for I am sure I have seen some such persons who would think as much in one minute as a sane man would in ten.

I suppose by the term 'sensorial,' Br. M. means the five organic senses of the human system, by which sensation is conveyed to the grand focus, or sensorium, the or-

ganization of which is so adapted to the spirit, or soul, in living men, that impressions of perception are conveyed to the spirit or soul, but these impressions of sensation can never be called thought until they are thus conveyed to the spirit where thought originates, or the five sensorial organs would have the power of thinking in themselves, and this would upset Br. M.'s brain-thinking; but more of this hereafter, if I have room in this sheet.

Now, then, if all the sensorial powers be suspended in a deranged man, then he could never recognize a friend, be grateful for a favor, nor resent an insult; all which I have seen in men while sick, drunk, or crazy. And further, it would render a man incapable of either hearing, seeing, tasting, smelling, or feeling, for these are all senses by which sensation is carried to the spirit, from which a variety of thoughts are produced; and notwithstanding their incongruity, yet they are thoughts.

It is true, the mind of a maniac is in confusion, and so I think of Br. M.'s arguments—and I could say, with as much propriety, that one is out of existence as the other. Thoughts may be in confusion, but they are thoughts still. Elements are often thrown into confusion, but they are elements still. At the building of the tower of Babel, language was confounded, but language still existed. Job says, 'I am full of confusion,' yet he was Job still. The whole city of Ephesus was filled with confusion, but yet it was a city. Confusion is not annihilation but a derangement or disorganization. Br. Martin says, thoughts proceed from the brain, while the scriptures declare they proceed from the heart, hence the difference. It is a fact, as well established by the laws of nature as by sound philosophy, that no effect can possibly counteract or destroy the cause by which the effect is produced.

Now, Br. M., I will bestow a thought upon your theory, and admit, for argument's sake, that mind and thoughts flow from, or are caused by the brain; and that their sanity depends on the regular action of the brain, i. e. brain is the cause, and mind the effect. Now if this be true, the mind can never become insane without the brain first becoming affected by a physical power or disease; for an effect can neither counteract nor destroy the cause. I will now ask upon what principle can any living, sober man, in good health, with a sound cranium, ever become crazy, or insane? I can see no way possible for such an event in nature, yet history furnishes us with such cases;

and ocular demonstration proves that such persons have, from deep and intense thinking, and a variety of mental troubles, become raging maniacs.

What, Br. M., does *effect* destroy *cause*? If this be your theory, you are most certainly welcome to all the advantages to be derived from it. I would like to pursue this subject further, but my sheet is nearly full, and I must answer Br. M.'s question: 'How does it come to pass, that the fracture of the cranium, whereby a fragment of it is thrown upon the brain, produces a derangement of the mind?' I answer: The spirit or soul, like a correct index, always gives a true reference, i. e. when regular sensations are conveyed to it, it will invariably issue a regular chain of thoughts, but when confused sensations are conveyed to it, either by the diseased brain, or through the animal passions, the soul, true to its trust, will pour forth a mass of confused thoughts, or mind, and then the person is said to be insane. The thoughts must invariably correspond to the sensations received, or man would be an anomaly, and he could be certain of nothing. If the laws of nature did not cause the soul or spirit to produce thoughts in accordance with the sensation communicated by the sensorium, a man might taste of honey and think he saw a ship, or he might be panting under the vertical rays of a tropical sun, yet think himself freezing to death; he might think it fair weather when it rained in torrents; he might think a red hot iron as cold as a lump of ice. But the soul will ever think in accordance with the sensations received, whether from the brain, animal passions, or by the voice of truth, in the spirit of God; or at least, I think it will be the course of nature, while man dwells in a house of earth, unless Br. Martin's theory of *effects* destroying the *causes* which produced them, should commence rolling the ponderous wheels of nature backward: when the laws of attraction and gravitation must cease, and with them all the mighty fabric of God's universal empire.

If mind does originate from matter, then mind is essential to its existence; for it is impossible for matter to produce that which does not necessarily belong to its nature; and if mind be an essential property of matter, there can be no matter without a mind. Brains or no brains, dead or alive, animate or inanimate, collected in a body, or scattered by a whirlwind of fury to the four quarters of the earth, mind and thought would exist in every particle.

Again. If mind be matter, then matter is essential to the nature of mind; and if matter be essential to the nature and existence of mind, then there can be no mind or thought without matter, for no substance can exist without that which is essential to its nature. This would not only make material souls, but a material God, or no God at all; and this indeed I consider the climax of materialism.

This article is much longer than I intended at the beginning, and now the subject is but just commenced, but my sheet is full and I must close.

For the Christian Palladium.

The Spirit.

BY ELDER J. CHADWICK.

The true doctrine concerning the Holy Spirit.

NO. II.

In this number I propose to adduce scriptural evidence that the Holy Spirit, in the primary and most important sense, means the spirit or mind of God, and not merely his power, or an emanation from him, or miraculous gifts. That the term spirit is sometimes used in these several senses I do not deny; but neither is the original or radical sense. This is that which I have given above, as will appear by the following passages. 1. Cor. ii. 10, 11, 'But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea the deep things of God. For what knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God.' Here the spirit of God is plainly represented as bearing the same relation to God as the spirit of a man does to the man. But the spirit of a man is a living, conscious, rational principle, and not simply the energy of a man. By means thereof he has a personal consciousness—knows himself, his intentions, and affairs. Even so the spirit of God is a living, conscious, rational principle, a substance pertaining to God, and essential to his being, whereby he knows himself, his motives, plans, and operations—is personally, infinitely, and infallibly conscious of what he is, and does, and will do forever.

The spirit searches and knows the deep things of God, which could not be consistently affirmed of a mere energy or emanation from God. Besides, here does not appear to be any figure of speech; but the declaration of a positive fact. Again, 1. Cor. xii. 4, 8, 11, 'Now there are diversi-

ties of gifts, but the same spirit.—For to one is given, by the spirit, the word of wisdom; to another the word of knowledge, by the same spirit.—But all these worketh that one and the self-same spirit, dividing to every man severally as he will.' In these words and their connection, the spirit is represented as working or producing all the miracles and wonders of the primitive age, and as exercising the sovereign power of choice. 'Dividing to every man severally as he will,' which shows, (there being no appearance of figure,) that something more is meant than merely the divine energy or miraculous gifts. Instead of being either, it is the source of that energy, or of those gifts. These are said to be given by the spirit because God bestowed them, not by a direct manifestation of his person, or by a literal expression of his voice, but by the invisible operation of his all pervading spirit. To speak or operate in his entire person, which he sometimes did, was a different thing from speaking or operating by his spirit, which was his common mode; yet in both cases it was the same God in the same person. For the Holy Spirit is not a distinct person as Trinitarians hold; but belongs to the very person of God. Hence we read of 'the spirit of our heavenly Father.' On this principle, the meaning of the above text is obvious and consistent.

We have a similar representation of the subject; Heb. ii. 4, 'God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.' According to this passage the Holy Spirit was the source or fountain of those supernatural gifts; therefore plainly distinguished from the gifts themselves. Personal graces also are the fruits of the spirit. Gal. v. 22, 23, 'But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.' Acts xiii. 2—4, is a further confirmation of the doctrine.—'As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul to the work whereunto I have called them. So they being sent forth by the Holy Ghost, departed unto Selusia, and from thence they sailed to Cyprus.' 'The Holy Spirit said,' &c., 1. e. God did not speak with a voice as on Mount Sinai, and at the baptism of Christ, but suggested or manifested his pleasure by his spirit; and because the spirit is his mind, essential to his person, it is said 'separate me, as unto me, Barnabas and Saul,' &c., also, that they were sent forth by the Holy Ghost.

This cannot be consistently resolved into a figure, but is a plain proof that the spirit is the mind of God. This view of the matter will account for the strange personal language used.

Again. Repeated mention is made of the power of the spirit. Rom. xv. 13, 'Through the power of the Holy Ghost;' and verse 19, 'Through mighty signs and wonders by the power of the spirit of God.' The spirit therefore is something distinct from the divine power; otherwise we should make the apostle speak of the 'power of the power,' which would be nonsense. Mention is also made of the goodness of the spirit, Psalm. cxliii. 10, 'Thy spirit is good.' Also of the love of the spirit; Rom. xv. 30, 'I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit,' &c. I know that attributes and virtues, and even inanimate things are sometimes personified, but there is no appearance of the figure of personification here. The spirit of God loves as truly as the spirit of man. Not that either does so separate from the personal agent; but the spirit or mind is the proper seat of love: so it is of grief. Hence, it is said, Eph. vi. 30, 'Grieve not the Holy Spirit of God.' Israel is also said to 'vex his Holy Spirit.' These are all testimonies to the truth of the above proposition.

For the Christian Palladium.

Self-Love.

BY ELDER I. ALLEN.

Self-love, the spring of motion, acts the soul.—Povr. *Thou shalt love thy neighbor as thyself.*—LAW OF GOD.

Self-love is equally a natural and Christian principle. It is recognized and countenanced by the gospel, and made the standard of love to our neighbor. Blind, headlong self-indulgence, a most vicious and wicked principle, is sometimes supposed to be the offspring of self-love. But if it be it is self-love perverted and gross, as the best Christian principles may be abused. Self-love requires and is perfectly consistent with self-denial. Rational and consistent love to one's self, forbids any indulgence of the passions, or lusts, calculated to produce self-injury. The man who indulges his pride, his ambition, his avarice, his appetite for strong drink to excess, cannot do it out of regard to himself, as a rational, social, and accountable being. Every sinful indulgence is evidence of the want of intelligent self-love. Should I cheat or kill my neighbor, and pretend I did it out of love to him, I should be regarded as a most dangerous fanatic. And is that person less so

who cheats or kills himself, in whatever way he may do it, whether by his rifle or by his glass.

True and enlightened self-love seeks the highest interest and happiness of its possessor; and as the gospel professes man's highest good, no one can be said to love himself, as he should, without embracing it. Our sordid and grovelling passions would lead another way, but we follow them at our peril, 'for the wages of sin is death.' That man, therefore, gives the best evidence of consistent self-love, who denies himself of all ungodliness and worldly lusts. Dr. Young speaks of 'self-love in a mistake—a poor blind merchant buying joys too dear.' So all who indulge their passions and appetites to excess to find happiness, will learn, sooner or later, that if we live after the flesh, we shall die; but if we through the spirit do mortify the deeds of the body, we shall live.

As, therefore, self-love does not allow us to injure ourselves; so this principle being the standard, we are not allowed to injure a neighbor, and as Christian self-regard seeks our highest good, so we should seek to promote our neighbors interest. To love our neighbor as ourself, is to do by them as we, in a change of circumstances, would reasonably wish them to do to us. Not to love in word and in tongue, but in DEED and in TRUTH.

TO PARENTS.

'JUST THIS ONCE,'—OR THE RULE BROKEN.

'Just this once,' says the fond mother to herself, as she allows the cake or sweet-meat to slip into the mouth of her darling, in despite of her rules for preserving health. It is but a crumb, and how unkind to refuse the friend that so tenderly offers it; and then, just for once, it can do no harm. 'I must pacify my child this time, at any rate,' says the mother pressed with the hurry of business. 'I may grant an unallow'd indulgence, in such a case as this, and 'just for once,' says she to herself. In the confusion sometimes occasioned by company, where the mistress does not preserve her calmness and self-possession, her disturbed manner necessarily propagating itself through the family, down to the youngest child—then, in an urgent case; and the child must be kept quiet, at any price, 'just this once,' says the yielding mother.

A little child is learning to go to bed alone; the point is nearly gained, but something occurs to disturb its habits and raise a spirit of rebellion. The mother is perhaps

called away in the midst, and she directs that it be rocked to sleep, *this once*; and so the whole work is undone; aye, more than undone.

The child throws down its hat or gloves; the mother finds them, and does not exert herself to enforce the rule that should send them to their place; 'it is no matter, *just this once*; another time I will talk loud and long.' Sometimes the child (and happy it is if it is never a *young lady*) is suddenly called to go abroad; then the agitation, hurry, and confusion, because the *hat, cloak, or gloves*, are misplaced! They did not happen to be put in place, '*just this once*.'

Rules had better not be made, if there is not firmness enough in the mind that makes them, to resist the least temptation. In none of the ways of private life, do we more see the want of steady principle, than in the management of little children, from the first breath they draw. In some happy exceptions, there is a native firmness of temper in the parent; or where this is wanting, it is supplied by principle dictated by conscience, and accompanied by an earnest effort after such a steady adherence to their principle, as will not yield to any earthly feeling or solicitation.

There is a way of denying the wishes, and yet of leaving the *mind of the child* in a pleasant state; and it may be learned and practiced by all parents. This firmness of principle does not involve a constant series of denials towards the child—for it soon learns what to expect: and no one is quicker than a child to understand a rule wherein itself is concerned, and to notice, too, the least deviation from it. These occasional compliances lead to the destruction of all principle: the effect on the parent is enfeebling to his own character, and on the child, to foster an uneasy and disobedient temper, to subject it to the dominion of passion, and to lead on to evil consequences, more numerous than the power of human intellect can compute.

It has been well said that 'he who does no good, gets none. He who cares not for others, will soon find that others will not care for him. As he lives to himself, so he will die to himself, and nobody will miss him or be sorry that he is gone.'

He who neglects religion prepares for himself a bitter draught, and a meal of worm-wood; a night cap of thorns, and a bed of briars; a life of vexation, and a death of sorrow.

THE PALLADIUM.

UNION MILLS, N. Y. APRIL 1, 1840.

"Keep the unity of the spirit."—PAUL.

CHURCH OF GOD—No. IV.—There is no question of higher importance to the Christian community, and on which the church is more divided than the following: Who is a Christian, a child of God, or a fit member of the true church? It is a question on which the labor of many learned divines, councils and assemblies, for ages past, has been bestowed; and which at present seems chiefly to agitate the Christian world. But we see no fairer prospects of a speedy arrival at the facts, than when the controversy commenced. And indeed the difficulties before us seem to increase daily: for, whereas, at first the number of disputants was small, now they have increased to a host; and each is positive he is right. Each, as he supposes, has the true test of Christian character, by which all must be tried before admitted to his fellowship. But why this long, this perplexing investigation? Why do pious and learned men so widely differ? Has this unhappy misunderstanding been produced by the obscure manner in which the question has been answered by the inspired penmen? Or has it not been answered at all by them, but left to be solved by the wisdom, and according to the prejudices and whims of the people? It can be attributed to neither. The evil has originated and been perpetuated in the darkness of the human understanding. The word of God is not obscure on this point: in it the true Christian character is clearly revealed; and when all understand, and act according to its teachings, the great barrier to the union of his people will be removed.

Sin, in every age, under every dispensation, has been the cause of separation between God and his creature man. It drove the first happy pair from Eden's bower; sunk the cities of Sodom and Gomorrah in everlasting ruin; brought the flood upon the ante-diluvian world; separated ancient Israel from their God; and is now the only barrier to a glorious union of God and his fallen creatures. If, then, it is sin which separates between man and his Creator, take away sin, and union will follow: remove the cause and the effect will cease. And when this union is effected, we become members of God's family, kingdom, or church. Nothing short of this will constitute us lively stones in his spiritual building, and this, alone, is sufficient: 'for if God be for us who can be against us,' 'and it is God that justifies,' therefore, who shall condemn and reject such an one from the fellowship of the church? Presumptuous mortal! who presumes to do it.—Yet many are guilty of the heaven daring act!—

They are, or pretend to be, more wise than God more holy than the spotless Savior! for they withhold their fellowship from those who they admit have been redeemed by the blood of Christ, and received to the fellowship of God. If Christ has saved from sin, if the Spirit has been imparted and if God has received the individual, pray where is he, if he is *not* in the true church? He is in the church of God—has been translated from the power of darkness, into the kingdom of God's dear Son. And all the human tests, and efforts of earth and hell, cannot place him any where else. Such are church members, and entitled to, and do have the fellowship of all true children of God.

If sin separates from God, and disqualifies its possessor for the communion of the church; then, holiness, or purity of heart will bring him nigh to God, and fit him for the society of his children. This is God's test of fellowship: for 'blessed are the pure in heart, for they shall see God.' 'And holiness, without which, no man shall see the Lord.' Christ came to save sinners—to take away the sin of the world—to cleanse from all sin—and to purify unto himself a peculiar people, zealous of good works. Purity of heart, then, is Christ's test of fellowship. This, too, was the apostles' test of Christian fellowship. Hence we hear them saying, 'cleanso your hands ye sinners, and purify your hearts ye double minded:' 'seeing ye have purified your souls in obeying the truth'—and 'he that hath this hope purifieth himself, even as he is pure.' In short, there is no truth more clearly revealed than this: that the terms of admission into the church of God are, we must be created anew in Christ, pass from death unto life, cleansed from all sin, regenerated, sanctified by the spirit of God, translated into his kingdom, or be born again.

This sacred truth, in a great measure, has been lost sight of by the advocates of party churches and human tests. It is true that holiness of heart has been preached to the sinner: he has been told to give up his heart to God, and then He would receive him. But when he has asked to join the church, he has been tried by a different rule: a human test has been presented, or some external ordinance made the criterion of Christian character. He has been catechized on the doctrines and commandments of men, until he has lost sight of the fundamental principle of Christianity, (holiness of heart,) has imbibed a party spirit, and been led to place a higher estimate on the name, doctrines, and dead forms of his church, than the principle of holiness which first united him to his God. He becomes a bigoted partisan, and soon learns to denounce as heretics, all who have not been squared by his pattern. And why should he do differently? He certainly acts the consistent part: he lives agreeably to the rule of his church—is only trying others by the mould in which

himself was cast. And besides, he has been taught, and made to believe, his is right, while every other way is wrong.

It is the man-made and unhallowed tests of Christian character, which have commenced and carried on the work of driving pure godliness from the church. And she will never return to her defiled and desolate temple, so long as the man of sin keeps the door, and sacrifices upon her once holy altars. Unscriptural tests have divided and made foes to each other the once peaceful brotherhood. And they will never be united until *purity of heart* shall be held the only criterion of a Christian character. Let *purity of holiness of heart* be presented as the test of church admission; let the principles of godliness be faithfully taught and enforced in the church, and she would soon put on new strength and beauty, and the glory of God would fill her courts. *Purity of heart*, we say, then, is the test of fellowship held by the church of God. The *evidences*, or fruits of purity of heart, may next be considered.

THE THEORIST.—There are many cold calculating theorists in our world. Their religion consists, simply, in a theoretical knowledge of God, and his economy of saving sinners. Practical and experimental godliness, with them, is all a delusion. Their eternal all is based upon this superficial foundation. But alas! their hopes will fail them when every false foundation shall melt away, at the coming of the Searcher of all hearts. For what is a theory without the practice and experience! It is useless. A practical and experimental, as well as a theoretical, knowledge of God's word must be possessed in order to secure eternal life.

The husbandman must till his ground, if he would reap an abundant harvest. He may understand the science of agriculture, but this knowledge will not fence his fields, till his soil, sow his seed, nor gather his harvest: his theory must be reduced to practice, in order to fill his garner with plenty. It is so with the sinner; he must reduce to practice the commandments of God; must labor for the bread of life, or he will perish. It is the practice of the physician that secures to himself honor and profit. His theory, alone, will never carry relief to the sick around him. It is so with the Christian; *practical* godliness carries the bread of life to perishing sinners, and is a means of securing to its possessor incorruptible riches and honor. It is the practice of the mechanic that makes him skilled in his profession. He cannot trace the line with his broadaxe, nor smoothe the board with his plane and straiten it with his jointer, without practice. Neither can the Christian become skilled in his profession, without a daily practice of the precepts of the gospel. We must not only understand but do

the commandments, to have a right to the Tree of Life.

But a theoretical and practical knowledge of the gospel will not save the sinner; he must have an *experimental* knowledge, or perish. The sick physician must experience the cleansing and healing efficacy of his medicine before he can be made whole. The most correct theory in his head, and the most faithful practice bestowed upon others, will not mitigate his pain, nor save him from death; he must take the medicine himself, or die. It is so with the nominal professor of religion; his theory and practice will do him no good, however much good he may have done for others. Unless he experiences the purifying and saving influence of God's grace in his heart, he will most assuredly perish in his sins. The theoretical and practical husbandman, will die, surrounded with plenty, unless he experience the nutritious qualities of the food which is spread before him: he must eat or perish. So must the sinner not only know and do the commandments of his God; but he must eat the bread and drink the water of life, if he would live: he must taste and see how good the Lord is. Finally, religion without experience, is like salt which has lost its savor, or a body without a soul.

TIME TO DO DUTY.—Some people are always behind the time in all they do. They retire to rest late, rise late in the morning, are late at their meals, late in the season in commencing their labor, and late in closing it. If they profess religion, it is so with them in all their Christian duties: they are late at church, and last in doing duty when there. Such persons are always harrassed with the cares of the world. Instead of driving their business, it drives them—and instead of being masters over the world, they become slaves to it. They obtain no real enjoyment in religion, gain but little strength in the performance of duties, and are always complaining of the trials of the way. And why is it so? The reason is obvious; there is a natural cause for their troubles. It is a criminal backwardness in doing duty. The service of God becomes a task rather than a pleasure. The following circumstance, which was, in substance, related to us a few days since as a fact, illustrates the case in a very striking manner.

A wealthy gentleman in one of the New England States had an only son. He wished to train him in early life to habits of industry. Accordingly he allotted to his little son the daily task of bringing from a spring about twenty rods distant a two quart pail full of water. At length his once healthful and sprightly child, became dejected in spirit, and his flesh wasted away until he was reduced to a mere skeleton. Many skillful physicians were consulted; but none could tell

what ailed the child. At length an old and experienced physician was called from a distance.—He was confident the child was not sick; but told the anxious father that it was *hard work* that had injured his son. The astonished and almost enraged parent denied the charge. What! sir, said he, do you suppose I would kill my darling boy with hard labor? No: he does no kind of work. But, said the physician, I know it is incessant fatigue that has reduced your son so low, and unless you lighten his task it will surely kill him; and now I insist on your telling me what he does. *Why, said the father, I told you he did nothing—* it is true he brings from a spring, twenty rods distant, only a two quart pail full of water daily; and I am sure that this, instead of an injury, would be a benefit to any child. But *when* does your son perform this duty? asked the physician. He has the *whole* day for it, and I think the last he brought was between sunset and dark, was the answer. Ah, you have now revealed the secret, said the sagacious physician. It is the *time* in which the water is brought that does the mischief. Your son rises in the morning, and the first thing he thinks of is, the pail of water, which *must* be brought some time to day. He keeps *dreading* and putting off the duty, and it follows him to his plays, and haunts him all the day long, and he is constantly worrying himself about the pail of water. He should bring the water and wash himself in it *before sunrise*. The counsel was followed, and the child was soon in health and fine spirits.

The application is easy. The weak and dying professor has been dreading and putting off duty, later and later. The meeting does him no good, because he is worrying himself about his duty, which he knows should be performed *some time* in the course of the meeting. It is finally put off to the last moment, and does him no good. The *pail of water* must be brought in the morning. The child of God must be *early* in bearing the cross, if he would be strong and happy.

THE EXTRAS.—A few more pledges are wanted to warrant the publication of the proposed extras. We do think that much good, with a very little expense, may be done in this way. We are certainly behind the enterprise of the age, if we have not spirit enough in all our churches to raise only *twenty dollars* for the gratuitous distribution of the truth. It is time that we awake, and engage in good earnest in the work. Let any preacher, brother, individual, or church send an order for any number of the proposed extras, and if published they will be forwarded by mail, charged with no more than newspaper postage. There is scarcely a brother or sister in any church, but that would be glad to pay a shilling for half a dozen, for the gratification of having them

to distribute among their neighbors and friends, who are unacquainted with the sentiments of the Christians. Read Elder O. J. Wait's letter, among our correspondence, and then decide what you will do. It is of no consequence what we call them, 'Tracts' or 'Extra Palladiums,' provided they contain the truth. The experiment can do no harm—it may do much good. Shall we try it by issuing one No. of the extras? Then we shall be better prepared to judge of the utility of the enterprise. Several have already said, send us the extras—who else among the thousands of Israel, will join the request? We await your answer.

UNCURRENT MONEY.—The loss we sustain on uncurrent money may in a measure be prevented; in many cases New York or eastern bills may be had; and where \$20 or more are to be sent, a draft on some New York city Bank may be obtained. We want special attention paid to those things. We are in pressing want of what is due on book and Palladium accounts.

NEW SUBSCRIBERS are constantly coming in;—while but few have fallen off. The present prospects of publishing an enlarged edition of vol. ix. of the Palladium, are truly cheering.—Let every friend to the general good be true to his post, be persevering in duty, and great prosperity and sure victory will crown our united labors. Since our last the following new subscriptions have been received. Elders G. S. Warren 2, J. King 3, J. McInturf 1, R. Hawkins 2, R. Collins 1, I. S. Bristol 1, E. S. Fleming 1, J. Conklin 5, and N. Perry 2. And S. A. Bingley 4, A. L. Porter 2, and L. Coffin 1. In all 24. Total published 166.

ITEMS.

Br. A. W. Sanford, Cardington, O., has recently commenced preaching the word with good success. He says the cause is advancing in the midst of opposition in that vicinity. May the blessing of God crown his labors.

Experiences of several worthy individuals have recently been sent us for publication. Thousands of our brethren have passed through similar trials—and we feel to sympathize with them; but no one can reasonably expect that the *experiences and trials* of all our good brethren and sisters can be admitted into the Palladium. We thank those who have written, but would suggest the propriety of their trying their pens on some other subject, not quite so common and local. *Lengthy obituary notices*, too, cannot be admitted on common cases. Our kind friends should remember that the Palladium is printed on a small sheet, and that the *general good* of its patrons must be kept in view by its conductors.

Elder R. Hawkins, Beallville, Pa., says they have good seasons in that section of country.—The brethren are steadfast; some have recently professed salvation, 'not through water baptism, but by the power and operation of the Spirit of God.' Several have followed the Lord in baptism, and a goodly number have been added to the church the past season.

Alpha, on the Spirit, was received too late for this No. We shall give him, and many other correspondents a hearing in our next. The sermon on the Spirit, which Alpha wishes us to copy from the 'Register,' we must decline for three reasons. 1st. We are crowded with original matter. 2nd. It is too lengthy for our small semi-monthly sheet. And 3rd. We disapprove of the sentiment it advocates: we believe in an 'instantaneous' change of heart: the sermon discards this sacred truth.

Kittery, Me. March 14, 1840.

BR. MARSH—We have glorious times in this region; such a general revival in Portsmouth, N. H., was never known. Elder E. H. Peavey and wife are there. Also, at Newcastle many are turning to the Lord. Old Kittery is much waked up, all over the town many have obtained hope.—I baptized two men of 40 years last first day of the week. Br. Ch's. Stevens arrived from Canada last evening at my house, where to his astonishment he had to crowd among 100 people, the most of whom were either Christians or deeply seeking the Lord. He informs us that it is a glorious time on my old fishing ground at Wolfborough. Many are turning to the Lord, and their chapel is crowded with solemn hearers, a great portion of whom are professed disciples of Jesus.

Our meetings are very solemn—I am the most noisy one, although very honest.

MARK FERNALD.

Washington, Mich. Feb. 24, 1840.

BR. MARSH—The Lord is still carrying on his work in many places here. Yesterday was a good day to my soul: I baptized two happy converts in the village of Rochester, and one was your *brother-in-law*, Wm. S. Adams, who has united with the church in Rochester. We expect others will follow in this duty soon. To God be all the glory. JOHN CANNON.

Elder Wm. Lauer, Carverville, Pa., says the Palladium is read with increasing interest in that section, and thinks its subscription will be enlarged there. He 'will do all he can to sustain the cause.'

Elder J. B. Robertson, West Liberty, O., writes, 'I will be one of the twenty to pay for the Extras if printed; and here is the dollar in advance.'

Elder Lemon Fitch, Belvidere, Ill., is faithfully engaged in preaching the word of life in that new region. He has sacrificed much time and money for the promotion of the happiness of his fellow men, and in return received but a small compensation. But still his soul bleeds for languishing Zion, and he is not weary in well doing. Faithful laborers are greatly needed in that flourishing

country. However, if our brethren in Illinois would but sustain the preachers who are already on the ground, in a manner to free them from the cares of the world, so that they could devote their whole time to the work, large and flourishing churches would soon be planted all through their borders. We do hope they will remember that the 'laborer is worthy of his hire.'

Will Elder Fitch act as agent for the Palladium? If so, he is hereby authorized to receive subscriptions, and the pay for the Palladium, within the compass of his labors.

A Macedonian cry is heard from Upper Canada. Will some herald of the cross listen to its call? Elder Thomas Henry writes, 'The cause of God is languishing for the want of preachers. I wish you would send us a good young man who could preach a free gospel. I would venture to say that he would receive a good support in Pickering, Whitbey, and Darlington. I hope that you and Elder Badger will try to attend our conference in July next. If you cannot, will you get Elder Goss, or some other one to meet with us? The church in Whitbey is low—has nearly lost its visibility. Elder McIntyre has moved to the east, about sixty miles. But we are not discouraged yet; we are about making an effort to save that which seems ready to perish.'

We wish our brethren in Upper Canada to pay all that is due on the Palladium to Elder Thomas Henry, or to some responsible agent. It is time our accounts for vol. 8 were settled up in that Province. We have realized but very little from that quarter yet.

Simeon A. Bagley, a worthy brother who formerly resided in Ohio, makes the following request. 'I wish Christian preachers to call on us as they used to do when we resided in Ohio. We reside in a small town called West Liberty, on the main road from Bloomington to Iowa city, the seat of government for the Territory. I am as ever a true friend to the Christian cause.'

Br. A. L. Porter, Philadelphia, Pa., says, 'there is a pleasant work of grace in our congregation at present. We have never had a general meeting so well attended.'

Elder J. Ellis is engaged in a pleasant reformation a few miles from the village of Laurens, N. Y. A number of the dear people have already found the Lord to be precious, and others were crying what shall we do to be saved.

We had the gratification a few days since of witnessing the baptism of twenty four happy Christians, in Providence. Elder R. Rider was the administrator. A number more have since followed the Lord in the same duty. Making in all, since the reformation commenced, over fifty who have been baptized in the Galway and Providence churches.

CORRESPONDENCE.

Philadelphia, Pa. March 9, 1840.

DEAR BROTHER MARSH—I love the appellation you advocate—'Church of God.' These are the words which the Holy Ghost teacheth; more appropriate, more significant, more honorable to the glorious Builder of the heavenly temple than any or all of the appellatives which the words of man's wisdom teacheth.

I love it because it expresses the great truth that salvation is of God. It directs the mind to the fulfilment of the prophetic word—'And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed,' &c. Dan. ii. 44. It exhibits God's right to the church which is his own workmanship. 'Ye are God's building.'

'Church of God,' 'church of Christ.' How puerile, in comparison with these divine appellatives, are the unscriptural phrases, 'Baptist church,' 'Presbyterian church,' 'Methodist church,' &c. Even the term 'Christian church' does not so obviously express the glorious truth of the right and interest of God and of his Christ in the church as the scriptural appellations. The most obvious import of the term 'Christian church' is an assembly of Christians.

Let it however be our chief concern to walk worthy of the kingdom of God whereunto we hope we have been called. Do we profess to have inheritance in 'the church of the living God which is the pillar and ground of the truth,' in which the unrighteous, the covetous, the unclean can have no part? 'What manner of persons ought we to be in all holy conversation and godliness?' O brethren, are we indeed and in truth, in the sight of God, what we profess to be; the sons and daughters of the Lord Almighty? 'Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.' O how often is the holy Savior wounded in the house of his friends! 'Ye are my witnesses, saith the Lord.' Let us tremble, my beloved brethren, lest we be found false witnesses for God. Are we exemplifying the holy nature of the kingdom of God? Are we cordially subjected to the laws of the King? Are we 'the salt of the earth,' or has the salt lost its savor? Are we the light of the world, or is the light which is in us darkness? Are we in verity the living epistles of Jesus Christ known and read of all men? What momentous questions are these? Let us solemnly pause and faithfully examine ourselves before the heart searching God.

Neither must we be satisfied with the bare evidence that we are not reprobates, i. e. false professors. *Onward, onward*, must be our motto and holy purpose. We must press on for the prize of our high calling. What is it? Holiness. 'God hath not called us to uncleanness, but unto holiness.' He hath predestinated us to be conformed to the image of his Son. Glorious privilege! We are to bear the image of the heavenly. We are to be transformed more and more by the renewing of our minds in the name of the Lord Jesus and by the Spirit of the living God. We are to be assimilated to the infinite and ever blessed source of purity and love! 'Then shall [we] be satisfied when [we] awake with his likeness.' O blessed hope! 'We shall be like him for we shall see him as he is.' Soon, very soon, beloved, the ransomed family shall enter with rapture the celestial temple, where nothing

shall enter that delileth or maketh a lie, but they whose names are written in the Lamb's book of life.' In the view of this glory how should we put off the spirit and practices of this carnal world! 'He that hath this hope in him purifieth himself even as he [Christ] is pure.' How infinite, how pressing our obligation to die more unto sin and to live more unto God. How forcible is the apostolic exhortation, 'I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.' 'Now the God of peace, that brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.'

Yours in Christian love,

HENRY GREW.

P. S. A glorious work of divine grace is going on in this city. God be praised. H. G.

Adamsville, R. I. March 10, 1840.

BR. MARSH—I am aware that this is an age of excitement—of confusion, and of interest. Every class of people are carrying forward their peculiar sentiments, and exhibiting their value in the most favorable light. This is done through all the resources that they can possibly call to their aid. Some of their engines are commendable, and some are not; this is to be expected from imperfect man. But so long as the plans, including good and bad, do upon the whole prove advantageous to their cause, the whole should not be abandoned until a better system can be produced.

The means to advance the cause of Christ at the present day are various. Among these means may be enumerated three things which are too much neglected by us as a people, viz: *Sabbath Schools, Bible Classes, and Tract Societies.*—Waiving the first two, I will make a few remarks on the tract society. Some may say, what is a Tract society? Yes. And what other objections can we have to it than *prejudice and covetousness*? As salt and pepper are extensively used in cookery to give things a proper flavor, so prejudice and covetousness are consulted on every benevolent occasion; and in all probability those very persons would be much in favor of a Tract Society, if each tract contained a penny for them. Yes, they would like it if one was left at their door every day!

We ought to circulate some *hundred thousands* ever month. Upon this assertion I will give first a few reasons, and in the second place name my plan.

My reasons are various, and more than can be stated upon this sheet. The first is, we believe that the sentiments we profess are the best in Christendom: we are satisfied that they are what God approves, and what man should know.—Second, we know that thousands in this land are ignorant of those *truths* we hold to be more valuable than mountains of gold or silver. We have reason to believe that there are many thousands who would rejoice to know the liberty which we enjoy, and would, but must die without it, unless we as a people make an effort in their behalf.—Third, we are commanded to let our *light shine*, not

only by preaching, praying, and exhorting in public, but in alms through the press, *et cetera*.— And the circulation of tracts would be a mighty auxiliary to our cause, and the times are loudly calling upon us to be up and doing. Fourth, we are not ashamed of our views, and we want the world to know them. These reasons might be enlarged upon and others given.

The plan to accomplish the work. 1. If I remember, Br. Badger, did publish a pamphlet and called it a tract No. 1. If so, let the extra Palladium be No. 2. 2. Let the tracts contain our sentiments in general; but the principal of them should be pathetic, or narrative, for this kind is the most interesting and tangible of any prints in circulation. They take the attention of the mass of the people much quicker, and their effect is more powerful than any other kind of writing. 3. Let them be circulated once a month. 4. Let each tract contain 4 or more pages, as the subject and fund will furnish.

The plan to sustain it is, 1. Let each society send for the portion of copies they wish to receive. 2. Let them circulate a subscription to raise money for the same. Or form a Tract society, and let there be a certain sum agreed upon which will constitute each individual a yearly member, say 25 or 50 cents, as shall suit the society; or a certain sum to constitute a life member, \$5 or \$10 as they may agree. 3. Let said societies *always pay in advance*. Have it particularly understood, that no order will be answered unless pay is sent with the order. 4. No society shall receive a single copy beyond their pay. This will keep the establishment healthy. I will do something for such a society.

I will take 100 extra Palladiums, if you publish them. O. J. WATT.

P. S. Br. Phillips is in a powerful revival. The good Lord is at work all around in this region. I shall do what I can for the Palladium.

O. J. W.

Denmark, N. Y. March 4, 1840.

BR. MARSH—It is well known to the readers of the Palladium, that the editor of the Union Herald did open the columns of his paper to Mr. Mattison, a Methodist clergyman, and Elder Lyman Perry, a Christian preacher, to discuss the doctrine of the Trinity, as advocated by the Methodist E. Church. The editor of the Herald has thought proper to throw this discussion out of his paper, and that too at the very moment when Trinity began to shake to its very centre. Mr. Mattison and Mr. Perry met on the 25th of last month at Watertown, Jefferson co. N. Y. for an oral discussion of the same subject. Some two hours were spent in preparing the preliminaries. Mr. M. utterly refused to have moderators appointed; said he should take his own course, and use his own judgment; and if he digressed from the question in discussion it would be seen by the congregation. At 12, on Tuesday, the disputants took their seats. The debate continued till one P. M. on Friday.

These are the facts, and the reason why the discussion was so lengthy: as Elder Perry was obliged to follow his antagonist into every den and hold of mystery. And for slander and misrepresentation his equal, I aver, cannot be found. Thursday evening the disputants agreed to close the debate the next day at 12 or 1 o'clock.

Notice was given by the time keepers that Mr. Mattison had 23 minutes, and Mr. Perry 17, which would close up the time agreed on. Mr. M. rose

and ranked his opponent, and all Unitarians, with Atheists, Deists, Roman Catholics, Mormons, and Universalists, &c. &c.; and sent them all to hell together. And closed up by saying, 'Lyman Perry, you wilfully resist the truth. I have [said Mr. M.] debated this subject with the Rev. Elder Morrill and the Rev. Elder Fancher; they were forced to acknowledge any premises to be truth; but you, Lyman Perry, are the smartest Unitarian I know of. They call Elder Morrill [said Mr. M.] the great gun through all his section, but I confess he is not half so smart as Lyman Perry.' Thus he closed to the mortification of his brethren in the ministry, and to the disgust of the community in general. Elder Perry rose, and expressed deep regret that his opponent had fallen into such a train of language, so unbecoming the minister of Christ; but it clearly showed to what a strait his opponent had been driven.

It was evident to hundreds then present, that Mr. M. in his last speech presented himself like the dying whale that had received the harpoon for the last time, and was dying in his own gore.— Elder P. said, notwithstanding Mr. M. had represented him as the smartest Unitarian in the world, he was but a boy, and this was the first discussion he had ever engaged in. He said he was well aware before he came to Watertown, that seven eighths of the people were Trinitarians. The Roman Catholic, the Episcopal, the Methodist, and two popular Presbyterian and Baptist churches, with their towering steeples, together with the prejudices of Trinitarians in general against Unitarians, were all before him. But, said Elder P., it was the truth that made me strong, and with the truth I was not afraid to meet any Trinitarian on God Almighty's broad world. I knew, said he, the truth was mighty and would prevail, and that one with the truth could chase a thousand, and two put ten thousand to flight.

Thus closed the first general discussion on the doctrine of the Trinity in this conference. Some of the Methodists renounced their Trinity, and we think great good will follow. Elder Chase, formerly a Presiding Elder, remarked that he did believe there were Christians among the Unitarians, and he sincerely hoped that all would endeavor to cultivate a good spirit towards one another.

JASON SMITH.

P. S. Will the editor of the Herald copy the foregoing into his paper. J. S.

North Galway, N. Y. March 18, 1840.

BR. MARSH—The Lord has of late blessed us in a remarkable manner: many have been added to the praying band. About the 11th of Jan. Elder D. Call came into this place. He wished to know if we desired a revival of religion, and to see sinners converted to God. Being answered in the affirmative, he prescribed the means by which it might be accomplished. In the first place, he urged the necessity of professors' taking hold in the work, and being engaged for the cause of their Master. For about a fortnight very little was done, probably owing to the church not taking hold as they ought; but when the church began to raise their prayers to God in one united effort, the work broke out in mighty power. The meetings have been protracted about six weeks, changing alternately from Galway to Providence;— during which Elder Call has labored night and day, and the result has been that about 130 souls have been converted within the bounds of the Galway and Providence churches. Out of the above time Elder Call labored one week at the

Baptist church in Providence, and about 40 were made to rejoice in the God of their salvation in that place, making in all 170. Truly it has been a glorious work, and unto God be all the glory. In some of our meetings over a hundred have spoken of the goodness of their Savior. 47 have already united with the Galway church— a number more are expected to join soon. 15 have united with the church in Providence. Elder Call truly deserves well of his brethren in this place, and I hope and trust none will be backward, or forgetful of him. We should remember that the Lord loves the cheerful giver. Elder Rider has baptized 25, and more we expect will soon submit to the same duty.

J. P. BROCKETT.

Portland, Me. March 2, 1840.

Br. MANSU—Yesterday the 1st inst. was to us a glorious day. It was a 'Lord's day' in deed and in truth. A number of weeks since, a union meeting was commenced between the two Christian churches in this city, and our meetings have been continued more or less frequently ever since. The interest from the commencement has been gradually increasing, and we now enjoy a prospect of a glorious work of the Lord. The ingathering of souls to the Lord in both churches has been encouraging. Yesterday I had the pleasure of leading twenty one happy converts down to the baptismal waters, and immersing them in the name of the Lord. It was a joyful season. There were among them ten strong and valiant men, and eleven devoted females. With a becoming confidence they all ventured down into the cold waters of the Atlantic where they were buried with their Lord and Master. In the afternoon 24 received the right hand of fellowship, and our communion season was sweet.

Many others in both congregations are anxiously inquiring, 'What must I do to be saved?' We are hoping yet to see a great ingathering of souls. Our prayer is, Lord revive thy work.

Yours in hope,

L. D. FLEMING.

Hartford, O. March 1, 1840.

'Behold I bring you good tidings of great joy, which shall be unto all people.'

The subject of this good tidings was a Savior born, who had been promised to the world under the titles of a branch growing, a star arising, and as the shadow of a great rock in a weary land, the conquests of whose kingdom have been felt once more in Hartford and the region round about. The brethren concluded it was best to prove the Lord, and to this end we appointed a protracted meeting, which commenced the last day of Jan.; at which time we proved the Lord by bringing our tithes and offerings into his store house. And truly he poured us out a blessing in such a manner as we have never realized before.

The meeting continued 11 days, during which time about fifty professed religion. About thirty five united with the church, and twenty seven obeyed the Lord in baptism. And praise God, it has been a victorious time. Jesus is taking the ground far and near. I have never felt nor seen so much of the power of God during one meeting since I professed the name of my Master. The work is still advancing, and we expect a number more will go forward soon in the ordinance of baptism. The Elders and brethren who came to our assistance were H. Ashley, T. W. Hand, J. Gilmore, Wm. Hays, D. Rice, A. Hanger, P. Buzzard, Wm. Harding, and an old nursing father in Israel called Bartellow, together with a large

number of brethren and sisters, who took an active part in searching out the wounded and dying, whose groans were heard in the congregation, and instructing them in the way that leads to life.

JOHN MCINTURF.

Rock Stream, N. Y. March 3, 1840.

Br. MANSU—Our protracted meeting held at Senesburg, continued about three weeks, during which time several were hopefully converted to God. The old saints were quickened, and quite a number are seeking to obtain the pardoning mercy of God. Saturday last was our fellowship meeting; three united with the church. Sunday following preached to a crowded house of attentive hearers, after which we surrounded the table of the Lord to commemorate the death and sufferings of the Son of God. We then repaired to the water where I baptized three happy converts.

Tuesday left for Starkey; arrived at Elder E. Marvin's, and found him sick, nigh unto death. He was taken some two weeks ago, while on his way to my congregation to attend the meeting above named. He got as far as Irelandville when his sickness became so severe he was obliged to return home. When he reached home it was thought he had a species of the numb palsy, as there was a numbness throughout his system. The next morning he had a high fever of the bilious kind; and on the third day was taken quite deranged, spitting blood, &c. The disease is supposed to be inflammation on the lungs and brain. Twice he was thought to be dying. Four doctors have attended upon him; the last is Dr. Husson of Dundee, whose medicine seems to take hold of the disease, and is now affording him considerable relief. The best of care is taken of him and we all cherish hopes that he may yet recover and still prove a blessing to his family and the cause of God.

I. R. GATES.

Mt. Liberty, O. March 2, 1840.

Br. MANSU—This is the first time I have attempted to write to you and I do not intend to be tedious in my remarks. A little over one year since I commenced laboring in the vineyard of my Master. In Sept. last I commenced riding a circuit in Perry and Athens counties. I found a few churches struggling for life; the cause being low. I have been round my circuit five times; have gathered two churches, received fifty into fellowship, and baptized six; and expect to baptize a number more my next round.

Elder McCaslin lives in this section, and has withstood the torrent of opposition for many years. Here I find some of the fruits of the labors of Elders B. H. Miles and I. N. Walter. The cause once flourished here; but it has suffered much from the scourge of what some call Campbellism. But that system at present is in rather poor health; while the Redeemer's cause is gaining strength. It is singular that persons once enjoying the life and power of religion, can so far be blinded by the doctrines of men, as to suppose they are in the true faith, and at the same time ridicule Christian experience. But many do it; and those too, who profess to be the 'disciples of Christ!!' May the watchmen soon unite in proclaiming the truth, and the saints be gathered into the fold of Christ.

SHELTON RILEA:

Ordained to the work of the ministry, in Hartford, O. Jan. 7, 1840, Andrew Hanger. Officiating. Elders were H. Ashley, T. W. Hand, D. Rice and J. McInturf.

MISCELLANY.

THE MURDERER'S CELL.

The editor of the Missouri and Illinois Temperance Herald in his last paper gives the following interesting sketch of a visit to Buchanan who was banged in St. Louis on the 3d instant.

We were met at the entrance by a good looking man, of some three or four and thirty, attired in the garb, and having the deportment of a gentleman. He set a chair; and asked us to be seated. He drew a chair for himself and sat down by our side. As we surveyed his features, and discovered not the least expression of savage malignity, but on the contrary, what we considered the fair index of benevolence and kindness,—we could not but exclaim, 'Is this the man that on Friday next is to expiate the guilt of murder, upon the gallows?' He appeared dejected in view of his awful condition, but was communicative.

In answer to our inquiries he stated that he was thirty years old, was a native of Princeton, New Jersey, where he was brought up. When he was a child, he went to Sunday School for several years and had faithful teachers. He lived in the family of Judge Bayard, where they worshipped God daily—morning and evening. The ladies of the family would instruct him on Sundays out of the Bible. His mother was a godly woman, is still living an aged and deeply afflicted widow.—He has not seen her for three years. He showed us letters he had received from her since he had been imprisoned. The following sentence occurred in one of them:

'What! O my son, could have taken possession of you. You were always a good and kind child to me, and never had the bad habit of drinking. I am afraid you have fallen into bad ways since you have left Princeton. I have seen so little of you of late years, that it may be you drink. I can account for this dreadful business in no other way.' She also mentioned the fact that a younger son had become insane, since his brother's melancholy fate had been decided.

The prisoner was brought up to the trade of hat making. It injured his health and he was advised by a physician to engage in some light occupation. 'I accordingly, said he, engaged as bar keeper, in Philadelphia. Until this time, nine years ago, when I was twenty five years old, I hardly knew what liquor was. And for three or four years after I commenced business, I seldom tasted any liquor. It is about five years since I began to drink a little. It grew upon me, until within the last year or two I have kept stimulated most of the time, though I was never what you may say *drunk* more than once or twice in my life. I took care not to drink so much as to show it. My conscience often checked me while in the business. Until I got into the habit of drinking myself, I never would sell liquor to a man when he was intoxicated; and whenever I could get a chance, I would go to church, but this was seldom, as my business required my attention at home almost constantly.'

In April, 1838, he came to St. Louis with Fisher, the keeper of the 'Old Dominion.' For some time he was steward at the race grounds, till that was broke up. He then spent several months in Illinois—was head steward for a company carrying on the public works in Coles co. Last spring, Fisher wrote to him to return and keep bar for him. He returned on the 15th of June, and kept bar until the 23d of

July, the day he murdered Brown. They had been on good terms. He had nothing against Brown, and did not know that Brown had any thing against him. 'It was Sunday. There was more drinking on that day than any other. It was generally our best day. There were six or seven boarders, all but one had been drinking, and were so much intoxicated that when they came to testify they did not know much about it. Brown had had two fights—one below and the other above stairs.' Prisoner had parted him from his antagonist both times. He was not in the habit of carrying pistols, but during the fracas, he had picked up the pistols and put them in his pocket, for fear that mischief might be done with them. Brown was angry with the prisoner because he had interfered, *come up to the counter, and drew a knife from his pocket and swore he would kill him. Prisoner instantly drew a pistol from his pocket and shot him.*

'I was intoxicated,' said he, 'but not drunk. If I had not been intoxicated, and engaged in that business, I would never have been here. Since I have been a bar keeper, I have often had serious reflections, and was afraid I should lose my soul. I never attempted to pray, because I knew it would be making a mock of it, till I could give up selling and drinking. No man can be religious to be in that business, because he knows he is injuring his fellow men as well as himself. I knew all the time I was about it that I was injuring my fellow men and making their families miserable. O! I have seen enough of that in my time. I have often had bad feelings when I saw men to whom I sold, going home to their families. But these feelings would soon pass away. From my personal intercourse with liquor sellers, I am satisfied they all know their business does nobody any good, but produces only mischief and misery. But all they care about is the money they get, and they generally have no little principle if it wasn't for fear of the law, I don't see why they wouldn't steal money just as soon as make it in that way. It would not do people more hurt. Mother often wanted me to leave off selling liquor, and follow my trade. As I am soon to die, I am anxious to do all I can for those I leave behind. And I should like to warn all liquor sellers against the influence of their business—and I hope my example may be a warning to them. I would warn all young men against drinking. From what I have seen and experienced during the last nine years, I am convinced that no man can sip a little occasionally without becoming a drunkard. I have seen a great many respectable men begin in this way, and not stop till they had ruined their fortunes, and their health, and lost their lives. I have seen a great many families in comfortable circumstances, reduced to poverty, and perfect wretchedness by my business, and now I regret that I have in any degree contributed to it. There is no safety any where but in letting liquor alone entirely. When I lived with Esq. Bayard, I lived happy in those days. O! if I had but attended to the faithful instructions I received while in that godly family, and in the Sabbath school, I might have been a respectable and useful man, and a comfort to my aged mother in her declining years.'

The expressions were written down as he uttered them, and read over to him one by one, and he told us they were correct.

He mentioned a fact which shows the influence of this business, in blunting every sensibility of our nature. Since he has been confined, not a single one of the 275 rum sellers in St. Louis has ever come near him or offered to do any thing for him. Not even Fisher himself, his employer, has visited him but once, and that was on his own business! Further, Buchanan's Counsel told us, that Fisher refused to pay the postage of a letter from his mother to him, addressed to his (Fisher's) care; and this too, notwithstanding he had under oath testified at the trial, that the prisoner had been, ever since he knew him, a man of perfectly unexceptionable character! Prisoner's counsel paid the postage himself.

POETRY.

For the Christian Palladium.

ANDREW HART, aged 9 years, was drowned, Feb. 13th, in this vicinity.

THE MOTHER'S LAMENT.

Torn from my aching heart,
How hard from thee to part;
My son, my son,
My darling one,
How dear to me thou art!

Beneath the liquid wave
He found a watery grave—
Father, divine,
This child of mine,
Within thy bosom save.

First by the angry flood,
With frantic grief I stood;
No help was nigh,
I saw him die—
The thought congloms my blood.

Above the watery spray,
One hand before me lay;
I saw it wave—
O! mother, save!
It said, or seemed to say.

Assistance comes apace;
O! haste ye, neighbors, haste!—
He's drawn ashore,
But all is o'er,
Deep sorrow veils each face.

Now let our grief depart,
Bind up each aching heart;
His sorrows cease,
He rests in peace—
Let this a joy impart:

That waving hand I see,
Says, mother, come to me:
"I'll try, my son,
When life is done,
To land my soul with thee."

Rock City, N. Y., March 6th, 1840.

EDMUND.

For the Christian Palladium.

THE SON OF GOD.

BY MISS ANN D. W. SWEET.

'Thou art the Christ, the Son of the living God.—
John vi. 9.

'Tis even so, in thee we trace
Bright lineaments of the Father's grace,
While words and works and holy zest,
Thy glorious lineage attest;
And every path by thee once trod,
Proclaims thee Christ, the Son of God.

In bridal hall, where thou to bless,
Did'st stand a high distinguish'd guest;
Thy mandate lofty and divine,
The crystal water turn'd to wine:
The throng in mute attention stood,
With hearts that own'd thee Son of God.

In Judah's land is heard a wail;
A death-dirge floating on the gale;
With heart bereft and bosom torn,
Jarius mourns his only born:
Thy mandate summon'd back life's blood,
And plainly proved thee Son of God.

The blind restored, the leper cleansed,
The knowledge of thy truth extends,
And show how best are they who see,
And faithfully believe on thee—
But doubly blest, who seeing not,
Believe thee fully as thou art.

Thou art the Christ, the Son of God;
A truth established by thy word—
Thy church shall rest upon this rock,

Defying e'en hell's battle shock;
While millions ransom'd by thy blood,
Shall know thee, Christ, the Son of God.
Mexico Academy, N. Y. Jan 6, 1810.

MARRIAGES.

In New York, March 1st, by Elder Isaac N. Walter, Israel Cochran to Ann Lano. By the same, March 5, James Smith to Sarah King. On the same day, by the same, Alexander H. Hiatt to Catharine Tillyon all of the city. By Elder Jason Smith, Leray, Feb 14, Stephen Mix to Sally Cory. By the same in Denmark, March 1st, Samuel Cone to Mary Sage. By Elder James Conklin Jr., at Middleburgh, N. Y. March 11, Hiram Straddlemaire to Harriet Barber.

OBITUARY.

BR. ELIAS FORD, brother of Elder D. Ford, died, at his residence in Mount Upton, Chenango co. N. Y. Jan. 18, 1840, in the 68th year of his age. He had his birth in the vicinity of Red Rock, Columbia co. N. Y. He moved west about 40 years ago, experienced religion and joined the close communion Baptists, and with them spent several years as a licensed preacher; but some difficulties arose, and the church was divided; he desired to leave, but their rule does not suffer any to withdraw—he must be excommunicated. He was out of their communion a number of years; preached some until he became acquainted with the Christians in this vicinity—liked their doctrine and character, name and liberty, and united with the church at Red Rock, while on a lengthy visit in 1826. He soon went back to the place where he died. Preached but little by reason of debility. His pious life, his seasonable advice and reproofs, his disposition and ability as a peace-maker, will long be remembered by his surviving wife and children, and many others with whom he spent his life. He had suffered much sickness in former years, and bore all with patience, until worn down by his last sickness. He died easy at last, and fell asleep in Jesus. Peace be to his ashes, and peace to his bereaved wife and children. Cos.

ELECTA, wife of Z. Sottlo, died, Illinois Jan. 31, aged 32 years. She was a member of the church in Coxsaut O. Her sickness was short, and her death triumphant. Cos.

MARY, wife of Charles Moody, died, in Weybridge, Vt. March 3, 1840, aged 22 years. She was an humble Christian, and worthy member of the church. She suffered much for some months with a swelling on the right shoulder, which, at her death, measured three feet in circumference! but bore all her sufferings with great resignation, often expressing a desire to be at rest, where she could drink of the waters of eternal life. Let me die the death of the saint. Cos.

NOTICES.

TRUE BELIEVER'S DEFENCE.

This work is now published in three different forms. No. 1. contains only the Defence, 168 pages; price 50 cents. No. 2 contains the Defence, and a Review, by Rev. Mr. Crandall, a Methodist minister, 240 pages; price 62 1-2 cents. No. 3, contains the Defence, Review by Crandall, and Reply to Crandall, by the author of the Defence, 300 pages; price 75 cents. All bound up in the neatest style. A discount of 20 per cent. on the above prices will be allowed to agents. The books may be obtained, by the dozen or hundred, by orders addressed to Elder Marsh, Editor of the Palladium, Union Mills, N. Y., or to the author, Elder Charles Morgridge, New Bedford, Massachusetts. They shall be forwarded to any city or port in the United States. Payment in six months from the time the books are received. Or if sooner, the interest, at 6 per cent. shall be discounted. Orders should be forwarded immediately.

CHARLES MORGRIDGE.

New Bedford, Mass. Jan. 29, 1840

Elder J. Spore will preach at Dr. J. Lamoree's Hyde Park, Dutchess co. May 1st, at early candlelight; in the Christian chapel, Milan, the Sunday following, at 10, A. M., and at Rock city, at 4 P. M. the same day.

Br. E. C. Nee, wishes to be addressed at Watertown, Ogle co. Ill.

CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

Executive Committee.—J. HAZEN, C. MORNING, J. ROSS, J. BAILEY, D. FORD, O. E. MORRILL, E. ADAMS, J. E. CHURCH, W. SMITH, D. LONG, I. N. WALTER, J. S. THOMPSON.

VOL. VIII.

APRIL 15, 1840.

NO. 24.

ESSAYS.

For the Christian Palladium.

A Pastor.

BY ELDER JOHN ROSS.

Responsibility of a Pastor.

(Concluded.)

In every view which we can take of this subject, whether we consider the worth of the flock, their liability to evil through the neglect of the pastor, or the incalculable value of the treasure he holds in trust, for the benefit of others, and the possibility of his misimproving it, we discover his responsibility to be great—beyond expression.—But, 'thanks be unto God,' there are limits to human responsibility. The pastor is not pledged infallibly for the eternal salvation of his flock, but only for the improvement of the talents committed to his care; for the faithful discharge of all his official duties. This will require an entire consecration to God—a devotion of all his abilities to the cause of his Lord and master. The flocks have an agency and a responsibility of their own. They may suffer through their own neglect, but if faithfully warned their blood will be upon their own heads, and the pastor will have delivered *his* soul. This subject is beautifully illustrated by the parable of our Lord, in Matt. xxiv. 45 to 59. Here is an abstract of the qualifications, duties, and responsibilities of a pastor. Let those who are interested read with care and attention. But as the scriptures make no mention of arch-bishops, or bishop of bishops, it may be inquired, to whom is the Christian Elder responsible? We answer, to the church, to his fellow laborers, and ultimately to God. If a properly constituted pastor, he has been called of God; chosen by the church, and obtained, or set apart to

his official duties by the laying on of the hands of the Presbytery or Elders. He is, therefore, under the supervision of all these and in some degree responsible to all. Every Christian is responsible to the church of which he is a member; and that Elders were amenable to Elders we may learn from 1 Tim. v. 19, 20. 'Against an Elder receive not an accusation but before two or three witnesses. Them that sin rebuke before all, that others also may fear.' Timothy was pastor of the church at Ephesus, and here Paul gives him direction concerning accused, or offending Elders, which plainly shows their responsibility to each other, and that all are finally accountable to God is a doctrine both of reason and revelation.

This theme might be pursued, and other views of the pastor's liability considered, but I am exceeding my intended limits and must close this part of our subject. From the views already taken it will be perceived that the qualifications, duties, and responsibilities of the pastor, and evangelist, are in some degree similar; but on examination, the difference between the two may be easily distinguished. Each have distinct qualities, vocations, and responsibilities peculiar to themselves. The evangelist is called particularly to preach the gospel—to evangelize the world. The world is his field of labor. To use a metaphor, he is called to quarry and hew the stones in the mountain—to fell the cedars of Lebanon, and the oaks of Bashan, and prepare them for the temple of the Lord. He is a recruiting officer, to enlist soldiers for the Lord Jesus. The pastor is called to build of these prepared materials, the house, or church of God. To place these new recruits in their proper station, in the ranks of the heavenly army to drill and prepare them for active service,

and train them up for heaven. He is to teach the order of God's house, and see that all walk in the ordinances and commandments of the Lord blameless.

Some few men, doubtless, possess the requisite qualifications both of the pastor and evangelist. Others are eminently useful in the one office and become worse than useless when attempting to perform the duties of the other. A mistake here, respecting the nature of a man's calling, may be a source of much evil and ruin his usefulness forever. As a safe-guard, to preserve the purity of the Christian ministry, the Almighty has made it a station of awful responsibility. No human being was ever called to perform more important duties than the Christian pastor. None was ever made the repository of a more sacred or higher trust. None were ever more dependent on the Divine Being for gifts and grace to fit them for their calling. And, consequently, none were ever held more strictly accountable for their official conduct. No being can be more interested on the subject of his own conduct than the overseer of the flock of God. This will be made to appear while we pass to consider the second idea of responsibility—the pastor's ability to answer, or to pay, when called to give an account of his stewardship. We have seen that he is justly held accountable for all the consequences of unfaithfulness in the discharge of his official duties. The question now to be determined, is, if he, by neglect of duty, has rendered himself liable—if he has buried his Lord's money, or neglected to improve his talents—if he have left the flock of his charge to perish for lack of knowledge, or to be destroyed by beasts of prey; or, worst of all, if he has fed himself of the flock and lived upon their very life-blood; what are his resources with which to meet his liabilities? Is he able to pay and still retain a competence for himself, or is he bankrupt; if so, are there any insolvent laws of the kingdom that can benefit him! What, in short, is to be the effect of these liabilities upon the condition of his future being? These are interesting questions, which naturally suggest themselves in view of this important subject. But alas! No ray of hope dawns upon the state of the finally unfaithful pastor. When called to this important trust, he was a mere pensioner on the divine bounty. He had nothing valuable which he could call his own. On this great credit system—the proper improvement of his Lord's money depended the condition of his, then, future being. By faithfulness in

the discharge of duty he would have saved himself and those who heard him. He would have accumulated a treasure unfading, unsullied, and eternal in the heavens. When the short day of his labor had been ended, he would have been welcomed by his Redeemer and Judge, to mansions of eternal felicity. 'Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord,' would have sounded in grateful accents upon his astonished ear. But he has been unfaithful! The day of improvement is over—'Give account of thy stewardship; for thou mayest be no longer steward,' is the presage of his awful destiny! What must be the confusion of the unfaithful watchman, in the great day of final retribution? The trumpet sounds, and the dead, small and great, stand before God—'The books are opened: and another book is opened, which is the book of life.'—Jesus, the pastor's pattern and leader, presents his flock to the Father, and shows them to be the purchase of his blood. Then comes the faithful watchman, with their flocks, with songs and everlasting joy upon their heads. Then comes the trembling, unfaithful minister, who has buried his Lord's money—who has neglected the improvement of the talents committed to his care—and has chosen a calling more honorable in the world. Or, who has for worldly gain perverted the gospel of Christ, beaten and bruised the members of his household, loved to be called rabbi, and fed himself of the flock of God. Now he can see the true purposes of life—the value of a day of probation—the worth of the souls of those whose blood is found on the skirts of his garment. Now he can see the worth of that gospel treasure which has been the power of God unto salvation to unnumbered precious souls. But alas! it is too late.—The talents once committed, are taken from him!—the flock is removed from his care: and *Eternal Justice* demands satisfaction for the liabilities he has incurred! But he is poor—he has nothing to pay. The blood of perishing fellow beings calls loudly for restitution!—while a voice from heaven proclaims, 'Take ye the unprofitable servant and cast him into outer darkness, where there shall be weeping and gnashing of teeth. None of them can by any means redeem his brother, nor give to God a ransom for him.'

He that would be rich let him rise betimes and be industrious.

For the Christian Palladium.

The Spirit.

BY ELDER J. CHADWICK.

The true doctrine concerning the Holy Spirit.

NO. III.

In this number I shall resume the subject of my last. Additional evidence that the Holy Spirit is the spirit or mind of God, as previously explained, is furnished by the sad case of Ananias and Sapphira, recorded in the 5th chapter of Acts, wherein lying to the Holy Ghost, is represented as lying unto God: 'Why hath Satan filled thy heart to lie to the Holy Ghost?—Thou hast not lied unto men, but unto God.' It was by the Spirit that God communicated himself on that occasion, not only in his ordinary work of sanctification, but in extraordinary gifts, and not by a direct vision or display of his glorious person. It was by his spirit that he was privy to the conduct of this wretched man and his wife. Therefore, in lying to the Spirit they lied unto God, seeing the spirit is essential to his person—his very mind itself. And it is by the spirit, as before remarked, that he ordinarily communicates with men, instead of a visible manifestation. The difference between the two modes of exhibiting himself and making known his will, may be seen by comparing Isaiah 6th chapter with the 28th chapter of Acts, where the same message is attributed to the Lord and to the Holy Ghost. Both representations are literally true. For in the vision of which the prophet speaks in the former chapter, God actually appeared and spoke personally. But it was the Holy Ghost which at another time, directed this vision and message to be inserted in the scriptures, agreeably to Paul's testimony in the latter. 'Holy men of God spake as they were moved by the Holy Ghost.' It was one thing to have the vision, and another to insert it by divine direction in God's book. So that the passages are perfectly reconcilable, and clearly support the position that the Holy Spirit is the very spirit or mind of God, and not merely his influence.

Again, what is attributed to the spirit in the work of regeneration and sanctification is also expressly attributed to God the Father. Jude i. 'To them that are sanctified by God the Father.' Therefore the Holy Spirit belongs to his person. He performs the renovating work by his spirit. The miraculous conception of Christ is attributed both to the Father and the Holy Spirit; which is accounted for upon the principle

that God operates by his Spirit, and that he is present in Spirit when he is not in his personal form or glory. This event did not take place by the personal appearance of God to Mary, but by the power of his all-pervading spirit.

Again: what is said of the blasphemy against the Holy Ghost, and of its unpardonable nature, tends strongly to establish the doctrine. From the peculiar aggravated nature of this sin, we seem constrained to admit that it is offered to the very person of God, and not simply to his power or to some emanation from him. And if so, the Holy Ghost, or Spirit, (as it should always have been rendered,) is the spirit or mind of God himself, constituting, with his unoriginated and eternal glory, his entire person. So that to blaspheme against the Holy Spirit is verily to blaspheme against God. Moreover, the Spirit's being called 'the Spirit of God,' and 'the Spirit of our heavenly Father,' and when God is the speaker, 'my Spirit,' and when he is referred to, 'his Spirit,' proves the same. The Holy Spirit is not the spirit of a spirit, as the Trinitarian theory implies; but the spirit of a person—the Lord Almighty.—Nor is it the mere influence of a spirit, but the spirit itself, identified with the person of God, 2 Cor. iii. 17, 'Now the Lord is the Spirit (as in Greek) and where the Spirit of the Lord is there is liberty.'

To the above view of the subject, no valid objection can be urged from what is said in the 14th, 15th, and 16th chapters of John, concerning the Spirit in the character of a comforter, (or more properly rendered of an advocate.) It is here spoken of as a figurative person, and personal actions are attributed to it, and the personal pronoun applied, whereas ordinarily the pronoun used is neuter, which furnishes a strong argument that the spirit is not a distinct person from the Father. The gift of his Father's spirit, i. e., the all-sufficient aid of his Spirit, was promised to Christ in carrying forward his mediatorial work. Hence he speaks of sending him to his disciples in this figurative character from the Father, and says he 'should not speak of himself, but what he should hear, that should he speak,' by which I conceive is meant that in the case alluded to, he should not speak of the absolute kingdom of God; but of the mediatorial kingdom of Christ. He would, by special and extraordinary operations, advocate his cause, and comfort and sustain his disciples. As the cause of an inferior may be advocated by a superior, so

the Spirit of God might consistently advocate the cause of the Son of God; and although it was the Father who, strictly speaking, sent the Spirit, i. e., bestowed the influence or aids of the Spirit, (which is what is meant by sending, giving, or pouring out the spirit, as I propose to show in a subsequent number,) yet Jesus Christ might also be said to do this in a qualified sense, because these aids were promised him by the Father, and were exercised through his agency, and all for the advancement of God's glory in the salvation of men. The apostles are said to do, in respect to miraculous operations, what in reality God did.—So in regard to sending the Spirit, Christ is said to do what in reality God did by him through the power of his own blessed Spirit, which was given him without measure, whereas it was given to the apostles by measure. All, therefore, which is said of the Holy Spirit in the character of a comforter, or advocate, is consistent with the foregoing view of the subject, viz: that in the primary and most emphatic sense of the terms, the Holy Spirit is the very spirit or mind of God.

For the Christian Palladium.

The Spirit.

MR. EDGROU—Had you published my explanatory note, which I hope arrived in time to have been printed in the number just come to hand; or had you communicated the substance of it to our respected friend, Mr. Grew, it is more than probable that we should have had a very different communication from him. In consequence of this omission in part, and partly from his not perceiving the drift of my article, his reply is altogether irrelevant.

The point at issue between us, is not whether 'God works in believers to will and do of his good pleasure'; for this, as I observed in my note, is not only conceded, but joyfully and gratefully acknowledged; but whether I have given a right meaning and application to the phrases, *Spirit, Holy Spirit, Spirit of God*, when said to be given or poured out upon believers, in the New Testament.

Now our worthy friend has not met this question at all. He has quoted many passages in which the word *spirit* occurs, and then asserts that it means, what is called in modern times, *the influence of the Spirit*.—But what proof does he bring in favor of such an application? None. None whatever. Does he show, in a single instance, that we must necessarily affix such a meaning

to these terms, because the connexion demands it, or, because without such a meaning they would not convey a good and intelligible sense? Will not the meaning which I have shown, by more than thirty texts, to be the common one, apply with force and consistency? Is it reasonable to depart from *the general acceptance of a word* without some clear, definite, and cogent reason, either from the subject, or the connection in which it occurs? Has our friend done this? I think not in a single instance.

I have made this brief statement for the purpose of showing that if our friend, Mr. Grew, wishes to convince me of the fallacy of my position, he must do something more than heap text upon text where the word *spirit* occurs, and then assert that it must be applied so as to suit the *modern* definition of the term. He must prove that it does not include in any case (where the word *spirit* does not apply to God himself—to the gospel—the spirit of the gospel—or the spirit of man) a miraculous communication in one degree or other. As he has not yet done this, I do not deem it necessary to follow him. Hence I will wait till he gives some substantial reason for affixing a meaning to the term *spirit* which is contrary to its general acceptance in the New Testament. In the mean time I beg leave to make two or three observations explanatory and confirmatory of the view I have given in my former communication.

1. I observe, that the ministry of Christ and his apostles should be a *miraculous one*, was the subject of prophecy; Joel ii. 28, 29. This prophecy began to be fulfilled on the day of Pentecost; see Acts ii. 16, 18.

2. Believers in general before the ministry of Christ and his apostles did not possess the *Holy Spirit*, in the sense in which it is spoken of by Christ. This is manifest from John vii. 38, 39. Here it is plain that the Holy Spirit had not been given even to believers or good men: else what does this clause mean, 'for the Holy Spirit was not yet,' our translators add 'given.' Why? Because 'Jesus was not yet glorified.'

3. Our Lord says, 'These signs shall follow them that believe; in my name they shall cast out devils; (*demons* it ought to have been translated) 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.' Mark xvi. 16, 17, 18. Do these follow those who believe now? If not, then the believers of that

day and those of the present day are placed in very different circumstances. Mark! there is no exception here. Those that *then believed* possessed these miraculous powers.

4. The *Spirit* promised to the apostles and disciples, Christ said, 'should teach them all things'—should 'guide them into all truth'—and 'bring all things to their remembrance that he had said unto them;' John xiv. 26, and xvi. 13. Now I ask, does *the Spirit*, which Christians now profess to have, *lead them into all truth?* Whence, then, I ask, the various and contradictory opinions which are held by professing Christians, all of whom say they have the spirit, from the superstitious papist to the mystic Swedenborgian? If men now were taught by the Spirit as the first disciples were they would all believe alike with regard to every important truth. How far this is from being the case, I need not now stop to show.

Hence, I conclude, that whenever the Spirit is said to be given to men, in the New Testament, some infallible or miraculous endowment is bestowed. If this is not the case, then we must find a special reason in the subject or connection where the word occurs, for a different acceptation. Till this is done my position remains secure. In fine, I would remind my friend, that in the quotation of texts and their application he seems to have forgotten, *that every one refers to a miraculous age*, and is addressed to churches or individuals, *who were the subjects of miraculous gifts.*

ALPHA.

For the Christian Palladium.

TIME.

BY ELDER JOHN WALWORTH.

Yes, thou shapeless measured space, we have given thee a name, thou unseen something, we will fancy thee a form. Unrestrained thou walkest among the works of God and man—sleepless in thine excursions. The marks of thy going are imprinted upon the loftiest mountains: in thy restless toil thou hast written thy name upon the adamant and the granite. With what ease hast thou with giant step bestrode the Alps and Andes! still leaving some marks of thy noiseless course. The vallies below acknowledge that to thy friendly visits they are indebted for the richness of their verdure; the beauty and perfection of their green mantle spread over the forest trees, and the soft velvet-like cushion which covers the meadows and the vales on the banks of the streams.

Again, thou dost present the seared leaf, the naked branch, as if sporting in the half choked rays of the sun's receding course, while the cold and chilly blasts of December announces the speedy termination of another measured period of thine—period of thine own limited existence. Nor art thou satisfied with transforming nature's handy work—thou showest thy marvelous strength among the noblest specimens of human toil: the sculpture exhausts his power to resist thy work, but in vain. Thy unceasing march has demonstrated the majesty of thy purpose; the dilapidated tower, the sinking, crumbling pyramid, the scattered fragments of broken monuments, appear as if some giant power, in thoughtless glee, had entered the house of childish amusement, and sportively strewed the earth with their toys, and treated, as worthless alike, the specimens of art, and the monuments of fame.

With man, I find thee a constant companion in his earthly pilgrimage. I see thee smiling upon the infant of days, (for thou canst smile,) and in thy company too he is a man, and all thy associations appear like a pleasing dream. So dost thou beguile the passing events of human life. Have I not observed thee kissing the tear from off the infant cheek, and binding up those wounds which human hands have strove in vain to do.

What hast thou done for us? How many a bitter hast thou turned into a seeming sweet, and removed those pangs which, in a thousand forms, have wrung the human heart. But we follow thee still, and what hast thou done unto us? Where are the friends of our earlier years? Hast thou not sent them away, and covered over the little mound above their low resting places with the mantle of green? Hast brushed thy hand over the rude inscription, the short tale of the quiet tenant below. Our joys thou hast often transformed, and we have wept when we remembered what we had expected from thee, while we drank deep of the cup of human woe. It is not with our friends only, who once smiled upon us, that thou hast been dealing; alas! our own countenances bear visible marks of what thou hast done—the furrowed cheek—the dim and languid eye—the palsied frame—the faltering step, but too clearly show that thou hast been busily engaged with us; and as if to set thy mark upon us, thou dost sprinkle our heads with heavy locks—and withal thou seemest to speak, to admonish, to look to the graves of nations, of empires, of a world, and read among them our own

approaching fate—to survey our new house, to which we shall soon remove. Ah! yes, with thee, (whether thou hast led us through a path strewn with flowers or a rough, rugged way,) with thee, we must soon part. And how poor mortals do cling to thy very skirts! a little longer, and yet a little longer, till shaken from their grasp—and, lo! Time goes on, and heeds not the parting groan!! But art thou not already grey with years? Are not thy days also numbered by him who metes out thy span? Is not the angel now preparing, with one foot upon the sea and the other upon the land, to lift his hand towards heaven and say that ‘time shall be no longer?’ But I see one rise beyond the reach of time—fair and amiable; clad in the habiliments of heaven, with more than the health and vigor of youth; with myriads waiting by her side, and rejoicing in her smiles. Yes, fair *VIRTUE* lives when time no more endures. ’Tis virtue trains the immortal mind for an inheritance that is incorruptible, undefiled, that fadeth not away.

For the Christian Palladium.

Reflections on the Crucifixion.*

* Will the reader, before perusing this article, read that upon the 143 page of the Palladium, Oct. 1st?

BY EDMUND KNICKERBOCKER.

‘IT IS FINISHED.’ What is finished?—The grand scheme of man’s salvation. The poor, the despised, the stricken, the persecuted and slain Lamb, ascends to heaven, a King of glory. Heaven’s portals are extended wide, and amid the gorgeous splendors of the celestial scene, he sits enthroned. With what accents of melting kindness, does he invite poor sinful mortals, to partake with him, the rich banquet of his hard-earned triumph. What humility, what condescension, what love, what charity, are here displayed. Every thing that exalts the attributes of Divinity in our minds, or makes loveliness appear more lovely, is here beheld. What deep-tuned notes of lamentation and sorrow, has he poured over our sins and sufferings. How, with all the ardor of heaven-inspired zeal, has he taught us the path of piety and virtue. How mildly did he reprove, how firmly did he remonstrate, how plainly did he show us that our sins will lead to death; with what unerring truth, has he pointed the path to eternal life!

Arouse thee, my soul, and with all the energy with which the hope of immortal bliss can inspire thee, call upon thy fellow beings to turn to the Redeemer and LIVE. Where, poor wanderer, dost thou stray? What!

insatiate, still pursue the hated track of disappointed hopes, unsatisfied desires, ‘of anguish keen and dire regret?’ Still war, with thy puny arm, against omnipotent Jehovah? Still strive to cull, from forbidden flowers, the sweets of pleasure, peace?—Vain thought! Thou plantest but deeper still, the barbed arrow, that now wrankles, festers, drinks thy life’s best blood. ‘O! madness, pride, impiety.’ When, ah! when shall *virtue* be thy guiding star, and *wisdom* thy d-light? ‘Blessed are they which do hunger and thirst after righteousness, for they shall be filled.’ This is the Savior’s promise.

Behold, he calls, he invites but how unheeded, see, even now, as his voice, in accents of the sweetest melody, falls upon your ear, you turn from him, and launch upon the deceitful bosom of the sea of pleasure. Ah! thoughtless soul, how little aware of the dangers that await thee. Pilot, none. Yet see, yawning at thy very feet, the awful abyss, the giddy vortex of dissipation and ruin. The green isles of temptation, how enchantingly spread to the view; to enter upon which, is death. The dark storms of affliction, how may they engulf thee in their dark career. All these you may escape; but see yonder barren strand. How dismally the winds howl along its lurid shores! What frantic madness on the features of those who walk its sterile sands! With what a fiendish grasp does the demon of despair cling to each maddened victim! Beware! ’tis the accursed shore of Infidelity. The road to pleasure, leads the deluded victim across its hidden, pointed reefs. Beware! This is the last stage in the career of sin and moral degradation.—Once wrecked, and how fallen! The fallen angels not so low, for they ‘fear and tremble.’ O! fatal, vain delusion! When will the sons of men learn to think as they ought of their present and eternal peace? When will they cease to prostrate to ignoble purposes, the noble faculties of the immortal mind? When will all ‘cease to do evil and learn to do well?’

Sad, sickening picture! Let us turn from it. ‘It is finished.’ What is finished? The plan of salvation. The Savior died that we might live, suffered that we might rejoice, was miserable that we might be happy. Behold the Lamb of God. See, with what a benignant smile he welcomes to his embrace. O! turn and live. ‘House of Israel, why will ye die?’ Believe, repent and live.—His promise is sure. He cannot lie. Joy, peace, eternal life, are the reward of obedience. Let us bind him to our hearts; and

life shall be joy, death no terror, and heaven our rich reward.

For the Christian Palladium.

Wine

BY ELDER E. EDMUNDS.

Many who call themselves great friends of temperance, strenuously contend for the frequent use of wine, alleging that it is a blessing to man, and its unqualified use acknowledged by the Scriptures. But I would ask, who in this land can seriously affirm that wine-drinking is a blessing? that it has been a blessing to them, to their children and to community. I answer, no man. It is a mere gratification and not a blessing. I however admit there are instances in which the use of *good* wine is highly beneficial as in sickness and infirmity, but even for the sick we get very little pure wine. Why it has been proved beyond a doubt, that in the single city of Philadelphia, not to speak of New York city, Boston, Providence, Washington, New Orleans, and the thousand others almost, there is more *Porte* and *Madeira* wine sold, than is made in all the countries where these kinds of wine are produced, thence showing plainly what a vast quantity must be made of something else, than the juice of the grape. What an adulteration of wines. Much of it never saw or smelt of a particle of the juice of the grape. And then most of the ingredients used in converting gin or whiskey or other spirits into the appearance of wine, are poisons and some deadly poison. Passing over the poisonous ingredients used to flavor and color the wine, we name that used to give a certain odor or smell to the wine. A large disagreeable smelling bug called the cockroach, is put into these liquors, soaked a certain length of time, and then thrown away. But I forbear enlarging here on this inhuman villany, and health, character and soul destroying deception.

Now let us look at the Scriptures. Paul says to Timothy, 'drink no longer water but take a little wine for thy stomach's sake.'—Now it appears that Timothy was in the habit previously of drinking water, yes, a cold water man. And was indisposed to take any wine, until advised by this good apostle, and the reason assigned for such advice was, 'for thy stomach sake and often infirmity,' but even then the apostle says take a *little* wine. Not a great deal but a little. It is no less remarkable than true, that wine drinkers always have bad stomachs, and are forever taking a little, and not unfrequently a good deal for their stomach

sake. Again, many contend for the use of wine at weddings, and parties, because, say they, we have a sample given us by Jesus Christ, at a marriage in Cana of Galilee.—But I should contend, in this country, where water is so pure and good, there is little need of turning the water to wine or changing water for wine. It looks to me needless to procure any other, than such as Adam and Eve had at their wedding in the garden of innocence and love. Furthermore do we intend copying the marriage at Cana in one particular, let us in all their ceremonies throughout. Let us have *good wine*. 'Then the ruler said unto the bridegroom, every man at the beginning doth set forth good wine, and when men have well drunk [that is drank] then that which is worse. But thou hast kept the good until now.' But the wine procured now is the opposite of that which is good, it is worse from beginning to ending. Yes, worse than bad superlatively. And certainly we want no bad things on matrimonial occasions.

Many who style wine-drinking a blessing, quote the 104th Ps. 'And wine that maketh glad the heart of man, and oil to make his face to shine, and bread that strengtheneth his heart.' Now I deny that any intoxicating wine, especially our adulterated wines, do or can make glad the heart of man. For 'who hath woo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine.—Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.'—Prov. xxiii. 29—32. 'Their wine is the poison of dragons and the cruel venom of asps.' Deut. xxiii. 33. And can this be a blessing to man? can this make glad the heart of man! No, farthest from it possible.

But the Psalmist records, 'oil that makes the face to shine,' a blessing equally as much as wine that gladdens the heart. And I would recommend that drinkers of wine, use oil to make their faces to shine instead of being red, 'that they may become the happy partakers' of both of these invaluable blessings. But does any say, in that country where the acrid climate and parching winds, rupture and corrode the skin on parts of the body exposed, that sweet olive oil was essentially necessary, but here in this bland and salubrious climate it is sheer nonsense. Very well, so in that country where wells,

and springs were scarce and water often bad, the use of good wine was a blessing, but here in this favored land, where healthful springs gush out at every hill and dale, the use of intoxicating drinks or adulterated wines, is worse than nonsense, dizzy sense. It is as if instead of using the sweet olive, a man should take nasty, stinking fish oil and daub himself all over, saying oil is oil it makes no difference.

But if we use the juice of the grape, as taught in Genesis, xl. 11, 'And Pharaoh's cup was in my hand and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand,' I have no sort of objection. It is in this way last mentioned, I think the cup should be prepared for the communion. Wine is not so much as once named in connection with the Lord's supper. It is invariably the cup both in the Gospels and Epistles. 'And he took the cup and gave thanks and gave it to them, saying, Drink ye all of it. For this is my blood of the new testament, [or new dispensation,] which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom.' Mark this fruit of the vine, nothing else, though it look, smell and taste like it. New too, not old, not impure. How striking, how impressive. Take a cluster of the fruit, and express the juice into the cup. See the broken, mangled form of the fruit, while the juice runs streaming down. So with the body of our dying Lord. From the fresh wounds and mangled body see blood flow mingling down. With these lively emblems before us, what heart could but be impressed. With this view of the subject who does not behold a beauty in the words of our Savior: But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom, that is the church.

For the Christian Palladium.
APPLAUSE OF THE WORLD.

BY MRS. E. M. MARSIS.

How miserable must that person be, who depends on the applause of the world for happiness. With what slavish fear does he labor to ingratiate himself into the favorable opinion of others, for the sole object of gaining the approbation of those who like himself are but poor, frail, and dependent beings. By the frowns of the world, his hope of happiness is at once destroyed, and he sinks in despair, and grovels in darkness and mental degradation. By its flattery, he rises like a vapor, and floats in the atmosphere of his own vain imagination, until some passing breeze sweeps away his ephemeral enjoyments, and leaves him to sink again in perpetual torment.

But he who humbly seeks the approbation of the Most High, and studies only how to conduct himself before his Maker, no longer feels that his motives are enslaved by the opinions of the world; its frowns and flatteries are alike unheeded; unfeetted, he walks erect in the counsel of his God; conscious that his deeds are registered on high, and that to Him alone his account must be rendered.

In my pursuits of what ever kind, let this come to my mind, 'How much shall I value this on my death bed.'—President Edwards.

My afflictions are fewer than my sins, and lighter than my deserts.

THE PALLADIUM.

UNION MILLS, N. Y. APRIL 15, 1840.

"Keep the unity of the spirit."—PAUL.

CHURCH OF GOD—No. v.—We have said that the true test of Christian character is holiness of heart—but finite man cannot know the heart of his fellow man, only by his fruits; therefore it becomes necessary to inquire, what are the genuine fruits of forgiveness of sin, the new, birth, regeneration, or purity of heart? This question may be put in various forms, but the answer should uniformly be the same. Some propose it thus—'What must the sinner do in order to obtain salvation?' Others ask, 'What does God require of the sinner, before the remission of his sins?' and Br. Barr, in a recent letter, says, 'Does God require the sinner to do any thing, in the doing of which He has promised him a pardon? If He does, what is it? The question is important—give us a little more light if you please.'

These are inquiries of no small magnitude to the awakened sinner, and the church of God.—But how various and confused are the answers given. 'Give up your hearts to God,' is the unintelligible answer to the inquiries of anxious thousands of the present age—while another class are told to 'believe with all the heart, and they shall be saved'—others are taught to 'confess Christ before the world'—others to give themselves up to God—some are told, they must believe, repent and be immersed—while others are instructed that salvation is all of grace, and that the sinner can do nothing in obtaining a remission of sins. Now all of these ways, in the abstract, cannot be right: for God is not the Author of confusion. His economy of saving sinners is one, and intelligible to the weakest capacity.

Our present inquiry is not, what God has done or will do to save the sinner; but what must the sinner do to be saved? This question may be definitely, and we believe correctly, answered without writing a volume. The sinner must REPENT in order to be saved. This should answer in a full and satisfactory manner all the inquiries of the anxious. He should be taught (and all should be taught alike) that God will remit his sins on no other terms. He demands full and genuine repentance at the hand of every transgressor. And this is all he demands, or ever has demanded, of any transgressor, in any age, or under any dispensation, of which we have a knowledge. And to demand more or less than this would be at war with the infinite perfections of His divine will. For, it should be remembered, that sin, alone, pollutes the soul and separates between man and his God. Hence the spotless and eternal purity of Jehovah will stand an over-

lasting barrier to a reunion, while the soul is thus defiled. But when sin is repented of, the cause of pollution, of separation, is then removed—the soul is saved, and man is reunited to his God.

Sin is, and ever has been, the transgression of the law. It matters not who commits it—a nation, a family, a church, an individual church member, a moralist, or a hardened sinner; the nature of the offence is the same: the difference, if any, is in degree only. God has never changed the holy and equitable principle on which he has remitted sin. Though under different dispensations he has required of his people the observance of *different modes of worship, and ordinances*, yet under all, *repentance* has been strictly required before the transgressor could be pardoned. Rivers of oil, and thousands of bullocks, offered in sacrifice by rebellious Israel, and the most strict observance of all the rituals of their law, could not secure the favor and protection of the Almighty—but *humble repentance* would. See 1st Kings viii. 47–50, and numerous other passages of a similar character. John, the harbinger, taught the doctrine of a thorough repentance.—Nothing short of repentance could save the generation of vipers who heard him—his baptism could not wash away their sins. The first discourse, and the first sentence, preached by Christ, was, *'repent, for the Kingdom of heaven is at hand.'* The mission of the apostles, as recorded by Luke, was, that they should preach repentance and remission of sins to all nations. To cause sinners to repent, was the great object of the apostles' incessant toils. Nothing short of repentance towards God, and faith in Christ, could save the sinner. God has granted repentance to a guilty world, and now commands all men every where to repent. And now, any or all the external ordinances of the church will not cleanse the soul from sin: it must be repented of or the soul will be lost, forever lost.

The way is plain for the perishing sinner, if he turns his inquiries to God's word. It is a matter of mere speculation, among the professed teachers of the gospel, to be trying to point out some one particular act, duty, or ordinance in which every one's sins must be remitted. Such teachers had better learn to teach the true doctrine of repentance to the sinner. For when they understand this truth, as taught in the word of God, they will never be at a loss what to tell the transgressor. Whoever he is, or whatever may be his character, and however long and faithfully he may have been seeking pardon; they will be fully prepared to point him to the work in which his sins may be remitted. And the way will always be the same: it is *repentance*. And when every sin is repented of, redemption, through the blood of the Lamb, will be experienced.

We cannot now spend time to explain all that

is said about *faith, prayer, confession*, and numerous other scripture expressions, which refer to the case of the sinner. All are necessary; but it should be remembered that they are inseparably connected with, and are designed to perfect the great work of repentance; which consists in a godly sorrow for, and a turning from all sin. The true penitent has first been enlightened—conviction for sin, follows as a matter of course—a knowledge of his crimes produces deep and heartfelt sorrow—he resolves to forsake his evil ways—bows in the anguish of his soul and cries; *'God be merciful to me a sinner.'* He is not ashamed to be seen thus pleading for pardon, nor to confess Christ before the world. This is genuine repentance; and whoever has faithfully and fully performed the work, has in due time received a remission of all his sins. God's spirit has borne witness that he was a child of His; and he *knew* that he had passed from death unto life, because he loved the brethren. Finally, the change is visible, and satisfactory to all, that the fruits of genuine repentance and pardon have been borne. And by these evidences we judge of the purity or holiness of heart. Such individuals have the strongest claims on the fellowship of the church of God; and to such, and no others, do we most cordially offer the hand of Christian union. We do not catechize them on sentiment, and why should we do it? If God has remitted their sins, we should be satisfied. He knew whether they entertained damnable heresies before he received them to his communion. Hence, we say, that the *evidences of holiness of heart, the new birth, regeneration, or remission of sins, are the genuine fruits of repentance*. Other things pertaining to the church of God will be noticed in our next.

CLOSE OF THE VOLUME.—In closing the first year of our imperfect services as Editor of the Palladium, we have but little to say of our past labors, trials, joys, and success; and on the course we design in future to pursue. Our business has been new, very laborious, and in some instances rather perplexing. But we have done the best we could to subserve the cause of truth—and our success is too well known to our patrons to require a recapitulation. We, however, feel it a duty to express our gratitude to God, for the unexpected prosperity which has crowned our labors the past year. Our kind patrons and correspondents, too, have our warmest thanks: may God reward them for past favors.

Relative to the future, we feel disposed to make but few promises. Yet we mean to try to make some improvements in Vol. 9 of the Palladium, both in the *'inner and outer man.'* We are still of the opinion that the Palladium should be kept a purely religious work—and shall endeavor to steer its course clear of all the troubled waters of poli-

local strife which may rage around it. We intend, also, to strictly guard its pages in future against all harsh and censorious words, whether against our friends or enemies; all local difficulties between brethren; and every subject which in our judgment is not suited to the character of the work, will be rejected. In short, we hope, with the aid of our old correspondents, and new ones which may be enlisted, together with the blessing of God, to make it fully what it professes to be, 'THE CHRISTIAN PALLADIUM.'

As to our prospects, in general, they were never as promising as at the present time. Notwithstanding the prejudices which some have labored to raise against us, and the continued opposition they have endeavored to throw in our way; yet our friends have multiplied, the number of talented correspondents has increased, and our list of subscribers has greatly enlarged, and is still increasing.

We now solicit the counsel, aid, and fervent prayers of every friend of the cause of truth, that our labors the ensuing year may be crowned with more abundant success. We hope every responsible subscriber will be induced to continue his subscription another year. If the times are hard, your help is, therefore, the more needed. If you are under the necessity of curtailing your expenses, let the cause of God be the last on which the retrenchment shall commence. We bid our new patrons a hearty welcome to our semi-monthly reports, and hope many more will amend the board before the close of the ensuing volume.—Those who must discontinue, have our best wishes and prayers that we may meet them in peace when our toils shall be ended.

THE MEMORY OF THE JUST SHALL LIVE.—In a letter received from Elder Jasper Hazen, just as the Palladium was going to the press, we find the following intelligence. 'I last evening received a letter from Sister Lois PHILLIPS of Danville, informing me that her husband died the 22d of Jan. last. That he left a will in which was a bequest of ONE THOUSAND DOLLARS for the use of the *Book Concern*.' Elder Hazen will give the particulars of the death of this benevolent brother, and the condition of this bequest, when he has visited the afflicted and worthy family; which he expected to do in a few days. There are many of our wealthy brethren and friends who will remember the cause of God in a similar manner in their last will and testament. But our limits forbid further remarks now.

The friends of the general interest, are awake to the good work of extending the circulation of the Palladium. Seventy nine names have been added to our subscription list within two weeks past.—Elders B Seever 7, J Walworth 2, R Weaver 1,

J Hazen 1, G S Warren 2, J E Church 1, H V Teall 1, J McKee 1, I N Walter 11, J Chadwick 1, M Barrett 3, T Miller 6, J Bailey 1, J Currier 1, H Simonton 2, E Edmunds 2, P Roberts 1, D F. Ladley 2, and S Morris 1. N. Hatch Jr. 7, N Moseley 1, R P Clark 1, J F Green 1, S L Sprague 1, W Thayers 3, M Lovell Esq. 1, H Morse 6, J D Conklin 1, J Millard 1, H A Pratt 3, J Kianey 1, C Fairman 2, A Blakeman 1, R M Thomas 1, and T W Dobyns 1. In all 79. Total published 245.

ITEMS.

Brother Nathan Hatch Jr., Fredonia, N. Y. writes—'I have this morning obtained six new subscribers to the Palladium, vol. 9, and as hard as the times are have got the money in advance. This will entitle us to one hundred of the Extras if published. The interest for reading the Palladium I think is increasing in this place; and if money was not so scarce, I could induce a number more to take it the ensuing year. Elder A. S. Langdon intends travelling east the present season. He has proved a blessing in the church where he has labored for two years past. We hope the brethren will receive him after a godly sort. Done in behalf of the church of Christ.'

Elder G. S. Warren, Three Mile Bay, N. Y. says—'I hope you will receive sufficient encouragement to publish the Extras; I think they will do much good. You have my pledge for one hundred.'

Brother S. Morris, informs us that there is a door open in *Conesus*, Livingston co. N. Y. for Christian preaching; which he thinks an effectual one.—Some young preacher, full of the good spirit, is strongly invited to go and try it.

Elder R. Collins has closed his labors at *Stamfordville*; and says his place of address in future is, *Canaan*, Columbia co. N. Y.

Brother S. S. Sprague gives a cheering account of the work of grace in *Weybridge*, Vt.; says he 'has good news from other places, that sinners are turning to God. And the best of all is, himself has shared in redeeming mercy.'

¶ When any one orders the Palladium for a new subscriber, be sure and say, send the Palladium to the following new subscriber or subscribers. Never order your paper changed or discontinued without naming the Post Office to which it has been sent. And always tell for whom and which vol. money is sent. Observe these rules and you will save us much trouble.

Elder Jabez Chadwick has taken the pastoral charge of the church at *Union Springs*, N. Y., and wishes his friends to address him at that place.

Elder Mills Barrett, Norfolk, Va., will act as general agent for the Palladium, in the compass of his travels. We wish, therefore, other agents in that section to pay their Palladium subscriptions

over to Elder Barrett. It will be necessary, however, for those who pay to Elder Barrett, to send us an account of the sum, and for whom it is paid, that we may credit the same on our books. The object of appointing Elder Barrett general agent is, to have the small sums placed in one man's hands, that he may obtain a DRAFT on some New York Bank, and thereby prevent losses by discount on uncurrent money, and by the mails.

Elder J. J. Porter's letter in this No. will be read with deep interest by those who desire the prosperity of the Christian cause in Philadelphia.—May its call be listened to after a godly sort. We would suggest to our brethren in Philadelphia the propriety of liberating Elder Porter for a while, that he may visit some of the churches, with the express purpose of laying this case before them, and to solicit their aid. We think that by pursuing this course much might be obtained either by donations or subscriptions.

Elders D. Seaver and J. M. Dawson have recently held a meeting in Liberty chapel, four miles north of Smithfield, Va., and the result was glorious: ten were added to the church before the meeting closed. Elder Dawson is laboring there to good acceptance.

Brother D. Libbey, Shelby, N. Y., says the Lord is carrying on his work in the north part of Batavia. Many have turned to the Lord, and Elder Childs has baptized eleven of late, and more were waiting an opportunity. His labors have been incessant for some time past. In Shelby, too, the work is spreading. Some who sat in darkness have seen the true light, and backsliders have been reclaimed. Finally, he says, the work of reformation seems to be general in that section.

Brother R. W. Rockwell, formerly a worthy member of the church in Danbury, Ct., has moved to Guilford, Chenango co. N. Y., and earnestly solicits preachers who may be traveling that way to call on him and preach the word of life. He lives one mile north of the centre.

Never crowd your writing when it is designed for the press. We have now before us, two valuable articles which can never be printed without copying, and it has been with great difficulty we have read them. One is on the 'Education of Females,' from Harrisonburgh, Va.; and the other is a correspondence from Delhi, N. Y.—Whether we shall find leisure to transcribe them, is a matter of doubt. We would thank the authors to do it.

Some time last season a letter containing \$2 was received from O. Comfort, ordering the Palladium for J. Coleman, E. Salton, and O. Comfort, to be sent to Wellsbury, Tioga co. N. Y.—The papers were sent according to order; but in a month or two, we learned from the Post Master at Wellsborough, Tioga co. Pa. that the papers

came to his office, and that there was no Wellsbury in New York, but thought the papers should be directed to Chemung, Chemung co. N. Y. They were sent awhile to Chemung, until the Post Master there informed us that the persons to whom they were directed, did not live in that vicinity. O. Comfort has written that his papers are not received, but did not tell us his address, and there was no mail mark on the letter, hence we cannot send his papers. We wish some one to tell us the name of the post office, county, and state, where the papers should be sent, and we will try again to send these good brethren their papers.

Several other cases of a similar character might be named. And when mistakes occur in sending the Palladium the fault is not ours: we do our business strictly according to order, unless we know the direction is wrong. Remember that it is not the name of the town, neighborhood, or village we want; but the name of the POST OFFICE, county, and state, that should always be given.—Let every person's name be written in a plain hand—don't be in a hurry when you write on business, nor cut too many flourishes with the pen; state your business fully and distinctly: then, if mistakes occur, the fault will be ours.

☐ VOL. VIII.—Full sets of vol. 8 of the Palladium may be had at this office for \$1, or if bound, at \$1.25.

Elder O. Barr has taken the pastoral charge of the church in New York, while Elder Walter visits the churches in New York and Ohio, in order to regain his health.

Elder E. Marvin, who are happy to learn, is recovering from the sickness which recently brought him nigh unto death.

Clove, N. Y. April 1, 1840.

Please give the following notice a place in your next paper—it should have been sent before, but much business has hindered me from forwarding it. I had about forgotten to tell you that I shall preach to the Stanford church this year. I hope we shall see good times there yet.

Yours in Christ.

PHILETUS ROBERTS.

NOTICE.—The next annual session of the New Jersey Christian Conference, will be held at Johnsonburgh, Warren co., commencing on Thursday the 23rd of April, at 10 o'clock A. M. A general attendance is solicited; with the hope, that the ministers and delegates from the several churches, will be present at the opening of the session.

PHILETUS ROBERTS, Sec'y.

☐ The Vermont Christian Conference will hold its annual session for 1840 in Marshfield, to commence on Monday, the 23d day of June next at 9 o'clock, A. M. A general meeting will be held the two days preceding.

JOSHUA KNIGHT, Clerk.

West Randolph, Vt. March 18, 1840.

☐ We are now prepared to supply all orders for books. Navigation is now open, and books will soon be sent to all who ordered them last fall and winter.

CORRESPONDENCE.

Comstock, Mich. March 19, 1840.

Br. MANSIE—I wish to say a few words to my brethren in the east, concerning the kingdom of Christ in this place. I left my brethren in Niagara, N. Y. four years ago last fall and came here to settle my family and preach the word of life. I soon found myself sinking under the weight of years; disease also greatly prevented my laboring; but by the blessing of God I have labored some, and seen his work prosper. A year last June Elder Knight and my self organized a small church. The fall after, I was able to preach some, say good prospect of a revival and an increasing interest; but my strength soon failed. I have preached but once since, and that on a funeral occasion.

In January last Br W. R. Stow, of Hermitage, N. Y. called on me, which gave me some hope that the Lord would revive his work. I requested him to labor with us: he commenced and in a few days backsliders returned confessing their faults. The interest became general, and many were inquiring the way of life; when the Methodist commenced a war, and that, too, with those who were seeking salvation! This course turned the minds of some from their own case to examine the cause of such opposition: but while our opposers fought we prayed, and the God of peace was with us. A few were regenerated while more were reclaimed. The class has sunk under the burden of its doings and now has no form among us.

We have had one fellowship meeting, six united with the church, and the prospect is still good Truly I feel to thank God and take courage. The Methodist preacher in charge, gave us a discourse on Trinity; he then gave his place to another who did likewise. When he closed Br Stowe gave an appointment to speak on the same subject; which he did in a clear, pointed, and scriptural manner, on Sunday last: which, as far as I have learned, was universally received, (except by a contentious few) and considered incontrovertible. We have now almost the entire community in our favor, and hope the time will come when more will enjoy the favor of God.

Br. Stowe expects to leave us soon. I have but little hope of ever regaining my health. I therefore feel anxious that some of God's faithful should come this way; for I believe the preaching of a free gospel would be much blessed of God in this land. Yours in the hope of Eternal life.

AMOS WHITCOMB.

Philadelphia, March 19th, 1840.

Br. MANSIE—Permit me once more to say a few words through the Palladium to those brethren who feel an interest in the cause of the Redeemer in this great city.

Dear Brethren: You have no doubt noticed the allusion made in the former numbers of the Palladium relative to our efforts at this time to build a meeting house in this city, and we have ventured to ask your aid, but have not received any assistance yet. We are still in hopes that our request will not be neglected altogether. The stand is an important one, and all that seems to be in the way, at present, to prevent us from moving ahead rapidly is the want of a meeting house to accommodate the congregation. May the Lord open the hearts of those who have the means to help the needy at this time.

We have reason to thank God for the good work that is going on among us at this time. We are now holding a protracted meeting: since it has commenced fifteen have found the Savior, and quite a number more are seeking the Lord sorrowing. Among the number are some upwards of sixty years of age. I have baptized 9 the past month, and there are 5 more candidates, and we expect more soon. Elder Lauer's labors have been very useful during the meeting. Our meeting is still in progress, and we hope to witness more of the glory of the Lord before it is brought to a close.

JOHN J. PORTER.

Boston, Mass., March 20, 1840.

Br. MANSIE—The Second Christian church in this city is now enjoying one of the most powerful revivals that I ever witnessed. Never did I see such demonstrations of the divine goodness and power in the church, and among sinners; even the most hardened and sceptical are brought to bow. Among these are several who have been Universalists; they are now humble and praying souls. How great the change. They have turned from scoffing to praying—from the love and practice of sin to holiness—from pride and vain boasting to humility, and submission to God. I have immersed 33 of late, and have as many more to baptize soon. Pray for us.

H.

New York, March 18, 1840.

Br. MANSIE—On the 8th inst Elder Currier baptized five happy converts, and more expect to go forward soon. Elder Barr arrived on the 7th in good health and fine spirits, and expects to tarry with us several months. Elder Simonsen leaves to-morrow on a visit to New England, but will return sometime in May and spend a short time with us, before his departure for Ohio.

There is good feeling in the congregation; several came forward for prayers, and many more are under serious awakening. Our daily prayer is, Lord increase our faith, and enlarge the borders of bleeding Zion.

Yours respectfully,
ISAAC N. WALTER.

Ripley, O., March 18, 1840.

Br. MANSIE—There is a great work of the Lord in this country among all religious denominations. many hundreds have acknowledged the reign of the Lord of glory, and bowed to him, within the last few months. Within the bounds of my particular labors, rising of one hundred have united to the churches. On last Lord's day, at our monthly meeting at Bethlehem, eight made the good profession, and were received into the church of God. As I am opposed to long communications about revivals, and have heard and read so many of them in my life, I will say no more, but try to have a heart to give God the glory.

MATTHEW GARDNER.

Russell's Mills, March 13, 1840.

Br. MANSIE—This is to inform you that the work of the Lord is prospering in this place. Since I came from Ohio I have been laboring in the above place, and, I humbly trust, not in vain. I have baptized twice since I came, and a number of candidates stand ready to be baptized next Sabbath. The work of the Lord has been gradually reviving since the first of January; but for about three weeks past in a most convincing and powerful manner. It is thought my some of our oldest citizens that there has never been such a powerful revival of God's work in the old town of Darkmouth before. The village in which our

chapel is erected is principally converted to God, which a few weeks ago was a moral wilderness, now blossoms as the rose. The principal sharers in this work are the aged and middle aged, men of learning, talents, and wealth; most of whom are heads of families. We have had a number of visiting brethren to help us, which was of much service; in a special manner, Elder John Taylor and William Whitten.

J. PHILLIPS.

Providence, R. I. March 31, 1840.

BR. MARSH—Next Sabbath terminates my engagement and labors with the church in this city. Last month three went forward in baptism, and next Sabbath others purpose to 'do likewise.' My prayer to God is, that he would ever prosper our brethren in this place, with whom I have spent a very pleasant and I hope profitable portion of my religious life. The last of April I expect to be in South Adams and Cheshire Mass., and the last of May, at my father's in Sennett, Cayuga co. N.Y.

E. EDMUNDS.

Gerry, N. Y. March 27, 1840.

BR. MARSH—While perusing the pages of the last No. of the Palladium, I have realized, in some good degree, that as the cooling water brook to the thirsty soul, so is good news from a far country. My heart responds amen to the welcome intelligence that the work of the Lord is being revived in different parts and among different religious bodies. Ride on all conquering King, ride on. But, thanks be to God, we need not go abroad for joy; we have a feast at home. The church in this place, where I reside, and where I have been laboring for some time, has arisen and put on her beautiful garments, got herself up to her watch-tower, discried the enemy, given the alarm, and the people have prepared themselves for the battle. A few invincible soldiers of Jesus have girded on the heavenly panoply, and boldly marched into the field of holy warfare. The sequel of this righteous campaign has placed the enemy in our hands, the victory on the side of Zion, and the glory of our own salvation, belongs to God.

I have recently baptized 14, most of whom are heads of families. More are expected to go forward soon. May the Lord continue the glorious work, and he will so long as the people have a mind to work.

WARREN SKEALS.

New Bedford, Ms. March 31, 1840.

BR. MARSH—You may say through your paper to my friends in the west, and at large, that my health is good; and although young in the ministry, I feel like doubling my efforts to advance my Master's kingdom in the world.

HIRAM SIMONTON.

WIDOW M. HALL, died, in Madison Ohio, Jan. 28th, 1840, in the 35th year of her age. Great were the afflictions and sufferings of this worthy Sister. Though forsaken by ungrateful relatives, the church of which she was a worthy member, were careful to visit the widow, and administer to her suffering wants, in the hour of affliction. She rests from her toils and pains, where deprivation is not known.

M. C.

DELANA, consort of Benj. Parker, departed this life March 5, 1840, in Saltfleet, U. C. aged 42 years. She embraced the faith in Porter N. Y. and was an exemplary Christian. Her bereaved family mourn, but not as those who have no hope.

N.

POETRY.

For the Christian Palladium.
THE HONEYSUCKLE.

[Written at a season of deep affliction.]

Bright Phoebus had risen,
His splendors he 'd given
To Nature: In beauty most lovely she smiled;
All objects in motion,
Inspiring devotion,
For a moment my mind was from sorrow beguiled.

Cold Winter was wasting
Mild Spring was fast haunting,
To greet us with pleasure, and charm with her smiles.
'The snow partly covered
The Earth, as a mother
In Summer half covers her slumbering child.

Still the wind keen and freezing,
Came blustering and breezing,
From cold Allegany enshrouded in snow;
As I wandered lonely,
That none but I only,
My sorrows, my anguish, and troubles might know.

And there by the edge
Of a field, skirt with hedge,
A something I saw in its cold icy bed.
'Then drawing more nearly,
That I might see clearly,
A green Honeysuckle presented its head.

Though Winter yet lingered,
With snow and ice mingled,
Though cold the Earth's bosom, and cold the air too;
Yet Phoebus' bright beaming,
His rays warmly streaming,
It opened its leaflets, it flourished and grew.

Thus tho' the world slight us,
Tho' sorrow may blight us,
Like this Honeysuckle, we 'll flourish and grow,
If Christ in his kindness,
But light up our blindness,
And we but prove faithful, for what he 'll bestow.

Rock city, March 6, 1840.

EDMUND.

MARRIAGES.

In New York, March 22d, by Elder Isaac N. Walter, James Henry Weaver Esq. of Alabama, to Miss Sarah Ann Brown of the city. By Elder H. V. Teal, J. E. Hamilton to Anna Weaver.

OBITUARY.

SALLY WAIT, consort of Dea. Joseph, and mother of Elder O. J. Wait, died in Mayfield, N. Y. Feb. 22, 1840, in the 51st year of her age. She was a worthy member of the Baptist church. Her life corresponded with the holy profession she made. Hence she was fully prepared to meet death with composure: the arrangements for her funeral were all made by herself. Her sickness though long and painful was born to the last without a murmur. Finally, those who knew her best, respected her most. She lived beloved and died lamented. To live is Christ and to die is gain. Sermon on the occasion by Elder Wm. Groom, a Baptist minister.

MRS. ELIZABETH THOMAS departed this life on the 5th of Jan. 1840, in Smithfield, Pa., in the 56th year of her age. The illness that terminated her earthly career was short and violent, but she bore it with that firmness that characterizes a true Christian, and left an evidence that she has gone where the wicked cease from troubling and the weary are at rest.

A. LANE.

WEBSTER JAMES died at Darby, Ohio, January 14th, 1840, in the fifty fifth year of his age. He was one of the first members of the church in New Bedford, Ms. and among the first who emigrated to New York. He remained steadfast in the faith till death; and, we trust, now wears a starry crown in the kingdom of glory.

COM.

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