

THE CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. X.

OCTOBER, 1, 1841:

NO. 11.

ESSAYS.

'Prove all things—hold fast that which is good.'

For the Christian Palladium.

Elder Marvin's Queries.

BY ELDER E. G. HOLLAND.

Two tests of Christian fellowship exist in the Christian world. The Bible is the first and the true one. Certain creeds, made by unauthorized men, are the other, as Elder Marvin avers. The first was given by inspiration, and the earth and heavens shall pass away before one jot of it shall fail. 1. It is perfect: 'The law of the Lord is perfect,' David. 2. It is powerful: 'The word of God is quick and powerful, sharper than any two edged sword.' 3. It is able to make us wise unto salvation, Tim. 4. It unfolds everlasting life: 'My words they are spirit and they are life.' 'In them ye think ye have eternal life.' 5. It can save the soul: 'The law of the Lord is perfect converting the soul.' 6. It is infallibly true: 'Thy word is truth,' John xvii. Can as much be said in favor of any other creed in the world?

Did man ever make a creed which contained eternal life? One which expressed all the will of God concerning us? One which can save the soul and turn it to God. If an uninspired man can do this, why the need of a revelation? If the artificial lights kindled by men were enough to enlighten the solar system, why the need of a sun in its centre? If the aqueducts and courses of water which men make, and the springs they produce, were an ample supply of this element, why, in the world's arrangement, need there be the fathomless oceans? Yes, if man's wisdom is sufficient to guide and govern and serve men, no reason is found for that revelation given in Christ Jesus,

which we think as far surpasses the inventions of men as God's wisdom is greater than man's.

As the first test is of God, and the second of man, it can be no longer a question which has the sanction of scripture and reason. The first has the sanction of God, for it came from him. The author of any system certainly accedes with his own theory, provided he does not alter his views. God requires that men should walk by his word, and this has the sanction of reason, since reason dictates that the being who made man and gave him all things, has a right to exact such a conformity. But in proving the first to be true, the second is not proved false; unless it is shown that the latter is opposed by the former.

1st. The human test has not the sanction of reason, for reason has two great demands on every system before it can claim the character of reasonable; and these demands are not met by human creeds. 1. A system to have the sanction of reason must agree with *itself*. 2. It must be in unison with every other truth. Let me once show that a creed contradicts itself, or that it is opposed by only one single truth; and its character for rationality disappears. This can be shown of creeds. They, for the most part, teach that God is a consistence of three persons. They also teach that each one of these persons is God Supreme. If these two statements are not at war with each other, then no two ideas can be opposed. Creeds teach that *three parts* are necessary to make a certain *whole*. That whole is God. They teach in the same breath that each one of these parts is the whole. 'Whereas nature has long since taught men that a *whole* was greater than any one of its *parts*. As this is the *principal* material of all creeds, I will stay

no longer to show creeds have not paid, nor can they pay the first debt due to reason.

2. As we find them insolvent in the payment of the first demand, no one need anticipate a greater ability in the payment of the second. Truth is always consistent with truth. Hence every true system will be in harmony with every known fact, whether small or great. Now there are facts at enmity with the second test. It is a fact that the goodness of God extends to all. The sun

Which 'publishes to every land,
The work of an Almighty hand,'

declares this truth. Now many creeds limit his mercy to a few and make him really a Father only to a small number. Again, it is a fact that all men are created equal, and that no man has a right to require his brother man to bow to the doctrine he has made or be lost. God alone has the right to rule the conscience of his people. This truth is subverted by men who compel their brethren to follow a human creed.

11. The Scripture gives it no sanction. That forbids all men to add to, or diminish the word of God: 'As many as walk by this rule (the divine word) peace be on them.' And peace is on them. Their happy experience decides which is the true test.

2d Query.—What is the fruitful source of divisions and party organizations among professed Christians? I answer that one great cause is found in the creeds of which you have spoken. How many creeds are there, Elder Marvin, over one hundred years old? The substantial matter of most of them can number a century and more. But not a single creed, Sir, in all the world of that age which has not created divisions in the church. In every generation of their existence they have made war in the household of faith. Such an effect is natural. Once draw around the free soul a circle, and command it never to overstep that narrow circumference without being driven back by the pains of reproach and condemnation, and a strong temptation is at once created to escape the enclosure, and to explode the reasons of the confinement. So long, then, as it is natural for causes to produce corresponding effects, nothing better can ever be expected from such inventions. Not so with divine truth, the influence of which ever tends to fulfil the prayer of Jesus.

3d. 'Is the division of Christian professors into parties a blessing or a curse, causing infidelity and many other evils?' That in some respect it may promote good cannot be doubted, since all evil, in the providence

of God, can be made subservient to good. If all professors were in one organic body it has been thought that tyranny and corruption would exist more fearfully than it can in smaller associations. All associations of men which prosper have a strong tendency to outstrip their original objects, and to become tyrannical; and if this tendency bring to pass so much evil from small religious associations, what would it do through the instrumentality of a sect which should unfold all Christendom? Romanism is a faint emblem of the issue.

But I still perceive that this difficulty is provided for by the question. If the sacred writings be allowed to govern all, then no corruption could exist. Let such a union consist of *Christians*, and let them conform to their rule and no such evil could invade the people. Infidelity now feasts on the divisions of the church, and on its vices.—The truly pious cannot, knowingly, increase the strife. They pray for union and peace. Solon, N. Y. 1841.

For the Christian Palladium.

The second coming of Christ.

NO. VIII.

BY ELDER L. D. FLEMING.

Signs of the times.

The Jews in the days of Christ's first coming had abundant evidence, had they regarded it, to satisfy them of the approach of Messiah, and that Jesus of Nazareth was the Christ. Now let us inquire what signs are given us in prophecy relative to Christ's second coming, which are fulfilled, or fulfilling before our eyes.

1st. Christ tells us, Matt. xxiv, 14, 'This gospel shall be preached in all the world as a witness, and then shall the end come.' Is not this sign already accomplished? Bible translated into more than 200 different languages; missionaries sent among all the nations known to us on the globe, and reformation succeeding reformation in every town, nook or corner in this land. The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' day that quarter was full of light. From thence it went into Africa, and for a number of centuries Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west.

2d. The pouring out of the Holy Spirit and last reign of grace, James v, 5, &—

Now can any man who has any knowledge of the present times, deny that God has poured out his spirit in a remarkable manner for twenty years past? Has not the gospel been spread in as rapid and extensive a manner as in the apostolic day? Has not opposition and persecution of the kings of the earth, of the woman that sitteth upon many waters, the sea, been in a great measure kept in check, and powerless, by some invisible power, some mighty arm, until the servants of God should be sealed, the latter reign of grace descend, and God's purposes completed concerning this latter day? Here, then, we have a clear and visible sign that the coming of the Lord draweth nigh.

3d. 'Many running to and fro.' This is another important and evident sign of the end, Daniel xii. 4. Whether the prophet means to be understood 'many shall run to and fro' in a religious sense, or in a civil or temporal sense, or whether he means in both, is perfectly immaterial for my purpose. All must acknowledge, that this text is remarkably fulfilled in this day, in either point of view. If it means missionaries of the cross no man can dispute the fulfilment. See the heralds of salvation crossing and re-crossing on every part of the habitable globe. If it means common travellers, or the rapid means of travel, still our text holds good, and the fulfilment obvious. No man, unless he is wilfully ignorant, can deny that this sign is not actually and literally fulfilled.

4th. The great increase of knowledge given in the same text as above. 'Even to the time of the end many shall run to and fro, and knowledge shall be increased.'—View this in any point you please, whether theologially or scientifically, it is literally true.

5th. The great increase of riches and desire for laying up worldly treasures, as described by James v. 3, 'Ye have heaped treasure together for the last days.' When, since the writer of this epistle was on earth, has there been such an increase of gold and silver, and treasures of this life, as at this day? Our rich men are laying up their gold and silver, and treasures in abundance. But as though this individual exertion for riches would not completely fulfil our text, they have entered into all manner of companies and monopolies, to 'heap treasures together.'

6th. Swiftness saying, 'Where is the promise of his coming?' as Peter informs us in his 2d Epistle, li. 3, 4. A right under-

standing of this text would show us, at once that many of us, who fancy we dro in the highway to heaven, are belonging to this class of scoffers. First, they walk after their own lusts; that is, after their own carnal notions concerning the coming of Christ. They say all things will continue as they were from the creation; they must have a temporal millennium; man must be married and given in marriage; the world will not be burnt, and my Lord delayeth his coming, some say a thousand years, and some say 365,000 years. Therefore, many scoff and ridicule the idea that the Scripture tells of the second coming of Christ, the manner, object, and time. And many are willingly ignorant; and they will not hear or read on this subject.

7th. 'Perilous times,' as described in 2d Tim. iii. 1—7.

What better description of domestic and public society could we expect from the most close observer of private characters, domestic circles, and public societies of our times than is here given? One would conclude, had he found this in any other book but the Bible, that it was a modern writer, well acquainted with the human heart, and the generations now on the earth.

8th. 'Departing from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy,' having their conscience seared with a hot iron;—'forbidding to marry, and commanding to abstain from meats.' Thus Paul tells Timothy, 1 Epistle iv. 1—3. This, we must acknowledge, has been, and now is fulfilling. The whole almost of the Christian world have departed, or changed their faith within fifteen years. Seducing spirits are evidently at work; hypocrites are multiplying among us; Roman Catholics, Shakers, Pilgrims, Fanny Wright, Owen, and others, forbid to marry. Roman Catholics, and many others among us, are teaching to abstain from meats and drinks, which God hath created to be received with thanksgiving of them which believe and know the truth.

9th. Christ gives a sign in Luke xxi. 25—28, 'And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and looking for those things which are coming

Mormonism, with kindred spirits that have preceded it, is strikingly coincident with the signs of the last times.

on the earth; for the powers of the heavens shall be shaken; and then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.'

In the foregoing passage our Savior has given a statement of certain signs, by which it may be known that 'the time is at hand,' that the times of the Gentiles are fulfilled—that the redemption of God's people draweth nigh,' &c. Who is so blind as not to be able to see in the present age, a fulfillment of the above mentioned signs? A few years past have been pregnant with peculiar events and phenomena, which cannot but leave an impression upon the mind of the Bible student who is an observer.

Signs in the Stars. The word star anciently was applied to whatever had the appearance of a star. How can that wonderful phenomena of falling stars, or meteors, which astonished the world a few years since be regarded but as a sign of the last times? We have also had, and still have, distress of nations with perplexity. Every thing in the civilized world is unsettled.—The sea and the waves are truly roaring. Whether we apply this literally or morally it is equally applicable. Probably such disastrous times were never known upon the mighty waters as within a few years. The heart of the hardy mariner has failed, and the land has mourned. The destruction of life and property is without precedent.—Men's hearts have quailed, while scourge after scourge has visited the world; plague, cholera, and sore calamity have fallen upon the nations. A bloody nocturnal light has occasionally hung over the earth within a few years past. The aurora borealis is comparatively of modern origin. But this glance must suffice. Pages might be filled with similar suggestions. But O! how apt we are to say, all things continue as they were, and to esteem these impressive signs as common place occurrences. May God help us to watch!!

'10th. The scattering of the holy people, and division of sects, as prophesied of Dan. xii. 7, 'And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.' This prophecy is now fulfilling in a remarkable manner. Not one sect, who profess holiness, but are divided and subdivided into contending schisms; and that, too, within twenty years.

'11th. The division of the political world

as prophesied of by John, Rev. xvi. 12—16, 'And I saw three unclean spirits;' and 19th verse, 'And the great city was divided into three parts, and the cities of the nations fell.' That these spirits are political is evident from the fact that they come out of the mouth of the dragon, (kings,) and beast, (Catholic,) false prophet, (Mahometan,) and unclean, signifying they are not holy things. This prophecy is now accomplishing.—What nation, within our knowledge, is not already divided into three political parties? None, which is in any way known to your speaker.

'12th. The church has fulfilled her 1260 years in the wilderness, spoken of in Rev. xii. 6, 14. These days were evidently accomplished in 1793, since which time the Protestant church has enjoyed privileges even in the city of nations, the Roman empire; and, according to Daniel, forty five years will complete the whole plan of redemption.

'13th. The two witnesses prove that the 1260 years are ended: for it is evident that the Old and New Testaments are not now hid nor kept from the common people, but have risen from their dead state, and are now performing the office God designed they should, conveying light to the world. They are not clothed in sackcloth, but, thro' the missionarys of the cross, and Bible societies, are testifying to the world of Christ and his second coming.

'14th. The opening of the sixth seal, revealed in the 6th and 7th chapters of Revelation, was open in the French revolution, and carries us through a sealing time unto the opening of the seventh seal, which ushers us' before the judgment seat of God.—No one can deny but that, since the revolution in France, a sealing time has passed; many have been born into the spiritual kingdom of Christ, more than ever has been known in the same period of time since the apostles' days. This seal, then, is evidently opened, and is a strong evidence that the book of life will soon be opened, and the dead will be judged out of the things written in the books.

'15th. The sixth vial was poured out about the year 1822, when the Ottoman power began to be dried up. This is an important sign that we are on the brink of the judgment day. Rev. xvi. 12. Every writer of any note, will, and have applied this vial to the Turkish government, and of course must acknowledge that this vial is poured out; for the power of the Turkish government is but little more than a name,

and the strength of the Ottoman power dried up.

16th. Daniel's vision of 2300 days long. I have shown that Daniel's vision concerning the four great monarchies which were, or were to come, included the whole history of the world, so far as God saw fit to reveal it, down to the judgment day, and the coming of the Son of Man in the clouds. The 2300 days, as I have proved, are now nearly accomplished.

17th. Another sign of the last day you will find given by Paul, 1 Thess. v. 2, 3, 'For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. Compare 2 Pet. ii. 17—22.

The doctrine of peace and safety, and that there is no punishment in the future state, had but a few or no advocates until very recently. I am not certain but the first preacher of this soul-destroying doctrine is now living; and they now boast of their multitudes of followers and advocates. There have been in past ages, a few who preached the doctrine of the restoration of all men, after a suitable punishment in hell; but to modern Universalists belong the invention of preaching 'peace and safety when sudden destruction cometh.' If this sign is not fulfilled in the preachers of this order at this time, I ask, how can it be fulfilled, and what must the doctrine be of those who preach 'peace and safety?' Surely, no human being can invent a doctrine so full of [promised] 'peace and safety' to the wicked as this; and no other denomination on our globe ever have opposed the doctrine of the coming of Christ, the judgment day, and future punishments, but the modern Universalists; and if this is the doctrine that Paul had reference to in our text, as I am fully satisfied every candid and religious mind must and will allow, then we may reasonably suppose 'sudden destruction cometh upon them, and they shall not escape.'

Signs of the approaching crisis of Popery. There is a quarrel between the Pope and the King of Prussia. The king of Denmark has lately laid a restriction on the Catholic priests in his realm. The relations between the Pope and the government of Portugal are not the most pleasant. All negotiations have recently ceased between the papal and Spanish powers. The Pope and the French are at loggerheads. And the Pope has also now come to a rupture

with Russia. The late attempt of the King of France to enforce Popery on the Sandwich Islands has met with universal disapprobation and contempt.

Aspect of things in the East.—Who can look at the present aspect of things in the east and not be aroused. The Oriental World is in a state of fermentation. The skirts of a mighty tempest are already hung around them. In reference to the Ottoman empire* (which is in reality such only in name) the nations are looking on each other with a jealous eye. It seems to be the bait that will serve to gather the nations up to the battle of God Almighty. The howlings of that gathering storm, have been borne to us, as it were, upon the wings of the wind, virtually saying, 'The great day of his wrath is at hand, and who shall be able to stand.' Of the aspects in the east, a political Editor says, 'Mighty elements are in commotion, and the clouds of war seem to be gathering over Europe and Asia. With the cupidity of Great Britain, the jealousies of France, the ambition of Nicholas and Mehemit Ali, the military power and taste of Prussia and Austria—it would be remarkable if another year should pass without a furious and bloody war—a war of a sanguinary and depopulating character, never before witnessed, or dreamed of.†

Omens of the speedy downfall of Mahomedanism, and of the Signs of the times.—The Grand Sultan has been under the necessity of a free toleration of all religions throughout his empire. The Pasha of Egypt has shown his total disregard of that religion, by introducing European habits, customs, tactics, &c. He has also a disciplined army of 150,000 men, all mounted on Arabian horses, for action against the Sultan. Four European potentates have guaranteed the permanency of the Ottoman, or Turkish empire. Russia has a vast army in Persia watching the movements, and ready

* Although the Ottoman, or Turkish power yet has a name, it is only a name; it is not such in fact. Singularly in character with prophecy, its power departed in August 1840.—The London Morning Herald, speaking of this subject a year since, says, 'We fear that the Sultan, has been reduced to the rank of a puppet; and that the sources of the Turkish Empire's strength are eternally destroyed.'

† Although the great moral error has emitted but a few visible flames for some months past, yet, there is occasionally a portentous rumbling that admonishes us of an approaching and terrible eruption. Things in the east are far from being settled. Though many have flattered themselves that it was so. Late accounts show to the contrary.

to make common cause with Egypt. The war between Franco and Algiers, is a part and parcel of the same affairs. The press, also, is combined in the work of melting down Mahomedanism. It is also introduced into China, and its blazing light is scattering away the errors of Confucius.

The Angel of the everlasting covenant is evidently sealing the elect of God for some awful crisis. In the Sandwich Islands, within twenty years, a church has been raised of 16,000 souls, who were formerly cannibals. Five of the Polynesian Isles, in heathen degradation, have been converted, as it were, in a day. In Bengal, fifty six heathen towns have recently, as by a miracle, received the gospel; since which sixteen more have united with them. More than one thousand red men of the forest, beyond the Rocky Mountains, have recently abandoned their roving habits, and are becoming civilized. In different parts of the world, hundreds of thousands of heathen, are seeking and turning to the gospel, under missionary influence.— And to cap the mighty climax of God's astonishing achievements in these last days, the temperance reform, the army of redeemed drunkards are bringing up the rear. In Europe, father Matthews, one single individual, has administered more than five millions of pledges. In America, within a short time, as by a spontaneous, an intuitive impulse, a redeeming spell has come over the people, and probably already, hundreds of thousands have taken the pledge. It is God's doings, and it is marvelous in our eyes.

Among the Jews throughout the world there is a general movement, and looking toward the land of their fathers. Their cruel persecutions in Persia, quicken their moves. Four thousand Jews in Constantinople have resolved to embrace the gospel in one year, if their expected Messiah does not come.— Four thousand more are under Christian instruction in Palestine, more than a third of whom have embraced Christ. Fifty-four thousand have applied for aid to get to Palestine, &c. &c.

Many pages might be filled with such items, showing that under Providence some most important crisis is at hand. Who can doubt it?

The state of the political world at home and abroad, the facilities for travelling, the means of human destruction, &c. &c., all conspire to say, 'The Judge standeth at the door,' for all these facilities can be brought to bear, to consummate the wrath of Almighty God.

There seems to be something almost intuitive, that carries conviction to the minds of the discerning of all classes, that an event unprecedented in character is just bursting upon us. That event, from the word of God, and the signs of the Times, is evidently the glorious appearing of our Lord, who will come in the clouds of heaven with power and great glory, to be admired in all them that believe in that day, and to receive his ransomed bride home. Ye saints of the Most High, lift up your heads for your redemption draweth nigh.' It is an event too when the Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them that obey not the gospel.— 2 Thess. i. 7—18. O, impenitent man or woman, where will you be, when the voice of the archangel and the trump of God shall rend the heavens, and the distant realms shall echo back the sound, 'The great day of his wrath is come; when the atmosphere shall be ignited into a universal flame, and 'the elements shall melt with fervent heat; when the earth and the works therein shall be burnt up.' Unless you repent, believe, and obey the gospel, your doom will be fearful. God has given us warnings of his approaching judgments. Why not take warning from the past? You have examples. Think of the world in the days of Noah, Sodom, Gomorrah, Jerusalem, &c. God has appointed a day in which he will judge the whole world. 'Can ye not discern the signs of the times? God's word shall not fail. Don't presume; but O! he warned; repent; fly, fly for refuge to the Lord Jesus Christ, the ark of safety. By the mercies of God—the love of the Savior—the worth of the soul—the desire of heaven—the terrors of hell—with all that is soul aspiring, be persuaded to fly, and tarry not in all the plain, but escape for thy life.

For the Christian Palladium.

Salvation vs. Meritorious.

BY ELDER P. ROBERTS.

I have waited with the hope that some one would give this subject a passing notice in the Palladium. Nothing but a desire to know and communicate the truth to others leads me to write on this point at present. It has seemed to me, for a number of years, when I have heard others use the terms, 'meritorious sufferings,' 'the Savior's merit,' 'saved by the merits of Christ,' that they were using borrowed language. That it is *Askedod* in the strictest sense, typically. There are no such expressions to be met

with in our discipline, the New Testament. Is it not strange that ministers and brethren should use words in their public ministrations and worship, and not know their meaning at the same time; particularly a word spoken as unusually as the one that heads this article. And if it is admitted that they do understand its meaning, why will they use language that teaches a sentiment which is in opposition to the means of man's salvation.

In the first place, the definition of the term merit, or meritorious, according to Walker, is to claim, to deserve. Hence, then, if this definition be correct, the sufferings of Christ, and man's salvation, were both accomplished by the principle and on the ground of equivalency. It is to all intents and purposes a *debt* and *credit* system. We will now draw the picture. Christ becomes our Savior by laying down his life, in consequence of which, God the Father acknowledges a claim, which the Son has on him, and then he answers that claim by empowering the Son to save all that believe on him. Therefore making it appear that God exerts no influence, neither takes any part in saving his creatures. Or if he does aid the plan of their salvation, that he is fully rewarded for what he does. I object to this sentiment:

1st. Because the *life* which Christ laid down was not his originally, hence the claim could not be a just one. See 1st John v. 11. Again, as the Father hath life in himself, so hath he given to the Son to have life in himself; John v. 26. We would ask how this life *given* to the Son, could be justly instituted as a claim against the Father?

2nd. Christ, as our sacrifice, is represented as the *gift* of God. See John iii. 16, God so loved the world that he *gave* his only begotten Son, &c. Also iv. 10, He answered and said unto her, if thou knewest the *gift* of God, and who it is that saith unto thee, &c. Thus we see that he who otherwise would have died to merit our salvation, dies as a gift to, and the unmerited favor of God, bestowed upon man.

3rd. We learn that Christ, instead of founding a claim in his death against the Father, *gave himself* an offering and sacrifice unto God for us. See Eph. v. 2, also Titus ii. 14, Who *gave himself* for us, &c. It is most evident then, if Christ as our Savior, (for anything that he has done,) does not merit our salvation, then it is equally clear that God does not; otherwise we are saved, as before stated, by the prin-

ciple and on the ground of equivalency,—which I shall now show is erroneous.

Having shown, in the first place, what we understand by meritorious salvation, (scripture reference disproving any such claim,) we now pass to notice, in the *second place*, that it is opposite to the principles, and *foundational plan* of man's salvation. The holy oracles teach us, that we are saved by *grace*. Now we can conceive of no two principles, or opposites, that are more at war with each other than those before us. Yet the Scriptures coincide with the latter. Eph. ii. 8. For by *grace* are you saved, (through faith,) and that not of yourselves, it is the *gift* of God. Here then we understand that our salvation is effected by grace; and that not of ourselves, it is not our *works* which we have done, but the gift of God. Now, grace is independent of obligation, God saves all believers by grace; though he is under no obligation to save any of his creatures—yet we cannot separate obligation from a principle of equivalency.

This is the grace that bringeth salvation, which hath appeared unto all men. See Titus ii. 11. It is an unmerited favor, bestowed on man in general. The word of grace is the gospel of life freely proclaimed unto all. Christ, in his gospel, is the most conspicuous and prominent manifestation of God's *grace*; because he is full of grace. See John i. 14. All the means and principles which God exercises, instrumentally, in the salvation of the world, are summed up in this. That they all constitute the fullness of that grace, or unmerited favor, by which we are saved. Though Christ did not act as a party independent in effecting this work, yet he was the instrumental *means* by which God made this grace to man, inexpressibly glorious; its riches unsearchable, past finding out. I could enlarge but forbear. I am satisfied, if any doubt the truth of the position I have taken, if they would prayerfully search the Scriptures; they would soon be convinced of its correctness; and would use those unscriptural terms no more.

Clove, N. Y. 1841.

DISTILLERIES.—9,057 distilleries in the United States, manufacturing yearly 36,343, 236 gallons of spirits. North Carolina alone has 2,798 distilleries, Virginia 1,450, Tennessee 1,381, Pennsylvania 707, Kentucky 890, several states from one to four hundred, and New York but 38.

By proper management we prolong our time: we live more in a few years than others do in many.

THE PALLADIUM.

UNION MILLS, N. Y. OCT. 1, 1841.

"Keep the unity of the spirit."—PAUL.

WESTERN TOUR.

PALLADIUM OFFICE, SEPT. 17, 1841.

Through the blessing of God, after an absence of more than five weeks, I am again seated in my own happy domestic circle, and ready to resume my duties in the Palladium office. When at home, the business of the office requires almost the constant attention of myself and Mrs. Marsh; yet in my absence it has entirely rested on her. Her task though arduous and perplexing has been faithfully and cheerfully performed, but not without much impairing her health. My ill health, too, since my return for several days has rendered me incapable of business; but through the kind interposition of our heavenly Father, we hope both will soon be enabled to resume the arduous duties of our station to the satisfaction of those we serve.

My last letter left me at Dublin, Ohio. From thence I proceeded to Williamsport, Pickaway co. where a protracted meeting commenced August 27th. Elders J. W. Marvin and T. Hand, who had been co-workers in the good work at Dublin, soon came to our assistance, in the fullness of the blessing of the gospel of Christ. The meeting was in progress on the 30th, when we left for the Miami conference. The saving power of God was witnessed in the vast crowds that assembled. Sinners bowed in deep sorrow for their sins, at the Savior's feet; some had found pardon, been baptized and united with the church, and the good work was still going on when we left.

Our communion on the Sabbath was one of deep interest. It was judged that between two and three hundred communicants united in this holy ordinance at this time. Elder George Alkire, who had long resided at Williamsport, and stood an undeviating defender of the truth, a man of strength, holy example and pure Christian spirit, was seated with the flocks of his former care for the last time. His eye sight had become dim and his frame emaciated, from long and painful disease; but his soul was bound up in the cause of God, and the spirit of the evangelist still fired his heart—and in a few days he was expecting to start, with his family and effects, to raise the standard of truth and love in the far west. This, together with other circumstances peculiar to the solemnities of the occasion, rendered the scene one of deep and thrilling interest.

At this meeting I met and formed an agreeable acquaintance with Elders Bradford, Perkins, Phebus, Plumb, Baker, Dawson, and some others whose names I cannot now call to mind. I hope

they will soon cut loose from the world, and enlarge the sphere of their usefulness; for their constant labors are greatly needed in the vineyard of the Lord, especially when iniquity is strengthening all around them. I speak with gratitude of the liberality of the brethren and friends at Williamsport, for they alone contributed to lighten the heavy expenses of my journey; may God reward them, and many others who have been forgetful of duty in this respect, in future imitate the praiseworthy example of our brethren at Williamsport.

Notwithstanding the church at Williamsport is a large and wealthy body, they are without a pastor, and much need a better house than the one in which they now worship. They are abundantly able to erect them a new and commodious chapel, and to amply sustain a competent minister among them. And I fear, unless they attend to these things soon, the cause will greatly languish there. No church can long prosper which is destitute of these things, especially when as able to supply them as is the church at Williamsport.

From Williamsport I was kindly conveyed to Enon by Elder Bradford, accompanied by Elders Marvin and Hand. Here Elder D. F. Ladley is pleasantly located, in one of the most delightful regions of the west; and surrounded with a large number of good brethren and friends, some of whom I had the privilege of addressing on the great subject of religion, in their large and pleasantly situated chapel, on the evening of August 31st. The Christian cause is permanently established at Enon, but I will just say to our rich brethren there, if you wish to sustain your ground in the growing village of Enon, you must take speedy measures to either remove the chapel you now have, or build a new one in the immediate vicinity of the village. Many people will attend meetings where it is most convenient, especially in villages and large towns. They can't go far into the country. Hence, we should try to accommodate them, and prevent the sects from occupying the most important posts among us.

Sept. 1st took a seat with Elder I. N. Walter, and in company with a troop of ministers and delegates, proceeded to Troy, the county seat of Miami county. The next day, on the banks of the Big Miami, in the Rocky Spring chapel, met the Miami conference. The conference continued its session three days. Harmony, great prudence, sound wisdom, and a commendable zeal for the preservation of the purity and simplicity of the gospel, marked all their deliberations and acts.—Elders N. Worley, D. Purviance, and R. Simonton with their whitened locks were present, and active, humble and strong in defending the truth against the innovations of the older corruptions of the church, and the more recent pretended reformations of the age. Others, who have more

recently entered the gospel field, were imitating the example of these worthy fathers. Finally, our brethren of the Miami conference are a strong, intelligent, *spiritual* and prosperous body of *Christians*; who stand upon the old ground where we as a people stood more than a quarter of a century ago. My acquaintance with these dear brethren will long be cherished with the most pleasing recollections, and my disappointment in learning the position they have taken in reference to Mr. Campbell's reformation, was a most happy one, for they most firmly oppose all 'reformations' which are not taught in the word of God.

This conference adopted efficient measures to co-operate with the Central conference in raising a free literary institution in Ohio. Such an institution is greatly needed in that state, and I rejoice that the spirit and wealth of our brethren in Ohio will not be wanting to accomplish an object so commendable. May the blessing of God crown the enterprise. The Palladium and General Book Association receive the approbation and support of this conference. They are sensible that 'in union there is strength, but divided we fall.' I hope to receive an enlarged subscription to the Palladium soon, from certain sections of this conference.—Brethren, I ask it of you, for your own and for the general good.

Finally, in view of all things connected with my recent journey, of near *two thousand miles*, I can say that it has been both pleasing and profitable to me; and I feel an assurance it has resulted in the same blessings to others, many of whom I shall meet no more on earth. May we meet in heaven.

ELDERS M. GARDNER AND A. McCLAIN.

Difficulties settled.

Long have very unpleasant difficulties existed between Elder M. Gardner of the Ohio Southern, and Elder A. McClain of the Miami conference.—Other trials of a serious and alarming character, which threatened the peace and union of preachers, churches, and the Miami conference, had grown out of this unhappy affair. But when all hope of an amicable settlement seemed to be lost, it was proposed and urged by the writer of this article, at the last session of the Miami conference, that these two brethren should retire alone, and settle their difficulties as ministers and Christians should do. The measure was approved and urged forward by the most touching appeals from different ministers. And, finally, the happy result was, after retiring for a short time, in company with Elder N. Worley and myself, the following agreement was mutually entered into and signed by the respective parties.

When this report was read before conference, and these strong brethren, in the presence of a full house, gave to each other the hand of Chris-

tian friendship and fellowship, bathed in tears, the scene was truly affecting; the stoutest hearts were melted into tenderness, and many wept aloud. Other difficulties connected with this case were either immediately adjusted or put in a train to be settled in a Christian manner. May the settlement be lasting, and may others who may be in like circumstances, imitate this Christ-like example. Forgive one another, 'and live and act as brethren towards each other,' for your own, and the peace of Zion; and that an unbelieving world may be constrained to acknowledge that you are the true disciples of Christ. The following is the agreement.

Whereas certain difficulties have for sometime existed between Elders Matthew Gardner and Alexander McClain; they, in the presence of Elders Nathan Worley and Joseph Marsh, do mutually agree to drop all past matters and differences, and live and act as brethren towards each other from this time forward.

Rocky Spring, Ohio, Sept. 4th, 1841.

MATTHEW GARDNER,
ALEXANDER McCLAIN.

N. WORLEY,
J. MARSH.

The above settlement was received and approved by the Miami conference, in session at the above named place and date.

J. G. READER, Mod.

J. WILLIAMSON, } Clerks.
S. W. WHEELER, }

I will here simply remark that Elder Gardner stated before conference that he was a warm friend of general measures, and that at any time, when it should be thought advisable, he was willing either to discontinue the 'Christian Union,' (a semi-monthly paper he publishes,) or to give it to the General Association. This was fair and honorable: and I have no doubt if we all are actuated by the same commendable principle, *local interests* will not soon divide the strength of the east and west, but concert of action, and the general good of the great whole, will influence all our public acts of this character.

ELDER JONES.

From a hasty perusal of several of the proof sheets of the following work, I can most cheerfully recommend it to the patronage of our brethren, and the public in general. The following is the publisher's notice, who is a son of the late Elder A. Jones.

MEMOIRS OF ELDER ABNER JONES.

The subscriber would take this method to give notice to the public generally, and to the members of the Christian connexion in particular, that he has in conformity with the dying request of his late lamented father, commenced preparing his memoirs for the press. One half of the work, which will contain nearly two hundred and fifty pages, is already in the hands of the printer. The whole will be ready for delivery as soon as the work can be done.

The book will contain a correct likeness of Elder Jones, and a succinct history of his life, in which will be found a full account of his religious experi-

science and call to preach, together with a selection from his miscellaneous writing, poetry, &c. Accompanying this will be an appendix, containing some anecdotes illustrative of his character, and as extended an account as the limits will allow, of the rise, progress, and present condition of the Christian connexion.

The price of the book will be fifty cents, whole-sale, and seventy-five cents, retail.

Orders are respectfully solicited from any one desirous of acting as agent in the sale of the work; and to prevent misunderstanding, as well as to make the duty lighter to the publisher, (who is not a bookseller,) he wishes it to be understood, that all orders, to meet attention, must be accompanied with the cash. Bank notes of any sound New England banks, or the safety fund banks of New York, will be received at par, a regular discount made on more remote banks.

The books will be faithfully packed and sent to any direction at the sole risk of the persons ordering the same. A discount of ten per cent will be allowed to such as order one hundred copies, or more.

Address, A. D. Jones, care of W. Crosby & Co. Booksellers, 118 Washington street, Boston.

A. D. JONES.

Sept. 1, 1841.

☐ My good Br. S. Rilen will confer a favor on me by giving the names of the post office, county, and state, to which their papers are sent, for whom the \$3.25 recently forwarded from Sandy Creek Cross Roads, O. was designed. The money can not be credited until this information is received. I do entreat of many agents to remember my often requests in doing business with this office. *Never say a word*, in your business letters, about a subscriber to the Palladium, without giving the name of his post office, county and state.

☐ In crediting the money received on my recent tour in Ohio, we find some who paid for the Palladium were mistaken in reference to the vol. for which they were indebted. Some who supposed they had at a former time paid for vol. 8, and others for vol. 9, we found by referring to our books, were indebted on those volumes.—Hence, the money paid to me when in Ohio, has been applied on the oldest accounts. By referring to the receipts in this No. under the heads of Vol. x, Vol. ix, and Vol. viii, each subscriber may know to which vol. his money has been applied. All mistakes will be cheerfully rectified.

☐ I do want, and must have a large amount of cash soon. My expenses are heavy and constant. The accounts of some have been of long standing. Do, brethren, try to square them up without delay. The business of the Association is greatly retarded, and the cause of truth languishes for this omission of one of the most sacred duties.

☐ Since the first form of this No. was prepared for the press the Editor has been quite out of health, and remains unable to attend to the crowd of business in the office.

LETTERS.

Behold I bring you good tidings.

Williamsport, O. May, 1841.

BR. MANSU—After a confinement of 4 years to a dark room, almost excluded from human society, having endured much misery with my head and eyes, having not been able to read a sentence of print during that time; and now having regained my faculties a little, I set out to use my last efforts in life for the promotion of the cause of Christ on earth, in company with Joseph Thomas, nephew of Joseph Thomas, the pilgrim; being able to speak only about 15 minutes at a time, and not being able to see over half across my congregation. My health has improved some from the commencement of my journey.

Visited South Solina, Jamestown, Knob Prairie, Enon and Dayton. Our meetings were full and attended with interest. From thence we passed to Eaton, and met with many happy brethren, and attended a number of meetings, among which was one at Paint meeting house, where the memorable Reuben Duley lived and died. I will relate one circumstance that took place, while he lived at this meeting house. A certain deist in good health, in the act of taking his wife out of the meeting house when she was under exercise of mind, fell down dead upon the floor, turned black, and the next day was buried in the neighborhood. This was the awful consequence of fighting against God. Here we formed an agreeable acquaintance with H. Monfort, Skinner, Banta, and Sheener; all preachers of the Christian connection.

From thence we went to New Paris and held an interesting meeting in company with other preachers. This is the place where Elder David Purviance and his son Levi live. This church is the largest we have visited. The members are in union, spiritual and intelligent. From thence we went to Greenville; met with a large assembly in the new Christian meeting house. From thence, passing through Pickaway and Sidney, preaching in several places, we arrived at West Liberty, where we met with my old friend James Jerry and Samuel Fewsters, Elders in the Christian connection. Here we held a two days meeting. From thence passed to Dublin. Then returned to Mt. Sterling, where I parted with Br. Thomas. Then to my own dwelling from which I set out with Br. Plumb, on a tour through Ohio again.—We traveled over about 19 counties, and on the 14th of Sept. took leave of my family and friends, and started on my journey to the far west, feeling that my time was very short and wishing to make the best use of it possible. Met on the 16th at Jamestown the Ohio Union conference: had a very agreeable conference, which entered into some general measures, as you will see by the minutes. We had a very refreshing meeting.—After conference we ordained three Elders and two deacons, and took our leave of the brethren in good spirits.

Preached in Dayton, Eaton, and New Paris.—Then passed through Indiana, to Fountain co. on the Wabash River. There I met with a number of my old friends, among whom was John Hibbs and John J. Martin. Held a two days meeting which was largely attended, but found the church unhappily divided. Both parties considered in the wrong, and lacked the spirit of brotherly love.

From thence traveled into the state of Illinois,

preached in a number of places; and formed an acquaintance with a number of preachers. Arrived at Jacksonville and called upon my good old brother, R. W. Stone. The same evening a meeting was held at his house; several preaching brethren of the vicinity were present. Next day attended an appointment in company with brothers Stone, Jones, and others, about 13 miles west, where we held a three days' meeting. Where we formed an agreeable acquaintance with several preachers and brethren.

I find Jacksonville and the surrounding churches, a spiritual and intelligent people; they seem to be laboring for general union without regard to opinion. From thence we crossed the Ill. River about the 25th of Oct. into Pike co. where I have been laboring from that time until the present, in the following places: Pittsfield, Highland, Perry, and Barry. Though in a state of weakness I have been preaching on an average about four times a week, and I trust some good has been done. We have a Christian conference appointed in Pike co. at Highland, on the 8th of April, 1841, where we expect to send out one or two evangelists.

I will now say, looking through the Christian church, for about 40 years, I find there are two things wanted that we may exert a greater and better influence in the world, viz: a better administration of government, and more uniformity and concert of action. During my travels the past season I have delivered frequent lectures on church government, and set in order the things that were wanting, in many places. I expect to return to Ohio in the month of June. I remain yours in tribulation and patience, in hope of immortality and eternal life. G. A. KIRE.

West Mendon, Sept. 31, 1841.

To the children of God scattered abroad:—We the subscribers, after a full and mutual Christian conversation upon the difference of opinion between us, have arrived at the firm conclusion that each has acted honestly in the course pursued in reference to the unhappy difference between us, and henceforward we do receive and will love each other as Christians and ministers of Christ.

JOSEPH BAILEY,
LEVI HATHAWAY.

The Herald will please copy.

Philadelphia, Pa. Sept. 6th, 1841.

Br. MARSH—The Lord is visiting us in mercy, and sinners are calling on him for pardon. Yesterday Elder Porter led two happy converts down into the water, and there baptized them in the presence of many witnesses. At the close of the evening meeting 8 came forward for prayers. O Lord carry on thy good begun work, until scores, who are now in darkness, may be made to rejoice in pardoning love, and sing praises to him who has redeemed them. J. O. BRADLEY.

Sandy Creek Cross Roads, Sept. 9th, 1841.

Br. MARSH—Our conference held at Sulphur Springs, O. has closed, and been crowned with success. We met on Friday, Sept. 3d, had a harmonious setting together until Sunday night when the power of the Lord was manifest in the congregation; sinners became alarmed, and cried aloud for mercy, believers rejoiced, and I feel encouraged to say from appearances that I anticipate a general revival of God's work in our section of country.

Our conference was organized by choosing Br. J. W. Brown president, and J. McDonald clerk.

Our next conference will be held Friday before the 2d Sabbath in Sept. 1842, at Bear Run, Perry co. O., commencing at 10 o'clock, A. M. 6 were baptized during this meeting; how many came forward for prayers I cannot say, but they came in such crowds it put me in mind of the prophet's inquiry, 'Shall a nation be born to God in a day?' Among those baptized, 2 were the son and daughter of your unworthy writer.

J. McDONALD.

Roxbury, N. Y. July 30, 1841.

Br. MARSH—I have just returned to the flock of my cure, from an interesting visit to my old friends in New Hampshire. It was truly animating, after an absence of nearly four years, to meet with parents, brothers, sisters, and numerous Christian friends and kind neighbors, with whom I was reared, and from whom I received parental care, and my first religious impressions. More especially was my spirit revived, to see friends far and near, flocking together to hear for the first time the gospel proclaimed by him who a few years ago was an unregenerated youth among them. The churches that I had the pleasure of visiting were in common prosperity, contending for the faith once delivered to the saints.

On my journey to, and from New Hampshire, I formed many new and pleasing acquaintances, the remembrance of which is dear. Also participated in the bounty of the benevolent, for which may the Lord reward. Finally, after traveling over one thousand miles, visiting old and new friends, proclaiming the word of life as circumstances would admit, I feel not only duty, but a pleasure in resuming my labors in this place; and with my beloved brethren to endure the frowns that may arise from sectarian confusion; to seek the salvation of all men; with a determination to know nothing save Christ and him crucified.

The church in this place is in a prosperous condition, the converts are alive, old saints are firm; on the whole we hope for a good harvest of souls before the bleak winds of winter pass over this land. The labors of Bro. Morse and Fowler here during my absence were not only satisfactory but a blessing to the church. S. L. PERVIER.

OHIO LITERARY INSTITUTION.

The committees appointed by the Ohio Central, Miami, and Southern conferences, for the purpose of establishing a Literary Institution under the control of the Christian denomination in Ohio, are respectfully invited to meet at Br. Luther Brain's, Dayton, O. on Thursday before the second Sunday in November next at 10 o'clock.

And other conferences in Ohio, whose annual sessions are past, are requested to call special sessions and appoint committees to meet with us at the above named place, and share in the glorious enterprise.

Also, the friends of the institution who are desirous of having the Seminary established in their section, may send in their petitions, that the Committee may be prepared to attend to their arduous task to the best advantage to themselves, and satisfactorily to those who have appointed them. DANIEL LONG.

Fishing Creek, Pa. Sept. 11, 1841.

Br. MARSH—The good work of God still continues in this place, last Saturday 5 joined the church, and on the Sabbath 6 were immersed. Many more are awakened to a sense of their sin and their obligations to God. J. SUTTON.

CONFERENCE MINUTES.

PENNSYLVANIA CONFERENCE.

Fishing Creek, Pa. August 28th, 1841.

Mr. Ebron—The following are the minutes of the eighth annual session of the Pa. C. Conference, held at Fishing Creek, Col. co, Pa. August 26th and 27th, 1841. After prayer by Elder Wm. Lane, organized by appointing Br. Alva Hermans, moderator, and John Sutton, clerk. The minutes of the last annual session being read, voted that they be adopted. Voted, that the chair appoint a committee of three to arrange business to come before this conference; whereupon Elders Harvey, Rote, and Miller, were appointed.

On examination found the following Elders in good standing, viz: J. J. Harvey, J. Sutton, D. Rote, T. Miller, J. Donnelly, W. Cummings, and M. Cummings. Unordained, P. Casner, J. Mead, A. Slato, J. Morris, J. Pfoutz, M. Curry, and Alva Hermans. On motion, the following ministers were received as members of this conference; Samuel Montgomery, and Oliver Phillips.

Voted, that Drs. S. Montgomery and A. Slato receive ordination as Elders in the church of Christ, during this session.

Voted, that Elders Rote, Miller, and Harvey, be a committee to investigate the moral character of Elder S. Crozman, against whom charges are here preferred. The above committee, having heard the statements and evidence, teaching the above case, beg leave to report, that they have deliberately investigated the subject, and painful as it is, are compelled from the force of evidence, to come to the unpleasant conclusion that the moral character of S. Crozman is not good.

Voted, that this report be received, and that said Crozman be and is hereby suspended from officiating as a minister in the Christian church, and is hereby cited to appear for trial at a special session of this conference, to be held at Hydepark on the 16th day of Nov. next at one o'clock, P. M.

Upon examination found the following churches in good standing, viz: first and second churches of Providence, Lewisburg, Huntington, Sugarloaf, Limestone, Smithfield, Jackson and Elkland, Blockhouse, Fairfield, Lyeoming, Greenwood, Fishing Creek, Plymouth, Moreland, Pfoutz Valley, and Union. Salem, and New Troy, not heard from.

Voted, that the churches at Catawissa, Auburn, and Springville, be received into membership.

Voted, that this conference ardently recommend to the consideration of all the churches whom it may concern, the duty of due organization, by the appointment of such officers as the New Testament requires, viz: Deacons and Elders.

Voted, that the churches labor continually to sustain an efficient ministry among them.

Voted, that we recommend to all our churches a course of strict discipline in accordance with the New Testament in all cases of disorderly members.

Voted, that this conference recommend to those Elders who labor in word and doctrine, the propriety of belonging to a church.

Voted, that this conference, recommend to the churches, the propriety of raising at their monthly meetings, a fund to defray their various church expenses.

Voted, that this conference recommend to the churches the propriety of establishing Sunday schools, where it is expedient.]

Voted, that we recommend the establishment of Bible classes, by all the churches.

Voted, that each minister belonging to this conference, endeavor to attend personally or represent himself by letter at all our annual meetings, in order to maintain his standing among us.

Voted, that the messengers present the subject of home missions to their churches, for action, and that they communicate the result to the special session of this conference to be held at Hyde Park, Nov. 10th, 1841.

Voted, that this conference approve of the contemplated union, between the Christians of North Carolina and those of the northern states.

Voted that Elder Theobald Miller be a messenger to the Virginia C. conference at its next annual session.

Voted, that we highly appreciate the measures that Elder T. Miller and others, have taken to accomplish the translation of Kingade's 'Bible Doctrine' into the German language.

Voted, that it is expedient that this conference appoint a general book agent within its bounds.

Voted, that Br. Peter Harder of Danville, Col. co Pa., be appointed for that purpose, and that the churches communicate their wants to him, that he may obtain a supply this fall.

Voted, that the minutes be received and published in the Christian Palladium, and that the Messenger and Herald copy the same.

Voted, that this conference hold its next annual session at Blooming Grove, Lyeoming co. Pa. commencing on the last Thursday in Aug. 1842, at 10 o'clock, A. M.

Voted, that we adjourn to the above time and place.
JOHN SUTTON, Clerk.

VIRGINIA CONFERENCE.

Norfolk, Va. Sept. 6th, 1841.

Dr. Mansu—Our conference met at Antioch, Isle of Wight county Va. on the 6th of August last; the following are among the resolutions that were passed.

Resolved, that a committee of three be appointed by the chair to examine into the standing of the ministers belonging to this conference and report during the present session; Edward Riddick, Meredith Watkins, and Thomas Hall were appointed.

Resolved; that a committee of three be appointed by the chair to examine into the state and condition of the churches belonging to this conference, and report during the present session; Cader Dazier, Elisha Gay, and Abraham Harrel were appointed.

Resolved, that the chair appoint a committee of three to prepare business for the action of this conference: Mills Barrett, Max. Herbert, and Benj. Tatem were appointed.

Resolved, that the committees appointed to examine into the character of the ministers, and condition of the churches, be relieved from the duty of reporting during this session, and that they be allowed twelve months to make their report.

Resolved, that the chair appoint a committee of three, to ascertain the cause why the churches that were not represented at the last nor present sessions of conference have neglected to be represented and report to the next conference: Wiley Parker, David Edwards, and Elijah Bains were appointed.

Resolved, that this conference, to the extent of its influence, promote the cause of Sunday schools.

Resolved, that this conference, to the extent of

its influence, promote the cause of temperance by precept and example.

Resolved, that we highly approve the principles advanced by the Editor of the Christian Palladium, in his correspondence with a committee appointed by a branch of the Christian church in North Carolina; and we look forward with pleasing anticipation to the time when we shall all again be united in one body.

Resolved, that Br. Tatem be ordained to the office of an Elder at any convenient time.

The public I know will examine these proceedings side by side with Elder Live-sey's letter, yet they will not learn why he should speak for a few individual churches, instead of their unitedly speaking in conference. But it has somehow happened so that he has spoken for the churches that have absented themselves from the conference the two last sessions, with the exception of the church at Barrett's, which was represented, and speaks out with her brethren. Our committee will probably find out the cause.

After the conference, we protracted the meeting for public worship several days, and suffice it to say, we had as happy a meeting as I ever attended; five souls found peace in believing in Jesus. On the 20th of August a protracted meeting commenced at Providence, Norfolk co. Va. We had a glorious time, and nine converts. On the 23th of August, a protracted meeting commenced at Cypress chapel, Nansemond co. Va., here we had a happy time, forty two converts, fifteen joined the church, and four were baptized. I expect others will join and be baptized the first Sunday in next month. M. L. BARRETT, Clerk.

EXTRA SESSION OF THE N. Y. C. CONFERENCE.

A general meeting commenced on the 3rd of Sept. 1811, at Covington, Pa., and lasted until Sunday the 5th. Had a good meeting, general attendance from all the churches. Delegates were sent to represent said churches, or those that are in good standing with the N. Y. Central Christian Conference, viz: Farmington, Charleston and Delmar, Covington, Columbia, Granville, Smithfield, Albany, and Rigbury. Ministers present, Elders J. Case, J. Welton, Benj. Landing, P. Sweet, L. B. Hyatt. Unordained, M. Curry, J. Spalding. The meeting was solemn and interesting, and we trust some good was done.

On Monday the 6th, the Elders and brethren met for special conference. After prayer, came to order by choosing Elder John Case chairman, and Abner J. Welton, clerk. Proceeded to examine the standing of ministers, and found Elders P. Sweet, J. Welton, and B. Landing, in good standing.

Resolved, that Elder L. B. Hyatt, from the N. Y. C. Conference, is in good fellowship with us.

Resolved, that we receive Br. John Spalding as a minister in the N. Y. C. conference, and recommend him as such to the public.

Resolved, that we receive the second Christian church in Smithfield, and one in Albany, to the N. Y. C. C. conference.

Resolved, that J. W. Lester was ordained in a fraudulent and underhanded manner, and we do not consider him a minister of the gospel in the Christian connexion, and that his disapprobation shall be published in the Palladium, and other periodicals.

Resolved, that the above proceeding be published in the Palladium. And that we render our cordial thanks to the brethren and friends in Co-

vington, for our kind entertainment, during this meeting.

Done by order, and in behalf of the conference,
JOHN CASE, Ch'n.

A. J. WELTON, Clerk.

SPECIAL SESSION OF THE N. Y. CENTRAL CONFERENCE.

At a special session of the N. Y. C. C. Conference, held at South Cortland, on the 6th of Sept. 1811, Elder E. Marvin, chairman of conference, called to order. Elder E. J. Reynolds present, as standing clerk. After inviting all ministers present from other conferences to confer with us, and hearing a request from Elder Wm. Curry for a reconsideration of his case, and appointing a committee of three to lay before him all the charges preferred against his moral, Christian, and ministerial character. Passed the following resolutions.

Resolved, that we approve the proceedings of the conference at its last session, in dropping the name of Elder Wm. Curry from the minutes of conference, with the understanding that he should have a chance for a new trial if he wished.

As Elder Wm. Curry wishes to have a new trial and speak for himself we therefore grant his request.

After candid and serious investigation of the charges preferred against him, before the committee appointed by the conference, and after hearing Elder Curry's defence and confession, with a firm resolve to reform, expressed. We therefore return him to the fellowship of his brethren, and to a seat in the conference without casting the committee in the shade or attaching the least blame to them.

E. J. REYNOLDS, Cl'k.
E. MARVIN, Ch'n.

LETTERS.

'Behold I bring you good tidings.'

ELDER DAVID MILLARD.

Mr. Edmon—Elder Millard has made us a visit in this region of his former labors. He spent five Sabbath in my congregation at Honeyce Falls, one at West Unionfield with Elder Langdon, and one at Clarendon in a general meeting, which was attended last Saturday and Sabbath. I heard him preach five sermons, and can with pleasure say that he appeared to possess a good spirit, and preached with a degree of that zeal which characterized his useful labors among us many years ago.

He is now ready to leave us for a long time.— Next Sabbath he will be in New York city, and the week after he intends to start on a foreign voyage to the land of Palestine. In three months, from now he expects to walk the streets of old Jerusalem and stand upon Mount Calvary. If prospered he will return in eight or ten months.

As none of our ministers have visited the land which once flowed with milk and honey, where the Savior and the apostles suffered, an account of that land, famous as the place of Bible scenes, which he will publish on his return, will doubtless be interesting to all. But to surcease those places now trodden down by the Gentiles, withering beneath the curse of God, would, I think, be a gloomy task. When the sanctuary is cleansed, that land redeemed, the Jews restored and converted, then we can go up with delight to ancient Jerusalem. But what are terrestrial things com-

pared with heavenly? What was the old city of Jerusalem compared to the Jerusalem which is now coming down from Heaven, prepared as a bride adorned for her husband? Soon, very soon, better and more glorious scenes will be revealed than the world has ever beheld.

J. BADGER.

Honeye Falls, N. Y. Sept. 14, 1841.

RETROSPECTION.

To the aged ministers of the Christian connection in the United States:

DEAR BRETHREN—As I have stood in connection with you for twenty two years past, and have with you borne the burden and heat of the day, I hope you will not think me assuming though I pen a few lines for your perusal, and hold forth a few thoughts for your consideration. If my aged brethren in the ministry have now sufficient leisure, will they take a seat with me on the mount of retrospective meditation, and from thence review our past labors, and see what the result of the same has already been, and judging of the future from the past, what it probably will be in years to come?

1st. In reviewing our past labors we find they have been arduous. We have climbed the hills, traced the valleys, broke through the forests, and carried the glad tidings of salvation to thousands; and within a few years have enlarged our borders from Maine to Georgia, and from the back woods of Canada to the Mississippi; and a great share of this labor has been performed at our own charges.

2d. We cannot look back without remembering that our way has been through much opposition.—The leaders of popular sects, instead of hailing us as fellow laborers in reforming the world, have done all that the charitable and peaceful rules of Christianity would admit, to stop our course, and persuade the world that we were dangerous and heretical men. And I know not that we have ever taken a foot of ground without a contest with some of the sects, and when we have broken new ground, they have always stood ready to occupy it, and scarce has a single convert found his way into any of the churches of our care, without meeting with many obstacles thrown in his way by sectarians. I might enlarge much here, but it is unnecessary; you have only to turn your thoughts back, and enough of this important rushes into your recollection to fill many sheets.

The conclusion, I think, to which we must come is this: we might (after all we have, or could have done in persuading sinners to repent) have left all under the control and management of the sects around us. But for our exertions to the contrary the churches over which we exercise influence, might have been under the control of some of the sects, or the members generally been members of sectarian churches.

This leads us to the following important question, viz: Has the world been, or is it likely to be benefited by our labors as a religious body, distinct from the sects around us? In order to come to a correct answer, I think it will be proper to compare the churches gathered by our labors, and under our care, with those still under sectarian control. Are the churches of our care more honest, just, watchful, prayerful, charitable, benevolent, pious, holy, in short are they a better people, less conformed to the vain customs of this world, and more self-sacrificing and devoted to the interests of pure religion? If this is evidently the fact, then, surely, we have not run in vain, neither labored in vain; if not, had we not better have left them under sectarian influence?

For in vain have we taught them better doctrine, and given them more enlightened views, if it has not made them in heart and life a better people.

It is not to be forgotten that we have now become a numerous people compared with what we were a few years ago. Wealth, talent, and influence are now, to some amount, enlisted with us, and where much is given much will be required. And now let us carefully inquire whether this wealth, talent, and influence is being, or is likely to be, appropriated to purposes more beneficial to the world, than if it had been left to the disposal of the sects, where it probably would have been, but for us. Is the spiritual and eternal interest of the young and rising generation better attended to by us than by the sects around us? Is religious instruction more diligently and faithfully imparted? If not, how is the world likely to be made better by our labors? Is the great work of preaching the gospel to every creature, and thereby enlightening the dark corners of the earth, likely to be advanced or retarded, by the course we are pursuing?

This to me is a point so important that I hope we shall consider it well, decide right, and in our future operations act accordingly. Are we ahead of the sects in the benevolent operations of the present day? such as the cause of temperance, which is turning thousands from drunkenness to sobriety;—the cause of education, designed to dignify man and fit him for an enlarged sphere of usefulness; the cause of moral reform, designed to stop the flood gates of licentiousness and promote purity of heart and life. I need not enlarge, for turn my eyes which way I will, I see opportunity for doing good.

The great question with me is, while we profess to be reformers, are we making the world better?—It is not enough, my brethren, that we are doing some good, are we doing all the good we can?

This little review and few inquiries are submitted for your consideration with the best of feelings for you, with whom I have labored in harmony and love until I have become an
OLD MAN.
Arcadia, Sept. 17, 1841.

Burford, U. C. Aug. 7, 1841.

I wish to say to Elder Nicholson, that it would afford me much pleasure to visit and preach to the people in Loughborough and Bardar according to request. I love to travel and preach. There is no business that suits me so well as that of blowing the gospel trumpet. But after having spent eleven years in the service, sacrificed much and suffered much for the cause sake, I am now located in Burford, teaching a common school for the support of my family. I am still trying to do what I can in the Lord's vineyard. My Sundays are all occupied in proclaiming the word of life, and I have seen some good times since I came here. I have succeeded in planting the standard of gospel liberty in this western region, and the ground must not be deserted.

Dr. Nicholson has a warm place in my affections: I think he is a liberal, good man, but I fear that the Loughborough friends suffer to much of the burden to fall on him. I once spent several days in Loughborough and attended a number of meetings, and notwithstanding I was needy and the brethren rich; I did not receive as much as one cent: therefore the friends in Loughborough will I hope excuse me this time, and when I get rich enough to travel and preach for nothing I try will to give them a call.

JOHN EARL.

Fishing Creek, Pa. Sept. 1st, 1841.

BR. MANUS—I send with this a copy of the minutes of our late session of conference, which was very harmonious indeed, though there was

much discussion on various topics, yet there was not a note but what harmonized with a Christian spirit, each one seemed to labor for Zion's best interest. Elders Rodebaugh of the West New Jersey, Gates of the Central, also, Hyatt of the Eastern, and Lane of the N. Jersey conferences, were present. The latter is located at Hydepark, Luzerne co. Pa.

The general meeting that followed, was a blessing to the people of this place. Sunday evening several arose and gave me their hands and resolved to be for God. On Monday evening we had a melting time; one arose—and last night six more resolved to be on the Lord's side, and we trust that this is only a beginning to what will yet be done. Many, very many, during the meeting felt the influence of God's truth upon their hearts, and we pray God to nourish the good seed of the kingdom, that it may bring forth much fruit.

JOHN SUTTON.

Philadelphia, Sept. 13th, 1841.

Br. MANU—We are enjoying good times.—About 10 have been converted among us lately, and four rose for prayer last night. I shall baptize again next Sunday. To God be all the glory.

JOHN J. PORTER.

RECEIPTS FOR VOL. X.

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POETRY.

Let the inhabitants of the Rock sing.

For the Christian Palladium.
MAN GIVETH UP THE GHOST AND WHERE IS HE?

Where, where's the spirit's dwelling,
 When sinking nature fails?
 When death's proud billow swelling,
 Life's fragile bark assails;
 When 'mid the shoreless ocean,
 Of vast eternity,
 Is hush'd the last emotion
 Of man, O! where is he?

Ask of the earth which smiles,
 In beauteous bloom array'd,
 Pours forth her teeming millions,
 Of ev'ry form and shade;
 She'll tell the winter's sadness,
 To hopeful spring gave place,
 Behold thy spring of gladness,
 O, man, the emblem trace.

Ask of the skies above thee,
 And stars that gem their brow,
 Does man, when ceas'd his journey,
 Through time exist, and how?
 Behold our boundless wonders,
 Our ceaseless circuit scan,
 And say, is not more noble
 The goulku being, Man?

Ask of the mind's aspiring,
 To deathless being where
 Dull earth no more confining,
 Its range through ambient air,
 Its longing, thirsting, sighing,
 For immortality,
 Bespeak n all undying,
 Its ceaseless destiny.

But shall he think and reason,
 Rejoice, or suffer pain?
 Though prostrate for a season,
 Ah, yes, 'to die is gain,'
 If faith's strong pinion's soaring,
 Beyond the azure sky,
 Elysian fields exploring,
 O, then, how sweet to die.

But if with doubt contending,
 You still demand to know,
 Man's ~~last~~, his final dwelling,
 His future weal or woe;
 Ask of his deeds and labors,
 His faith, his hope, and love,
 If these on Christ are centre'd,
 In bliss he dwells above.

But shall the vile blasphemer,
 Who impiously denies
 His God, his great Redeemer,
 His only sacrifice,
 Shall he, with hands polluted,
 The prize, the crown, assume,
 And in th' unsull'd kingdom
 Of joy immortal bloom?

O, no! in flaming vision
 Behold the sinner's doom,
 The righteous, last decision,
 Consigns him to a tomb.

These lines were suggested by hearing a funeral discourse in which the speaker unhesitatingly pronounced the deceased, a profane, ungodly man, forever blest in the bosom of his God, affirming that the conduct of man in this present life has no bearing whatever upon his future existence. What a criminal perversion of divine truth! but maintained by talent and eloquence almost unparalleled. Alas, for the 'refuge of lies,' in the day of the Lord.

M.

Of cheerless woe, unlighted
 By hope's reviving ray,
 From heaven's pure region banished,
 'Tis night that knows no day.
 July, 1841.

MARY.

MARRIAGES.

By Elder J. Spoor, Freehold, N. Y., July 1, John Olmstead to Delia Talman. By Elder J. McKee, Clayton N. Y. Aug. 23th, Dea. S. Warren to Phoebe Sowle. By Eld. R. Rider, Providence, N. Y. Sept. 1, Col. L. Coffin to Susan M. Barker. By Elder O. J. Wait, Newark, N. J. Sept. 5th, Ezra D. Hadden to Parris M. Littlefield.

NOTICES.

DONATIONS.—E. W. Devore, Russellville, Ohio, has given \$3, and Amelia Chaplin \$1, for the benefit of our brethren in Illinois and Wisconsin. The Lord reward them.

Elder Josiah Knight has located in Lynn, Mass., and wishes to be addressed at that place.

Elder L. Perry has just published 'A reply to a sermon of the Rev. Jesse T. Peck, preacher of the Methodist E. church, on the person of Christ, the substance of which was delivered at a Camp Meeting, near Moina Corner's, N. Y. June 26, 1836.' Elder Perry's Reply is written in his usual plain and masterly style, and from the hasty perusal I have been able to give, is a successful refutation of Mr. Peck's unscriptural dogmas. Those wishing to obtain Elder Perry's pamphlet can apply to him at Natural Bridge, Jefferson co. N. Y. I hope it will receive a general reading.

'A Synopsis of the evidences of the Second Coming of Christ, about A. D. 1843, by Elder L. D. Fleming, second edition, revised and enlarged,' has just been published at this office.

I most cheerfully recommend Elder Fleming's pamphlet to the patronage of a reading community, 1st. Because of the purity of style, clearness of argument, and candor, which characterizes the work. Those who wish light on this great and momentous subject, with little expense of time and money, can obtain it by procuring and reading this pamphlet. 2nd. Because Elder Fleming has a claim, if any one has, on the patronage of his brethren. He is still unable to preach.

The work contains 76 pages and can be afforded at the very low price of 8 dollars per hundred. Orders accompanied with the cash should be directed to this office, or to Elder L. D. Fleming, post paid, Newark N. J.

The Olive Plant and Ladies' Temperance Advocate, is a paper worthy the liberal patronage of every friend of Temperance. Price one dollar per annum. Orders should be addressed 'Olive Plant,' New York city.

A NEW SECT.—We see it stated that a new sect professing to be an 'An Association of Christians to promote the revival and spread of primitive Christianity,' has recently sprung up at Bradford in England. Its originators or founders are a Mr. Barker and a Mr. Trother, who have recently been expelled from the ministry of the new connection of Methodists, by the annual assembly of the members of that body, for some difference of opinion on doctrinal points between them and the conference. The disciples of the new sect in agreement with the principles of their leaders profess to have no creed or code of laws but the New Testament.—MERCANTILE JOURNAL.

BEAUTIFUL SENTIMENT.

O humbly take what God bestows,
 And like his own fair flowers,
 Look up in sunshine with a smile,
 And gently bend in showers.

THE CHRISTIAN PALLADIUM

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VOL. X.

NOVEMBER 15, 1841.

NO. 14.

ESSAYS.

'Prove all things—hold fast that which is good.'

For the Christian Palladium.

Remarks on the Millennial state.

BY ELDER SIMON CLOUGH.

'And I saw another angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him for a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. Rev. xx. 1—3.

A question has arisen among commentators and divines, whether the reign of Christ, for a thousand years, here spoken of, is a *personal* or *spiritual* reign. Those who favor the former, consider the Millennium as a state of *immortality*, a state subsequent to the general conflagration, in which the righteous, being raised from their graves, shall live and reign with Christ a thousand years. At the coming of Christ to bind the dragon, it is supposed that the wicked will be destroyed, and the earth purified by fire, and thus prepared for this personal reign of Christ for a thousand years. At the coming of Christ it is supposed the day of Judgment will be commenced, and sentence will be passed upon the righteous, but will not be consummated till the thousand years shall be ended, when the wicked will be raised and receive their final doom. This is the sentiment maintained by Mr. Miller in his lectures on the prophecies, and which Elder Fleming endeavors to sustain in his numbers on the Second Coming of Christ, recently published in the Palladium. Mr. Miller and Elder Fleming have also endeavored to show that the second coming of Christ will take

place in 1843, at which time this personal reign will commence.

Those, on the other hand, who plead for a *spiritual* reign of Christ for a thousand years, consider it as a time when the gospel will be spread over the whole earth, and cordially embraced both by Jews and Gentiles; when those prophecies will be fulfilled which speak of the cessation of wars—of the stone cut out without hands becoming a great mountain and filling the whole earth—of the little leaven leavening *the whole lump*—of the knowledge of the Lord covering the earth as the waters cover the sea—of the first dominion coming to Zion—and of the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, being given to the people of the saints of the Most High.

I feel arising in my mind insurmountable objections to the former hypothesis, consequently, I have been constrained to embrace the latter. I will now proceed to state some of these objections.

1. The idea of a *personal* reign *excludes* that of a *spiritual* one by leaving no place for it. It is evident that the pouring out of the seven vials is principally for the purpose of destroying the anti-Christian system, and that when this is accomplished the Millennium follows. No sooner are the beast and the false prophet taken under the sixth vial, and the world (like the temple after being polluted by Antichus) purified from its abominations by the seventh, than the dragon is bound for a thousand years. If then this thousand years' reign be *personal*, the second coming of Christ must immediately succeed the ruin of Anti-christ. But, if so, how or when are all those prophecies to be fulfilled which describe the prosperity of the church in the latter days? How is war to cease in the earth, and peace to succeed it,

when, as soon as the troubles of the earth are destroyed, the world will be at an end? On this principle Anti-christ will reign till the heavens are no more. The end of 1335 days spoken of by Daniel will be the end of time, and the church will have no existence upon the present earth but 'in the wilderness.' Instead of the stone, after breaking in pieces the image, 'becoming a great mountain, and filling the whole earth,' no sooner is the *imago* broken to pieces than the earth shall be burnt up. And on the destruction of the little horn (Dan. vii. 20, 27,) instead of 'the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, being given to the people of the saints of the Most High,' no sooner shall the horn be broken than the whole earth will be destroyed with it!

2. The idea of a *personal* reign represents Christ's second coming at a thousand years' distance from the last judgment; whereas the Scriptures speak of the one as *immediately following the other, and as being the grand object of it.* 'The Lord Jesus will be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired of all them that believe in that day.' 'Behold the Lord cometh with ten thousand of his saints to execute judgment upon all.' 'I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearance and kingdom.' To avoid this difficulty, and to complete a hypothesis, it is supposed that the day of judgment will last a thousand years; that it will begin at the coming of Christ, when he shall raise the righteous, and pass the sentence of approbation upon them; but the judgment will not be consummated till the wicked are raised and cast into hell, a thousand years after. But where is there any intimation in the Scriptures, that the day of judgment is to last a thousand years? But when it is urged that our Lord said, 'Of that day and hour knoweth no man; no, not the angels of heaven, but my Father only,' as an evidence that *the time of Christ's second coming and the day of judgment has never been revealed; it is replied, true, the day has not been revealed, but the year has, which is the year of 1843.* But if *that day in the one quotation means a thousand years, why not in the other? That day,*

when applied to the coming of Christ and to the judgment of the world, uniformly in the Scriptures refers to the same period of time. Why then in the one instance restrict it to a few hours, and in the other extend to a thousand years? Is it not merely to make out a hypothesis?

3. The idea of a *personal* reign represents believers as raised to a state of immortality a thousand years before the close of Christ's mediatorial kingdom; whereas the Scriptures represent the one as *immediately succeeding the other.* Speaking of the resurrection, the apostle says, 'Christ the first fruits, and afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.' Now the resurrection of the saints will itself be the destruction of death. If therefore the end then cometh, there is no place for a *personal* reign of a thousand years between them. Besides if death be the *last* enemy, and this enemy be destroyed in the resurrection, how can there be a Gog and a Magog army to be destroyed a thousand years after it?

Those who consider the millennial reign as *personal, confine the last resurrection and the final judgment, as described in the latter part of the chapter, to the wicked:* but there is nothing in that account of the resurrection which requires it to be limited to them. The sea is said to give up the *dead* which were in it; and death and hell [or the grave] to give up the *dead* which were in them; which language equally applies to the righteous and the wicked: and as to the last judgment, which immediately follows, had it been confined to the wicked it would not have been said 'whosever was not found written in the book of life was cast into the lake of fire,' since on this principle they could *none of them* be found written in it.

If the last judgment as here described by St. John does not include those of the righteous as well as those of the wicked, there is no proof from this account of the righteous being judged at all. 'And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead

were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire.' The Scriptures, however, are very express that 'we must all appear before the judgment seat of Christ, and give an account of the deeds done in the body;' and that God will bring every work into judgment whether it be good or whether it be evil.'

I am aware, to avoid the difficulty we have suggested, Mr. Miller supposes the day of judgment to be a thousand years long. He then admits that in this description of the judgment by St. John, both the righteous and the wicked are included, but maintains that this single transaction will occupy a thousand years; that in the commencement of the thousand years the righteous will be judged, and at its termination the wicked will be destroyed. But this is a most extraordinary feature in Mr. Miller's theory. The other parts of his theory he pretends to reduce to mathematical demonstration, so that there can be no possibility of a mistake; but here he makes an assumption, without a particle of proof, that what the scriptures describe as a single and undivided transaction, is to occupy a thousand years. He says, 'I conclude the apostle, after he had seen the righteous raised, small and great, and stand before God, and saw the book of life opened to justify them, and saw them judged and rewarded, he then glides down to the end of the thousand, and beheld the wicked dead given up by those elements and places wherein they had been confined during the millennial period, to be judged in the flesh, every man according to his works.' And why does Mr. Miller come to this conclusion? Not because he has a particle of evidence to sustain him; but merely to complete his theory. For the space of 2300 years he professes to be entirely guided by divine directions, but here for 1000 years he is entirely guided by his fancy.

5. If the reign of Christ be a *personal* reign for this thousand years, and this reign commences in 1843, then the religion of Christ can never become *the universal religion of the world*. It is supposed that the earth contains about eight hundred million

of inhabitants, and not more than three eighths of this number are converted, even nominally, to the Christian faith. The great mass of the human family are sunk in Pagan darkness, and ever have been from the days of Christ to the present period. The missionaries have done little more than to explore heathen countries, and to learn the dark and degraded state of the inhabitants of those countries, and to prepare and arrange the machinery for their ultimate conversion. But if the world is to be destroyed in 1843 then the benevolent enterprise of missionary efforts to convert the world will be nearly lost; and Paganism will hold its general sway over mankind to the end of time. What then will become of all those prophecies which declare the destruction of Paganism; and which foretell the ultimate success of the Christian religion, and its establishment among all the nations of the earth. On these points the prophets have dwelt with great emphasis and expressed themselves in the most clear and forcible language.— 'His dominion shall be from sea to sea, and from the river even to the ends of the earth.' And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one.' 'They shall not hurt nor destroy in all my holy mountain: For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' It is certain that these prophecies have not yet been fulfilled; neither can they ever be fulfilled in time, if the world comes to an end in 1843.

6. If the reign of Christ be *personal* during the thousand years, and the world is destroyed in 1843, then the Jews will never be brought to embrace the Christian religion, an event clearly foretold by the prophets. The calling of the Gentiles, and the rejection of the Jews, at the commencement of the gospel age was clearly predicted by the prophets, as proved by St. Paul in his epistle to the Romans. And in the same epistle he declares that in due time the Jews shall be brought in with the fullness of the Gentiles. The prophets also declare that in the *latter days* the Jews shall embrace the gospel. 'For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.'— Hosea iii. 4. 5. See also Ezekiel xxxiv.

23, 24. Jer. xxxi. 1, 17; xxxiii. 24—26. Hosea i. 10, 11. These passages have never been fulfilled with respect to the Jewish nation. Neither have they as a people ever embraced the Christian religion. The Jews are yet to be brought in with the fulness of the Gentiles, and united with them in one church before the gospel age will close, as clearly foretold by the pen of inspiration.—But there is not the least probability of this being accomplished before 1843. We therefore conclude, that the world will not be destroyed at the time proposed by Mr. Miller and his followers.

7. The account of satan's being loosed after a thousand years' restraint, and going forth to deceive the nations, and to gather to gather the armies of gog and magog, does not comport with a state of immortality, or with the condition of men after their resurrection. Wicked men may rise, indeed, with the same enmity against God and his religion as they posed at death: but as to their being able to collect together, and to encompass the church of God in hope of destroying it, the idea is gross and inadmissible. The sea and the grave will give up their dead, not to become followers of satan, in a new enterprise, but to be judged every man according to his works. 'And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.'

8. To represent the millennium, which precedes the last judgment, as a state of immortality, is to confound it with the New Jerusalem, which follows it. The latter is, indeed, a state of immortality; for there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.—But this language itself implies that till after the final judgment it shall not be so.

For these reasons, as well as from the figurative language of almost the whole of the prophecy, I cannot think that the millennium is to be understood of a personal reign of Jesus Christ, in a state of immortality; but of that glorious rest which the church will enjoy after the destruction of her anti-christian enemies.

Against the view which we have taken of this subject, I perceive but one formidable objection, and that arises from what the apostle has said concerning the first resurrection. 'And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus,

and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: for on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.' The apostle does not here speak of the resurrection of the righteous, but of the resurrection of those who were beheaded for the witness of Jesus, and for the word of God.' Mr. Miller has entirely overlooked this fact, but has taken it for granted that the apostle is here speaking of the resurrection of all the righteous. Besides, the apostle says nothing respecting the resurrection of their bodies, but merely says he saw their souls, and that they lived, that is, that their souls lived and reigned with Christ a thousand years. This implies, according to the enigmatical style of the book, that their souls re-animated other bodies; that is, they appeared to live again in Christians of the same spirit. During this glorious period, men will be raised up, who will go forth in the spirit and power of those worthies, as such as John the Baptist did in the spirit and power of Elias. Thus the apostles and martyrs will, as it were, be raised from their graves and live again upon the earth. The church will then have its Pauls and Peters and Johns and Stephens and Polycarps and Riddleys and Hoopers, as it were, over again, who will revive a spirit of more fervent piety, and kindle up a more ardent zeal in the cause of God, than she possessed in former years.

The apostle calls this a 'first' resurrection; but a first resurrection implies a second resurrection; hence it is supposed by some that both resurrections must be of the same kind; this, however, is evidently a mistake. A 'second death' implies a first death; but as the first and second death are different in their nature, so also may be the first and second resurrections. In the first resurrection the souls of the martyrs are said to live again; but in the second resurrection the dead, both small and great, both the just and unjust, are said to live again. In this the wicked shall be raised to die a second death; but over the followers of Christ the second death hath no power.

The blessedness which is pronounced upon

him who has part in the first resurrection, is expressive of the happiness of those times. The idea is the same as that expressed in the previous chapter; 'Blessed are they that are called to the marriage supper of the Lamb,'—and the same also as that mentioned by Daniel; 'Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.' Each of these passages refers to the same period—If a blessing was pronounced upon those who saw the early part of gospel times, how much more on those who shall enjoy the latter. It were not enough however to exist in those times; to be blessed we must have a part in all that is going on; and in order to this we must be holy. Otherwise, God might work a work in our days which we should not believe, but despise it, and wonder, and perish. As a pledge of their victory they are said to be made priests of God and of Christ, and shall reign in spiritual prosperity from generation to generation, for the space of a thousand years.

Johnsonburgh, N. J. 1841.

For the Christian Palladium.

Church History.—No. 1.

BY ELDER J. HAYES.

MR. EDITOR—In the 'Christian Union,' for Sept., I find an article taken from the 'Christian World,' headed, 'Christianity, No. v. Subsequent events.'

In reading the article with the above title, as in Church History generally, I find the facts of ecclesiastical history are completely glossed over or veiled, so that readers generally are left in profound ignorance of the true facts as they transpired. If you will publish this, I will endeavor to take off some of the covering. Beginning with the article named above.

It says, 'Prior to the age of Constantine, Christianity underwent various changes.—The first three centuries transformed it almost into a new system.' 'The most deplorable corruption of Christianity was produced by the incorporation of false philosophy with it. Intellect had long been accustomed to cherish certain sentiments, that philosophy had perpetuated from age to age. Egypt, India, Persia, Greece and Rome, had developed and maintained them.' 'This, I believe, is a true representation of the matter. Now, if Christianity at the close of the third century, was 'transformed almost into a new system,' if the systems of philosophy 'developed and maintained in Egypt, India, Persia, &c., were incorporated with it; is it not evident that the original simplicity and truths of Christianity were lost. and a

compound of false philosophy and idle ceremonies substituted in its place? And this mighty mass of falsehood and corruption in the fourth century, was called sound, genuine orthodoxy. That this is true, may be seen by taking a peep into ecclesiastical history.

'Toward the latter end of the second century most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children along with new converts, both Jew and Gentile, came forward, and new-molded the cause. The first, and the most fatal of all events to the primitive religion, was the setting up of a Christian Academy at Alexandria in Egypt. Christians had been reproached with illiteracy, and this seemed a plausible method to get rid of the scandal. This school was first kept by Pantaeus, whom Clement first assisted and then succeeded, as Origen did him. Each improved on his predecessor, and all together invented questions about the Christian religion sufficiently to perplex and puzzle the whole world.'

'Vain questions about matter and spirit; the whole and the parts, human souls, demons, and the first great cause; time, place, circumstances of events, were all applied by these men to the Christian religion, and the inspired writers were put on the rack, and tortured to give answers and determine points, of which probably they had never heard the names, and entertained a thought. Here youth were bewildered under pretence of being taught, here the most dangerous of all rules of interpreting scripture, were laid down, and the tutors first amazed themselves with it, and then distracted the minds of their pupils. This was, that the Scriptures had a double sense, the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, and under the veil of the outward letter. The former they treated with the utmost neglect, and turned the whole force of their genius and application to unfold the latter; or, in other words, they were more studious to darken the holy Scriptures with their idle fictions, than to investigate their true and natural sense.'

'Thus, having laid down a double sense of Scripture all the rest followed of course. The four gospels become hard books, common Christians could not find out the meaning, for that lay in the mystical sense; consequently the aid of the school became

† Mosheim's Ecclesiastical History, 2nd century

necessary to inform them. In proportion as academics taught in the churches, and were applauded, unphilosophical and illiterate teachers were slighted. The modest plain people retired and kept at due distance. Some churches choose their superior geniuses to teach them constantly, and called them from the school to settle among themselves, and they returned the favor by introducing mysteries, from which proceeded first disputes, and then counsels of men of their own order to settle them.

About the year 150, Theophilus, bishop of Antioch, first made use of the word Trinity to express what divines call persons in the God-head; on which first Mosheim, and after him good Dr. King makes this just reflection. 'The Christian church is but very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach no ideas or false ones, has destroyed charity and peace without promoting truth or knowledge. It has produced heresies of the worst kind.' (Robertson's Ecclesiastical Researches, Page 51 and 2.

The same writer from which we first quoted in the 'Christian Union,' says, 'A crisis now approached in the history of Christianity. False doctrines increased. Arianism rose and spread. Rome fell. The Barbarians of Germany rushed upon her and revelled in her ruin.' Now, what is the Christianity meant? Why, Orthodoxy.—And what is Orthodoxy? This 'new system.' This mass of falsehood called from the Egyptian, Indian, Persian, Grecian and Roman philosophy, manufactured and spun out into a system, dubbed off with the title of Christianity, embracing Trinity, total depravity, infant baptism, episcopacy, &c. And what are the false doctrines? Why, every thing contrary to the above system of Orthodoxy, embracing Arianism, and a large body of dissenters named Messianians and Euchites, who made religion consist in genuine piety and devotion, called by Dr. Mosheim, 'enthusiasts,' 'who opposed the raging superstitions of the times.' What a pity, that such a fine pen as that of Mosheim, should stain the character of such a people with the odious name of enthusiasts.

The Barbarians of Germany rushed in, &c. From the manner historians have written about the fall of the Roman empire,

* Mosheim's, Ecclesiastical history, century 4th, part 2d, chap. v. Mosheim Chronological tables, vol. 2d. Dr. King's rise of the greek church, page 7.

and the German nations; we come to the conclusion that the Romans were the most enlightened people in the world, while the Germans were nothing but savage barbarians, that thought of nothing but plunder and rapine. Yet, nothing is more false. The former was sunk in ignorance and superstition; patriotism and love of liberty extinguished. The latter were brave, and lovers of liberty; their kings just, and studious in promoting the happiness of their subjects; this the conquered themselves admit. But why the deception? Because they are called barbarians: but let it be understood barbarian was not used in the sense in which it is now used. Catholic writers applied it to all nations who did not believe their system of orthodoxy, which we have shown to be a compound of heathen philosophy. These Germans were Christians of the Arian or Unitarian order, that is, they did not believe Catholic Orthodoxy. This we will prove by Church History.

'The Vandals migrated under some of their chiefs into Pannonia, where they settled, and where some Christians taught them Christianity in the Unitarian form. They made several irruptions into the empire, and at length subdued Achaia, and settled there.' (Robertson's Ecclesiastical researches, page 98.) 'About the year 260, they (the Goths) invaded Greece, overrun Bithynia, Gallatia, and Capadocia, and returned with booty and captives, among whom were some Christians. The captives enjoyed their customs, and taught their conquerors Christianity.—About forty years after, one of the captives had a son, named Ulphilas, a youth of fine parts, and a Christian of the primitive kind. He translated the Scriptures into the Gothic tongue. Thus he became the parent both of the learning and the religion of the northern nations. Theophilus, a Gothic bishop, went to the council of Nice, and subscribed the orthodox creed. Ulphilas did not believe that creed, but thought Arius come nearer the matter. The Emperor, Constantine, was exceedingly pleased with Ulphilas, and used to call him the modern Moses.' (J. B.) page 98, 29.

Chatham, O. 1841.

The Christian religion is admirably adapted to the wants of our natures. At no period of life—in no situation—shall we find it unwelcome to our souls. It will cheer our drooping spirits, animate our hopes, and give us an assurance of rest in heaven.

For the Christian Palladium.

An Explanation.

BY ELDER J. LIVESAY.

BR. MANSIE—In the Palladium of Oct. 1st. I see a communication from the pen of Elder M. Barrett, in which he says, 'The public I know will examine these proceedings side by side with Elder Livesay's letter.'—(Referring to a communication of mine in the Palladium of August 2d.) If 'the public' feel any concern about this matter, I will try to let them into the secret. They will please compare my letter with Elder Barrett's, and they will see that it is dated July 7th, and that the conference did not convene until August 6th; consequently I had heard no declaration of 'conference' in relation to the contemplated union spoken of.

The 'few individual churches,' did not ask me to express their opinion in relation to the union above hinted at; but I received my information from a minister of the gospel, and he desired me to communicate their wishes to the public in the manner in which I have done. And as to the other churches composing the conference, I had heard nothing from them concerning the contemplated union: and I did not feel free to speak for them.

Elder Barrett says in relation to me, 'But it has some how happened so that he has spoken for the churches that have absented themselves from the conference the last two sessions,' &c. 'Our committee will probably find out the cause.' 'The cause' of my 'speaking for the churches who absented themselves,' I have already explained.—But if the committee are also to 'find out the cause why those churches 'absented themselves from conference,' I would say that they can answer for themselves. I, however, was not apprized of those churches having absented themselves from conference two sessions in succession. I think some of them if not all, were represented in the session before the last. In this, however, I may be mistaken. I was not there. Elder Barrett may be correct. But I am satisfied they were not represented in the last session. Their reasons for it they can give. As for *myself*, I speak freely, I was not in conference in either of the two last sessions: and my reasons if necessary may be given at another time.

Portsmouth, Va. 1841.

Avoid all harshness in behavior; treat every one with that courtesy which springs from a mild and gentle heart.

Burford, U. C. Oct. 3d, 1841.

BR. MANSIE—I think the poet told the truth when he said,

'What contradictions meet
In ministers' employ,
It is a bitter sweet,
A sorrow full of joy.'

All Christians drink of a mixed cup, but those who stand as watchman on the walls of Zion have joys and sorrows, peculiar to themselves. Those who reject every thing of a religious nature, which is not in accordance with that good old book, the Bible, and are satisfied with the law of Christ, and the name of Christ, not being willing to wear the mark of the beast, or assist in completing the number of his name, must expect, as Paul says, 'To wrestle against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places.'

I have been engaged in this war for several years, but, thanks be to God, though I have had many a boasting Goliath to contend with, I am not slain yet. Since my residence in Burford the persecuting arm has assailed me, and the slandering tongue has not ceased to spread its vile calumnies from place to place. I have been in perils by day, in perils by night, and in perils among false brethren, but truly none of these things move me; for

'How can I sink with such a prop
As my Eternal God;
Who bears the earth's huge pillars up
And spreads the heavens abroad.

How can I die while Jesus lives—
Who rose and left the dead,
Pardon and grace my soul receives
From mine exalted head.'

Peter says, if any man suffer as a Christian let him not be ashamed but glorify God in this behalf. I feel very thankful to my heavenly Father that I have had the pleasure of immersing a goodly number, and of organizing two churches since I came here: one in Norwich, and one in this vicinity.—We are endeavoring to walk circumspectly, not as fools but redeeming the time for the days are evil. As God's house is a house of order, we deem it important to keep up our regular meetings and communion sessions. No church can prosper when the ordinances of the gospel are neglected or set at nought, and Christ's law made void.

I am aware the Christian cause has suffered much in this county, as well as in the States, from a disorderly spirit, opposition to conferences to general measures, general co-operation, and good order.—Liberty is a blessing, but when carried to licentiousness it often proves a curse to individuals and to the cause of God. The two churches under my care are united and prosperous.

JOHN EARL.

THE PALLADIUM.

UNION MILLS, N. Y. NOV. 15, 1841.

"Keep the unity of the spirit."—PAUL.

'CHRISTIAN CHURCH.'

Br. Marsh—In the last number of the Palladium, I see you propose an investigation of the question, 'In the phrase "Christian Church," scriptural?' You say you will take the negative, and enquire, 'Who will take the affirmative? If you have no objections, Br. Marsh, I will.'

Let the term 'church' be scripturally defined, and then we can more easily determine its scriptural name or names. The scriptures make three applications of the term. 1st. To any assembly, Acts xix. 32, 33. 2nd. To idol temples, Acts xix. 37; and 3rd. To an assembly called out of the world by the doctrine of the gospel to the worship of God. 1 Cor. x. 32. You will see then that the primary, simple, and scriptural meaning of the term church, is an assembly or congregation.

As names are significant, we want names to signify two things. 1st. The owner or proprietor, and 2nd. The character of the church or congregation. The phrase 'Church of God,' simply specifies who is the proprietor of the congregation, and nothing more. The same as 'God's husbandry,' 'God's house,' 'God's assembly;' but none of these phrases determine any thing in relation to character. That rebellions, unbelieving congregation that Moses brought out of Egypt was God's church. See Acts vii. 35. God called them out from the rest of the world, for a particular purpose. Notwithstanding they were so wicked and unbelieving that he would not suffer them to enter the temporal Canaan. Another congregation spoken of by Paul, as 'washed, sanctified, and justified,' is called the 'church of God.'

From this it will be seen that the phrase 'church of God,' determines nothing in relation to character. We must look then for another name to determine the character. And what name shall that be? If we take 'disciple,' this only decides the employment. They were learners. If we say 'brethren,' this only shows the relation. If we call them saints, this only shows that they were godly persons, and is equally applicable to the people of both dispensations, and fails entirely to point out the peculiar character of Christ's followers. There is something in the character of the followers of Christ that distinguishes them from all other people. They are not only a 'chosen generation,' but they are a 'peculiar people.' That peculiarity is in their character. And now we want some name that will exactly express that peculiarity. We do not find it expressed by 'Church of God,' 'Disciple,' 'Brethren,' or 'Saint.' There is one name that does express that peculiar character. That name is 'CHRISTIAN.' The term Christian is derived from Christ, and hence must be of the same or similar meaning. The term Christ signifies 'anointed.' Jesus was God's anointed messenger, hence is called 'the Christ,' in English, 'the anointed.' For 'God anointed Jesus of Nazareth with the Holy Ghost,' Acts x. 38.

Now if Jesus was called Christ because he was anointed, then his followers are and should be called Christians, because they are anointed.—John in addressing the church says, 'Ye have an

unction from the Holy One,' 1 John ii, 20. Again, 'The anointing which ye have received of him abideth in you,' verse 27. This is the peculiar characteristic of the gospel church. It is anointed with the Holy Ghost, not individually only, but collectively, and as a congregation, are the 'habitation of God through the spirit.' Here let it be understood that the Holy Spirit was not poured out till the church was organized. Though it was 'poured upon all flesh,' it was only poured into the church, and this anointing abideth in it. Hence scripturally it is an anointed, or 'Christian Church.'

When we would specify the owner of the church, we scripturally call it the 'Church of God.' When we would describe the character we call it the 'Christian Church.'

I do not pretend that the phrase is in the Bible, but that the idea is scriptural. And in this I think I am supported by Acts xi, 26, 'A whole year they (the apostles) assembled themselves with the church (congregation) and taught much people. And the disciples (congregation or church) were called Christians first in Antioch.' Who did the apostles assemble with? Was it not with the disciples? 'The disciples were called Christians;' then was not that a 'Christian assembly?' they met with? And if assembly and church are the same, was it not a 'Christian Church?' If so, is it not 'scriptural' to call it by its right name, 'Christian Church.'

A lover of Scriptural names and order.
CONNANT, O. OLIVER BARR.

REPLY TO BR. BARR.

I am happy, Br. Barr, that your first and friendly article has put to rest one very important point in this discussion, viz: That the phrase 'The Christian Church,' is not in the Bible. Then as a matter of course, it must be of human invention, and should not be used as a denominational title of the true Church, unless we admit that the inspired Volume is deficient in names, and that its divine Author has left it to human wisdom to invent one for his church. Every doctrine professing to be scriptural is always stamped with suspicion and shrouded in darkness, which is dependant on human wisdom for a name. Transubstantiation, total depravity, Trinity, infant-baptizing, Presbyterism, Methodist, Baptist, and Catholic church, are unscriptural names, and we are confident the things they signify are also unscriptural. Are we not justifiable then on the same principle, in calling in question the divine authenticity of 'Christian Church' when used as a denominational name? Most certainly we are.

The above point being settled, the question between us is, whether Christian Church, as the proper name of the church, is an 'idea' necessarily inferred from the Bible? You have quoted 1 John ii, 20—27 and Acts xi, 26, to show that it is. I cannot understand these scriptures in the light in which you have explained them. Instead of John's 'addressing the church' as an organized individual body, as you suppose, he was addressing the members of the church in their

individual relations. Hence, in the same chapter, he says, 'I write unto you, fathers; I write unto you, young men; and I write unto you, little children.' If John had been addressing the church, as such, undoubtedly he would have followed his former style, in which he addressed the seven churches of Asia; but as he was addressing individuals his manner of address is changed.—This point being gained, then, the conclusion is irresistible that the *anointing*, in both instances in this chapter, refers to *individuals*, and that my Brother's inference is incorrect. I know of no divine warrant that God anoints a church *entire* at its organization, or afterwards. But all individuals before and after being members of a church, who are freed from sin, receive the holy anointing, and no others. And it is scriptural to call such Christians, but unscriptural to call them the Christian Church.

Acts xi, 26, reads, And a whole year they assembled with the church; and the disciples were called Christians first at Antioch. 'If *disciples, congregation, or church,*' as my brother intimates, mean the same, then the passage should read, to sustain his position, And the *church* was called Christians, or the Christian church, first at Antioch. And if we are to infer that Christian church is scriptural because the disciples were here called Christians, may we not conclude, before they were so called, that Disciple church was scriptural? and that it is as proper now to any Disciple church as to use the name Disciple at all? To me, the true, the only import of this passage is simply this, that the *disciples* were called *Christians* first at Antioch; but that it affords even an inference that Christian church should be used as the highest title of the Church of God, is not only doubtful, but to me impossible.

How would brother Barr use the term *Christian* when joined with church, as a noun or an adjective? If as a noun, the *possessive* case must be observed, which would make it read thus, the *Christian's* church; denoting that the church belongs to, and is the property of a *certain Christian*. There is no other sense in which the term as a noun can be joined simply with the *definite* article and the noun church, without an unpardonable violation of the plain and simple rules of syntax. Would he use it as an *adjective*? Then nothing but the quality of the church is signified, for adjectives *only* qualify nouns; they never denote possession or property. Hence it is apparent that Christian when joined with church, as an adjective, falls far short of expressing all that is contained in the highest name of the church.

Church of God I prefer as a denominational name, 1st: Because it is scriptural. This alone should be sufficient to settle the point, especially

with those who profess to be guided by the Bible only.

2nd: Because it expresses all that any other name can. As Br. Barr has justly said, it denotes 'an assembly called out of the world by the doctrine of the gospel to the worship of God.' This defines all that is necessary relative to character. The church of God which Brother Barr thinks fell in the wilderness, were only the corrupt members of that church,—they sinned after they were 'called out' from Egypt: the true church entered the land of Canaan.

3rd: Because it signifies more than any other name. It not only points out those who are called by the gospel out of the world to the worship of God, but it clearly reveals him to be the rightful owner and possessor of the church.

4th: Because it is an honor which justly belongs to God:—We are *His* children—*His* people—*His* husbandry—*His* possession—*His* kingdom—*His* house—*His* church, and to call ourselves by a name which would not acknowledge this would be withholding from Him the glory which is his due.

These are a few of my reasons for choosing as a denominational name the Church of God. But as a name descriptive of individual character, *Christian* is the most proper and explicit. Hence I would say a *Christian*, or *the Christians* at this or that place; or *disciples, saints, brethren, believers, &c.*, as the case might require. But none of these terms would I join with church: it I would call the *Church of God*.

'DIFFICULTIES OF METHODISM.'

In No. 6, volume x, Palladium, is a short editorial, bearing the above title, on which, together with one of my 'Responses' to D. W. Kerr, the Editor of the Christian Advocate, in that paper for June 23d, has made some rather singular strictures. The article for some cause escaped my notice until quite recently.

The Editor of the Advocate had been laboring hard in several Nos. of his paper to remove some real or imaginary 'Difficulties of Methodism.' The point which more especially arrested my attention was an avowal that 'The rules of discipline by which the Methodists are governed are not acts of ecclesiastical legislation.' As an evidence of the Editor's mistake in this assumption, I gave an extract from a pamphlet entitled 'An apology for withdrawing from the Methodist Episcopal church, and a blow at the roots of partyism.' J. & J. Gregg, preachers of sterling worth, were its authors.

The entire pamphlet, especially the extract, contains *facts, immutable facts, drawn from the Methodist discipline and the acts of their general conference, that the rules of discipline by which the Methodists are governed are not only acts of*

ecclesiastical legislation, but anti-Christian, despotic and oppressive in the extreme. And I am not a little surprised at the manner in which the talented editor of the Advocate attempts to obviate the 'difficulties' which this pamphlet has thrown in his way. He gravely calls its learned and pious authors 'enemies of the Methodist Episcopal church;' raises a faint objection to the name Christian being taken by us as a body; and then turns to ridiculing one of my 'Responses' to D. W. Kerr!

What have these things to do in clearing the rules of Methodism from the charge of being acts of ecclesiastical legislation? Strange logic!—Supposing my Response to D. W. Kerr is ridiculous; that its principles lead to 'uncontrolled ecclesiastical anarchy;' and that we as a people have no right to call ourselves Christians—must we necessarily conclude that there is no ecclesiastical legislation in the rules of Methodism? And admit that J. & J. Gregg, and the thousands who have seceded from the Methodists, are enemies to their rules of government, must we, therefore, discredit the facts to which they bear testimony? So the Editor of the Advocate seems to think. But follow this mode of reasoning and we shall be compelled to reject the testimonies against *sin*, of all the good in the universe, for they are its most deadly enemies; and besides, what Wesley and all the reformers have said against the Catholics must be discredited, for they have been decided enemies to their corruptions, despotism, and ecclesiastical oppression.

I have said that the Editor of the Advocate has ridiculed my Response. But his captious remarks seem not to have as much bearing on what the Response says as what it does not say. The general and fundamental principles contained in that Response, he approves in the following language.

'The associations are voluntary—the bond of union love—the rule of faith the Bible—their leader the Author of the Bible—all unexceptionable, to be sure—all that is wanting in same way by which the church should be able to free itself from the reproach of countenancing and sustaining the errors of a member, who unfortunately adopts a dangerous heresy. For this no provision is mentioned. No fundamental principles of Christian faith are given.'

The discrepancies of this short paragraph must be apparent to the observing mind. An acknowledgement is made that the 'rule of our faith is the Bible, which is called 'unexceptionable;' and in the next breath we are told that 'No fundamental principles of Christian faith are given!' and that 'no provision is made to free the church from heresy!' But the Methodists do not consider the Bible an all-sufficient rule of Christian faith, and competent to keep heresy out of the church—then it is unexceptionable, and why does the Editor of the

Advocate call it unexceptionable? Will he reconcile, if he can, these 'Difficulties of Methodism'?

But admitting that the Christians, with their Bible, have no fundamental principles of Christian faith, nor guard against heresy; nor not the Methodists in the same dilemma? Or have their leaders framed and enacted laws to supply these defects, which are better, more perfect, more potent, than the word of God—the *perfect law*? Certainly not, if the Editor of the Advocate is correct: for he affirms that 'the rules of their discipline are not acts of ecclesiastical legislation;' 'that they are only transcribed from the Bible.' Why, then, does he condemn the Christians? Their rule of faith, he admits, is the Bible, while the Methodists have 'only a transcript' for their faith. 'Consistency, thou art a jewel!'

If the Methodist discipline is composed of acts of ecclesiastical legislation, then the Methodists are bound to obey it, and the Editor of the Advocate is widely mistaken in saying it is not. But if it is not such a law, then it is not obligatory on any one, and those who have enforced it with mildness or rigor have been usurpers of the rights of their brethren. But to obviate these difficulties it is called a 'transcript of the Bible,' which gives to it divine authority and frees it from the charge of being an ecclesiastical law. A transcript of the Bible? No. 'There is nothing wider from the truth. It is true that detached portions of Scripture are incorporated in it. And the same may be said in truth of every human creed, the Koran and the Mormon Bible not excepted. And all have equal claims with the Methodist discipline of being transcripts of the Bible. Hence the 'difficulties of Methodism,' in this case, yet remain for our friend of the Advocate to obviate.

The Christians want no human ecclesiastical laws as a rule of their faith and government; they receive no transcripts of isolated parts of the Bible for this important purpose: they call for the Bible, the *perfect Bible*; what it teaches they would believe; what it commands they would obey: it is their infallible guard against heresy; and their only authoritative law for the government of the church. Will the Editor of the Advocate say that his discipline is better than the Bible, for these and every want of the church of God? If so, please name wherein we should give it the preference; if no better than the Bible, then the Christians' Bible is at least as good as his discipline, and why does he represent that they have no rule of Christian faith; no way to free the church from heresy: no order in their government but that its perfection will necessarily lead to 'uncontrolled ecclesiastical anarchy'? Can he tell why? But if his creed is not so good as the Bible, why does he longer contend for it? Why does he not reject his *salvatus* creed and receive

as the *only* rule of his faith and conduct the *invaluable* Bible?

OHIO UNION CONFERENCE.—I very much regret that the minutes of this conference were received too late for this day's paper. They shall appear in our next No. accompanied with certain remarks which I have not room now to offer. I can only say now that I will pledge myself to sustain to the satisfaction of every understanding person, uninfluenced by local interest, that if the conferences of Ohio and Indiana listen to the call of the Union conference, and meet in Dec. next, and carry into immediate operation the plans proposed it will

1st. Scripturally operate against *their own pecuniary interest.*

2nd. That it will plant the seeds of unhappy divisions in their *own* borders.

3rd. That it will sever one of the strong ligaments that unites the East and West in one harmonious body, and paralyze their *general* efforts for doing good. And

4th. In view of the past, that the measure is premature, and if adopted short of one year, can be viewed in no other light than a faction in the church of God.

These, and perhaps other points, I propose to discuss in *friendship* in our next No. I hope therefore that the wisdom of our brethren in Ohio and Indiana will not comply with the call of the Union conference, at least until the merits of the case are impartially and fully laid before them.—Prudence, waits for light before she acts, on matters of this moment.

CHURCH OF GOD IN ALBANY.—George Storrs, a seceder from the Episcopal Methodists, a talented minister of Christ, is preaching with success in the city of Albany, in the 'House of Prayer,' Grand street. He has organized a church, called the 'church of God in Albany.' He rejects all creeds and confessions of faith, as well as disciplines of human invention, takes the Scriptures, under the guidance of the Spirit, as the *only and sufficient* rule of faith and practice, acknowledges no legislative authority over the church but Christ's, and makes the *new birth* the only test of fellowship. His position is on the rock of truth, and the gates of hell cannot prevail against him, nor the 'church of God in Albany,' so long as they remain true to their high and holy profession. May God be as a wall of fire around them, and his glory dwell in their midst.

GEORGE POSTUMER.—The Editorial of this paper for Oct. 27th, is good, very good. The Editor's reply to the *Lutheran Herald*, 'on unscriptural names and laws for the church of God are about right. I think, however on one point he favors creed-making a little too much. He says he would have no objections, if for convenience

we, the pure Scripture passages of doctrine &c. were arranged under their proper heads, without one sided or party spirit explanations.' Is not the doctrine of God's Book perfectly 'arranged'? If not, who can arrange it better? Would the Editor of the Publisher presume to attempt the divine work? Does he think his arrangement would suit others? Or, would he have every sect make its own arrangement? Take the last position and you have at once the Scriptures cut and mangled into as many confused parts as there are now human and senseless creeds to distract the church. Better call the Book of God *perfect*, and be satisfied with its 'arrangement,' as well as its spirit, doctrine and laws. What say you to that, Bro. Editor?

DONATIONS ACKNOWLEDGED.—Received by J. Marsh, of J. Wilson \$2, J. Lichtenthaler \$1, N. Churchill \$2, W. Baker \$2, J. Hudson \$1, and E. W. Devore \$3. Total, \$11.00.

D. WHEELER.

Blackberry, Ill. Oct. 16, 1841.

The work on the Starkey Seminary progresses finely. Those who have subscribed for its erection are referred in the notice of the building committee on the last page of No. 13 of the Palladium.

Our receipts have been unusually light of late. What does it mean? Paper makers, printers, book binders, and folders, all, *all* want and *must* have cash to provide for a long and cold winter. I *must* meet their calls, and my sole dependence is on the patrons of the Association. To multiply words is useless. You all *know my wants and your duty.*

With a little more effort a large addition may be made to the Palladium subscription. A fine list of new subscribers has recently been added. Those who have been active in the work have our thanks, and others are most earnestly solicited to try what they can do in the same good cause.

The 'CHRISTIAN REGISTER AND ALMANAC' is now ready for delivery at \$8 per hundred. Send your orders to A. R. Brown, Exeter, N. H. if you wish any. They should be circulated.

ITEMS.—Elder A. W. Sanford calls for an exposition of Acta viii. 48.—Three have united with the church at Burnt Hills, N. Y. recently, and Elder I. R. Gates baptized one.—20 have recently been converted to God at Hermon, N. Y. where Elder Lyman Perry is laboring.—The Description of the Person of Christ, sent by a special friend, may be found in a former No. of the Palladium. It is therefore not necessary to publish it again.—Elder J. J. Porter has recently baptized 9 in Philadelphia, Pa.

CONFERENCE MINUTES.

WESTERN RESERVE CONFERENCE.

Mr. EDITOR—I hereby transmit to you for publication, the doings of our brethren in this country; and although Jacob is yet small, by the blessing of our Emmanuel, Zion will put on a new appearance.

Munson, O. August 23th, 1841.

Met at Br. J. Potter's, agreeable to adjournment, by the preparatory meeting of June 26th. The meeting being opened by prayer. Voted Br. A. L. Soule chairman, protem. Voted Br. J. Chaffee, secretary protem.

The churches through their delegates were represented, viz: Troy, Huntsburg, Munson, Mayfield and Russel.

Voted, That the above named churches, together with the elders and brethren present, organize themselves into a conference, by choosing Br. A. L. Soule, chairman, and Br. J. Chaffee, clerk.

Voted, That this conference be known by the name, Western Reserve Christian Conference.

Voted, That the proceedings of this meeting, be forwarded to the Palladium office, by the clerk for publication.

Voted, That this meeting adjourn to the fourth Monday in August, 1842, which is to be held in Russel, Cuyahoga co. general meeting Saturday and Sunday previous. A. L. SOULE, Ch'n.
J. CHAFFEE, Cl'k.

Br. MARSH—We feel that it is our duty to take this bold stand for the defence of the gospel, that all may know that we are not ashamed of the gospel of Christ, since it is the power of God unto salvation to every one that believeth; whether Jew or Greek, Trinitarian or Unitarian; that our sectarian neighbors may know that there is a better way to serve God, than in unholy division and strife. And although our number is small, we have some brethren who are laboring to guard well the right of conscience, to receive and fellowship such as serve our Lord Jesus Christ, and not their own flesh.

We want some one to come to our aid who can come in the fulness of the gospel of Christ—determined to know nothing but Christ and him crucified; and we believe he will have a servant's reward. Remember the servant is not above his Lord. We would say to our preaching brethren, where there is from two to five in one township, that there is that withholdeth that tends to poverty. J. CHAFFEE.

VIRGINIA VALLEY CONFERENCE.

The Valley conference of Virginia met according to appointment in Antioch chapel, Rockingham co. Sept. 20th, 1841.

The conference was called to order by Elder J. Zahn, who addressed the throne of grace, after which the following arrangements were made. Elders J. Zahn, appointed Moderator, and F. G. Miller, Secretary.

Elders B. Seever and J. Ramsey of the Central conference of Ohio, being present, were invited to seats with us.

The character and standing of the preachers belonging to this conference were examined and found the following good. Elders J. Zahn, W. G. Proctor, F. G. Miller, C. Sine, Geo. Cline, L. W. N. Barton, No. 7. Licentiate, S. Ward, C. Alamy.

The standing of the churches was examined

and the following were found good. Antioch, Smith Creek, Shunandoah Furnace, Liberty, Powell's Fort, Narrow Passage, Grape Vine, Timber Ridge, Ebenezer, and Sandy Ridge.

A door was opened for the reception of members and churches, when the following were added. Elder J. Long of Green co. and Br. A. Treevy, of Rock Bridge co. licentiate. The Allegany circuit consisting of a number of churches, and a small church of Green co. under the care of Elder J. Long.

The following resolutions were adopted.

Resolved, That Elder W. G. Proctor travel on the Allegany circuit—Elder C. Sine on the Hampshire circuit, providing he supply all the churches of that circuit with preaching the ensuing year, and Elder F. G. Miller and wife on the Southern circuit.

Resolved, That we approve of the correspondence between the Editor of the Christian Palladium and D. W. Kerr, of North Carolina, on the subject of Bible Union.

Resolved, That Elder J. Zahn, deliver the opening address at our next annual session.

Resolved, That a vote of thanks be returned to the citizens of this vicinity for their hospitality during this meeting.

Resolved, That our next annual session be held in the Timber Ridge chapel, Hampshire co. Va. on Monday after the 2nd Lord's Day in August, 1842. J. ZAHN, Mod.

F. G. MILLER, Sec'y.

Br. MARSH—Our protracted meeting and conference resulted in great good—several professed faith in Christ—five united with us, and five were baptized, which makes 19 baptized, and 10 added since I wrote to you last, and prospects are still good. Elder B. Seever of Ohio, spent two weeks with us before and at our protracted meeting, which endeared him greatly to many of the dear people of this vicinity, for which may God bless him abundantly, and may he ever live humble.—That he may be instrumental in doing a great deal of good among the children of man.

F. G. MILLER.

PROCEEDINGS OF THE COUNCIL AT YORK, N. Y.

York, Oct. 14th, 1841.

The following brethren met in council, viz: Elders, J. Badger, A. Staunton, S. L. Pervier, E. Marvin, A. C. Morrison, J. E. Church and S. Fellows; also, D. B. Rogers, S. M. Fowler and G. P. Sterling members of conference.

On motion, Elder J. Badger was chosen President, and S. Fellows, Secretary.

After due examination, unanimously agreed, that S. M. Fowler of York, and G. P. Sterling of Honeye Falls, be ordained to the work of the ministry.

ORDER OF EXERCISE.—1st, Reading of the Scriptures, by A. Staunton. 2nd, Reading the first hymn, and the first Prayer, by S. L. Pervier. 3d, Reading the second hymn, and the discourse by J. Badger. 4th, Ordaining prayers, by J. E. Church, and A. C. Morrison. 5th, Appointment to office by J. Badger. 6th, Charge by A. Staunton. 7th, Right hand of fellowship by S. Fellows. 8th, Address to the congregation, by E. Marvin. 9th, Last hymn, by J. P. Sterling. 10th, Benediction by S. M. Fowler. STEPHEN FELLOWS, Sec'y.

Honeye Falls, N. Y. Oct. 15th, 1841.

Dr. MARSH—I am happy to inform you that our

meetings at York were precious and interesting; and I humbly trust, through the divine mercy of our Heavenly Father, vouchsafed to aid, defend and exalt *his little flock*; that the church in that vicinity will arise to see a bright and glorious day. The dear, and ever blessed cause of Christian liberty, has been sustained and carried forward for many years, through discouragements, and sectarian bickerings, in a worthy style, by the little band of disciples at York and Leister; and while duty has called our beloved Br. Smith, their former worthy and useful pastor to Castile; we can congratulate them most heartily in the fortunate choice of our much respected brother, S. M. Fowler, who was set apart on the 14th inst. as Br. Smith's successor. Br. Fowler is a worthy young man, and has for some years held membership with the church of God in Ogden, where his influence has been valuable, and salutary; and judging from the past, my heart gladdens in view of the future, when I see the cause of reform, and pure Christianity graced with such studious, influential, devoted, and talented young ministers, as Br. Fowler and Sterling. Br. Sterling was ordained on the 14th inst., as an evangelist, and is to supply the destitute churches in the Erie conference, as a missionary. The cause which I love more than my own life, will, I believe, realize much aid and strength from the assiduous labours of our dear brethren. O, may it please the God of all grace, to shower his rich blessings upon them, that they may finish their course with joy, and the ministry which they have received of the Lord Jesus, &c., and thus the expectations of the church be realized! STEPHEN FELLOWS.

LETTERS.

'Behold I bring you good tidings.'

From the Christian Herald
ELDER D. MILLARD'S LETTER,
No. 11.

BR. CARTER—On receiving this you may be ready to exclaim, 'what, not gone yet? No, I have not yet embarked, but am still expecting to within a few hours. A combination of circumstances has detained me far beyond my expectations, but more especially the late disastrous storm. But while I read the destruction of property and life on our coast caused by the late gale, I cannot but feel thankful that a merciful Providence has kept me in port, and among friends and brethren whose kindness I can never forget. 'Man may appoint but God can disappoint.' Why circumstances prevented me from getting out two weeks ago, looked then mysterious, but now I can read it all for the best. Blessed be God for his mercies. But another gale as destructive and devastating may cross my way! All this I leave with him who rides on the wings of the wind, and measures the ocean in the hollow of his hand. Over twenty-six years ago I committed myself unreservedly to his divine disposal. I have never since been forsaken, nor do I now fear to confide in his all-wise providence. 'All things work together for good to them who love God.'

At the time I wrote you last, I expected to sail the next day in the Brig Henry, bound for Malaga. The vessel did not leave at the time expected. During our delay in getting out an opportunity occurred of embarking for Malta direct. As Malta lies direct on my course to Asia minor, I considered the opportunity presented, the most favorable

for my purpose. This vessel takes me about four-fifths of the whole distance to Palestine.—I accordingly applied for, and readily obtained a discharge from the vessel on board of which I had engaged my passage. Mr. Cole the owner, and Capt. Manson the master, acted a very honorable part in the matter, for my convenience. Most sincerely do I respect them for their gentlemanly treatment to me. But I may have erred in the change I have made. I had assurance of getting out as early as yesterday, but here we are still in port. The cargo is not yet all on board, though the wind and weather is very favorable for departure. After being so long detained, is it to be wondered that I am anxious to depart? The captain thinks we shall embark to-morrow without fail, should the weather continue fair. The vessel I go out in, is the Barque Huntress, of Boston, Capt. King. It is a splendid ship with good accommodations.

Last Sabbath I spoke twice to Elder Himes' congregation and once to Elder Thompson's. The seasons were interesting. At Elder Himes' in the evening, eleven anxious souls came forward for prayer. God grant them salvation unto life.

I am requested to bring my baggage on board the vessel. We expect to be out in a few hours. You may expect my next will be dated at sea.—Farewell—God bless you.

Boston, Oct. 14, 1811.

Brother Carter:—Our vessel was ready for sea yesterday, but the threatening aspect of the sky kept us in port another day. What kind of feeling is more oppressive than wearisome suspense? I had been detained in Boston for nearly three weeks, most of the time expecting to sail next day, and yet each successive day brought with it disappointment. All this, though mysterious, may be directed by merciful Providence. I can believe no less than this; it must be so.

But at length we have embarked and with a fair wind are moving rapidly out of Boston bay. I have been standing on deck, looking at the city and other objects as they seem receding from view. Dear land of my nativity, farewell! Shall I ever be permitted to again set foot on your beloved shores? O Lord thou knowest! Before me is the wide waste of waters, and behind me are objects and friends around whom affection will cling to the latest breath. In my lonely hours on the heaving deep, how often shall I think of them! Soon thousands of miles will separate us, perhaps forever in time; but hope fondly says no: we shall meet again. How many when they extended to me the parting hand, have promised to pray for me. O may our prayers mingle together around the throne of God. In a distant Mehemedan land I will think of the dear friends I have left behind; and should I be permitted in mercy to stand on Calvary where my Saviour suffered, there will I remember them in prayer.

Our vessel moves forward well and we are making rapid head way. The Huntress is a splendid ship, and I think I shall find good accommodation. Capt. King appears like a pleasant man. I could hope that I may be of some use to the swearing seamen on board. I will endeavor, by the help of God to exercise religious means for their good while I am with them. Of all men in the world seamen should be christians, and yet how few of them are pious. But we are nearing the place where we must dismiss our pilot: I must close this hasty written scroll, and send it on shore by him. I will write you again, if God will, by the first vessel I am enabled to put a line on board.

homeward bound. In haste, yours truly,
Boston Bay, Oct. 16, 1841, 9 o'clock, A.M.

P.S. The Pilot will be on board a few minutes longer. It is indeed a pleasant morning. The bosom of the deep is placid and calm while a fine breeze is bearing us pleasantly onward. We expect to be from five to six weeks in reaching Malta—the ancient Melita of the scriptures Acts 28: 1. The Pilot is about lowering his boat to leave us, farewell.

Boston Oct. 21st 1841

Br. MARSH—I embrace a moment amid the hurry of journeying to drop you a line. On the 11th I left the city of Newark N. J. where I at present reside to make a short visit in the field of my former labors in Portland Me.

Portland is a place that is rendered dear to me by the scenes of days that are past. There I have enjoyed the tenderest of friendship—a circle of disciples, of brethren and sisters and friends, whose tender regards have been unvarying. There, I poured out the strength of my youth, and lost the power of speech. In returning to such a field when I meet the warm greeting of multitudes you may judge of the feelings of my heart. Although I could converse but little with them, or say but little to them, yet it has been a refreshing season to my heart.

It is often said, where a preacher is worn out, and becomes comparatively useless, he is like an old horse 'turned out to die.' But to the honor of the flock of my former charge in Portland, I can say, it is not so. Their generosity has not died.—Their warm hearts have not waxed cold. Time and distance have not sundered mutual affections; but we trust these ties will continue to strengthen unto the Revelation of Jesus Christ. To meet with them, and break to them again the monumental loaf of a Saviour's dying love, revived on the eyes of memory, scenes that are past.

To add to the interest of this visit, a Second Advent Conference was in session when I arrived, and the occasion was one of deep and thrilling interest. What greatly added to the interest of the meeting, was, a comingling of various denominations.—This great subject seems to swallow up every thing of a sectarian nature, and emphatically brings the watchman eye to eye. Minor things are lost sight of, and Christ becomes all in all. In evidence that it does give the unity of the Spirit and the bond of peace, on the last day of the meeting, no less, I think than five denominations of Christians united around the table of the communion of the body and blood of Jesus, to show forth his death till we come.—Among them were many of our Baptist brethren.—Elder L. B. Rollins of N. H. has now succeeded to the charge of the church and society with whom I formerly labored, and I trust they will find in him an able minister of the Gospel, and a wise and prudent counsellor. May God unite their hearts in each other, and in their pastor, that he may see the prosperity of Zion among them.

With the best assurances of the kindness of that people, for one who has been worn out among them, I last evening left them, to return to my home, and through the kindness of God am brought thus far safely on my way. Since I removed from there my general health has, I think, improved some considerably, and my voice I hope is bettering a very little, though I hardly dare to be confident. May heaven give me grace to be patient amid all my afflictions, and sanctify to me all its providences.

Yours in haste.

L. D. FLEMING.

Cintham, O. Oct. 1841.

Br. MARSH—I regret that I did not see you again after conference, it was my intention to go to the Miami conference; but at the earnest request of Br. Hanger and others, knowing that a number of brethren were going west, I thought it might advance the cause more to go east, as far as Columbiana; I yielded, and by so doing, I did not have the pleasure of enjoying your company, which I desired very much.

The last Saturday and Sunday in August we held a two days' meeting in Danville, Knox co., 9 united with the church, and five were baptized.

The next day we left for Columbiana co., where we arrived in two days, stopped at Alexander, where I preached six sermons; I think good was done—there the brethren are building a neat brick chapel. From thence we went to Guilford,—where I spoke to the people on the great subject of religion, two arose for prayers. The 10th and 11th of Sept. we had a public discussion with Dr's, W. Belding and Lucy, (Disciples) on the following proposition, 'Are faith, repentance, and baptism in water inseparably connected in order to the forgiveness of the sins of the sinner, and the gift of the Holy Ghost, and induction into the kingdom of Jesus Christ?'

I think good will result from it, good feelings prevailed through the discussion. Sunday preached in Guilford, Monday evening preached in Hanover, where the debate was, on the subject of the kingdom; by request, as that part of the proposition was not discussed from want of time, to a very large concourse of people. The next Saturday and Sunday we held meeting at the Church Hill chapel. Monday morning started for home, where I arrived on Thursday, found all well.

Br. Hanger is a promising young man, and has done much towards advancing the cause of Christ in Columbiana—if he continues faithful he will do much good in the world. JAMES HAYES.

Blackberry, Ill. Oct. 1st, 1841.

Br. MARSH—Our conference is past and we have had an interesting time, a time in which I trust much good has been done which will long be remembered in Blackberry; and over which no doubt angels have rejoiced; for many backsliders have returned to the Shepherd and Bishop of their souls, and a goodly number of the youth, and those of riper years, have bowed the suppliant knee to Prince Immanuel.

Our protracted meeting has continued fourteen days or evenings, and the interest and number appear to be still increasing; but brother Vandoser has got to leave us for the present, in attend other appointments. Truly, the harvest is great, and what shall we do for laborers? May the good Lord of the harvest send us more laborers into this field.—But I forbear troubling you with further particulars, as I expect some of our Elders have or will write you shortly. I will, however, say in conclusion that our conference was interesting and harmonious; a good spirit prevailed—we had one Freewill Baptist, and one Methodist minister in attendance.

DAVID WHEELER.

Honesdale, Oct. 30, 1841.

Br. MARSH—I am now attending a discussion between Mr. E. G. Holland and Rev. T. J. Sawyer, Editor of the Christian Messenger, of New York City. The questions are,

1st. Is the doctrine of future punishment, for sins in this life, taught either by reason or revelation?

2d. Is the doctrine of the final happiness, and

holiness, of all men, taught in the sacred Scriptures?

Br. Holland has led Mr. S. off for the space of two days and evenings, in the field of *Reason*.—This evening he entered the field of Revelation, 'fullored off' by Mr. Snwyser, who made a long harangue on the necessities of his returning to his parish in the city. And was followed up by the Universalist who obtained his services to discuss the questions, making a motion to draw the discussion to a speedy close, seconded by the Universalist minister of the place. However, this was, by Br. Holland and his friends, promptly refused. It is probable the discussion will not soon close, at least, not with our consent.

I will simply add, I think they will not court another discussion with any of our ministers soon. N. SUMMERBELL.

Burnt Hills, N. Y. Oct. 19th, 1841.

Br. MANSU—In our late visit to Pa. we saw much to interest us, and much that was calculated to produce feelings to the reverse.

1st, I was interested to meet so many of my dear brethren in the ministry, and sit down with them in conference, and witness their warm attachment to the cause of God and to each other.

2d, I was interested to learn from the delegates that the Christian cause is rising in this part of Pa.

3d, To meet my brethren and friends in Searsburgh, and again have the privilege of proclaiming salvation to them where I have labored for almost 3 years past; was calculated to wake up feelings of the most pleasant kind. But I also had some occasion for gloom.

1st, Many of my acquaintances, neighbors and relations, I find still in their sins, and out of the ark of safety, living without hope and without God in the world. Oh, thought I, what a solemn scene it will be of parting at the judgment day, to meet again no more.

2d, Many, very many, of my brethren and sisters in Christ that I once was in the habit of greeting and no more. No, Br. Marsh, those loved ones of earth, whose countenances would light up with joy and kindness, to welcome the servants of God to their mansions, are gone from labor to reward—They died happy, and I feel to say in view of these things,

'Thou art gone to the grave,
And we will not deplore thee.'

'Death came with friendly care—
The fading blossoms to heaven convey'd
And hid them blossom there.'

I. R. GATES.

The Religions of Russia.—We learn from one of the foreign Quartermasters that according to the last official returns, the Catholics of Russia amount to 202,908. They possess 61 convents, containing 1894 monks; 61 nunneries, containing 60 nuns; 1231 churches, and 1176 chapels. The Armenians possess 619 churches and 310 chapels, to which are attached 1307 priests, 40 convents, containing 133 monks, and 31 nuns. The Lutherans have 902 churches, to which 484 priests are attached. The Jews have 526 synagogues and 2377 temples, to which 955 rabbis and 2097 elders are attached. The Mahomedans have 5296 mosques and 14,517 priests. The Calmes have 76 temples for the worship of Buddhism. There are no less than 45,353,000 of the Russians, who profess the religion of the Greek Church, which is, in fact, the established religion of the Empire.

Something new under the sun.—The Christian Israelites is the name of a new creed. The Prophetess of it recently arrived from Scotland, to preach its doctrine, and the advent of the Millennium. She preached last Sunday, in New York, at Thompson's Hall, corner of Elin and Canal streets. She maintains that from this year, the first grand movement of the Millennium is to be dated, in which all the conflicting elements of religious differences should be harmonized thro' out the Universe.—*Boston Mail.*

ITEMS.—Br. S. Mosher, Sterling, N. Y., has recently visited some of the western churches, with an object of doing good. May the Lord bless him, and all who are just entering his vineyard.

—Br. W. Sweet, Dickinson, N. Y. wishes to inform the saints that God has revived his work in that region the past year: 'numbers have professed faith in Christ.'—A small church has recently been gathered six miles north of Owego, N. Y.: help is called for—ministers will call on Br. Charles Preston.—Elder H. Burnham, Mason, N. H., writes, 'The Lord by his power is still among us. About 33 in all have united with us, who appear strong in God.'

Br. Zeplia Foster, Laporte, Ia. calls for ministerial help. He is a worthy brother from New York.—Elder L. Stiekney, has recently performed a preaching tour in the western states, of about 3000 miles. He speaks of good times, urges our ministers to visit the delightful valley of the Mississippi if they wish to do good, and contemplates a journey soon, through Ohio, New York, and Upper Canada to Vermont. The Lord prosper his labors.

RECEIPTS FOR VOL. X.

New York, J Brown J Mosher L Spaulding Wm Craig H Hull J Benedict J Aldrich G S Salisbury M Gardner J C Young A S Binzel J Carr Elder S Morris E Clarke D C Blakeman S Jones 50cts Wm Wilcox 50cts O P Ford J B Lovejoy J H Youker J Edwards Elder A Burlingame \$6 for himself S Bugbee H Sharpsteen J E Haight M Spencer and J N Waters. Elder E H Mosher 50cts S Day sets N C Martin V Chapin and xi \$2 J W Dyer G L Schuyler J Cunningham Doct E W Spafford S Bailey G W Tripp \$18 for himself H Tripp 50cts E Vallence Wm Mosher A Finch Wm Vangorder 50cts W Hunsell 50cts G White A M Elsbree M J Reynolds L W Tallman A Berlew CE Haugland N P Blanding P Tripp J Chambers J S Flinn G W True-dale N Falcut G Goodsell B Bristol H Mundy and J O Reynolds.—Ohio, Elder A W Sandford 50cts (corrected) W A Kidwell.—Pa. J Griffin Wm Hicks 50cts.—Ia. A B Warner K Smith C Barnes.—Mich. Elder J Knight Mrs Wealthy Manrow \$4 for J Hicks D Ingram J G Struningham and L Carpenter.

FOR VOL. 9.

New York, Sally Bonney (sent for vol. x.) V Char-in J W Dyer.—Penn. J Grover.—Mich. L Flowers.

VOL. 8.

Pa. J Grover.

POETRY.

'Let the inhabitants of the Rock sing.'

For the Christian Palladium.
REFLECTIONS AT THE GRAVE OF A SAINT.

BY T. F. LEWIS.

Why should we raise the mournful sigh
For one whose life to God was given;
Who calmly clos'd in death, the eye
That saw earth fade in view of heaven?

Why should we weep for one that's gone
Beyond the reach of pain and sorrow?
Where now with pure vigilant dawn,
Dispels reflection on to-morrow.

And there's a fair and cloudless sky,
Where pleasures ever are increasing;
There saints the mid-day sun out-view—
Angelic raptures are uncensuring.

Immortal saint is this thy lot,
Is this thy home—unfading treasure?
Then should we learn to murmur not,
But view thy blissful state with pleasure.

Though now in mouldering silence here
Thou once in active life was blooming,
Hast measured out thy short career,
And reptiles are thy frame consuming.

The searching, keen, and chilly blast,
O'er thy remains is oft times sweeping;
The stranger of the pit hath pass'd,
And none molest thy quiet sleeping.

Thy form in hearts still proving true,
Perchance may find a place endearing;
The flowers of spring with brilliant hue,
May bloom but not thy visage cheering.

Yet hope's bright star destroys the gloom,
And calms the soul with sorrow riven,
She points to joys beyond the tomb,
Where spirits dwell with God in heaven:

Osego, N. Y. 1841.

THE INFIDEL.

I've heard, on Afric's dreary shore,
The serpent's hiss, the panther's roar;
No footsteps marked the sands,
No human voice the desert cheer'd,
Save now and then were faintly heard
The yell's of savage bands.

I've seen the red volcanic tide
Impetuous sweep the mountain side,
And wrap the plains on fire;
And heard the shepherd's plaintive moans;
Mingled with Eina's hollow groans,
On passing gales expire.

In twilight's faint and dusky beam
I've seen the murderer's weapon gleam,
Bathed in the victim's gore;
Ghastly, and pale, with many a wound,
The mingled corps, half breathing found
Stretched on the blood-stained shore.

I've heard, amid the foaming deep,
When tempests howl, and whirlwinds sweep,
Heart-rending cries to save;
The shrieks of many a trembling soul,
And marked the sea's tremendous roll,
Which swept them to their grave.

No shepherd's moans, nor panther's roar;
Nor wreck, nor corpse upon the shore,
To me such pain has given,
As seeing, on the couch of death,
The infidel resign his breath,
Without the hope of Heaven.

MARRIAGES.

By Elder P. Roberts, Sept. 19th, Alfred Lines, of Le-Grange, to Caroline Nickerson, of Patterson, N. Y. By the same, Sept. 30th, Peter Price to Sarah Denton, both of Union Vale. By the same, same day, Nicholas Baker, of Beckman, to Esther White, of Union Vale. By the same, Oct. 2d, Daniel Griffith, to Susan Ducker, both of Union Vale, Dutchess co. N. Y. By Elder R. Rider, Galway, N. Y. Sept. 18th, Isaac Palmer to Elminda Rider. By Elder M. Mosler, Providence, N. Y. Oct. 13th, Wm. R. Chase to Martha Shields. By Elder J. Philips, New Bedford, Mass. Oct. 24th, Eliknah Gifford to Mary Ann Brown. By Elder J. Ross, in the Christian chapel, Charleston, N. Y. Oct. 17th Wm. Bradley to Rachel Salisbury, both of Carlisle, N. Y. By Elder G. W. Walker, at the Christian chapel in Otego on the 10th of Oct. Elder Charles J. Butler, of the N. Y. E. C. conference, to Sarah D daughter of deacon Urban L. and Louisa Gates. By Elder B. F. Vanderz, Blackberry, Ill. Sept. 14th, Charles Oiboway to Sarah Sanborn. By Elder J. Knight, Bridge Water, Mich. Oct. 13th, Elder F. H. Adams to Sarah Man-field.

DIED

'Be ye also ready.'

Jackson, Mich. Oct. 3d, 1841.

BR. MANSY—Since I last wrote, I have been confined to my house about four weeks with a lameness in my right hip, proceeding doubtless from the same cause that my other debilities do; (by some called seated rheumatism—by others the long consumption) I was not able to leave home for about two months. On the first day of September I rode ten miles and preached the funeral discourse of Lucrecia Maria Reynolds eldest daughter of brother Julius and sister Louisa Reynolds, of Hanover. She was two years nine months and a half old. She has left a world of sorrow and affliction for one of happiness and joy.

On the 11th, I was again called upon to attend the house of mourning. It was rendered so by the death of brother Samuel Huntington of Spring Arbour. He was sick only three days, and died on the 9th of Sept. He died in hope of a glorious immortality beyond the grave, in his 55th year.

During the month of September I have preached seven discourses which is more than I have often done for five years past; but I am still afflicted with my lameness and cough. O that I were able to travel and preach the unsearchable riches of Christ. My heart is in it, but I submit it to the Lord willingly, his will should be done.—There is much ought to be done in this section, and but few real gospel laborers; truly, Zion doth languish.

JOSIAH SPALDING.

At Nunley Valley, N. Y. on the 29th of August, 1841 Mrs Ruth, wife of John Whitcomb, and daughter of Eld. D. and E. Welch, in the 26th year of her age. She gave her friends and neighbors the fullest evidence of her acceptance in 'the Beloved.' She had a firm reliance in the gospel at Redeemer, and waited the happy issue 'till her change comes.'
E. J. REYNOLDS.

In Catharine, N. Y. (North Settlement) Sept. 22d, 1841, Teresina, daughter of S. S. and Frances Booth, in the 3d year of her age. Also, Sept. 24th, William, son of W. L. and Lowly Mix, in the 7th year of his age. Also, Sept. 30th, 1841, Frances, wife of S. S. Booth, aged about 41 years. Also, Oct. 4th, 1841, Catharine, wife of Elder J. L. Hazen, aged about 55 years. Oct. 4th, 1841, Rachel, wife of the late Col. E. Booth, aged about 73 years.

Mrs. Hazen was a member of the Christian church and Elder J. L. Hazen her husband a baptist preacher. She was a true Christian, and truly adorned her profession. She was sick only five days.
J. F. HOPKINS.

THE CHRISTIAN PALLADIUM

Is published semi-monthly under the direction of the
CHRISTIAN GENERAL BOOK ASSOCIATION.

Terms.—One Dollar per annum in advance. For Five Dollars in advance six copies will be sent. Communications should be directed 'Post Master Union Mills, Fulton co. N. Y.

THE CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. X.

DECEMBER 15, 1841.

NO. 16.

ESSAYS.

Prove all things—hold fast that which is good.

For the Christian Palladium.

ON MAN.—No. v.

BY ELDER E. G. HOLLAND.

If Man's nature is totally depraved, how happens it, that in his nature, there are excellent moral ideas? How happens it, that bright ideas of justice, 'righteousness, love, and holiness are found in the human mind? To me, the possession of such ideas, their very existence is a strange fact, if our common nature is only capable of evil thoughts, feelings, and deeds. And so it must be to every one, who undertakes to account for them, in a rational manner, in as much as they are proofs, invincible evidences that in man, there is a rich moral nature, however neglected, and uncultivated its condition may be.

The glorious attributes of God, which furnish the loftiest and most purifying ideas, of which mind is capable, are to some extent understood and realized by men. By this I mean, that the soul, the higher nature of man, whatever it may be, is capable of realizing the greatest moral ideas, the most sanctifying spiritual views. But how has man this capacity? There is no other being, there is no other nature on earth, that can trace the attributes of God, and realize the sentiments of holiness, righteousness and divine love. I care not what assistance is rendered, unless a being can, by his own nature feel conscious of the moral verities laid before him, he can know nothing of them.

To illustrate. A Pagan stands before me. I wish to give him the idea that 'God is love.' He knows the dialect in which I address him, and has the same nature as

has been admired in more noble manifestations. I ask, how is he to gain an idea, even an idea of God's love? Unless he had himself experienced the feeling of love in his own bosom, he could no more gain an idea of God's love, than he could create a new solar system. But such is the spiritual nature of man, such is his experience in a moral view, that he can readily form some just conception of the truth that God loves the world. In the case supposed, I would refer to those acts and purposes of God which are most plainly the effects of love, and he would readily see in those acts and aims, the strong sentiment of benevolence. The same is true of all his attributes. That God is just; is an idea which we can receive, only to the same extent, as we may form a true idea of what justice is. We form an idea of the power of God. But we see power manifested in the creation around us. We are conscious of power within ourselves. Hence, we form an idea of Divine Power—it may be, and undoubtedly is with the rest of us, an humble idea—far beneath the great reality, but it is the least we can form. In a universe, in which no power or energy is manifested, in which all things should be perfectly powerless, and with a nature, wholly unconscious of energy, would it not be wholly impossible for man to gain any idea of the fact that God is ALMIGHTY? Certainly it would be impossible—nothing could be more so. How happens it therefore, that society is made conscious of the most lofty moral ideas, provided the nature is wholly depraved—depraved in the light of ancient Calvinism? Pursue the investigation to any extent, and every step of it will tend to the destruction of the degrading views, which have been so much esteemed—views, which hold mere sympathy with the sneering contempt cast on human nature by

the rank, open infidelity of the last century than with the spirit and precepts of Christianity.

But let us look at the subject under another kind of evidence. There is an evidence, sufficiently strong, drawn from the procedure, or from the providence of God. *He cannot err.* He is man's Maker. And how does He regard him? Does *He* regard him as a worthless, good-for-nothing being?—And what else is he if Calvinism be true? What is total depravity worth? Is it valuable? Is it sufficiently valuable to be highly prized in Heaven? I think not. Well, God loves man. He loves human nature. And does he love without a reason? or against reason? Does he love any object which in itself ought to be hated? I trow not. For human good, his works are made, and his Son sent. He was sent to save. But *what*, was he sent to save? That which is not worth saving, and the pains taken in saving it? If so, heaven was unwise. Why did the Son of God undergo the unmitigated pains of persecution, and the cross? Why did he pour out his own precious blood?—And why do the inhabitants of Heaven rejoice in the salvation of *one soul* on earth? None of these things, my friends, can be made to bear the shade of wisdom, without the fact, that man, even in his most fallen state, is, by nature, an object of unconceivable interest and value. I am sure, that God would not and could not have loved our nature foolishly. To suppose it, is impiously absurd. What then must follow but the death of that system, which has made man out to be a mere mass of living corruption! Or if I may be pardoned in using their own politeness, I might say that system which has long proclaimed man's nature as being 'half brute and half devil!' Mr. Editor, I do not wish to soil this article with a vulgar phrase. I used the phrase because, it is of the same origin as the doctrine it expresses, and because I regard it as a natural and suitable clothing of the uncomely and dreadful sentiment it contains.

Many are the machines, by which human nature has been degraded. Tyrannical policy, in all ages, has sought to establish such views of man as best comport with servility. Among those views, native, total depravity is the chief. But these machines must perish, these views must wither. Man must outlive his burdens. In defiance of all this despotism, whether poured upon the soul through church or state, whether the tyrant be of the throne or the sanctuary—is defi-

ance of all these I say, man will rise above them. For truth alone has undying life.

Honesdale, Pa. 1841.

For the Christian Palladium.

The ten lost Tribes.

BY ELDER O. J. WAIT.

We find that the twelve tribes constituted one nation—were subject to the same laws and rulers until the death of Solomon, at which time there was a revolt of the ten tribes, 1st Kings xii. 10. These ten tribes made Samaria their capital city, 1st King xvi. 24, and refused to worship at Jerusalem, 1st King xii. 27, and, from the time the revolt took place to the time of their captivity, the ten tribes were known by the names of Israel, 1 Kings xii. 20, and Ephraim Isaiah vii. 8. There were a number of kings which ruled over them. The first king over Israel only was Jeroboam, and the last was Hoshea, 2 Kings xvii. 1. and in the days of his reign he and Israel [the ten tribes] were taken captive by Shalmaneser king of Assyria, and he carried them away into Assyria and placed them in Halah, and in Iabor, by the river of Gozan, and in the cities of the Medes, 2 Kings xvii. 6.

We can follow these tribes thus far distinctly, and so far there is no dispute, but the contention arises as soon as we attempt to follow them farther. Some think that they are able to trace them to the north-east of Asia, and that they crossed into America by the way of Behring Straits, and from that place they made their way south, and therefore the Indians are the ten lost tribes; that God is preserving them in this country—that he will not suffer them to be amalgamated with those around them—that it is his design that they shall return again to their promised land with the Jews and establish Judaism. This is the idea of Judeanising teachers.

There are a number of objections to this theory of the ten tribes peregrinations.

1st, It does not appear probable that so great a body of captives would have been permitted to leave the country over which their captivator ruled without their having been some historical notice of it, and we may take the case of the children of Israel leaving Pharaoh, as an example and reason that a similar cause would produce a similar effect.

2d, It does not appear probable that so great a body of people would have been permitted to have passed unmolested through the territory of other kings without their taking notice of it.

3d, It does not appear probable that so large a body of men, women and children, would have ventured to so high a latitude as Behring's Straits, and been able to brave the difficulties that they must have encountered in crossing there.

4th, The prophet says that 'within three score and five years shall Ephraim be broken, that it be not a people, and at some render it, shall be no more a people,' Isai vii. 8. I understand that Ephraim here stands for the ten tribes of the Children of Israel; for the prophet says that Samaria was the head of Ephraim, and Samaria being the capitol of it—ten tribes I understand to mean all the ten tribes, and if they were broken to be no more a people, I see no good reason to expect them to return.

5th, Before their captivity they became corrupt in religion, so when taken captive, they intermarried and lost their national distinction, and are now lost in the nations with whom they married, and are not to be found as a separate people on the whole earth; and to me their return is a *Jewish fable*, Titus i. 14.

Camptown, N. J. 1841.

For the Christian Palladium.

Descant on Mark xvi. 16—18

BY ELDER S. M. FOWLER.

BR. MARSU—I send you the following, which, if you think it will be of any benefit to your readers, is at your disposal.

In reply to the following questions, 1st, did these signs follow the primitive believers? if so, when were they to cease? I will answer,

1st, These signs *did* follow believers in those days. 1st, sign, Luke x. 18, Acts iii. 6, v. 16, viii. 7. xvi. 18, xix. 12. 2d, sign, Acts ii. 4, x. 46, xix. 6, 1st Cor. xii. 10, 28, &c. 3d sign, Christ declares he *gives* this power. Luke x. 10, Acts xxviii. 5. This was given them as a *power* over their enemies who would seek to put them to death in this way. 4th sign, Acts v. 15, 16, xviii. 8. James v. 14, 15,

2d, To understand how long these miraculous gifts were to continue, particular attention should be paid to their *design*. By having an understanding of the object in view, many things appear plain, which otherwise would be inexplicable. The ultimate object in all that God has done since the fall of man, has been his restoration, and salvation. The medium through which this is to be brought about, is, his Son; the only name under heaven whereby we must be saved. This scheme was matured as fast as

was compatible with the stupid comprehension of man. (A striking proof of his freedom.)

All that God said, 'in times past unto the fathers by the prophets,' was to prepare the world for the reception of his Son; the nucleus around which all our hopes of salvation cluster; the centre and soul of the moral world; the magnet to which, both heaven and earth, are attracted.

That the world might know that God spoke by the prophets, their testimonies were miraculously confirmed. When he brought his first begotten into the world, the tidings were announced by the heavenly hosts to the shepherds; the wise men in the east saw his star, and on their way to worship communicated the intelligence to the king, and a general impression was felt, that he was born, who was to reign king of the Jews.

The preaching of John, still more prepared the way; 'for all men believed him a prophet,' and all that he said of Jesus, was true, while the teaching and miracles of Christ, confirmed all that had been spoken by the prophets and John. But the miracles of the disciples, wrought through his name gave double weight to all the rest. (Impostors attempting the same through the name of him, whom Paul preached, were sent.)—John declares, that he had written an account of the works of Christ, and his apostles, to certain, that they 'might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.' Let it be understood that previous to the commission of the Savior, to 'Go into all the world,' &c., it was to the *lost of the house of Israel*; consequently their teaching, and works, has been confined to, for the convincing of the Jews. Now we are prepared to answer the last question, viz: 'when were they to cease?' Notice, after this commission they were to go to the *Gentiles*, to convince whom, miracles were necessary.

The answer then is, Eph. iv. 13. Till we all, (Jew and Gentile) come into the unity of the faith, and of the knowledge of the Son of God; unto a perfect man, unto the measure of the stature of the fulness of Christ.—'Unto the unity of the faith, that Jesus is the Son of God.' On this depends the truth of all the rest: our salvation. John iii. 18, 36, vi. 69. ix. 35. xi. 2. 5, 7. xx. 37, &c.

This is the rock on which the church is built, Mat. xvi. 16—18. Acts viii. 37. The proper answer is, that miraculous gifts were to continue in that church until both Jew and Gentile were brought into the unity of the faith, &c.; or until the fact was substantiated

as far as it could be by miracles; and then cease. Other gifts, such as pastors, teachers, evangelists, &c., for the edifying and perfecting of the body, were to continue as long as the gospel is to be preached, to the end of the world; when the mystery of God is to be sealed up. This is my opinion.—Who has something better?
York, N. Y. 1841.

For the Christian Palladium.

The way to gain an influence.

BY ELDER L. PERRY.

* Were I asked, 'What would give any religious denomination a good, and wide spread influence in the world?' I would answer. 1st, Genuine piety. 2d, Sound doctrine. 3d, An able, educated, and talented ministry. 4th, A general diffusion of knowledge, and intelligence. 5th, System, union, and general concert of action. 6th, Enterprise, activity and perseverance. 7th, Liberty.

Though much might be said upon each of these particulars, I would beg to be heard upon one only a few moments.

Liberality, is indispensable to the exertion of a good and extensive influence, by any religious body or denomination. A few facts will abundantly confirm and illustrate this point. Let a local church in any place propose to engage a minister for a certain sum, and in their subscriptions, let them manifest an illiberal and covetous principle, and how much help would they be likely to obtain from the world? And how much good would they be likely to do the unconverted, with the spirit of idolatry in their hearts, and the same reprochensible spirit visible, too, to the sinner?

Let a church permit their minister and his family to suffer for want of the necessities of life, when they ought to relieve them, and what is the influence of that church upon the world? They are a stench, even in the nostrils of the wicked.

Let a subscription paper be circulated for building a meeting house, and let that church member who is able to put down a hundred dollars, put down only fifty, and what sort of an influence does it have upon the ungodly? And what is frequently the effect of such covetousness? Why a total defect of the noble enterprize, and a diminished, and still diminishing influence, and perhaps the utter downfall of the church in the end. Once more. Let a pious servant of God who has worn out his constitution in preaching the gospel be neglected, or 'turned out like the poor old horse to die,' ponyless, and friend-

less, and an indellible, and eternal disgrace fastens upon the church that is guilty of such an enormity.

If such is the effect of such a spirit and practice in local churches, the result of the same principle in a whole denomination must be similar, and more extended. And indeed who cannot see that any denomination that does not support its preachers, relieve its poor, build meeting houses and promote the benevolent and truly reformatory operations of the ago to the utmost of its ability, suffers incalculably in point of respectability, and influence? And what evidence has any that a denomination is truly Christian, that is not truly generous and benevolent? I have none.

Hlounsfeld, N. Y. 1841.

For the Christian Palladium.

Theological Discussion.

Honesdale, Pa. Nov. 16, 1841.

Mr. Editor—The theological discussion announced in your last paper has closed.—On the whole it has occasioned considerable excitement; and for myself I must say that I am perfectly well satisfied, not only with the discussion throughout, but with the impression it has made on the mind of community. This impression so far as it can be learned is strongly in our favor.—This fact speaks volumes. This impression cannot be ascribed to prejudice, for the people here have been as strongly prejudiced against our sentiments, as a people, as they well could be. All parties consider it an able controversy. Much learning and much strong reasoning was brought into the field. It lasted three days and five evenings. It closed much sooner than we wished. But Mr. Sawyer said he must return to the city.

The first question read as follows: Is the doctrine of future punishment for sins committed in this life taught by reason or revelation? On this proposition it was the province of Mr. Holland to lead the way. He began with the evidences of reason. On these he dwelt two days and two evenings, in which time it was shown that no perfect and universal retribution was carried on below—that in this world there are no agents operating which are competent to begin and finish a perfect system of retribution and justice—that neither the natural nor moral world contain such agents. It will be remembered that the proposition is founded on the system that a perfect retribution does exist in the universe; and by proving that it is not found here it must follow, as a consequence, that in the future state there is a

moral retribution. This position was sustained by a variety of evidence.

Direct and overwhelming evidence was also brought from the domain of reason to establish the doctrine of future rewards and punishments. I have only time to mention two.

1st. The common sentiment of mankind in all ages and climes. If mankind, every individual of them, had from the creation of the world, until now, experienced a perfect retribution how strange, said Mr. Holland, that they never found it out!! How strange that the whole world should have experienced such a discipline of Providence for six thousand years, and yet never dream of such a fact. (If they did they did not tell their dreams.) Moreover, mankind have been observers in all ages. What has been the fruit of their observation? What has been the general conclusion? Every where that in the future life is experienced that which accords with the deserts of this.—The wisdom of all climes and ages makes an argument for a future retribution.

2nd. The argument of analogy. The progress of man's nature demands it.—Childhood casts its influence over youth; childhood and youth cast their influence over manhood; childhood, youth, and manhood cast their influence for happiness or misery over old age. Now is it not rational that all human life taken together should cast its influence over men in the future state?—What can, what will occur to prevent so rational and so inevitable a consequence? Does death? It was clearly proved that death could not change man's character.—But these are only items of the many evidences taken from reason.

The testimonies of revelation were irresistible. Indeed many of them only met with a slight remark or so, and some were left in perfect silence. Three days and four evenings were exhausted on the first proposition. More time would have been devoted to it, but for the earnest solicitations of Mr. Sawyer and his friends to have it closed.

The second proposition read thus: Is the doctrine of the final holiness and happiness of all mankind taught in the Holy Scriptures? On this question Mr. S. had the lead and could close it whenever he wished. He took only one evening in which to present his evidence. He gave out his philosophy on the attributes of God. This was swept away in such a manner by the reply that he made no effort to regain it. The fate of his philosophy reminded me of the

fate of the British tea when it came into the harbor of Boston. The passages urged to sustain the affirmative were proved to teach something different, especially on the 15th chapter of Corinthians. I wish that the whole discussion was published. The last proposition has not been fully canvassed. Mr. S. said he could not stay to debate it.

Mr. Holland had previously offered to meet him at another time or place if he desired it, inasmuch as Mr. S. had not sufficient time for the discussion now. Mr. S. replied that it would be attended with expense. What kind of expense you and your readers may imagine! Finally, to sum up the whole matter, we rejoice that the discussion has taken place. It gives us another invincible proof that truth never suffers, but, under equal circumstances, it always triumphs by investigation. It is not our spirit to boast. If it were, we think on this occasion at least we have abundant reason for doing so.

Respectfully yours,
MOSES CUMMINGS.

For the Christian Palladium.

Difficulties of Methodism.

BY ELDER J. H. CURRIER.

BR. MARSH—In looking over your Editorial under the above title, I perceive that the Editor of the 'Advocate' calls the discipline a 'Transcript of the Bible.' I wish (not to interfere with any discussion between the Palladium and the Advocate) to prove three things concerning the Methodist discipline.

1. It is not a transcript of the Bible.—Let us compare. Discipline Article ix., 'Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.'

Bible.—James ii. 24. 'Ye see then how that by works a man is justified and not by faith only.'

Discipline.—Art. 2. Says of 'Christ, very God and very man, who truly suffered, was crucified, dead and buried to reconcile his Father to us.'

Bible.—2d Cor. v. 19. 'To wit, that God was in Christ, reconciling the [world] unto himself. A curious transcript that.'

2. The Methodist discipline is not founded on the Bible, but the invention of men.

Discipline.—Page 4, 'We esteem it our duty and privilege most earnestly to recommend to you, as members of our church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years: as also on the observations and remarks we have made on ancient and modern

churches.' Signed by the six bishops.—Are the experience, observations, and remarks of the Methodist bishops any part of the Bible?

3rd. The Methodist discipline is an ecclesiastical law, and the ministers of the Methodist Episcopal church are bound to preach it under pain of expulsion, notwithstanding it contradicts the Bible in plain terms.

Discipline, section viii. 'Of the method of receiving traveling preachers and their duty.' 10. 'Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them; not for wrath, but conscience sake.' 11. 'And remember! a Methodist preacher is to mind every point [great or small] in the Methodist discipline.'

Section xviii. 'Questions. What shall be done with those ministers or preachers, who hold and disseminate, publicly or privately, doctrines which are contrary to our articles of religion? Ans. Let the same process be observed as in cases of gross immorality; but if the minister or preacher so offending do solemnly engage not to disseminate such erroneous doctrines in public or private, he shall be borne with till his case be laid before the next annual conference, which shall determine the matter.'

Brockett's Bridge, N. Y., 1841.

THE POWER OF PRAYER.—Abraham's servant prays—Rebekah appears. Jacob wrestles, and prays, and prevails with God. Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses cries to God—the sea divides. Moses prays—Amalek is defeated. Joshua prays—Achan is discovered. Hannah prays—Samuel is born.—David prays—Aithiopol hangs himself.—Asa prays—a victory is gained. Jehoshaphat cries to God—God turns away his foes. Isaiah and Hezekiah pray, one hundred and eighty-five thousand Assyrians are dead in twelve hours. Daniel prays, the dream is revealed. Daniel prays, the lions are muzzled. Daniel prays, the seventy weeks are revealed. Merdecui and Esther fast, Haman is hanged on his own gallows in three days. Ezra prays at Ahavn, God answers. Nehemiah darts a prayer, the king's heart is softened in a minute. Elijah prays, a drought of three years succeeding. Elijah prays, rain descends copiously. Elisha prays, Jordan is divided. Elisha prays, a child's soul comes back; for prayer reaches eternity. The church prays ardently, Peter is delivered by an angel.—*Millennial Har.*

Beautiful Moral.—In Longfellow's *Hyperion*, that casket of rare and sparkling gems, we have the following beautiful moral deducted from the story of the hero: Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear and with a manly heart.—*U. S. Gazette.*

CONFERENCE MINUTES.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

Held at Apple's church, Guilford co. N. C. Oct. 1st. 1841.

Conference was organized by calling Br. William Holt to the chair, and, after prayer by Elder Joseph H Bland, electing J. S. Swift clerk.

On motion, the previous ordination of Br. Jesse K. Cole, was sanctioned and confirmed by conference.

Present, the following Elders and ministers, viz: Elders Daniel W. Kerr, Joseph H. Bland, Thomas J. Fowler, Shubal G. Evans, Martin Staly, John Lambeth, Alfred Apple, Solomon Apple, Joseph A. Murry, Jesse K. Cole, Lewis Craven, John T. Petty, Alfred Isley. Licentiates, brethren Lovick Lambeth, George G. Walker, J. S. Swift, T. Poole, Ashbel S. Nelson.

Delegates from the following churches reported themselves and took their seats, viz:

Haw River circuit, Alfred Isley, itinerant, New Providence, represented by brother William Holt and Daniel Albright; Mount Zion, by John Walker; Union, by George Walker, Jehu Hall and Robert McCauley; Liberty, by Jehu Byrd and Howell Boswell; Bethlehem, by Christian Isley; Apple's, by Abner Apple and Henry Christian; Concord and Shallow Ford not represented.

Deep River circuit, John A. Murry, itinerant; Pleasant Hill, represented by Benjamin Way; Mount Pisgah, by Wm. McCallum; Antioch, by Hugh Guthrie; Hank's chapel, by Stephea Petty and John Bright; Wilson's, by John W. Pritchett; Bray's school house, Pleasant Grove, and Liberty, not represented.

Neuse River circuit, Jesse K. Cole, itinerant; Hillsborough, represented by Joseph H. Bland; O'Kelly's chapel, by Alfred Moring and Reuben Herndon; Pope's chapel, by Sherrod Wilson and William Husky; Union, by Phittiel Tuck; New Comfort, New Hope, Kedar, Sharon, Hephzibah and Black Walnut, not represented.

Stanton River circuit, Lewis Craven, itinerant; Pleasant Grove, Mountain Hill, Shiloh, Cook's school house, Christian chapel, Providence, Liberty Grovo, Concord, Arbour, Chappell's and Reeso's, not represented.

Letters from the following churches were presented and read, viz: Union, Halifax, Pleasant grove, Halifax and Pope's chapel. A communication was also received from Eld. Thomas E. Jeter, which was, in compliance with his request, deposited with Br. S. Williamson.

Surry circuit, not represented.

Conference dismissed until 2 o'clock, P.M.

Friday afternoon, Oct. 1st.—On inquiry it was ascertained that the following Elders were absent, viz: Thomas E. Jeter, Thomas J. Drumwright, Wm. J. Berryman, John Berryman, James G. Martin, Jonathan Fuller, John P. Lemay, Thomas C. Moffit, Robert R. Prather, Abner Walker, Thomas Reeves, John Walker, S. W. Fowler, Wm. Crank, Stephen Turner, deceased; licentiates, Henry B. Wilson, John Paul.

On motion,

Resolved, That the travelling ministers report on the state of the church, within their several circuits.

N. B. As the Clerk is unable from these reports to make out a complete summary, it is concluded simply to record, without publishing them; and to recommend that, hereafter, all interesting details respecting each church, such as marriages, deaths, baptism, Sunday schools, bible classes, increase of members, decrease of members, donations, &c. be presented in a tabular form.

Resolved, That Elders Kerr, Bland, Swift, and Craven, be a committee to investigate the nature and design of the Elder's office, and to report to the next annual conference as to the propriety of ordaining others than preachers of the gospel, to said office; also, that Elders Fowler, Evans, and Craven, compose a committee on ordination.

Conference adjourned until 9 o'clock, Saturday morning.

Saturday Morning, October 2.—Conference met according to adjournment; and on motion,

Resolved, That there be a union with such northern conferences as have sanctioned, or may sanction, the terms proposed and agreed upon by the committee of correspondence and Elder Marsh, which terms will be considered as forming the basis of said union.

Resolved, That the question of union with the Protestant Methodists be indefinitely postponed.

Resolved, That a committee, consisting of Elder Alfred Apple, and brothers Wm. Holt, J. Walker, and Daniel Albright, be appointed a committee to investigate the characters of ministers.

Recess until two o'clock.

Saturday Afternoon.—The last mentioned committee reported all ministers in good standing, excepting one absentee.

The following brethren, viz: Bland, Isley, and Moring, were appointed a committee to bear to said minister a letter from the conference, admonish him; and if penitent to forgive him, if not, to demand his credentials. On motion,

Resolved, That the brethren be requested to provide obituaries of deceased ministers, to be preserved in the record book of the church.

Elder Craven, in behalf of the committee appointed to correspond with elder John Walker, of Missouri, made a report, which, on motion, was accepted.

The committee on ordination made their report, and recommend that the following brethren, viz. J. S. Swift, George G. Walker, and Lovick Lambeth, be ordained elders, whereupon it was

Resolved, That Elders Kerr, Bland and Craven constitute the Presbytery to conduct the ordination of the above named candidates.

Resolved, That the ordination take place at eleven o'clock on the succeeding Lord's day.

The following brethren, viz. Holt, Craven, Swift, Way, and Abner Apple, were appointed a committee to devise and report a plan for educating pious young men for the ministry. Said committee recommended, in their report, the appointment of Elder Daniel W. Kerr as agent to correspond with such persons as would be disposed to give the above object their countenance and support; agreed to nem. con.

Elder Jesse K. Cole and T. J. Fowler were appointed a delegation to attend the N. C. C. Conference, and invite said Conference to send, in return, a delegation to our own. Brother Lewis Craven was, at the same time, appointed a delegate to the Eastern Conference in Virginia.

On motion,

Resolved, That the next Conference be holden at Union, Halifax co., Virginia, on Thursday before the first Lord's day in October, 1842; also, that three hundred copies of the above minutes be printed for distribution. WM. HOLT, Mod.

J. S. SWIFT, Clerk.

THE PALLADIUM.

UNION MILLS, N. Y. DEC. 15, 1841.

"Keep the unity of the spirit."—PAUL.

CHRISTIAN CHURCH.

No. II.

BR. MARSH—In your reply to my last; I find three arguments against my views and four reasons for your own.

The arguments are, 1st, *Inferential*. 2d, *Scriptural*. 3d, *Grammatical*. 1. You infer, That, the phrase or name not being in the Bible, therefore, the idea is not. But, does that follow 'as a matter of course?' I think not. If it does, we (to be Scriptural) need a good deal of heaving. The phrase, 'Christian Conference' is not in the Bible. Does it follow therefore, that it is unscriptural for Christians to confer? Do any pretend that the phrases, 'Sabbath school,' 'Fellowship meetings,' 'Bible Class,' 'Missionaries' and 'General Meetings,' are in the Bible! Are the ideas therefore unscriptural? Does the Bible say you shall not gamble, horse race, or make counterfeit money? No. Shall we conclude therefore, that these practices are not prohibited by that book? If not; then, it does not follow 'as a matter of course,' that because the phrase is not in the Bible, therefore, the idea is not.

2d, You think the scriptures I quoted, 1st John ii. 20—27, and Acts ii. 26, will not apply to the church; but, 'to the members of the church in their individual relation.' Let us see. In the first chapter of John, we find no address. The second commences thus; 'My little children, these things write I unto you.' I think the apostle here addresses the church, as a family, under the appellation of *little children*. In the 7 verse, he addresses the whole again as 'Brethren.' In 12 verse, he begins to classify them, he divides them into these classes, and then again addresses them in the different classes of 'little children,' 'fathers,' and 'young men.' In the 13 verse, he addresses the whole again, with the first appellation of 'little children.' Then follows in the 20 and 27 verses, his remarks on the 'anointing,' which, you will see, from what I have shown, were made to them as a whole. Hence it follows, that the apostle, considered them, as an *anointed*, or Christian body; 'which is the church of the living God, the pillar and ground of the truth.'

Acts ii. 26, is so plain that it needs no further remarks. The case stands thus. The apostles assembled with the congregation. The congregation was composed of disciples—those disciples were all Christians; hence, together made a Christian congregation, or church.

3d, You ask; 'How would Br. Barr use the term Christian when joined with church?' As an adjective most certainly! Br. Marsh. 'Is this, you say; then nothing but the quality of the church is signified.' That is what I want, and all I want to signify by that term. And here let me say; that without the addition of an adjective to the term church, you do not, you cannot express its quality. The phrase 'Church of God,' does not signify any quality, more than the bare name church. Here lies your mistake, Br. Marsh, (as I think,) in supposing that one noun qualifies another. But this is not so. Let us analyse the phrase, 'Church of God.' The phrase is composed of two parts of speech, viz: two nouns, and one preposition. A

noun is the name of a thing. Here are two nouns, which are the names of two distinct things.—'Church,' is a common noun, the name of a, or any congregation. 'God,' is a proper noun, the name of the 'Supreme Being.' Of, is a preposition, joining the two nouns together, and showing the relation between them. It shows that God is related to church as its owner. Now, Br. Marsh, this is all the sense you can get out of the above phrase, viz: that God is related to the church as its owner.

'Church of God,' (you say) 'I prefer as a denominational name. 1st, Because it is Scriptural.' I cheerfully admit that 'Church of God,' is a Scriptural phrase; but, if you will apply 'the plain and simple rules of syntax,' you will discover, that you cannot take two distinct names, of different signification, and make of them one proper name. And in no place is it used in the Bible, only to point out the possessor, and his possession. God, and his church.

2d, You say, 'Because it expresses all that any other name [phrase] can.' Is this so, my brother? Let us see. I say, there is the 'ARMY OF VICTORIA.' Is there any thing in this phrase that expresses the quality of that army? Do you learn from this simple phrase, that they are brave, or loyal? Here, is 'the army of the United States.' But what in this phrase, that teaches you, that this army is patriotic, or courageous? or, that expresses any quality whatever? There is nothing. It may be the 'army of the United States,' and yet composed of cowards or traitors, HOLLIS and ANROLD'S. All you can learn from those phrases, is, that one army belongs to 'Victoria,' the other to the 'United States.' So with the phrase 'Church of God.' You learn nothing from the phrase, only that the church belongs to God. Its qualities by this are not pointed out. Ancient Israel was God's church, and yet they were generally an unbelieving, wicked, idolatrous people. But, says Br. M., those who fell in the wilderness were only the corrupt members.' This is true. But look at it. There was 600,000 men: these all fell but two. Good God! what a mass of corruption!

Your 3rd says, 'It clearly reveals him [God] to be the rightful owner and possessor of the church.' This is true. But this is all it does or can reveal.

4th. In this I agree with you, 'That it justly belongs to God to call us his.' And I would not consent 'to call ourselves by a name that would not acknowledge this.' If asked, whose church is that? I answer, it is God's church, or the 'Church of God.' Thus pointing out its owner. But if asked, what church is that? I answer, it is a 'Christian Church.' Thus describing its character.

I object to the exclusive use of the phrase, 'Church of God,' as a denominational name, 1st. Because it fails to define the character of the church.

2nd. Because it is applied in the Bible to believers and to unbelievers—to the pure and to the unholly—to idolaters and to true worshippers; so witness, Moses and all the prophets.

3rd. Because we have no rule of language to convert such a phrase into a proper name.

4th. Because the Jewish Church was so called.

I favor the name 'Christian Church,' 1st. Because God promised to the gospel church a 'new name.' Isa. lxii. 2.

2nd. Because the gospel church, composed of Jews and Gentiles, is a new body. Eph. ii. 15, 16.

3rd. Because as soon as a church was formed

of both Jews and Gentiles, the name *Christian*, (a 'NEW NAME') was 'first given by divine appointment at Antioch,' Acts xi. 26.

4th. Because during the first two centuries of the Christian era, the followers of Christ were distinguished by the appellation of *Christians*.

5th. Because if 100 persons *individually* are Christians, *collectively* they are a Christian congregation.

6th. Because Christ is 'the head of the church,' and as such, given name to the whole body. 'The head is called Christ because it is anointed. The body is called a Christian body, ('which is the church') because it has received the same anointing.

7th. Because the church is 'the Bride, the Lamb's wife,' Rev. xix. 7, and xxi. 9, and as such does, and should, wear the name of her husband.

With these few short remarks I submit all to you and your numerous readers, with the most perfect Christian kindness.

Conneaut, O., 1841.

OLIVER BARR.

REPLY TO BR. BARR.

The remarks of Br. Barr on conferences, Sabbath schools, gamblers, &c., I think are not to the point in debate. If he was opposing a *disorganizer* of churches, they would be in place, and perhaps unanswerable; I shall therefore let them pass. My position is yet good, that the phrase Christian church being *not* in the Bible, should forever settle the question with all lovers of Bible names, that it is not the denominational name of the true church.

There is no certainty that John's *first* epistle was addressed to an individual church, or the whole church as one organized body, but the strongest presumption that it was designed for Christians in general. Compare his address with his own style in his other writings, and with the uniform addresses in other epistles directed to churches, and read Dr. Clarke's preface and critical notes on this epistle, and other biblical writers and I think Br. Barr will yield the point that he has wrongly applied the phrase '*little children*.' — By what rule does he make it mean church in one instance, and in another youthful members of the church?

I know not a Scriptural evidence that the church was ever anointed, and that that anointing gives to it the denomination of Christian church. But does not Br. Barr place his chief reliance upon this supposition? If so, then if there was ever a time when the church had not that anointing it could not with propriety be called Christian church. If by its backslidings and corruptions it has lost the holy unction, its name is also lost, and it must be re-anointed before its name can be restored. The *whole* church, not a local branch, must be kept in view. It must be a *body*, pure in all its members in order to receive the holy anointing. When has this been the fact with the *entire* church. Never. The tares have ever been found among the wheat, and apostasy and corruption in some of its branches, and sometimes all,

have marked its course from its first organization. Hence, as a *body*, it has never been in a condition to receive the holy anointing, unless we admit that the divine blessing has equally fallen upon the holy and *unholy* members and branches of the church. My brother will not contend for this, and he must admit the above facts relative to the impurity of the church.

There never has been a time when the entire church could with propriety be called *Christian*, according to the full acceptance of this term. If there was but *one* corrupt member, the body could not be *perfectly* a Christian body, no more than an individual can be a Christian who indulges in one known sin. 'For whosoever shall keep the whole law, and yet offend in one point, is guilty of all.' The church, like the perfect Christian, must be *perfect* before it can be justly called Christian church. Such a church has never existed, or certainly does not exist *now*, and probably never will in this imperfect state of being; but perfect Christians have been and may yet be found, to whom this sacred name is justly given, and if the entire church was composed of such perfect Christians it would be proper to express its character by calling it Christian church. Under no other circumstances can the adjective, Christian, be joined with church. Please name one instance where the *whole* church has been purely *Christian*.

Br. Barr is correct in saying that the followers of Christ were called Christians, during the first two centuries of the Christian era. But were they in their organized capacity called the Christian church? The Word calls them the church of God.

If, as Br. B. infers, one hundred persons '*collectively*' are a Christian church, because they are '*individually*' Christians, then, the same number of disciples, believers, brethren, friends, unionists, saints, faithful, (and as many adjectives as will express their qualities,) who are *individually* such, must '*collectively*' be a disciple, believing, brethren, friend, union, saint, or faithful church. This conclusion is unavoidable; and the rule opens the wide door to divide and form the church of God into as many party churches, as there can be found adjectives to express *individual* qualities of the followers of Christ.

It is true that Christ is the 'head of the church,' which is called 'the Bride.' Should the wife be known by the name of one of her excellent qualities, or by the name of her husband? By the name of her husband, assuredly. Then why take *one* of the qualities which the Lamb's wife, the church, should possess for her denominational name? — Church of Christ, in a secondary sense, in this case, would be the proper appellation, who under his Father is Head of the church of God.

The figure of Victoria's army, &c., suits my position better than Dr. Barr's. It may be com-

posed of Scots, Irish, or Britons; if brave, well—it is the army of Victoria still; it is not called by the name of *one* of its loyal qualities. If so, should it lose that quality, its name would be forfeited also. So with the church. If composed of Jews and Gentiles, if called by one of its qualities it would justly be without a name whenever that quality might be wanting. But the existence of the name church of God is not annihilated by the fluctuations and imperfections of the body; it is the church of God until for its repeated corruptions its Owner rejects it forever.

Why does Br. Barr refer to the corruptions of the Jewish church with so much emphasis? Does he attribute these corruptions to the *name*? and has the 'new name,' which he thinks is Christian church, served to prevent corruptions in the new organization? A darker tale of corruption and we may be told of the church for eighteen hundred years past, than at any previous time. And if he objects to 'church of God' because the corrupt Jews were so called, on what principle does he advocate 'Christian church,' which (as he thinks) has been applied to a body still more corrupt?

I have not contended that one noun qualifies another, nor that church of God is a proper noun, as my brother seems to intimate; but that it is the proper or true name of the church. If in this I am incorrect, the controversy is not with me, but with the inspired writers, whose repeated words I have only quoted.

All Scriptural names are significant, full of meaning, as my brother well knows. Church, is an ambiguous term, and one of its applications is, as Br. B. has said, 'an assembly called out of the world by the doctrine of the gospel to the worship of God.' Is not this sufficiently definite as to character? it is. We are dependant on the Bible for a definition of either of the names under consideration. It is its own interpreter; and before Br. Barr could make one who had no knowledge of the gospel, understand his meaning of Christian church, he would have to unfold to him the whole economy of grace. No more than this would be necessary to make the same person comprehend church of God.

Scriptural facts oppose the inferences my brother draws from Isa. lxii. 2, Eph. ii. 15, 16, and Acts xi. 26. If the *new name* predicted by Isaiah was Christian church, that prediction has not been fulfilled; for the 'mouth of the Lord' has never given this name to the church. But Bro. Barr thinks it is clear that it was given at Antioch. If so, Paul must have known and understood it; for he was there a 'whole year,' and Br. Barr thinks it was after the disciples were there called Christian church. If Christian church was the name given by Divine appointment, and if Paul knew the fact; why, in speaking of the church before and after this event, does he not name it as much as

once, and call the church by the *new name* which the mouth of the Lord had named? And why are all the New Testament writers silent on this important point? In speaking of the church before the disciples were called Christians at Antioch, Paul says, *I persecuted the church of God.* 1st Cor. xv. 9, Gal. i. 13. Why did he not say Christian church? After this event he says, *Feed the church of God.* Acts xx. 28. *Unto the church of God which is at Corinth. Give no offence to the church of God. Or despise ye the church of God.* 1st Cor. i. 2, x. 32, xi. 22. And, *ye became the followers of the churches of God.* 1st Thess. ii. 14. Why did he not say Christian church and Christian churches if this was the *new name* revealed to him and others at Antioch? To me the reason is obvious, 'The mouth of the Lord' had never revealed that Christian church should be the denominational name of his people; but that they should be called church, or churches of God.

From this overwhelming testimony I am constrained to say, to me it is absolutely certain, that church of God is the only denominational name, by which his children in a church capacity should be known.

PROTRACTED MEETINGS.—Great good has undoubtedly been effected by protracted meetings. When properly conducted they are peculiarly calculated to arrest and call the attention of sinner and sinner to divine things, which our common meetings many times fail to do; and I would most earnestly recommend to every church to hold one or more such meetings every year. It is desirable that you have efficient ministerial help; but if your dependance is wholly placed on the minister, such meetings may prove a curse instead of a blessing to the church. The church, without a minister, can have a protracted meeting. Let every member feel his or her responsibility, dismiss the cares of the world for a season, humble yourselves at the foot of the cross, unite your hearts in fervent prayer, be diligent in duty, and God will bless your efforts: the church will be made better, and sinners will be truly converted.

I am aware that the blast of moral death not unfrequently follows protracted meetings, as the New York Observer remarks, in reference to the fruits of some meetings of this kind among the Presbyterians. It says—

'And now go over the fields which these pulpit quacks have traveled; where a few years ago they led silly women and more silly men (and some wise ones) captive at their will, and see how many saving cures they effected with their new discovered means of grace. They had the reputation of healing multitudes. But they did not stay cured. Like the woman in the gospel, they were nothing bettered but rather grew worse. They endured for a little time and after that withered away. 'The hurt of the daughter of my people was healed slightly.' We knew a church that, under such instrumentality, received at

one time a hundred and fifty members on profession, and in less than a year the church had not a name to live on the face of the earth. It was scattered to the four winds and its existence known only in history. Many of its members went over to Universalism: some to infidelity, and their last end was worse than the first. Some regions of our country are strewn with the skeletons of churches that were poisoned to death by this quackery.

We must guard against this 'quackery,' all artificial means and human machinery, and be sure to use no other than the means which God has appointed to make men and women holy; and when the protracted meeting closes, live humble, obedient, and holy. Watch with Christian care the young converts, encourage and strengthen them in duty, and they will soon become strong in the Lord and a blessing to the church. But where these duties are omitted, the sad consequences named by the Observer, may follow. The church, as well as the minister, must do their duty after the protracted meeting is closed in order that it may prove a lasting blessing to Zion.

THEOLOGICAL DEBATE.—Universalism has recently met with a signal defeat in Honesdale, Pa. Its advocate, Mr. Sawyer, of New York city, is reputed as one of the most able defenders of this deceptive philosophy—but he has been successfully foiled in a public discussion with one of our talented young ministers, Elder E. G. Holland.—Universalism owes its success in our country to the absurdities of Calvinism, and the corruptions of human creeds, over which it has and may still triumph; but when it comes in contact with the plain and wholesome truths of the Bible and sound reason, it falls before their potent power. See 'Theological Debate' among our essays.

EVERY SPIRIT BEGETS ITS OWN LIKENESS.—This, though an old adage, is nevertheless true. In no case is the saying more fully verified than in a bona fide Methodist. The spirit of full blooded Methodism, is unfriendly, unchristian, oppressive, tyrannical, and despotic; and if not held in check by the civil arm, would undoubtedly think it doing God service to torture and put to death all who might oppose its anti-Christian purposes. These apparently severe remarks are not designed for the great body of Methodists. There are many, very many, true and lovely Christians among them. They have not been moulded after the image of their creed; but are Christ-like. But I thus speak in reference to those who are not Christians, but genuine Methodists after the spirit and fashion of their creed. As a confirmation of what I have said, read, in our correspondence, the 'Farce,' in which H. Mattison recently figured so largely, and you will see one of a thousand of the exhibitions of the genuine spirit of Methodism. But, Oh my soul, come not into their assemblies, and mine honor be thou not united with them.

THE UNION CONSUMMATED.—A large number of conferences have officially appropriated the recent agreeable correspondence between the editor, of the Palladium, and Elder D. W. Kerr of North Carolina. They will rejoice to learn that the North Carolina and Virginia Conference, at its recent session, has also officially endorsed the principles on which the union was proposed to be formed. May the union, which may now be considered consummated, be a lasting blessing to the bodies united, and serve as a living and convincing example to the divided sects, that Christians can be one in spirit and work, though a difference of sentiment may exist among them. The following resolution was passed at the late session of the North Carolina and Virginia conference, whose minutes are given on another page of this day's paper.

Resolved That there be a union with such northern conferences as have sanctioned, or may sanction, the terms proposed and agreed upon by the committee of correspondence and Elder Marsh, which terms will be considered as forming the basis of said union.

DONATION.—A letter 'enclosing a trifle [\$5] for the widow's fund,' from Elder Henry Grew of Philadelphia, Pa., is hereby most cheerfully acknowledged; not only on account of the donation it contained, but because of the Christian kindness and holy zeal which it breathes. Oh how precious is that religion which relieves the widow and orphan's woe, and unites man to his fellow man, and to his God, in that love which is sweeter than life and stronger than death.

FREE COLLEGE.—The prospects of our brethren and friends in Ohio are truly encouraging for the erection of their contemplated Literary Institution. As high as \$7,000, I am informed, have been offered in a certain place to have it located there. And other places have offered nearly that sum.—A 'College,' inferior to none in the state, is now contemplated. God help the people to build: for they are abundantly able.

☐ See the notice on the last page for the meeting of the friends of the Eddytown Academy, and comply with its call. This work is progressing finely. Prosperity still attend it.

☐ Our receipts have been very light of late, and heavy bills must be met next month. Money must be had from some quarter, and we know not where to borrow. Brethren and friends, who are indebted for the Palladium or Books, I appeal to you for help. Do I ask in vain? or will every man indebted, send a dollar, or more, forthwith?

Extra Palladium, No. 3, will be published as soon as sufficient encouragement is given to cover the cost. Send on your orders without delay.—Price per hundred \$1, or five new subscribers to the Palladium.

LETTERS.

'Behold I bring you good tidings.'

Honeya Falls, N. Y. Nov. 18, 1841.

Mr. Editor—When I left the cares and burthens of the Palladium office, where I had served the public for seven years, I devoted one year to thought, reflection and study, in order to discern the state of the church, the signs of the times, and the spirit that I as an individual minister possessed. Be assured I found, and still find much, in myself and in society that needs improving. Zeal and energy, and a willingness to suffer for Jesus' sake, is much wanting in the church of God.—May we all consider the short time we have to labor, the great work upon our hands, and the solemn account we shall soon have to render for our stewardship, and the improvement of the talents committed to our care. No energy should be suffered to slumber, no rational and Scriptural means should be left unimproved for the conversion of sinners and the perfection and holiness of the church of God. In such exciting times as these, what a steady and constant care should every Christian exercise in order to 'discern between the precious and the vile,' and be suitably guarded against the extravagant inventions of men, which direct the mind from Christ and his cause, and that holy work which devolves upon our hands as disciples. How many have followed vain speculations and empty theories, until they have lost their Christian meekness and zeal and have become proud, haughty, heady, self-righteous sectarians: the sport of the infidel, a stumbling block to sinners, and a reproach to the cause of God.

—In this state of things ministers should be awake, divested of the world, harnessed for the holy war, and in Christian meekness should lay the axe at the root of every evil tree, whether within or without the church. In this view of things I have not dared to engage in any worldly enterprise, and now feel strong as in my youth to go forth into the harvest of the Lord. It will be thirty years next August since I engaged in the work of the ministry. I mourn that I have done no more good. The past year I have preached as many sermons and labored as hard as in any other year of my life, and I trust it has not been in vain. To be useful to the souls of men, to produce a healthy and saving influence in the church, should be the great motive to govern all good ministers of our Lord. With this object in view every man who puts forth an untiring effort will assuredly see the travel of his soul. But where a man looks to his own ease, wealth or fame, and hanters from church to church to dispose of himself at the highest price, he may not expect the favor of God upon his labors.

When our American fathers fought for liberty, the love of country inspired their bold and praiseworthy devotion. Their voluntary suffering and sacrifices were the loud clarions to proclaim immortality upon their names and virtues. It is so with ministers and people where a suitable degree of love to the Redeemer's cause is felt, the sacrifice will be voluntary and hearty, and the blessing is as sure to follow as it is that they put forth a suitable effort, governed by a right motive. But we too often ask, and receive not, because we ask amiss, by asking or laboring with a wrong or impure desire. Whether the minister is suitably remunerated or not he should do all he can for the cause of God; and leave his hearers to answer in

the judgment for their treatment to him. And Christians should discharge their whole duty to the ministers, then their skirts are clear and the minister must answer for the improvement of his time and all that is committed to his care.

Let us as ministers and people do our whole duty let come what will. It will be a poor apology for a minister in the judgment day, when asked why he was no more active in God's vineyard, to say he was poorly paid. And a poor apology for a miserly professor when asked why he has sustained the gospel ministry no better, to say he did not like the minister, or that he never signed subscriptions, or any other of the thousand excuses the covetous present in this life. When we see the fate of the human race decided, the wicked placed where hope and mercy can never come, where is the Christian or minister in the world, but what will wish he had put forth greater efforts for the salvation of sinners. When we behold all the beauty of nature, all the splendid works of art, and all the wealth of this vast world, melted down in the general conflagration, how will Christians mourn over the peunious and worldly spirit which has choked the good seed, rendered them nearly useless in the church, and presented them mere dwarfs in the presence of God. Oh foolish Christian to be so worldly now, what blessings you deprive yourself of in this life, and what a reward you will lose in heaven! Oh precious Zion, how she bleeds and suffers, and how indifferent her professed friends! who will put forth a helping hand to rebuild her waste places? Poor sinners, too, on what slippery places they stand: soon their case will be hopeless; now is the only chance we have to do them good. Shall we not unite all our energies and throw the arms of mercy around them to save them from ruin? Let every minister be at his post, let every young man nerve up his mind for the field, let every old saint pour out fervent prayers, and let all be active in present duty, and prepare for the great day. The day is near, very near. Our little glass will soon be run, the last sand fallen, and we be ushered into the great realities of eternity.

Since I wrote you last I have witnessed some revivals of God's work, and trust have seen a few truly converted from the errors of their ways. I have attended several meetings which have continued many days with increasing interest. In Castle, Wyoming co., where the chilling influence of Displeison had blated every green thing for five years past, the church is revived. Over fifty members are united and a revival has commenced. Elder Ezra Smith has taken the station of pastor among them. He is a man of good talents and spirit, and I have no doubt of the prosperity of the church under his faithful labors. Happy is every church who are favored with the labors of such a minister. I have made four visits to that church, and whether I have done any good or not I leave for a future day to decide. But this I do know, that my motive and exertions have been such in that place as I shall reflect on with pleasure to the end of life.

The dedication at Brockett's Bridge, N. Y., was rather an interesting occasion. I gave ten sermons in the new house to attentive assemblies. But they are surrounded by bitter sectarians, and it will take some time to expose all the falsehoods and hypocrisy of their enemies, and to live down their asperity. Our congregation have heretofore labored under great disadvantages, but now they have a beautiful and convenient brick chapel, which is an honor to the village where it stands.

A Debate

and the liberal friends who have caused its erection. Elder J. H. Currier is laboring with them with good prospects of success. My interview with him and his family was truly agreeable.

The church of my charge in this place enjoy good seasons. During my absence this fall, our pulpit has been supplied by Elder S. Fellows who is a talented, useful and promising young man. He is still with us. I now intend to devote at least one half of the time to traveling, in order to hold continued meetings and endeavor to raise a higher tone of religious feeling in the churches, and to set in order the things that are wanting. May the Lord prepare me for this important work.

As ever yours, J. BADGER.

THE GREAT FARCE.

Sometime during the month of September last, Elder Godfrey Hawk, and Elder Stowe of the state of New York, attended a protracted meeting at the Hickory school house, in Hunterdon co. and Bethlehem township of this State. It was an interesting season, and several entertained a hope during the meeting. The meeting was attended by the several religious denominations in the vicinity, who took an active part in the exercises of the meeting, and who, to all appearance, enjoyed it well. The meeting lasted two weeks, at which time Elders Stowe and Hawk left for Philadelphia. After their departure some 10 or 12 were baptized by Elder Goff, who is now preaching at Milford, which was the means of creating some alarm among the sects. They immediately raised the cry of Unitarianism, Arianism, and Deism, as a kind of bugbear to excite the fears of the credulous and the uninformed, for the purpose of inducing them to refrain from attending the meetings of the Christian connection which were then being held in the different neighborhoods of this township.

About the middle of October, Elder Philip Hawk who preaches at Amwell, Hunterdon co. had an appointment in one of the neighborhoods of this township. At the time appointed he appeared and commenced his meeting; he preached an interesting sermon, at the close of which, he proceeded to call forward the anxious minds for prayer. Just at this moment a man arose and requested permission to make a few remarks; permission being given, he commenced a furious attack upon Elder Hawk's sermon, and was suffered to extend his remarks to nearly 30 minutes. When he closed his remarks and resumed his seat, Elder Hawk arose to make some observations, just at which time, some half a dozen lads, from 12 to 16 years of age, left their seats, and went clattering out of the house; and as they approached the door one of them exclaimed, 'Take care the hawk will catch your chickens;' at this remark the man who had obtunded himself upon the meeting in rebutting, for the last half hour, Elder Hawk's sermon, together with several others, snorted out laughing, and appeared highly entertained at the ludicrous scene. At the same time, a negro, a member of the Methodist Episcopal church, who was standing out side of the house, thrust his black face up against the glass, and with many distortions of countenance, showed his ivory teeth to the additional delight of the individuals who were so highly pleased with the conduct of the boys. At length, order was restored; and Elder Hawk, addressing himself to the obtruder, said, 'Perhaps, sir, you would like to discuss this doctrine at issue between us [the doctrine of the Trinity] with a man that I will produce.' To this

the obtruder objected; but after several observations from both parties, the obtruder said, 'I will meet you, sir, in a discussion of the doctrine of the Trinity. So a theological debate was agreed upon at once. The parties then agreed to meet at a certain house in the morning for the purpose of arranging the preliminaries of the discussion, and then the meeting closed and all went home. But while these matters were progressing in the house, the negro was not idle out of the door; he was soliciting aid to assist him in taking off the wheels from the wagons of the Arians. While engaged in this enterprise, some one said to him, 'You must be careful what you do, sir, for you are a member of the Methodist Episcopal church, and they will church you.' 'No they won't,' said the negro, 'they will sustain me in it.' But as good Providence would have it, the meeting was dismissed before any of the wheels were taken off, and the Arians went home peaceably and quietly, without a leg or an arm having been broken.

The next morning, bright and early, Elder Hawk, accompanied by a friend, called at the house, for the purpose of arranging the preliminaries of the debate. And who, Mr. Editor, do you think he now meets as his antagonist, the very obtruder who figured so largely in the meeting the evening previous? It was no other than the veritable Hiram Mattison, a minister of the Methodist Episcopal church, and member of the Black River Conference, who once held a debate on the doctrine of the Trinity with Elder Ferry, and also with Elder Morrill. By hook or by crook, he has got himself appointed Agent for the New Jersey State Bible Society, and has been engaged for the last year or two, in collecting funds in the different parts of the state, to aid that institution in the circulation of the Holy Scriptures. And now, Mr. Editor, was not this minister of the Methodist Episcopal church, this agent of the Bible Society, this veritable Hiram Mattison, well employed in dressing himself up in disguise, creeping into a religious meeting unnoticed and unobserved, obtruding himself upon the assembly by attacking the sermon, introducing confusion and disorder into the meeting, and all for the sake of getting into a debate with a modest and diffident young man, whom he took to be greatly his inferior? But so it is. Mr. Mattison engaged to prove the doctrine of the Trinity as laid down in the three first articles of the Methodist Discipline to be a true Bible doctrine, and the doctrine which was preached by the ministers of the Christian connection, concerning God and his Son Jesus Christ, to be false. The parties agreed to meet on the 27th of October at 2 o'clock P. M. at the Methodist chapel in the township of Bethlehem, and to speak alternately fifteen minutes each.

On Monday a messenger was sent after Elder Clough, who returned bringing Elder Clough with him on Tuesday evening. Elder Hawk also arrived on Tuesday evening, and Elder Goff on Wednesday morning. After dinner they repaired to the place appointed for the debate, where they met Mr. Mattison and a congregation of about 150 persons, nine tenths of whom were believers in the Trinity, and by far the greatest part Methodists, and the supporters of the Methodist doctrine. Elders Goff, Mattison, and Hawk, had an interview before they went into the chapel, when it was proposed for Elder Hawk to resign, and for Elder Clough to sustain the debate with Mr. Mattison; this he declined. At length the parties came into the chapel. On entering the house

Elders Hawk and Goff seated themselves with the congregation; but Mr. Mattison walked up into the pulpit, and assumed to be the moderator of the meeting, without any appointment; a piece of the arrogance and assumption of power which any man would have been ashamed of except Hiram Mattison. He called the meeting to order, and then opened the exercises by prayer, and praying himself. After prayer he addressed the meeting, informing them it was doubtful whether they had any debate, as Eld. Hawk had just notified him he was unprepared to go forward in the debate. After a few other brief remarks, he said Elder Hawk was then permitted to speak for himself. Elder Hawk then arose and stated to the congregation, that in consequence of the sickness of his family, his time had been wholly occupied, and his thoughts continually interrupted, since he engaged to meet Mr. Mattison in debate—that he had not had one hour to make the least preparation, and that he felt himself unprepared to go forward in the debate. If the object was, however, to elicit truth, there need be no disappointment as another stood ready to sustain his place in the debate with Mr. Mattison; he would resign in favor of Elder Clough. Mr. Mattison then said, he had engaged to debate with Elder Hawk, and he would debate, at that time, with no other man. That when he got into another *serape* with another man, he would get out the best way he could. He then stated, as Elder Hawk had declined to go forward, the floor was his and he should go on and occupy it. He then commenced a tirade of abuse against the ministers of the Christian connection generally.—After he had vented his spleen and poured out his gall of bitterness against his opponent, as he termed them, Elder Clough arose to make a few remarks in reply; but he was no sooner on his feet, than Mr. Mattison called him to order, and directed him to take his seat.—Elder Clough, however, said, as Mr. Mattison had commenced a wanton and unprovoked attack upon the ministers of the Christian connection generally, he had a right to speak in their defence, and he would speak. Upon this the official members of the Methodist Episcopal church, with their preachers who were present, undertook to clamor him down, but in this they failed; for he went on and said what he had to say. Mr. Mattison then said, 'That man was ordered down out of the pulpit for disorderly conduct by the board of moderation at the debate between Mr. McCalla and Mr. Lane; that he was no gentleman, and he would not debate with him. Mr. Clough arose again, and again they attempted to clamor him down, and so they did every time he spoke, more and more vehemently, but it was of no use as he went on and said what he had to say. In reply to the statement of Mr. Mattison, that the board ordered him out of the pulpit for disorderly conduct, Mr. Clough affirmed to be untrue; that, at the time referred to, the board gave just the opposite decision. Mr. Mattison in reply, gave his authority, endorsed the character of his witness, and the truth of the statement, and thereby making himself personally responsible.—Elder Clough rose again, and stated that Elder Goff was then present, who reported the debate, and who was one of the board of moderation, and he then called upon him to decide this question of truth and verity. Elder Goff arose, but Mr. Mattison instantly called him to order, declaring 'You shall not speak.' Elder Goff not obeying orders, was seized by a member of the Methodist Episcopal church, who had formerly been a local preacher, and thrust back upon his seat; the assailing declaring, at the same time, 'You shant say a word.'—Here is a specimen of assumed power, dishonesty, and chicanery, worthy of the most hollow hearted

hypocrisy. Mr. Mattison uttered a falsehood, and on the strength of that falsehood, pronounced Elder Clough to be no gentleman. He was then politely informed by Elder Clough that his statement was untrue, but instead of rising and retracting it, as every man of honor would, he rises and endorses the statement; and then to carry out his hypocritical bravado, refused to let one of the board of moderation, who was present, give in his testimony; and even pushing forward his opposition to personal violence.

At the conclusion of this scene, Elder Hawk rose and stated, that if Mr. Mattison was so anxious to debate, and would not meet Elder Clough, he would go forward and do the best he could; but it would be necessary to appoint a board of moderation.—Mr. Mattison in reply objected to a board of moderation, and said 'he would not consent to have any.' He then pulled out of his pocket a little scrap of paper, which he said contained the rules of debate agreed upon by the parties, and they had not agreed to have any board of moderation—that a board of moderation was unnecessary—that all they wanted was for a man to keep time—that Elder Hawk would never have thought of a board of moderation had it not been for his friend to the left who had, been *nudging* his elbow. Elder Clough here arose and said, he had advised Elder Hawk that a board of moderation was necessary to preserve order and to keep the time. Elder Clough then inquired, if Elder Hawk had signed the rules of debate which he had just read. Mr. Mattison stated he had not. Elder Clough then said the rules were certainly open for amendment, and had any thing essential been omitted it ought to be supplied. The request of Elder Hawk, for a board of moderation, was not only reasonable, but necessary. Here was a promiscuous assembly, collected together in a Methodist chapel, which Mr. Mattison and the official members of the church present had assumed to control—personal violence had already been used—and several persons had been ordered out of the house—and under existing circumstances he considered it highly important not to proceed without a board of moderation. Mr. Mattison said in reply, that a board of moderation was unnecessary; such a board did more hurt than good; that when he debated with Elder Perry they had no board—that he would keep the Trinitarians in order and Elder Hawk might keep the Unitarians in order—that all they wanted was for a man to keep the time, and was willing for a man to be appointed for that purpose.

But Elder Hawk insisted upon the appointment of a board of moderation, and Mr. Mattison that he would not agree to the appointment of any such board.

Elder Goff's wife was taken unwell, and he retired from the assembly and conveyed her to the place where he put up, and did not return till after the meeting was dismissed.

Mr. Mattison having assumed at the commencement to be the moderator of the meeting, now decided that he was right and that Elder Hawk was wrong, and that he, consequently, was exclusively entitled to the floor, and that he should now proceed to give his reasons why he could not be an Arian.—He occupied the floor about forty minutes. In this speech of forty minutes, he made more false statements, and uttered more slander, than I ever heard proceed from any one man's mouth during the same length of time. I will not attempt to follow him through his remarks; I will merely give a few statements as specimens of the whole speech.

He said, in the first place, he could not be an Arian, because the Arian doctrine was a *heresogogate*. The Arians, he said, did not believe this, nor that, nor the

other; but in what they did believe it was impossible for him to say. Consequently if he became an Arian he should not know in what he himself believed. This Mr. Mattison must be a bright genius, and possess astonishing logical powers, according to this specimen of assertions and reasonings combined together. It reminds me of a man who said he could press water out of a cotton bag. His antagonist inquired how that could be done; he replied, by pouring in the water first. Mr. Mattison first asserts that the Arians are so stupid they know not what they believe,—and then draws his logical conclusion, that were he to turn Arian he should be as stupid as they are! Sage reasoning. Again, Mr. Mattison said, he could not be an Arian because the Arians kept bad company. They kept company with Universalists, Deists, and Atheists. Yes, said he, even Tom Paine himself was a familiar friend of the Arians. Now, said Mr. Mattison, if I should become an Arian, I must keep just such bad company. But I want no such company, consequently, I cannot be an Arian.—But a similar charge was brought against our Savior himself: his enemies charged him with keeping company with 'publicans and sinners, persons equally as bad as those mentioned by Mr. Mattison. So I suppose had he lived in the days of our Savior he would have rejected him because he 'kept bad company,' for had he embraced him he must have kept the same bad company as did Jesus.

Once more, Mr. Mattison said he could not be an Arian, because the Arians had no great revivalist among them. The Presbyterians had a Finney, the Baptists had a Knapp, and the Methodists had a Maffei, but the Arians had no man to compare with these men. So it seems that Mr. Mattison pins his faith on the sleeves of three men, and if these three men were to embrace Arianism, he himself would also become an Arian. We would remind Mr. Mattison of the declaration of the Lord by the prophet Jeremiah: 'Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.' If he has no better authority for the doctrine of the Trinity, than the faith of the three men whose names he mentioned, it must rest on a very slender and dubious foundation.

Finally, Mr. Mattison said he could not be an Arian, because if Jesus Christ was the Son of God as the Arians contended, he must have had a mother; and pray said he, if Jesus Christ is 'the first-born of the whole creation' in the sense for which the Arians contend, who was his mother? This argument, to judge from the manner and appearance of Mr. Mattison, he considered as a whole broadside which would blow the Arians sky high. But on examination it was found to be merely an explosion of wind which proceeded from the hollow skull of the speaker, without doing the least execution. The speaker asserted that God could not bring forth a son without a mother; and this assertion constituted the whole force of his argument. I would then ask, who was the mother of angels? and who was the mother of Adam? for they are called sons of God. When Mr. Mattison answers these questions, he will have helped himself out of a difficulty, into which, he attempted to plunge the Arians.

Mr. Mattison said that 'Arius was the father of all the Arians, and that God Almighty struck him dead in the middle of the most public street of Constantinople, when he was on his way to the cathedral to administer the sacrament, so that this impious blasphemer should not pollute the temple of the Lord.' Here was a most bold and daring falsehood for a man to utter in a public congregation; but as he did it to promote, in his estimation, a good cause, he doubtless regards himself as highly praise-worthy, believing with the church of Rome, that 'the end sanctified the means.'—In entering this falsehood, Mr. Mattison did not fear a contradiction, for he had already declared himself as exclusively entitled to the floor. But after he had made the astounding assertion, he stopped abruptly, as though a new idea had struck

his mind; he then remarked, 'if God killed Arius you will inquire why don't God kill the Arians in these days?' In reply to this question, he said,

'He believed that there were a few pious heared Arians, at the present time; he believed that his opponent, Elder Hawk, was a good hearted man, but that his mind was beclouded, and his judgment warped by the influences which had surrounded him; and that in consequence of these few good hearted, but misguided Arians, God spared them, and did not kill them all dead as he did Arius.' This was another most wonderful disclosure.

The remainder of Mr. Mattison's address was made up of the same bold assertions and cogent reasonings as the specimens which we have here produced. And, Mr. Editor, had you have seen the bold, confident, and dogmatical manner with which this sage reasoning was pronounced, you would have imagined that the speaker verily thought his hearers were so many cabbage heads. But to be serious, some of the Methodists appeared much delighted with the proceedings and remarks of Mr. Mattison, and others were as much disgusted with them.

At the close of Mr. Mattison's remarks, Elder Hawk rose and requested the privilege of making a few observations; but this was absolutely denied him. Mr. Mattison then closed the meeting by prayer; but his conscience so smote him, that he prayed God to forgive him all that he had said or done that was wrong. After the meeting was dismissed, Elder Clough reminded him that the terms of forgiveness were expressly stated in the Bible. And among other things, God required of a man, in order to obtain forgiveness, that he should both repent of his sins and confess them; and he humbly hoped when he had repented and confessed the falsehood he had stated respecting him, that God would forgive him. The parties then left the chapel.

On the following evening Elder Goff made a statement before a large and respectable audience, at the house of Judge Euberts, respecting the assertion of Mr. Mattison, that Elder Clough had been ordered out of the pulpit by the board of moderation for disorderly conduct at the Milford debate. Elder Goff was one of the board of moderation at the time referred to, reported the debate, and consequently knew what the decision of the board was. Elder Goff stated that Mr. McCalla complained to the board that Elder Clough, who was in the pulpit with Elder Lane, interrupted him by laughing in his face, and requested the board to order him down. But the board decided, that Elder Clough had not transgressed any rule of decorum, and that he was in his proper place, as he was to sustain the argument whenever Mr. McCalla referred to the original Scriptures on that reference. But after the board had thus decided, Elder Badger and himself consented that Elder Clough should be requested to take a seat below, lest Mr. McCalla should urge the decision of the board as a reason for relinquishing the debate.—Elder Clough readily complied with the request of the board and went below. And thus this great force ended, leaving every man to make up his mind respecting all these matters, as his own judgment may dictate.

Bethlehem, Hunterdon co. N. J.
October 30th, 1841.

Our happiness depends principally on ourselves—that is, our being virtuous or vicious.

POETRY.

'Let the inhabitants of the Rock sing.'

For the Christian Palladium.

BLOW THE TRUMPET IN ZION.—JOEL.

BY J. C. SWEET.

Ye, who received Jehovah's high command,
His day-star rear where errors flood the land;
Blow ye the trump, and may each party wall,
Like that of Jericho to ruin fall!
Raise high thy voice, o'er Zion's mingled plains!
Set free the captive and unlock his chains!
Teach him to take the Scripture as his guide,
And henceforth by its wholesome laws abide?
May Babel and her merchants fall a main,
Before the rays of gospel truth, made plain—
For mercy cry unto the King of Kings,
And find that peace, which pure religion brings.
Where moral evils do our land prevail,
With firm undaunted reas'ning quick persuade
Beha!l's sons,—that virtue is the prize,
Whereby we gain admittance to the skies!
Spare not to speak like those who fearless said,
'If ye are sinners ye are truly dead!'
And marvel not ye must be born again,
Or never in my peaceful presence reign!
Sound the alarm where western waters flow,
Until the time shall come, when Zion's hill
'The courts of earth, with righteousness will fill!
Teach ye the nations they were war no more,
And not again their garments drench in gore!
And not again impartial rights profane,
Or cover o'er with dand the lurid plain!
'Then shall the sun of righteousness arise,
With angels shouting praises through the skies;
The last loud trump will summon thee away,
To dwell with Christ in fields of endless day.'

Collins, N. Y. 1841.

'AND THEY WITH ONE CONSENT BEGAN
TO MAKE EXCUSE.'—LUKE xiv. 18.

God makes a feast, and bids his creatures come;
But strange excuses keep the most at home.
Some are too busy to partake the treat,
And some to idle e'en to rise to eat;
Some too well settled to seek endless rest,
And some to happy to be truly blest;
Some are too learned to be really wise,
And some too rich the pearl of price to prize.
Some are too knowing wisdom's voice attend,
And some too stupid truth to comprehend.
Some are too bold the God of heaven to dread,
And some too timid duty's path to tread,
Some are too good free money to receive,
And some too bad their wickedness to leave.
'Tis yet too soon, says youth in vigorous bloom,
To waste my time in dull religious gloom;
While bustling manhood pleads for short delay,
'Tis time enough—I'll seize a future day.
E'en withered age still asks a longer date,
And then exclaims, Alas! 'tis now too late.
Happy the youth, to early zeal inclined,
Whom God delights and awes his opening mind;
The man who first pursues the world above,
Then leaves the rest to his Creator's love;
The hoary saint, with honored age apprest,
Who quits his bed, and wings his way to rest;
Who timely comes, the meaneast and the least,
Shall find a welcome to the gospel feast.

MARRIAGES.

By Elder J. H. Currier, Brockton's Bridge, N. Y. Oct. 20th, James Walroth to Mary Foot. By the same, Nov. 17th, Henry Carlisle to Catharine Hummel. By Elder K. Coburn, Sennett, N. Y. Nov. 7th, John J. Young to Julia Ann Waldron. By Elder J. Bartlett, Cattaraugus co. N. Y. Oct. 31st, Seymour Taft to Philura Hawley.—

By Elder G. P. Sterling, Laona, N. Y. Nov. 31st, Nelson Hames to Mary Fletcher.

DIED.

'Be ye also ready.'

At Mason Village, N. H. Nov. 7th, 1841, Sarah, wife of J. P. Folt. She was highly respected by all who knew her, as a citizen and devoted Christian. She finished her course with joy and now rests with Christ. A large concourse met at the Baptist meetinghouse, at her funeral, to bid her the last farewell, until God shall bring her sleeping dust into life again to bloom in eternal youth.

H. BURHAM.

At Hillsdale, Mich. June 5th, 1841, Hiram Weaver, son of Elder Russel Weaver, formerly from Niagara co. N. Y. was instantly killed by the falling in of a wall, while in the act of stoning it. In an unexpected moment he was ushered into eternity, while his numerous friends, relatives, and especially his half distracted wife and three orphan children, are left to mourn their irreparable loss. He was formerly a member of the church of Christ, in Cambria, N. Y.

R. W.

NOTICES.

The annual meeting of the Trustees of the Starkey Seminary is to be held at the house of Thomas S. Page's, in the village of Eddytown, on the third Thursday in Jan. 1842, at 10 o'clock, A. M. We ardently hope that every Trustee, and as many of the patrons and friends of the institution will be present as can make it convenient so to do—as much important business will come before the meeting on that day.

H. A. NEWCOMB, Secy.

Ruck Stream, N. Y. Nov. 29th, 1841.

Br. A. H. Hill writes, 'Ministers traveling west from Kalamazoo, Mich. should take the road that crosses the Grand Prairie, then enquire for A. H. Hill.' Br. Hill is an intimate friend and companion of mine. I hope brethren will call on him, for he and his family are worthy.

West Bedford, O. Nov. 8th, 1841.

BR. MARSH—Dear Sir: I would offer a few queries on Br. Fleming's views on the coming of Christ.

1st, One of Christ's sayings is connected with the general judgment as described by himself in Mat. xx. 31, and onward. Will Br. Fleming explain whether this will be his second or third coming.

2d, Do we read of his third coming in Scripture?

3d, Does not the calculation of Elder Fleming facilitate Mormonism; and open a door for other impostures?

4th, And if it fails will it not strengthen infidelity?

J. W. MARVIN.

RECEIPTS FOR VOL. X.

New York, F Burr Esq J W Babcock E Hathaway \$15 for his subscribers W Maynes J Jones Esq \$4 for himself W Jones R Denison and E Arnold. M Bowen Elder K Coburn S L Baker P Knickerbocker. Ohio, J M Cary.—Mich. M Norris.—U. C. B Greigs.—N. J. C O Harris.—Ms. M J Holt.—Vt M Stearns Elder G L Goulett L D Ames J Farmer J Spencer A Crain Esq Capt M Shattuck Jun.—Ja. S Richards Esq D G Corkins D Corkins Esq.

VOL. 9.

New York, T Crouse Esq.—Mich. E Davidson.

THE CHRISTIAN PALLADIUM

Is published semi-monthly under the direction of the CHRISTIAN GENERAL BOOK ASSOCIATION.

Terms.—One Dollar per annum in advance. For Five Dollars in advance six copies will be sent. Communications should be directed 'Post Master, Union Mills, Fulton co. N. Y.'

THE CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSEH, Editor.

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VOL. X.

JANUARY 1, 1842.

NO. 17.

ESSAYS.

'Prove all things—hold fast that which is good.'

From the Signs of the Times.

Second Coming of Christ,

BY HENRY DANA WARD.

'It is not for you to know the times, or the seasons, which the Father hath put in his own power.—Acts i. 7.'

It is known to you, Messrs. Editors, that some of us, who heartily accord with you in respect to the duty of waiting for the coming of the Lord, have a different view of the set time, from that usually advocated in your columns; and it is my purpose in this communication to give some of our reasons in support of our views, that neither you, nor your readers, may be in doubt of the ground we occupy among the supporters of the Signs of the Times. I do not write or send it, in the spirit of opposition, but only of simple declaration, that all your readers may know the truth, as it seems to us, who refuse to receive the date of the Lord's coming, whether it be 1843, or 1866, or 2000, or a thousand years to come, at the hand of any man.

The first reason I give, is this: The gospel dispensation is that under which we live, and the founder of this dispensation declared of his own coming to end it: 'of that day and that hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father. Take ye heed; watch and pray; for ye know not when the time is.' Mark xiii. 32, 33. The prophecies of Daniel were as well known then, as they are now; and if they could enable one to tell the precise date now, they could have then enabled both men and angels to tell 'when the time is.' Certainly the founder of this dispensation must be supposed to know the time

of its end, better than any man; but he declares it was not revealed to him: and no new revelation for our guidance has been made since the sacred canon was closed up. Any distinction between 'that day and that hour,' and 'that year,' seems to conflict with the general tenor of the Scriptures; and especially with the practical use which our Lord makes of the fact of our ignorance of the time, to wit: 'Take ye heed; watch and pray; for ye know not when the time is.' Mark xiii. 38. The injunction to watch and pray 'for ye know not when the time is,' I believe is as true and important to-day as when it was first spoken to the chosen apostles: 'ye know not when the time is.'

A second reason; (for I must be brief,) is the text at the head of this article: 'It is not for you to know the times.' This is as true as when it was first spoken, and does not mean 'the times of' the natural day or hour, of the Lord's coming; but it means 'the times' of the kingdom generally. The Father did not intend we should know them; and for this cause he has put them in his own power, that men may be constantly on the watch, and never at liberty to say: 'The Lord will not come this day, this year, this century, or these thousand years; but he will come at such a time!' (not as 1843; but, 'as ye think not.') If the time were revealed, it would be put out of the Father's power: it must come according to the word, for 'the scripture cannot be broken;' but the 'times and the seasons,' the day, hour, year, century, and season, the Father has not revealed, but has put in his own power, to protract, or to shorten the days, according to his own good pleasure. General indications are given, and it is wonderful that they are so given, that men of soundest learning and piety, in all ages of the church, from the apostles to this day, have looked and

waited for the coming of the Lord in their age. This was the Lord's avowed object of concealing the time, that men might watch and pray and not faint, though it should be long delayed. And to set the time in any year, is giving a license to dispense with watching until that year: which is of the same nature with a license to dispense with watching many years, only using the license with more or less moderation. But the Lord himself forbids, and all divine revelation forbids, that any man should know the times, which, to my understanding, means more than the day or year of his appearing. 'From all men is concealed the day of Christ's appearing, that not one age only may be saved, by knowing of his coming, but all ages, while in every one of them singly, the coming of Christ is their hope.'—St. Chrysostom on Matt. xxiv. 42.

In pursuing this subject, I quote from a manuscript concerning 'The kingdom of God,' some words concerning the precise era, framed nearly to my present purpose. What we have said regards the world's end, whenever that may be; but as some among us speak confidently of this particular date, we refuse not to express our opinion. We do not regard particular dates. 'They give liberty for their time; while the word cautions the world, to be constantly on guard, watching continually for the coming of the Lord, and not looking for him at any one date, so as to excuse ourselves from being found of him at another. Doubtless, there is a set time in which the Lord will come; and men might find it out, if the Father had not put it in his own power; and, perhaps, they have found it out; we cannot contradict them, and will not; but we are ourselves admonished to watch, and to leave the particular date wholly with the Lord. We know it must come; and he knows precisely when, and he assures us he has not told the time; and any thing he has revealed, as to the time, is not so much that we may divine and foresee and foretell the time, as that we may be ever prepared for it. The Lord sent Jonah to Nineveh with a message so couched, that Jonah foresaw the event, though sure to follow, would not come exactly in his time, and, therefore, he at first declined bearing it: 'Yet forty days and Nineveh shall be overthrown.' Jonah iii. 4. The prophet built him a booth, and sat down to see what would become of the city: and he was vexed, when the Lord spared the city, and he prayed and said: 'O Lord, was not this my saying, when I was yet in my own country? Therefore, I fled before to

'Tarshish; for I know that thou art a gracious God, and merciful, slow to anger, and of great kindness; and repentest thee of the evil.' Jonah iv. 2. And now, if the years expire in which the Lord is understood by many to have said he will do by this world, as by Nineveh, within our day, so that one may go out upon the mountains and watch, to see what will become of the world in the end of these years, the gracious God and merciful, knows how to keep his word, and yet to disappoint his prophet; how to prolong the day of grace, and the time of the world; and, also, how to keep his word, and yet to shorten the days. Matt. xxiv. 22.

We see the calculations of men who estimate the sum of this world's years to be in 1843. We could not make a calculation so accurate and complete. We thank them for making it, and have no objection to offer to one, or another, figure in the column, or to the footing up. All seems to be plainer than could be expected; but after all, it is not so plain as this: 'It is not for you to know the times;' or this; 'ye know not when the time is;' and it is not so plain as the word to Nineveh, by Jonah, when the vexation of the prophet, in his disappointment, led him to pray: 'Take, I beseech thee, my life from me, for it is better for me to die, than to live.' Jonah iv. 3. Neither is it so plain as the word by Jeremiah, respecting the time of the punishment of the land of the Chaldeans, in the following words—'And it shall come to pass, when the seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation.' Jer. xxv. 11, 12. These words were so spoken, that we might have confidently expected, not only the fall of the Assyrian dominion at the end of seventy years; but, alas, the desolation of Babylon; which *is* desolate; but which remained a proud capital in the days of Alexander, above two centuries after the termination of the seventy years captivity.

These were times no less definite, than the 2300 days of Daniel; the time, times, and a half of the same prophet, and of the Apocalypse, and the three and a half years, forty two-months, or 1260 days of the prophets. They are all definite marks of time, so given and expressed, as to keep up the attention of believers, and to lead them shortly to expect the end: and at the same time capable of expansion from days to years, and of both shortening and protracting, according to his will, who has put the times,

and the seasons in his own power. Therefore, the dates, though accurately ascertained, are not to be relied upon until God gives them up by their accomplishment, and thus renders them from his own hands into the hands of his servants. This is the full length of our view of the time of the Lord's coming, connected with any particular date; and the breadth may be taken as follows.

We have known men in all ages of the church, from the days of the Thessalonians to this good hour, who have had very clear perceptions of the end of this world, and of the beginning of the world to come, in their time; great and good men, the best of men, learned and pious men; the lights of the world, have left on record their expectation of the end of the world, and of the coming of the Lord in his kingdom quickly, even in their day, and such will doubtless continue to be the history of the world, until the end comes; and there have been and are set times for this great event, from the destruction of Jerusalem A. D. 70, and from the end of the first century, to the year A. D. 2000 and upwards. Their reasons for their conclusions, who have set the times, are convincing to others besides themselves; and periods have occurred, when all Christendom was agitated with the alarm occasioned by the strength of these public convictions. The fiery comet, the fearful earthquake, the lights in the North, the falling stars, have at times struck the nations with terror; and preachers have been known to wait the hour of doom in the desk, exhorting their people to have faith in exercise, to meet the awful catastrophe; and in this age men of eminent learning and of unquestionable piety (Faber and Smith) are known to have foretold by the prophets many things which should come to pass, respecting or growing out of the French Revolution, and the fall of the Ottoman Porte, which things they have lived with us to prove mistaken in the time. To all such the word is spoken: 'It is not for you to know the times or the seasons, which the Father hath put in his own power.'

Therefore, we learn to put no great confidence in the predictions of prophetic times made by our contemporaries. We rather hold fast the form of sound words, in which the faith once for all was delivered to the saints, to wit: 'The kingdom of God is come nigh unto you;' and wait continually for its manifestation, willing at the same time that every other man should minister in the office to which God has called him, whether prophesying, ruling, teaching, or exhorting, only let him do it according to the analogy

of faith: for manifold more dissensions arise from distortions of the faith, than from open heresies.

Before dismissing this topic, we observe, that the people, of all others, vexed at certain men for fixing dates to future events, are the same who have favorite dates of their own to watch for, and, therefore, their true vexation arises not so much against the foretelling of times, which they themselves practice, as against the particular time foretold, which conflicts with some favorite view of their own. Where is the sin, or shame, of fixing a date for the end of all things, more than for fixing a date within which that end cannot come? Both classes alike attempt to fix times; and the smaller class are not the greater sinners. Those who limit the times to two years, are no more transgressors for this, than those who extend them a thousand or more. They are alike dealers in prophetic times; but the larger class on much the larger scale. Men think it good to calculate that this world will continue yet a thousand years at least; but to calculate that it will continue only two years, is the height of presumption; and it even excites the ridicule and contempt of the larger prophets! We have nothing to do with either of these, but to moderate the assurance with which one calculates this, and another that fixed time, besides, we like to see fair play, and to defend a small minority for taking the liberty which the great majority freely use, to discuss and pre-determine the times.

'But Mr. Miller and others, undertake to say the world will end in 1843.' On the contrary, Dr. Scott and others, undertake to say, 'The world will stand above a thousand years.' Neither party attempts this by any light, except through the Bible; and the American captain is as free to that, for the foreseeing of two years, as the English doctor of divinity, for the foreseeing of one thousand. We blame neither, we thank them both; they speak according to the wisdom given them. We thank them without following either, and we cheerfully maintain the right of the minority, however small, when the great majority are ready to trample and to scoff them down, at the same time they themselves are foretelling on a broader scale, five hundred to one.

This is the length and breadth of our opinion relative to fixed times. It is not forwarded to you, Messrs. Editors, in a controversial spirit, but with the desire, humble and honest, to be held personally responsible, only for that I personally hold; and to

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be instructed in any matter on which I may seem to differ without reason. It is one of the blessed fruits of the doctrine of our Lord's near coming, that men can walk together, who differ on other points, while they accord in 'that blessed hope.' I wish to encourage your circulation, and to multiply the number of your readers, and I ask the insertion of this, not for debate, but for the liberty of opinion to hold with our Lord: 'It is not for you to know the times, or the seasons, which the Father has put in his own power,' while I am with you expectant of his coming and kingdom.

Shrovsbury, Ms. Nov. 15, 1841.

For the Christian Palladium.

Union Conference.

BY ELDER H. SIMONTON.

MR. EDITOR—In looking over the reports of the proceedings of the different conferences in Ohio, I am much pleased with all, except the Union conference recently held at Jamestown.

We as a people are, or should be, one in heart and action, from the centre to the circumference of our wide spread Union; and in fact, all over the world, among all nations and languages. On our union depends much of our future prosperity. In vain may we preach up union to the sects, and call on them to unite with us, when we cannot unite ourselves. In short our own disunion, will be a practical comment on the defects of our plans of operation.

I have not had the pleasure of meeting in conference with my brethren for over one year; but I have read with much pleasure the minutes of their different meetings, from the east, west, north, and south, from which I have heard one continued theme of *union, union, union*, and approbation of the course pursued by you, Mr. Editor, in the contemplated union about to be formed between the Christians of the east, west and north, and those of the south represented by Elder Kerr. But when I read the minutes of the Union Conference, a number of objections to their acts or resolutions came up in my mind, which you did not name in your remarks. That a paper published in Ohio would be of use to us as a people I admit, with my brethren of the Union Conference, and I think all would admit the same, provided said paper be got up and conducted on such principles that all will feel free to patronize it. Otherwise it will do us harm.

I am much pleased with the idea of establishing a Literary Institution in Ohio, and

the spirit manifested by the different conferences in reference to that important enterprise. To erect the buildings and put into operation the institution, will take about all the cash that can be raised among our brethren in Ohio these hard times. And it will take some considerable exertion, and a concentration of effort on the part of all the conferences, and the brethren attached to them, to effect the good work.

If I am not mistaken, the establishment of a Book Concern, and the publication of a paper under the patronage of the connection, will be too much of a tax on our brethren in that state at this time. All must admit that it takes a considerable sum of money to start a Book Concern, and establish a paper, and this sum must be raised by donations, &c. In my humble opinion, should we ever start, under the patronage of the connection, a Book Concern in the west, it should have at least \$3,000 to start on;—\$5,000 would not be in the way, and \$10,000 would only give it a good beginning.

I fear my brethren of the Union conference have not considered this important subject in this light, or they would not have been so premature, as what they have been. (They will not, I hope, consider me harsh, in saying I think their acts premature.)

From an inspection of the minutes of the Union conference, I discover that but three conferences were represented, and those three which composed the Union Conference, have requested the different conferences in the state to meet them in convention at Knob Prairie the last of December, 1841. To this call I will offer one or two objections.

1st. The different conferences in Ohio have not had time since the call has been made by the Union conference to meet and deliberate on the important subject. Such a measure calls for the concentrated counsel and wisdom of all the members of the different conferences in the state. It should be laid before them at their annual meetings, and then and there all the ministers and delegates could freely express their minds, and thus a general expression of sentiment could be had. Then all could and would act in *union*; but a different course has been pursued by the Union Conference.

2d. After such deliberation as the above named is had among our brethren in the west, the subject can be presented to the General Book Association next fall, and be deliberated upon by the wisdom of the connection. This appears to me to be what we call *general principles, or measures*.

3d. It is yet for the General Book Concern to say whether it will have an auxiliary to the Palladium in Ohio; yet I have no doubt but that the General Convention will be willing to have one in Ohio, provided it be started on proper principles. This, the Union Conference appears to have lost sight of entirely.

4th. The Union Conference has violated and treated with contempt the resolves of the Miami Conference. That conference appointed her delegates to attend the General Convention to be held next October, and instructed them to lay before that body in behalf of the Miami Conference, the propriety of establishing, at a suitable time, a religious paper auxiliary to the Palladium. But in a few days after, the Union conference meets, forms herself into committee of the whole, and calls on the Miami conference to send their delegation to meet them, in December in General Convention, for establishing a Book Concern and the publication of a paper. Such measures to me are not consistent.

New York city, 1841.

For the Christian Palladium.

An Exposition of Acts viii. 38.

BY ELDER J. CHADWICK.

BR. MARSH—This, I conclude, is the passage referred to by Elder A. W. Sanford, in Palladium No. 14, as the insertion of the 48 verse is a mistake, the chapter containing only 40 verses. It reads thus, 'And he commanded the chariot to stand still; and they both went down into the water, both Philip and the Eunuch; and he baptized him.' The following exposition is at your disposal.

'This is a precise record of an early fact in the history of Christianity, intended very manifestly, to teach the true form, or manner of Christian baptism, as it would be naturally regarded, on several accounts, as a pattern to be followed. Hence, not only is a word used, (Greek, ebaptisen, from baptizo), to describe the action of baptizing, which means to immerse; but every circumstance is definitely described and recorded for the instruction of succeeding ages. It seems as though the spirit of God intended, by the record of this memorable transaction, to put the question to rest as to the mode as well as to the subject of baptism, by a particular detail of the circumstances in this prominent case. Accordingly, the preliminaries being settled, we are told that 'they both went down into the water, both Philip and the Eunuch, and he baptized

him.' Why this particularity in the narrative? It is stated, in the first place, that 'they both went down into the water.' This would seem amply sufficient to mark their position. But lest the fact should escape the notice of the reader, or the spirit foreseeing that the form of administering this ordinance would be subsequently controverted, it is added 'both Philip and the Eunuch.' The attention of the reader is here specially directed to the fact that both of them—the baptizer and the baptized, went down into the water for the purpose of baptism. There is a marked precision in the language used—yea a redundancy of expression, in as much as the conjunction, 'both,' is repeated; and not only is the pronoun, 'they,' expressed but the substantives likewise, viz: Philip and the Eunuch. 'They both went down into the water, both Philip and the Eunuch.'—And for what purpose is all this particularity on the record? It is obviously to direct and fasten the attention of the reader to the fact that both of the parties actually descended into the water, which, under the particular circumstances of the case, was necessary—for what? for sprinkling or pouring a little water on the face of the candidate? No; but for immersing him. In some cases, it might not have been necessary for the administrator himself to step into the water, as when the act was performed in a bath, or baptistery. But in this case, there being no such accommodation, it was necessary that both should go down into the water, and hence this circumstance is precisely marked. And there was evidently a design in it, viz: to teach the necessity of that position, which must have meant for immersion. If sprinkling had been the mode, water might have been furnished from the supply on board the chariot, or a servant might have been dispatched with a picher, or bowl to bring up water from the stream, or if they had no such vessel with them, (which however there is not the least reason to suppose,) and chose to go to the water's edge, it would have been abundantly sufficient, simply to relate the fact, that they went to the water, and the Eunuch was baptized. In that case, we should not expect that the conjunction, both, would have used at all, much less that it would have been repeated in the same sentence. No more would have been necessary, or have been expected, than a simple record of their going to the water, and of the Eunuch's being baptized. But in this case it is stated that they 'both went down,' (not merely to the water) but 'into it,' (Greek eis ta hudeora.) And yet even this, was not

deemed sufficient to mark their position, and prevent mistake. Hence, it is added, 'both Philip and the Eunuch.' Here, therefore, is something very peculiar intended, no doubt, to excite attention to this fact, and to describe the position the parties were in when the baptism was performed, which must, in all reason, have been taken for the purpose of immersion.

There is evidently great weight to be attached to these circumstances. Also, to the use of the prepositions, 'eis' and 'ek,' while *primarily and ordinarily mean into and out of.* This one instance of primitive baptism would seem sufficient to terminate the whole controversy.

Weedport, N. Y. 1841.

For the Christian Palladium.

Christian Union.

BR. MANSU—If it could ever be said with propriety, that 'we wrestle not against flesh and blood, but against principalities, and powers against spiritual wickedness in high places' it can be said with the same propriety now, the words have lost none of their meaning, none of their force. These principalities and powers are still striving for the mastery. Nor is their hostility the less real because they resort to stratagems and guile instead of violence and force. The old serpent has lost none of his subtlety; but he that tempted Eve, and conspired against Christ; is still plotting mischief against the church. The Prince of the powers of the air; the spirit that now worketh in the hearts of the children of disobedience, has not ceased his opposition, but rather seems to be now, in these 'last days,' these perilous times; to be at once mustering all his forces; summoning to his aid, all the resources of an invention, futile in expedients, practised in deceptions. The smiles of Delilah, and kiss of Judas, are no less instruments in his hands, than racks and fagots; evince as plainly his predicted enmity to the seed of the woman—and the former often succeed, when the latter fail.—Smooth faced compliments to Christ,—doubtless proceeded from the same lips that cried crucify him, crucify him.

The carnal mind which is enmity against God and is not subject to the law of God, and is the fruitful source of wrath, bigotry, intolerance, and sectarianism, has many barriers and expedients, for making the word of God of none effect, besides the persecutions of a papish, or the scoffs of an infidel. Even the name 'Christian,' you will

find, as I have already found, is not sufficient protection against its devices; nor a profession to take the Bible for a standard, an effectual proof against the subtle attempts to take away the force of its motives, and deprive us of a belief of its most precious doctrines and promises. Parties are arraying themselves, for a more than ordinary struggle. The worshippers of mammon are sacrificing all principle and decency. The corrupt and unprincipled are pushing themselves into all the high places of trust.

Heresies are making fearful encroachments. Infidelity is plotting in secret. Anti-christ is redoubling its efforts, the leaven of Jesuitism and Phariseism spreads. The kings of the earth take counsel together against the Lord, and against his anointed. Their emissaries are sent abroad, and are now busy in our land. The three unclean spirits are going forth unto the kings of the earth to prepare them for battle. Disease and corruption have crept into all the sources of national wealth, prosperity and power of all that constitutes the life-blood, as it were, both of the body politic and ecclesiastical, unto all the fountains of intelligence and virtue. Our circulating medium both in church and state is deranged. Legislatures and banks, seminaries of learning, the pulpit and press seem to be all contaminated, all teem with contagion—all employed in circulating more or less error, instead of truth. On earth there is distress of nations and perplexity. The seas and waves of public opinion and popular will, are beginning to roar. Corruption every where gives indications of its existence, that are plain and palpable as the symptoms of death. They meet the eye; they offend the senses; they are felt in the fever of the blood.

Some may call all this a mere tirade;—may say, what mean these phantoms, of a disturbed fancy? Let such look abroad. Let them enquire of the watchman; what of the night? and Oh, ye that stand on the walls of Zion! look out from your watch-towers and see: can ye not discern the signs of the times? Awake ye drowsy sentinels; ye dumb-dogs that will not bark!—See ye no destructive agencies at work? no mischief brewing? see ye no silent marshalling of the enemy? no suspicious movements? no mysterious combinations? can my senses so deceive me? yet others are also alarmed; else, why this universal suspicion? why this want of confidence in neighbors, in brethren? why this starting with dread at the shadows of coming events? this fearful looking for of judgments? Hark!

Hear ye no note of preparation in the camp of the enemy? no buckling on of armour? awake! ye soldiers of the cross; the enemy is already in your camp. That man in the disguise of a brother is a foe: see him, taking from you your armor; your helmet, your shield, your hopes. Awake ye inhabitants of Zion; your out-works are already in their hands; they are striving to gain the citadel.

Let others believe as they choose; my impression is, that we have fallen upon evil times. The latter day *saints*, described by the apostles have made their appearance,—Other signs portend danger: but be this as it may, none will doubt but there is loud call for action; that there is a world in arms yet to conquer and subject to the dominion of Emmanuel: nations yet to evangelize, civilize and Christianize. None can question but that the church has a work to do. The work which Christ enjoined upon his followers remains yet unaccomplished. Had this work continued, to progress with the same rapidity that it did, during the first century, long since would the kingdom of Christ have been established among all nations.—Now why is this, why is it that so much was effected in the first century; so little in the nineteenth. The answer is obvious. *Then* they were Christians, moving forward, in one solid phalanx, against an opposing world; under the influence of the same faith, the same motives, and constrained by the same love, if now, the church has become an arena, in which, sect opposers sect; preacher wars with preacher; and what is maintained for orthodoxy in one pulpit, is in another denied, and it must be so: because the enemy is in the camp itself. The majority of the church, are under the influence of the carnal mind, which is enmity against God. The 2d Beast, viz: the flesh with its impulses reigns, and how long shall this continue?—When, Oh when, shall that new impulse be given, which will prompt the church to act, as one for the conversion of the world? and labor for the establishment of Christ's kingdom, instead of the establishment of a sect? Certain it is, in the present state of things the world cannot believe. Hence, Christ prays that they all may be one. Why? 'That the world may believe,' &c, Oh! when shall we hear the loud trumpet that shall rally that great army described by John, as going forth under the word for their Captain all on white horses, all arrayed in clean and white linen; in other words, all alike; and every respect, in uniform. The trumpet blown now, even from a Christian

pulpit, and a Christian press, gives too uncertain a sound, and so long as this is the case, who shall prepare himself to battle?

Two cannot walk together, unless they be agreed. There are many who cannot agree with those who call themselves Christians at the north, and I can furnish their names, because they think that they occupy sectarian ground, in denying doctrine which they think intimately connected with all their hopes as Christians, and with the prosperity of the church. I for one cannot see how a Christian, as one writer, at least, has done, can take away the divinity of Christ and the atonement, with out taking all my hopes—how you can take away infant baptism without depriving the church of the right to give a Christian education, in the seed time of life. Will you open your columns to a discussion of these and other subjects,* commencing first, with an examination of what constitutes sectarianism. 2d, What constitutes union.—3d, The scriptural arguments in favor of infant baptism; and so on until all the subjects respecting which the northern and southern Christians differ, come under review.

Truth, Brother, is my object; and hence it is my wish to have every subject upon which I write discussed, and if from the pages of truth, you will convince me that I hold an error, I pledge myself to acknowledge it in your columns; and teach it no longer. It is in vain to talk about agreement with those who deny doctrines that you prize as your life, eye as your souls' salvation—force cannot effect it, love, kindness, favors, cannot effect it, but the same truth and the same spirit can. I love all those who love Christ and the cause of truth, but my fellow soldier and bosom friend must be a man who will not nullify the doctrines which the Scriptures, as I believe teach, with such an one I had rather walk, commune and fight, than a whole church of dissentients. CHRISTIAN.

North Carolina, 1841.

* Br. Christian's request is most cheerfully granted, on the condition that his articles shall be short, and chiefly confined to the Scriptures.—He will also confer a favor to use a little more care in making his writing legible, and by using better ink. Ed.

Truth and candor possesses a powerful charm; they bespeak universal favor.

After the first departure from sincerity, it is seldom in our power to stop: one artifice generally leads to another.

THE PALLADIUM.

UNION MILLS, N. Y. JAN. 1, 1842.

"Keep the unity of the spirit."—PAUL.

THE NEW YEAR.

Another year of our frail life is closed; and how have I spent it? should be the solemn and impartial inquiry, while we welcome the commencement of the new year. Can we reasonably expect A. D. 1842 will be a happy year to us, if we spend it as we have the preceding one? With many it will be a year of condemnation and bitter remorse, unless a radical change is effected in their spirit and manner of life.

Sinner, you know you have been unhappy the past year; a fearful looking for of judgment and fiery indignation, have tormented your most quiet moments. Your sins have made you wretched, and, unless forsaken and forgiven, will render you forever miserable. Begin the work of repentance now, at the commencement of this year, if you would be happy. This year may be your last. Oh, improve it in securing an interest in the untold blessings of eternal life.

Backslider, you was once happy; Christ was your theme—his service, his saints, and his word were your delight. All is not well with you now. You know your sins are of the most aggravated character, and will sink you to irretrievable ruin unless forsaken soon. Reflect on the increasing backslidings and keen remorse of the last year; and Oh be resolved to improve the present year in returning to your Father's house, and in making amends, as far as possible, for your prodigality.

Nominal professor, your profession is as high and holy as that of the most devoted Christian: but have your spirit and acts the past year been worthy of your calling? Nay. Instead of the spirit of Christ, you have possessed a carnal spirit. What duties you have coldly and reluctantly performed, have been done more for religious appearances than to glorify God. The widow, the orphan, and the needy poor, have not shared in your bounty. The church and minister's expenses have received but a scanty, if any, assistance from your purse. Your Bible is not read, secret and family devotion are omitted. The prayer and conference meeting have lost their interest, and if you attend on Sabbath worship, to your disgrace you not unfrequently convert the house of God into a sleeping room! Oh ye blinded and hypocritical professors, you are weighed in the balance, and every true quality of the Christian is found wanting. Awake from your deception, before it shall be said to you eternal confusion, *Depart, for I never knew you!*

Lovers of the world, your love of money is strengthening as your years pass away. The past

year has been marked with increased efforts to add to your wealth. Still you are unhappy. Will you suffer yourselves to be deceived another year in seeking happiness in uncertain riches? or will you try the true riches? Make the latter your wise choice.

Lovers of pleasure, I most affectionately ask, have either or all your vain amusements the past year, filled the soul with holy peace? You know they have not. But in the height of your enjoyments, the solemn thought that 'for all these things you must brought to judgment,' has filled you with trembling fear. Then will you spend the present year in the same foolish course? Be advised to forsake the ways of the foolish and live.

Fathers and mothers, have peace and righteousness reigned in the domestic circle the past year? If not, what is the cause? should be your earnest inquiry. Have you been unkind and untrue to each other? have the duties of the Christian been a stranger to your dwelling? has the religious instruction and training of your children been neglected? and has your spirit been vain, your conversation unholy, and your example sinful? Then, the reason is obvious why happiness does not reign in your dwelling. It never will preside there until you walk in the ordinances of the Lord blameless, until you train up your children in the fear of the Lord. Oh how great the responsibility of parents! I tremble in view of the final doom of many. The present may be your last year to set in order the morally disordered affairs of your house. The work is great; important, yet glorious in its results. Improve therefore the present in doing it, lest to-morrow be forever too late.

Churches in general.—Purity, union, and holy zeal become the house of God. Have you sustained these principles the past year? or does corruption, division, and a cold apathy reign in your midst? With some the former is the happy condition; and prosperity has crowned their labors the past year, and they are ready to enter upon the duties of the new year fully prepared for doing good.—May an abundant harvest be their rich reward ere the present year shall close. But with others, the latter, I fear, is the unhappy case. Let every member of such cold, weak, corrupt, or divided bodies, who is yet on the 'Lord's side,' commence the year with new faith and zeal in the service of God, and He will pour out a divine blessing and fill your borders with praise.

Brethren in the ministry, have we cleared our garments the past year from the blood of souls, or are they polluted with the world? Have we retired from the field because we did not receive a competent support? and is Zion now famishing and sinners perishing, for want of the 'bread of life, which it is in our power to impart Alas, what an

account such worldly ministers will have to render in the final day! It will avail nothing with stern justice for them to plead, that they were poor and therefore hid their Lord's money in the earth. It is through much tribulation that we enter the kingdom of heaven. Like many of the faithful servants of God who have filled the past year, shall we soon have suffered our last deprivation, and fought the last battle. The present year may, and undoubtedly will, close the earthly toils of some who are now on the walls of Zion. May we gird on the armor with new courage at the commencement of the year, and be resolved to lay down our lives in the glorious field of battle, where to die is eternal gain and glory.

Finally, may the kind patrons of the Palladium, one and all, share richly in the free mercies of our Beneficent Creator the ensuing year,—live more holy and devoted to the service of God than any former year.—be thankful for past favors, and hope for future good,—and whether we live another short year, or die before its termination, may our chief concern be to glorify God, that whether we live or die we may be His.

ELDERS JACKSON AND DONACHY.—By our obituaries it will be seen that these two ministers have fallen. Elder Donachy was an intimate and special friend of mine. He was a pillar in the church of God. Elder Jackson was unknown to me; but from report, he was an able minister of the New Testament. We commence the year with the obituaries of these two ministers. The past year a large number have fallen. How many more will be called from the walls of Zion before another twelve months are gone, God knoweth. May our work be done, that we may depart in peace.

See the notice of A. D. Jones on our last page, and send your orders accordingly. The work will undoubtedly be worthy of a liberal patronage.

YOUTH'S FAMILY INSTRUCTOR.

This juvenile sheet has reached the close of the first volume. It is a valuable paper for children, and Sabbath Schools. It is still published by Elder L. D. Fleming, Newark, N. J. May Vol. 2d receive a more liberal patronage than the previous volume. The following are remarks of the Editor in his No. for Dec. 4:

The present Volume will be closed with the 25th number, for the purpose of commencing the 2d Volume on first day of the New Year. Then will be the time for making NEW YEAR'S PRESENTS. What better present can be made to good children than a Volume of the Youth's Family Instructor? It will be a gift that will last all the year, at the trifling expense of fifty cents. How many people expend more than that for New Year's Gifts to present to their children or young friends, which only gratify the appetite or passions for a few minutes, hours, or days, and then are forgotten. It will not be so with such a gift as the Instructor.

This will be a standing monument of affection and respect of the friend who gave it. Such a gift will not only be a beautiful token of respect, but it will be a gift that will be often thought of, and that will be constantly giving instruction and exerting a good influence on the young reader.—Let, then, those who wish to make a New Year's Present to their young friends, just order the Youth's Family Instructor for them.

STARKEY SEMINARY SUBSCRIPTION.

[Continued from page 234.]

The following names were omitted through mistake in the list first published.

Groton, N. Y.

Clark Reynolds \$50.00 Jonathan Conger \$15.00

The following are the names of the patrons of Starkey Seminary, who reside within the bounds of the New York Western Christian Conference.

<i>Ogden,</i>		<i>Parma and vicinity,</i>	
Calvin Abbott & Edward Covill	\$100.00	Isaac Chase Jr & John Putman	\$100.00
Hosea Town	20.00	Lyman Allen	15.00
Zopher Willard	12.00		
E B True	10.00	<i>Royalton,</i>	
Lavi Trues	10.00	Abel Bugbee	24.00

Kendall,

Ann Ross 50.00 Daniel Childs 50.00

Clarendon,

G M Salisbury 25.00 Elder S L Pervier 2.00

Isaac Smith 25.00

Levi Preston 25.00

Geo I Salisbury 15.00 Jonathan Ferris 25.00

Orson Towlesley 10.00 Lucia Parker 12.00

S B Perkins 10.00

Corington,

David Norris 100.00 Oliver Wyman 5.00

Allen Huriburt 15.00 Castle Phelps 5.00

Orlando Bennett 5.00

Stafford,

Noble Daniels 50.00 Reuben Rogers 20.00

Stephen Randall 50.00

Jacob Bushman 25.00

Clark Daniels 25.00

Israel Randall Jr 25.00

Noah Randall 12.50

Hiram Randall 12.50

Elder R A Burgess 5.00

Elkanah Humphrey 5.00

Elba,

Joseph W Hopkins 50.00

Elder J D Childs 25.00

Orlando Town 25.00

Nelson Parker 20.00

South La Roy,

Lewis Packard 15.00

Richard Smith 15.00

Elinn Phelps 15.00

F Crittendon 5.00

James K Pickett 1.18

Castile,

Levett Gabriel 15.00

C. Martin 2.00

Jas C Henderson 1.00

Andrew Booth .75

Simoon Royce .30

H B Haynes .10

Eli Townsend .150

L G Townsend .109

D W Dishrow .50

The following are the names of the subscribers and patrons of Starkey Seminary, who reside in Starkey and its vicinity.

Isaac Lanning	\$100	Elijah Huson	\$100
Caleb Cowing the land and	200	Levett Gabriel	15.00
D D Van Allen	150	C. Martin	2.00
Matthew Royce	100	Jas C Henderson	1.00
John Royce	50	Andrew Booth	.75
C S Reeder	25	Simoon Royce	.30
James Huntington	100	H B Haynes	.10
Horace Henderson	150	Eli Townsend	.150
D B Bartholomew	100	L G Townsend	.109
		D W Dishrow	.50

Allen Smith	\$25	Jedediah Chambers	\$25	should be taken to have the large sheet framed
J B Cano	50	H G Stafford	100	and hung up in every Medical School, Poor House,
James Lanning	25	Joseph Bellows	25	Prison, Hospital, Court Room, and Temperance
Henry Chase	10	Dr Henry Spence	103	House in the country.
J Carpenter	10	C C Royce	20	'Every father of a family should exhibit these
Noah Corwin	10	Joel R Haight	10	plates to his children, that they may see what
Matthew Hare	30	Dr Richard Huson	20	moderate drinking leads to.'
Ansel Rich	100	Albert Kelsey	20	'Should every minister of Christ and every
Abner Skiff	15	Hiram Hard	23	professing Christian, examine these plates, it
D K Royce	50	Henry Brown	10	might assist them in deciding whether the liquor
John Mitchell	10	W H Chambers	12	which makes such stomachs as they exhibit, is a
Daniel Shannon Jr	75	David Simmons	50	proper substance to commemorate the dying love
George Ruscoe	25	A G Marshall	50	of the Redeemer of the world.'
Lara Hudson	10	Orange Hollister	50	I do most earnestly recommend The Enquirer
Abel Pierce	18	Lyman Johnson	25	to the prayerful attention of every Christian. Let
Ross Freeman	10	H A Newcomb	25	the church of God free itself from every practice
David Hays Jr	10	John Roberts 2nd	25	that promotes the cause of intemperance.
Timothy Hurd	100	Samuel Ross Jr	20	
N Ripley	50	John Roberts	12	
Reuben Lefever	20	Win Divien	50	GOSPEL PUBLISHER. —To my interrogations on
Geo W Wilmot	25	Daniel Colver	12	Creed making, as published in No. 14, present
Peter Bale	12	John Lord	5	Vol, Palladium, the Editor of the Gospel Publish-
Moses Gu-lin	25	A note	5	er, gives the following frank and Christian reply.
Thos S Page	101	Alvah Wright	13	'We say AMEN! with all our heart. For our
Roswell Raplee	50	Wm Ellis	50	own part we desire no other book, in no other
Geo W Shannon	50	S J Potter	50	order, or arrangement than the <i>Book of God</i> . But
Henry Smith	20	Alanson T Wheeler	50	if a union of the saints could be effected by no
John Jamison	50	Win R Briggs	15	other means than forming a discipline out of the
John I Keep	50	Joshua Mapes	16	New Testament, by arranging the necessary pas-
Wilson Ayres	50	James Ellis	60	sages of Scripture under their proper heads, for
Daniel Supplee	20	Amos L Sealey	25	convenience sake, we should have no great ob-
Cornelius Sickles	25	Matthew Henderson	3	jection. But we cannot for a moment see that
Rufus Henderson	5	R L Shannon	10	this would be necessary. We could never be in-
Win Ringer	12	H Chapman	50	duced to undertake the task of forming such a
Elder S Marvin	5			book or discipline, nor even do any thing towards

THREE THINGS DESIRABLE.—Read the communication from S., heading our correspondence.—The 'three things greatly desirable' by him are worthy of our most careful examination. A general expression of our brethren on these important subjects is solicited. On the first two things which S. desires, a difference of opinion may be entertained. But on the last there can be only one mind. A Commentary on the Old and New Testaments, free from sectarian influence, we want and should have; also a Theological Dictionary. This last is now being prepared for the press by Elder C. Morgridge of New Bedford, Ms., which together with the Commentary named by S., should soon be presented to the public. All of which and more can be done if local interests do not divide us, and cause sectional papers and Book Associations to spring up in the one body. Let us keep united, and concentrate our strength in sustaining the General Association, and soon we shall reap the fruits of our labors with joy.

THE ENQUIRER.—Those who desire this valuable Temperance work should address, post paid, E. C. Delavan, Albany, N. Y. No. 1. with plates exhibiting different views of the human stomach, from health through the different stages of intemperance to death by the Delirium Tremens, single copy \$1, 10 copies \$8; without the plates, single copy 25 cts., 10 copies \$2. The author says—'Distinguished Members of Congress who have seen the originals of these plates, state that steps

should be taken to have the large sheet framed and hung up in every Medical School, Poor House, Prison, Hospital, Court Room, and Temperance House in the country.'

'Every father of a family should exhibit these plates to his children, that they may see what moderate drinking leads to.'

'Should every minister of Christ and every professing Christian, examine these plates, it might assist them in deciding whether the liquor which makes such stomachs as they exhibit, is a proper substance to commemorate the dying love of the Redeemer of the world.'

I do most earnestly recommend The Enquirer to the prayerful attention of every Christian. Let the church of God free itself from every practice that promotes the cause of intemperance.

GOSPEL PUBLISHER.—To my interrogations on Creed making, as published in No. 14, present Vol, Palladium, the Editor of the Gospel Publisher, gives the following frank and Christian reply.

'We say AMEN! with all our heart. For our own part we desire no other book, in no other order, or arrangement than the *Book of God*. But if a union of the saints could be effected by no other means than forming a discipline out of the New Testament, by arranging the necessary passages of Scripture under their proper heads, for convenience sake, we should have no great objection. But we cannot for a moment see that this would be necessary. We could never be induced to undertake the task of forming such a book or discipline, nor even do any thing towards its being done. We are considered by some, very unchristian; and to prove to them that we only oppose human laws being substituted for the laws of Christ to govern his church, we admitted that course without objection. We admit, that did we attempt to form such a book, it would most likely fail to meet the views of all. And our brother Editor has given us more light upon the subject than we had; therefore we think less of our charitable concession on that point than before, and are determined to advocate nothing but the word of God in its unadulterated style and sense, for the creed and discipline of the saints of God, forming the church of God on earth.'

The Editor's remarks on union are reserved for another No.

ANOTHER CONVERT TO THE MINISTRY.—So proclaims the Gospel Advocate for Dec. 17th, in speaking of L. A. Taylor's recent avowal of the doctrine of Universalism. The facts concerning Mr. Taylor I think are briefly these: He was at first a Methodist, then a Christian until disowned by them, then a Unionist, then a Universalist, and now (as I am just informed) a raving maniac. I hardly know which deserves our pity most, the unstable, and truly unfortunate Mr. Taylor, or the Universalist who will resort to such deceptive purposes to build up a corrupt cause.

REPORT in favor of the Abolition of the Punishment of Death by law, made to the Legislature of the state of New York, April 14, 1841, by John L. O'Sullivan, Member of Assembly from the city of New York, Second edition, is thankfully

received. I have long advocated the doctrine of this able document, and do most ardently desire that its philanthropic principles may soon be adopted not only by the Legislature of our state; but by every Legislative body of the world.

'A SPECTATOR' who has given an account of a recent debate on Universalism in Ohio, must give his real name to the Editor before his communication can be published. All who write for the Palladium are requested to do the same.

MERRY'S MIRROR: Edited by S. G. Goodrich, author of Peter Parley's Tales, published in the city of New York, 32 pages, monthly, at \$1.50.

This is a work which cannot be too highly recommended to the youth of our country. The name of the Editor, 'Peter Parley,' is sufficient evidence of the intrinsic value of the work. I wish it a liberal patronage.

The Editor has no 'apology' to offer for publishing the decision of a special conference, of which Elder Hance and others, in Pa. complain. If the special conference, erred, the aggrieved should seek redress before another extra, or annual conference; the decision of which would be cheerfully published in the Palladium.

ITEMS.

A pleasing work of grace has recently been witnessed at Milton, N. Y. where Eld. I. R. Gates labors. A branch of the Burnt Hills church has been acknowledged there, and Elder Gates has baptized eight happy converts.

Elder F. J. Whitfield speaks of a glorious reformation recently at Salticet and Brantford, U. C., of baptizing 18 followers of Christ, and of gathering a church at Brantford.

Elder J. D. Marsh, 'We have had a protracted meeting recently in West Braintree, Vt., which resulted in good. Many wanderers confessed their sins and we trust found pardon.'

Br. M. A. Ladd, Albany, Pa. writes that a glorious reformation has recently been witnessed there. Over 70 had found peace, and Elder P. Sweet had baptized 11 obedient children.

Elder E. S. Fleming, Conhocton, N. Y. 'God has revived his work below Bath; I baptized two there. The brethren and friends at Riker Hollow are erecting a chapel, and the cause generally is rising on my circuit.'

Elder J. Wabarth—'18 have recently united with the church at Richland, Wis. T. I baptized 10. The work of the Lord there is deep and solemn. I still travel all that health and circumstances will permit.'

Elder J. Starkey, Hermon, N. Y., 'We have been recently blessed with the faithful labors of Elder L. Perry. About 30 have been converted and reclaimed. I have baptized 18, and 21 have united with the church.'

Elder B. H. Vanderer, Oswego, Ill. 'Since I last wrote I have formed a church at the mouth of Black Creek, and have received into the churches in other places 16 members.'

Philadelphia, Pa. Nov. 29, 1841.

Br. Marsh—The Lord is with us, and sinners are being converted in our midst. Yesterday I baptized five believers, which makes fourteen in all since the reformation commenced. Others are seeking the Lord sorrowing. May they soon find forgiveness. We received two short visits from Elder W. R. Stowe recently. His labors were highly appreciated by the brethren in this city.

J. J. FORTELL.

Enon, O. Nov. 31, 1841.

Br. Marsh—The Lord is still with us. We have just closed a protracted meeting during which 27 were added to the church; the meeting was one of deep interest. Elders Kerby, Harris, and McClain were in attendance, and labored to good acceptance; the latter, upon whom most of the preaching seemed to devolve, was very successful in winning souls to Christ.

The church at Rocky Spring has received a respectable accession since the conference there. Elder Robertson is preaching there and doing good.

D. F. LADLEY.

Ray's Hill, Pa. Dec. 10, 1841.

Br. Marsh—Prospects are quite flattering on the Allegany circuit. The brethren generally are looking up in expectation of a revival. My congregations are large, attentive and solemn, with an occasional increase, and all circumstances conspire to say that better days are near at hand. I think there is as much deep piety in many of our brethren and sisters here as ever I witnessed in any other place. Indeed, brother, we have much of the salt of the earth on this circuit, and on my own part I desire to be more humble and persevering in the good cause than ever, still rejoicing in the good hope that when called from labor I shall go to reward.

W. NORR.—This letter, which contained a remittance for the Palladium, had no signature. Writers should be cautious to sign their names to their communications. E.

Albion, Me. Dec. 13, 1841.

Br. Marsh—The great work of the Lord is still progressing in this place. Our meetings are well attended and the church is well engaged in the work of reformation.

I think it is the case in too many instances that the cause suffers in consequence of the inactivity of the church when God is converting souls. Old professors think they can be excused from going to the prayer or conference meeting, because there are so many young converts to talk and carry on the meetings. But they should consider that the young in the cause need their advice and counsel, and be careful that they throw no burthens upon them which they ought not to bear.

We had an interesting season yesterday at the water side. I had the privilege of baptizing 13 happy converts; all in the bloom of life. Praise God, the youth as well as the aged, may come to the Savior and find him precious. Those baptized are the fruits of the late protracted meeting and revival in this place. A number more will probably soon follow the Lord in the same ordinance. To God be all the praise. S. S. NASON.

Elder A. W. Sanford writes that six were recently added to the church at Trenton, O., four were baptized and several found peace in believing.

Br. S. Peckham, Lebanon, Ct., speaks of a most interesting meeting there recently. Several found peace in believing in Christ.

LETTERS.

* Behold I bring you good things.*

For the Christian Palladium.

THREE THINGS GREATLY DESIRABLE.

I desire greatly to see three things accomplished in the Christian connection, and which, as appears to me, would be of great service to the body at large. I will take the liberty of suggesting them for the consideration of others through the medium of the Palladium. The things to which I allude are the following:

1st, The establishment of a University in some central position, which will be accessible to the connection throughout the whole country. There are at the present time many young men preparing for College, whose parents are members and ministers of the connection, and who would greatly prefer to send them to an institution under the direction of our own body. And as the connection increases in numbers and in wealth, there will be doubtless a corresponding increase of young men to be educated. As to the location of the Institution it is certainly an object of great importance. Its location should be fixed at some public place, and at a place accessible by the great thoroughfares of the nation, so that it can be approached by railroads, steamboats, and canals from all directions. I know a location which answers this description, but which I do not think proper now to name.

2d, In connection with a University we want a general education society organized throughout the denomination, to aid pious and indigent young men in a course of preparatory studies for the ministry. The organization of such a society is greatly needed at the present time. I know of some young men in the Christian connection who are now engaged in study as preparatory to entering upon the ministry, and who are aided by private donations; and the writer of this article is one of the individuals who has rendered such aid. But a public society, duly organized, would be the means of rendering the most efficient aid, and would, at the same time, open the door for the most sure and ready application for assistance.—It would also be the means of calling our young men who are now unknown, and who, unless they are called out by some such means, may live and die in obscurity.

3d, Finally, we want a Commentary published upon the Old and New Testament, adapted to the wants of the Christian connection. I am aware of the difficulty of accomplishing this so desirable an object, but all the difficulties may be surmounted and the publication effected, if union and co-operation can be secured in the body at large. I have in my own mind a Commentary which I think will answer the purpose with the addition of suitable and proper notes, and which is almost entirely unknown to the ministers of the Christian connection.

It will be readily seen that I have struck out a great work; and which to some may appear unnecessary, and to others impracticable; but to my mind the three things which I have here recommended are all desirable and practicable, provided that union and energy can be secured among ourselves. Funds are necessary to establish the University, and with proper and suitable arrangements can be raised. Let the amount to be raised be first fixed upon, and then let that amount be proportioned among the several conferences ac-

ording to their several abilities in the connection, and then let the ministers of these several conferences go to work and raise the money as soon as practicable. As to the education society no funds are wanted for its organization. And as it respects the commentary, its publication can be secured as soon as a sufficient number of subscribers can be obtained to guarantee the publisher against sustaining a loss.

I would therefore recommend for the accomplishment of these objects that a Mass Convention of the Christian ministers throughout North America, who can make it convenient to attend, be held at the time and place of the meeting of the next Convention of the General Book Association; and that then and there these matters be fully discussed and decided; and should the things here recommended meet the approbation of the convention, that proper and suitable committees be appointed to carry them into effect. In the mean time I should be happy to hear the views of the Editors of our periodicals on these subjects, and also of our brethren in the different parts of the United States. At some future period I may communicate more fully my views and sentiments on these subjects; but for the present I abstain from saying more. B.

New York city, Nov. 28th, 1841.

Mr. Editor—As there yet appears to be a desire in the minds of many to read and learn new things, I think the following comprehensive statement concerning the views of a new sect, who some time since made their appearance in this city, would not be uninteresting to the readers of your paper. I will give their views as I received them from Mr. Bishop and his wife, who are the leaders of the sect in this city. They have made but few converts here.

1st, Their name. They call themselves the 'TRUE ISRAEL OF GOD.' They arose a few years since in the old country; (can't say how many years,) and according to report have made quite a number of converts to their strange theory, in that land of wonders.

2d, They believe that men are in this age inspired, the same as the old prophet Isaiah and others were. They hold that the sayings of their prophets are as binding on them as was the sayings of the old prophets on the Jews. They have one among them who at this time resides in the old country, by the name of Wroe, who they acknowledge as their spiritual leader. They say when he comes to them with thus saith the Lord, I command, you; they consider this as binding on them. His power is so great among them that should the church do any thing which would displease Mr. Wroe, at his command the act of the church must be rescinded.

This Mr. Wroe, when young could not be learned to read and write. His teacher told his parents that it was expending time and money for nothing; for he could not be learned to read. In short, Mr. Bishop told me that Mr. Wroe was considered an idiot. (And I would not be surprised if he was an idiot yet, and those who are following him a fifth deficient in their organs of reflection.) At the age of forty this Mr. Wroe, fell into a trance, (or spirit of some demon I should think,) and remained so for some length of time. Finally he came to himself, (perhaps he was under the influence of animal magnetism,) and called for a friend, and made known to him the vision, and what he had seen while in the trance. Ever since

but time he has been considered by them as a true prophet. (I could say much more about what they told me concerning their leader, Mr. Wras, and his great wisdom, but this must suffice on this point.)

3d, They believe the second advent of Christ near at hand. They don't like Mr. Miller's system as well as some others neither; they think it will take place in this generation. They say about twenty years; and their say so is all the evidence they have to prove it. They believe there is to be a certain number of the true Israel, gathered together in different parts of the world, then Christ will make his second advent. This number they say is a hundred and forty and four thousand.

4th, That those Christians who are alive when Christ comes will be changed and have immortal bodies; those who are in their graves are to have spiritual bodies. They pretend to make a difference between an immortal body and a spiritual body; consequently they deny the resurrection of the body. I don't wonder at men believing such things concerning the resurrection, when they tell me they believe in the (pretended) inspiration of an idiot.

5th, Their views concerning the sin of our first parents in the garden is of the same piece. I cannot find language to express this part of their system suitable to my feelings of propriety. But thinking it would be interesting to those who may read this short notice to have a clue to this new discovery, I will refer them to a few passages, from which they try to prove their position. Lev. xv. 24, xviii. 19, xx. 18. This will give your readers a view of what they consider the forbidden fruit. I am thus particular in giving these quotations in order to show what men in this age of speculation pretend to believe for gospel, and strange to tell some people in this city appear to be pleased with such 'old wive's' fables.

6th, The punishment on the serpent for tempting Adam and Eve, to partake of the forbidden fruit, may be found in Genes-ii. 14. That pronounced on Eve, may be found in the 16 verse of same chapter. Adam's punishment may be found in ver-17—18.

They are pretty hard on the serpent, they say he has not received his full punishment; at the end of the world he is to be cast into a lake of fire, then he will get his pay in full for tempting Mrs. Eve.

Thus you have a comprehensive statement of their views. As I received them by word of mouth, perhaps I have not used the same words used by them, but the meaning is the same.

Mr. Bishop does not shave his face, and if I am not mistaken, does not cut his hair, (which according to Paul is a shame.) He is very dogmatical and thinks he cannot be in the wrong way; yet he is somewhat pleasant in conversation, a little suspicious, and I think a pretty honest sort of a man; yet honest men are some times deceived.

Mrs. Bishop is a moderate looking person in her appearance, she has as much to say as I think one of her sex should have. She is very positive with reference to her views concerning the forbidden fruit. I had occasion to call in question her position about the forbidden fruit. She soon gave me to understand that she had not come to this country to be taught, but to teach others, and if I wished to be taught any thing concerning the fall she was ready to teach me, but otherwise our conversation must close. So Mr. Editor, you will

discover that she has as much confidence in herself as any other of her sex. But still her self-confidence is not to be wondered at when we learn that she believes in the inspiration of an idiot.

J. SIMONTON.

Warren co. N. C. Nov. 15th, 1841.

Bn. MANSU—I now proceed to give you a brief account of the times on my circuit. When I came to it last fall it appeared to be a gloomy prospect, though my feelings were up and down, as to what should be the result.

In the first place I wish to explain my own case. I had published pamphlets, &c., and spent my own time, strength and money, until I was needing help. I was a shamed to beg, but knowing my cause to be good, with prayer and tears I moved on in my Master's name, and now, thank God, the sun has broken through a dark cloud. Glory be to him who setteth on the throne and ruleth all things well.

At several times and places we had good meetings, Christians would get happy, mourners would pray, and sinners weep; but only 2 converts until a protracted meeting was held at Pope's Chapel, Granville co. N. C. It commenced before the 5th Sunday in August, and lasted 8 days. The converts numbered 58, and the mourners when I left were 60. A Methodist circuit preacher, who had come in and was helping us, said I ought not to leave under 10 or 15 days, but other appointments impelled me on, and after preaching the funeral sermon of E. S. Turner, I found that three young men had followed me about 40 miles, who urged me to return; one of them a Methodist, and the others were seekers of religion. I finished all the appointments on my circuit, and then commenced another meeting, in two weeks from the time I had left.

The second meeting lasted eleven days; but only 20 converts. The work however was deep and powerful, there were frequently upwards of 100 mourners among happy Christians of different names. The converts are divided among the M. E. and M. P., the Baptist and Christians. We have received 28 only, but expect several more.—Some of the Methodist and Baptist helped like true Christians. I would mention many names, but I find you are generally crowded; therefore I close by saying the Lord is with us. He has been with us, and he will be with us to the end.

J. K. COLE.

Medina, N. Y. Nov. 26th, 1841.

Bn. MANSU—You will discover from the date of this letter that I am within the limits of the New York Western Conference. During a residence of a few weeks in this vicinity, I have become somewhat extensively acquainted with the brethren, and have assisted in a protracted effort, when we had the pleasure of seeing some wandering souls fleeing for protection to the arms of the ever blessed Savior. I am happy to inform you that the standard of gospel freedom is permanently erected in many places throughout this region. And though the cause is yet in its infancy, it has numerous advocates, like strong and mighty pillars in the church of God; resolved to know nothing but Christ and him crucified; and to be actuated by none other than the good and gentle spirit of their heavenly Master.

Truth will certainly triumph. The gospel ministry which shone with such celestial splendor in apostolic days, and became obscured by the cloud of Catholic superstition in the dark ages will soon

again be discovered dazling above the dark horizon, that surrounds us, beaming its bright and wholesome rays upon a world chilled under the influence of cold and ceremonious religions. We at this period of the nineteenth century are enjoying a morning twilight which will be followed by a glorious day. Happy holy prospect. Who but can wish that it may speedily arise? What child of God will dare to raise his arm or voice against its quick approach? Yet behold the efforts—see the unchristian opposition. Sectarianism unfurls her murderous banner and her champions boast that soon they will walk amid the ruins of liberal Christianity prostrated. But let the world remember that the gospel dispensation in the latter days will arise to the same degree of purity, of splendor and of power that characterized it at its dawn upon the world.

C. L. F. HAVENS.

Pot-dam, N. Y. Nov. 23d, 1841.

Br. MANSN—We have been visited this fall by Elder D. B. Wyatt, which has proved a great blessing to us. He came in the fullness of the gospel of Christ; and through his faithful labors quite a number of our youth have professed religion. The first Sabbath in Nov. Elder M. Sweet baptized eleven, whom we hope will prove good soldiers of the cross. Prospects are brightening, and we hope for better days. Elder Wyatt has removed to Bangor, and taken charge of the church there. We fondly hope and fervently pray that his labors may be blessed to that long afflicted church, and that the prayers of their former lamented pastor, Elder John Smith, will soon be answered, in the revival of the work of God in that place.

IRA ALLEN.

Newark, N. J. Nov. 18th.

Br. MANSN—In Oct. of 1810, I commenced my labors with the Second Christian church in New York, and continued with them, devoting a part of my time with the church in Camptown, until May, 1841, when the Second church wished me to be with them all the time, and the people of Camptown chose to have me all the time too; and as the 2nd church made the proposal, it gave Camptown the power of choosing me, which they did. Immediately after I left the 2nd society they gave Elder Simon Clough a call to become their pastor. I am engaged here until next April. Whether I shall stay longer I cannot say.

O. J. WAIT.

Burford, U. C. Oct. 30, 1841.

Br. MANSN—I have been on a tour to the east, and had the pleasure of preaching one discourse at a general meeting in Darlington, where I met with several preachers and brethren, some of whom I had not seen in several years. Our meeting was agreeable, and our interview pleasant. I also preached in Whitby, Scarborough, Oakville, and Saltfleet; had large congregations and good attention in all those places. Found the churches strong in the Lord.

The brethren in Whitby are making preparation to build a large meeting house. I wish them prosperity in this praiseworthy undertaking, and hope other societies will soon follow the example.

JOHN EARL.

Pleasant Hill, Va. Nov. 24, 1841.

Br. MANSN—The Palladium is read with great interest in this country. The 12th No. of the present volume contains Eld. Carr's Plain Thoughts, Teall's Mormonism, Perry's Methodist Doctrine, and D. Long's Christian Union. All are so completely set forth, they are so safeguards to the people in the west. Now, neither of these items are

wanted in this country. We feel to unite on the gospel with all God's people, the humble and spiritual, and none else. The sectarian, the proud, high minded Pharisaical professor, we are aside from. O that the humble, yet the mighty truths of God's word, may prevail until the church of God spreads from sea to sea; and from the river to the ends of earth.

Br. Marsh, I would inform the brethren in general that since our conference in June last, Br. J. Dudley and myself in company, have received into the church of God 125 members by letter, experience, and recommendation. Our number in this conference is about 1100, and the work is still going on in different places. We want help from our preaching brethren in the east. 'Come over and help us.'—This is the finest country in North America. Times are hard with regard to the circulating medium; but every thing else plenty. Let us have the Bible and the Palladium. 'Then keep from creed-making; be sure to 'live in peace, and the very God of love and peace will be with us.'

JAMES MCKINNEY.

Kirkersville, O. Nov. 30, 1841.

Br. MANSN—My last left me in Rockingham co. Va. Since that time I have attended a protracted meeting at the Antioch chapel which resulted in good; a number united with the church and were baptized. Sept. 20th the Valley Conference of Va. met and attended to considerable business. During the conference I formed a happy acquaintance with many good brethren. There I spent two weeks and preached a number of times to large and attentive congregations. When I left they assisted me in a manner worthy of imitation.

22d preached near the narrow passage to a good congregation. Here the brethren are trying to build a house for worship. 25th commenced a protracted meeting on Timber Ridge, at the Christian meeting house, which continued four days. This result was good; I baptized four and received one into fellowship, and a number arose for prayers.—Thence I went to Pennsylvania in company with Elder Win G. Proctor. We attended several meetings in Bedford co. Pa., found the brethren very well engaged in the good work, but measurably destitute of preaching. Oct 9th and 10th held a two days' meeting at Ryns Hill; one was baptized. 16th and 17th attended a meeting at the Pleasant Grove meeting house; three united and two were baptized.

23d and 24th we attended a two days meeting in Carroll's neighborhood; one united with the church and good feelings generally prevailed. Thence I crossed the Laurel Hill, (and Br. Proctor left for home,) and preached in several places in Fayette and Washington cos. 31st preached at Spring Hill to a good congregation. Nov. 3d in Beallsville in the Methodist meeting house. The Methodist brethren treated me kindly, as all Christians will treat each other.

Nov. 6th commenced a protracted meeting at Church Hill, in Columbiana co. O. During this meeting five united with the church and six were baptized, and more are expected to go forward soon. Elders Hanger and J. B. Sackett were in attendance with me. Elders Hanger and J. Hayes have lately had a discussion with the Disciples in this county. The Disciples failed to carry their point on every proposition, and if I am correctly informed they have acknowledged their failure. May the Lord hasten on the time when the people will see the fallacy of this soul chilling theory.

On the 18th I preached in Alexandria. Here the

brethren are building a fine brick chapel, but they have had to stop for the want of funds. Some wealthy brethren have promised to assist liberally, but, alas! when it comes to the test, they withhold their purse. Oh when will such men learn that covetousness is idolatry. From this place I returned to the Hebron circuit and found the brethren generally well engaged in the good cause of Christ.

I was absent four months and twelve days, and traveled 1345 miles, preached 103 sermons, delivered 26 exhortations, baptized six happy converts, and saw the power of the Lord manifest in the conversion of many souls. The Christian Palladium is read with great interest in the different places where I have been. May the Lord help you to conduct it in judgment, so that you may be a blessing to thousands.

BENJAMIN SEEVER.

Hounsfield, N. Y. Nov. 16, 1841.

BR. MARSH—Prospects with the church at Hounsfield at present are encouraging. Three have recently been converted, some reclaimed, six baptized, & united with the society. More, it is expected, will go forward soon.

L. PERRY.

EXTRA CONFERENCE.

An extra session of the N. Y. C. C. Conference, was held at Westbury, Dec. 4, 1841.

Organized by choosing Elder J. Badger moderator and Elder E. M. Galloway clerk.

Heard the request of Elder Benjamin Rider, to unite with this conference, who had been a preacher in the Methodist E. Church for more than twenty years, and came to us well recommended as a Christian minister; and after due examination was cordially received.

Elder Rider has for many years stood high in the Black River Methodist Conference, as a man of ability and a zealous advocate of Methodist doctrine; but of late has entertained more liberal views of Christian liberty and church government, and although trying to his feelings yet duty to God and man, required that he should conscientiously declare what he believed to be truth; and we confidentially hope that he will be useful and do much good in building up the church of God.

J. BADGER, Mod.

E. M. GALLOWAY, Clk.

BR. MARSH—I would just say that the little society in Weathury appears to be prospering under the labors of Elder Caton. They have erected a fine, pleasant chapel that does credit to the place, which was dedicated to the worship of one God, and one Mediator, on the 4th inst. Sermon on the occasion by Elder J. Badger. Also, Elders T. McIntyre, E. Marvin, and E. M. Galloway preached during the meeting, and on Sunday evening a number came forward for prayer. Elders McIntyre and Rider were to stay with them a few days; the meetings to continue evenings through the week, and we hope and pray that many souls may be converted to God in that place.

E. M. GALLOWAY.

Marion, N. Y. Dec. 8, 1841.

Lyme, N. Y. Dec. 4, 1841.

BR. MARSH—There has been some reformation of late among the French Roman Catholics in this place. Several have renounced the authority of the Pope and all the corruptions and abominations of the Romish church, and have come out in favor of the Christian creed, *The Bible*, and have adopted it as their all sufficient rule of faith and conduct. Three have been immersed: one by Elder L. Field, and two by myself. And there are others

who are waiting an opportunity to declare openly their reformation from popery, and their faith in the religion of the Son of God, as taught in the New Testament, by walking in the holy ordinance of baptism.

Among those who have been baptized is a Mr. Rama Prosper Deauungmill, a Frenchman by birth, who has resided in this place some eight or ten years. He expects soon to leave for France. His object in visiting his native country is to preach the gospel to his fellow countrymen, now groping amid the errors of infidelity and the gross superstitions of the Papal church. He thinks God has called him to the work—believes it his duty to go, and anticipates much success from his labors. In this may he not be disappointed.—From what opportunity I have had with him I should judge him to be a man of considerable talent. He has written a small book containing his reasons for leaving the Romish church, and a contrast of the religion of the Roman Catholics with the religion of Christ and his apostles, a part of which he read to the congregation composed of nearly one half French Catholics, on the day he was baptized, which produced some considerable excitement among them. He has Kinkade's 'Bible Doctrine,' and the Christian Hymn Book by Millard and Badger. The former he intends to have translated into the French language to carry with him. In this I rejoice, and in view of the above cannot but hope that some signal good will be done.

In regard to the cause of religion in this place, it is not as prosperous as I desire to see it. With some there is steadfastness, while with others there is a falling away. Oh! that the church of God would arise in this place, and come up to the help of the Lord against the mighty.

G. S. WARREN.

Troy, Pa. Dec. 12, 1841.

BR. MARSH—Since I last wrote you I have baptized five; and since Elder H. A. Pratt has come to our assistance I have labored a part of the time in Elder D. Rote's congregations. The work of God has been revived and sinners converted. Elder Rote is doing much towards building up the cause of Christ.

L. B. HYATT.

RECEIPTS FOR VOL. X.

New York, J Weedon N Gibbs P D Brewster H Brown J Knights F Ellis S Kelton J Kennedy W C McOrmiack 50 cts B R Ellis S H Powers Mrs L Pearce S Rose 1 Hulek S Loville L Hyde W F Holmes, corrected, G Sherman W Clark E Farr J B Stiles Elder John Spoor for W Campbell H Becker J Winans R Peavey D Winans and S Powell. A Holmes W Sargent W Whaley O Chase D Rockwell A Clapp E Crandall C Fleming E Allen Den Wing H Pettys J Johnson J Buck Esq A B Seofield S Townsend.—Vt. D Parish Esq F Lainspan S Cobb.—In. Elder J McKinney \$3 for E T Williams E Purviance and J Kingore.—R. I G A Williams.—Pa. J Pitman J Strait D Mann L Hall 50 cts.—Ct. G P Hsbeock.—O. C Gandler D S Bateman.—Ill. H Huff 50 cts.—N. J. J King.—Mich. C Smith.—Ms. T Clark 50 cts M Billings 50 cts.

VOL. IX.

New York, H A Newcomb S Kelton M Wilcox B R Ellis I Hulek S Sayles E Crandall.—In. E Purviance M Parsons.

VOL. VIII.

M Wilcox.

POETRY.

'Let the inhabitants of the Rock sing.'

MY MOTHER'S BIBLE.

This book is all that's left me now!—
Tears will unbidden start—
With falling lips and throbbing brow,
I press it to my heart.
For many generations passed,
Here is our family tree;
My mother's hands this Bible clasped—
She, dying, gave to me.

Ah! well do I remember those
Whose names these records bear;
Who round the hearth-stone used to close,
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill!—
Though they are with the silent dead,
Here are they living still.

My father read this holy book
To brothers, sisters dear—
How calm was my poor mother's look,
Who learned God's word to hear.
Her angel face, I see it yet!
What thrilling memories come!
Again that little group is met
Within the halls of home.

Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false I found thee true,
My counsellor and guide.
The mines of earth no treasures give,
That could this volume buy;
In teaching me the way to live,
It taught me how to die.

MARRIAGES.

At Bridgeport, Ct. Nov. 24th, 1841, by the Rev. S. M. Phelps, Elder Simon Clegg of Johnsonburgh, N. J. to Mrs. Minerva Howell, of the city of New York. By Elder R. Rider, Galway, N. Y. Nov. 21st, Hiram Couper, to Ann Murdoch. By Elder A. W. Sanford, Mt. Liberty, O. Nov. 28th, Harvey Bingham, to Othello Moore. By Elder J. Spoor, Freshford, N. Y. Nov. 18th, Benjamin Keith of Fall River, Mass. to Olivia Baldwin, of the former place. By Elder I. Allen, Potadum, N. Y. Nov. 4th, Doct. P. W. Walker, of Ogdensburgh to Nancy Kelton of Louisville. By Elder D. F. Ladley, Enon, O. Oct. 8th, Reuben Huffman, to Ann E. Tunnent. By the same, at Troy, Nov. 18th, James LeFever to Melissa B. Tutis.

DIED

'Be ye also ready.'

At Laport, Ia. Oct. 13th, 1841, Reuben Treat, formerly of Plainfield, N. Y., aged 34 years. He was beloved for his worth, his virtues, as a gentleman and a Christian. He died happy.

At Laport, Ia. Aug. 5th, 1839, William Henry, son of Elder Wm. and Jane K. Andrew, aged nine months.—Also Sept. 19th, 1841, their daughter Georgiana C. aged 1 year. Sweet babes—Of such is the kingdom of Heaven.

At Italy Hill, N. Y. Dec. 4th, 1841, Dea. J. Elsworth in his 58th year. He was taken ill while at a business meeting and died in about three hours. Had been a professor of Christianity for nearly 20 years. He rests from his labors and his works will follow him.

At Pleasant Hill, Ia. Sept. 7th, 1841, Elder Joseph Jackson in his 67th year. One of the mighty men of Israel has fallen. His wife and family mourn their loss, and the church of God of one of its brightest ornaments. He lived a godly man, and died a Christian.

At Lewisburgh, Pa. Nov. 22d, 1841. Elder John Don-

ahly, aged 48 years. He was among the first who embraced the Christian faith in Lewisburgh, and for 10 or 12 years has been a preacher of the gospel, and during his profession an unceasing Christian. His bereaved wife and children, feel their irreparable loss. But they hope to meet him beyond the grave in peace, for his death was triumphant.

At Stephentown, N. Y. Sept. 20th, 1841, Arseneth, widow of the late Benj. Carpenter in her 63 year. She had for many years possessed a hope in Christ. At her death was a worthy member of the Christian church.—Sermon at her funeral by Elder J. Spook.

At Enon, O. Sept. 13th, 1841, Sister Susan, wife of John Minnick in her 30th year. Also, Oct. 1st, their youngest daughter, aged 9 months. Sister Minnick, had been a worthy member of the church for ten years. Our loss is her gain.

NOTICES.

MEMOIRS OF ELDER ABNER JONES.

The subscriber wishes to announce to the friends of the late Elder Jones, that he has just completed the work entrusted to him by F. der Jones, and has the 'Memoirs' nearly ready for delivery.

The book will contain about 200 pages, handsomely bound and be accompanied by an excellent likeness of Elder Jones, and will be offered at a lower rate than was anticipated when the prospectus was issued. The prices will be as follows.

For 20 copies	"	"	\$10.00.
" 50 do	"	"	\$23.00.
" 100 do	"	"	\$42.00.
" 1 do	"	"	63.

Orders are solicited immediately; as not a large edition is published, the subscriber is desirous of ascertaining the demand, that he may decide relative to another edition.

All orders must be accompanied with the money, addressed to the subscriber, care of Mr. Crosby, & Co., Boston.

Brighton, Dec. 6th, 1841.

A. D. JONES.

BR. MARSH—On account of a meeting of the Trustees of the Starkey Seminary, the contemplated visit of Elders J. Bulger, O. E. Morrill and others, to meet at this place for a friendly interchange of feelings, and to consult for the good of Zion is adjourned, to meet at this place on the first Tuesday in February next, at 10 o'clock. All preachers in this vicinity and those that can make it convenient are respectfully invited to attend. E. M. GALLOWAY.

Marion, N. Y. Dec. 5th, 1841.

Union Mills, N. Y. Dec. 2d, 1841.

BR. MARSH—The good work of God has been again revived in North Springfield, Vt. 9 have recently experienced religion, 13 baptized, and 11 united with the church. S. ROSS, JR.

ELDER S. MARVIN, is a member in good standing, of the N. Y. Eastern conference. I have just been informed that his name did not appear in the last published minutes of this conference. I know not the cause, but suppose it a mistake of our clerk in transcribing. Will he explain?

Elder O. E. Morrill, wishes to be addressed Union Springs, Cayuga co. N. Y. He has located in that pleasant village and taken the charge of the church there.

A few Extra Palladiums, Nos. 1 and 2 can be had at this office, if called for soon.

THE CHRISTIAN PALLADIUM
Is published semi-monthly under the direction of the
CHRISTIAN GENERAL BOOK ASSOCIATION.

Terms.—One Dollar per annum in advance. For Five Dollars in advance six copies will be sent. Communications should be directed 'Post Master, Union Mills, Fulton co. N. Y.'

THE CHRISTIAN PALLADIUM.

"THE TRUTH SHALL MAKE YOU FREE."

JOSEPH MARSH, Editor.

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VOL. X.

FEBRUARY 15, 1842.

NO. 20.

ESSAYS.

'Prove all things—hold fast that which is good.'

Second Coming of Christ.

The following article from the Morning Star, is offered in reply to a communication from Henry Dana Ward, which was published in No. 17, current Vol. of the Palladium.

BR. BURR—Having observed an article in the Star, Vol. 16, No. 33, over the signature, Henry Dana Ward, headed, 'It is not for you to know the times or the seasons, which the Father hath put in his own power,' I wish you to insert the following in the Star, in reply.

I doubt not the sincerity of our brother, but view some of his ideas very inconsistent: therefore I entreat you to let the public hear both sides of this important subject, that they may not judge the matter before they hear it, lest in so doing, they might do themselves much harm. In reference to our Savior's answer to the apostle's question, 'Lord, wilt thou at this time restore again the kingdom to Israel? It is not for you to know the times, &c., we perceive they were not yet free from the long possessed opinion, that they should receive by the Messiah a temporal deliverance from the Romish power. The times or the seasons in which the Father would deliver spiritual Israel, were kept in his own power, as much as the doctrine that the gospel was to be preached to the Gentiles, was; till the sheet was let down thence from heaven. Yet this fact was plainly predicted by the prophets; but kept in the Father's power until the proper time had arisen for him to open their understanding. Thus, I believe, the prophetic periods of 'times or seasons' which reach to the resurrections, are as clearly revealed; but were to be kept from the apostles and all the church in suc-

ceeding ages, until the 'time of the end,' when the wise should then understand them; agreeable to Dan. xii. 9, 10, 'The words are closed up and sealed till the time of the end. None of the wicked shall understand; but the wise shall understand.'

Our brother is unwilling 'to receive the date of the Lord's coming, whether it be in 1843, or 1866, or 2000, or a thousand years to come, at the hand of any man.' Very well, we do not ask him to. But we entreat him and others to receive the date at the hand of God by his messenger; who fixes the period of Daniel's standing in his lot, and being blessed with others, at the end of 1335 days (years) from the time the daily sacrifice (pagan abomination) was to be taken away, which we believe was A. D. 508; See Dan. xii. 11—13. His objection to receiving the date is, that 'of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray, for ye know not when the time is.' This truth we admit. It will be a different day to the opposite side of the globe, and different hours to all situated in various longitudes; though all may hear the trumpet of God at the same instant. The expression, 'Ye know not when the time is,' applies only to the periods of which he was then speaking; to wit, the civil day, hour, and watch of the night.—What authority have we to apply it otherwise? As these periods are the only ones here expressed; and we have no rule of interpretation to show this day and hour, prophetic. See Mark xiii. 32—35.

He says the prophecies of Daniel were as well understood then, as now. This assertion we cannot admit as being correct; for knowledge was to 'be increased,' and at the time of the end, the vision was, by the wise to be understood.

Our brother has also labored to prove that prophetic periods, though definite marks of time, and their dates accurately ascertained, are not to be relied upon to be fulfilled at their specified time: for they may be shortened or protracted. To prove this argument correct, he refers us to Jonah's 40 days. I view the Lords threatenings of judgments upon sinners for their transgressions, while they remain in the reach of pardon, to be conditional; and the prophet must have thus understood: for he saith, 'I know that thou art a gracious God and merciful: and repentest Thee of the evil.' Therefore, he believed that, though there was no condition expressed, there was one understood. Should they repent the cause of the threatened judgment would thus be removed, the destruction withheld and he should be called a falso prophet. They *did* repent, and for that cause, were spared. But what connection or application has this circumstance to the vision of Daniel or the Apocalypse? I think, *none at all.*

Again, to prove that the dates, though correctly given, are not to be relied upon before the accomplishment of the prophecy, he refers us to the prediction of the punishment of the king of Babylon and that nation at the end of 70 years; and says, 'We might have confidently expected, not only the fall of the Assyrian dominion at the end of the 70 years, but alas, the destruction of Babylon—which remained a proud capitol above two centuries.' But *I think*, we might not have expected the desolation of the city then, according to the reading: See Jer. xxv. 12. Again, the Jews had not the least cause to expect such a thing; for it was the case that their capitol was spared years after their nation was punished with captivity; though similar desolations were denounced upon their land. See Jer. xxv. 9.

But relative to prophetic periods, when the time is specified, can we not believe the Almighty that he will perform at the given period? Has he not kept his word in every instance in the past? 'Yet seven days, and I will cause it to rain upon the earth forty days and forty nights.' Again, the 7 years of plenty in Egypt—the 7 of famine—the 40 years in the wilderness—the 70 years. Jer. xxv. 11—the 7 weeks—the 42 weeks—the 1 week: Dan. ix. 25—27. But they could not have believed, (upon our brother's premises,) that the Lord would so fulfil, for he might shorten or protract the periods. But have they not all been fulfilled at the given time? Who can deny it? Why not then believe the other periods, to strike the

end, will be fulfilled in the precise time predicted?

He says, 'The day, hour, year, century, and seasons, the Father has not revealed;' but says again, 'Doubtless there is a set time, in which the Lord will come; and men might have found it out, if the Father had not put it in his own power; and perhaps they have found it out; we cannot contradict them, and will not.' First, he positively states, that the time the Father has not revealed; then admits he may have revealed it: for perhaps they have found it out.—*Strange logic this!*

Again, he remarks, 'To set the time in any year, is giving license to dispense with watching till that year, which is of the same nature as a license to dispense with watching many years; only using the license with more or less moderation.' I admit, to set the period far distant, which is virtually saying, 'My Lord delayeth his coming,' has that effect. Hence the wisdom of God in keeping the vision '*sealed till the time of the end.*'

But to set the time within a certain year at hand, has had, so far as I have been an eye witness, an effect directly to the reverse. The truly pious have been animated in believing they should see and be like their 'Beloved;' the lukewarm have been awakened, and the impatient have felt that there was no time to be lost in procrastinating the important work of preparing to meet their Judge, and their eternal destiny. He also states that, 'learned and pious men have in all ages of the church set time for the end;' and some for '*the fall of the Ottoman Porte;*' but were mistaken in the times. All this we admit. But there was a good reason. The vision was to be '*sealed,*' and it was not for them '*to know the times.*' But now the time of the end has come, and the fall of the ottoman supremacy could be fixed correctly; and was, by brethren Miller and Litch; and published to the world some years prior to the event; fixing it on August 11th, 1840; on which day it fell into the hands of the allied powers of Europe; and has been re-organized by them. We believe we have sufficient evidence to substantiate the fact. See Fall of Ottoman Empire."

Our brother believes these expressions, 'It is not for you to know the times,' &c., and 'Ye know not when the time is,' are stronger than all the evidences in favor of our

Report of General conference, Lowell, Mass., 1842.

knowing the year. But as the knowledge of 'the times' was not for them, but to be reserved for those who were to live at 'the time of the end,' when the midnight cry should be given, 'knowledge increased,' and as the time not to be known, alludes only to the civil day, hour and watch of the night; I view these evidences, therefore, not so strong as this: 'Unto 2300 days' (years) (beginning from the going forth of the commandment; Dan. ix. 25. Ez. vii. 13; viii. 31. 457 before A. D.) 'Then shall the sanctuary be cleansed.' (Christ shall change our vile body.) Or as this, 'To the 1335 days,' (years) 'Thou shalt stand in thy lot at the end of the days.' Neither so strong as this. 'In 6000 years from creation the Lord God shall bring all things to an end.' Apoc. Test. Barnabas 13. 3. All these periods bring us to the same point, viz: about 1843. We have evidently found 153 years lost time by the former chronologers before Ezra went forth—therefore the A. D., was A. M. 4157, adding 1843 makes 6000. See Chro.† But lest I should be too lengthy, I add no more.

JOEL SPAULDING.

Belgrade, Me. 1841.

† Report of General conference, Boston, 1841.

For the Christian Palladium.

An Exposition of 1 John v. 16.

BY ELDER J. CHADWICK.

BR. MARSH—If the following thoughts on this passage will, in your judgment, meet the inquiry of Br. Forrest, and subserve the public interest; and their insertion in your valuable paper will not be means of invading the privilege of some other writer, you may publish them. I offer them with the more freedom from the fact that more than forty years' experience in the ministry has taught me that many minds are seriously afflicted in regard to the awful subject introduced in this passage, 'the sin unto death.' The passage reads as follows, viz. 'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.' The first part of this text teaches the duty of praying for our brethren in all ordinary cases of sin, with the encouragement attending it. The effectual, fervent prayer of the righteous is often the means, no doubt, of the recovery and forgiveness of tempted brethren. But this duty of praying for offenders has its limits: for 'there is a sin unto death,' a sin

which is unpardonable: and when there are clear and decisive indications of its having been committed by any one, there is no injunction given to pray for its remission.

What then, is this sin? I think there can be no doubt that it is the sin which our Lord calls 'blasphemy against the Holy Ghost,' Matt. xii. 31, and Mark iii. 29, and thus defined, verse 30, 'Because they said he had an unclean spirit. Paul also appears to refer to the same in Heb. x. 26—29, which he terms 'sinning willfully after that we have received the knowledge of the truth;' and one's 'treading under foot the Son of God, and counting the blood of the covenant wherewith he was sanctified an unholy thing, and doing despite unto the spirit of grace.' These references may help us to determine the peculiar nature of this sin—that it is no other than *open, malicious slander against the spirit of God*. It is speaking known, deliberate and willful falsehood against the living God, particularly, as he manifests himself by the operations of his spirit. God may be charged foolishly and falsely through ignorance and stupidity, and yet his forgiveness may be obtained. Thus Paul, according to his own confession, 1st Tim. i. 13, was before his conversion, 'a blasphemer, and a persecutor and injurious,' but he obtained mercy; because he did it ignorantly in unbelief.' Had the knowledge which he afterwards possessed been combined with the malignity and evil speaking he then indulged, there would have been no redemption for him. But he was 'ignorant in unbelief;' and hence his sin was 'not unto death.' Though he considered himself the chief of sinners, he was within the reach of mercy.

It is evident that a knowledge of the Being sinned against is necessary to the commission of this unpardonable offence; and that this knowledge must be combined with malice in the heart; and then to this knowledge and malignity, utterance must be given in open blasphemy, or slander. There may be both knowledge and malignity possessed sufficient to constitute this sin, if utterance were given to them in slandering the spirit of God; whereas, if this utterance is not given, we are not authorized to consider the sin unpardonable. Our Lord makes it consist, definitely, in 'speaking against the spirit of God;' in a manner similar to what was done by those wicked Pharisees who ascribed the miracles which he wrought to the agency of the Devil, when, at the same time, they must have had a clear conviction that he wrought them by the Holy Spirit.—

On the same principle, although it is not now an age of miracles, if a person who has had clear and pungent experience of the convincing and sanctifying power of the Holy Spirit on the heart, and of the truth and importance of the Christian religion, apostatizes, and openly and malignantly ascribes this power to the spirit of darkness, or to delusion; and 'treads under foot the Son of God, and counts the blood of the covenant wherewith he was sanctified an unholy thing and does despite to the spirit of grace,' he sins the sin not to be forgiven.—'It is impossible,' in such a case of falling away, 'to renew him to repentance.' Or in whatever way open, known, and malignant slander is uttered against the holy spirit of God, it is the sin in question.

The Greek word 'blasphemia,' rendered 'blasphemy,' properly means *slander*. But all slander is not *intelligent, deliberate, and malicious*. To constitute the *first and highest* degree of this sin as committed against men, there must be a combination of *light, deep malignity, and deliberate falsehood, openly expressed*. So, in the case before us, the same ingredients combined and expressed against God's holy spirit constitute 'the sin unto death.' Hence, this sin is not chargeable upon the soul which has simply had some *hard, repining, and unworthy thoughts* of God; but has never knowingly slandered him; or which has simply had some *horrid, distressing, and blasphemous suggestions*, which are more properly attributable to the Devil than himself; or which has even *spoken* some foolish and improper things against God, but without a clear knowledge of what he was doing, and especially without malice.

Many who have tormenting fears that they have committed the sin unto death, are the very farthest from it. And their *fears and tenderness of conscience* are clear indications that this sin is not chargeable upon them. The spirit is yet striving with them, which it would not do, if they had done that which is unpardonable. The commission of the sin unto death may, very reasonably, be supposed to be followed, if not always, yet often, with an extreme and desperate hardness and insensibility; a seared conscience; an invincible spite towards Christians, and the very name of religion; and an abandonment to every species of iniquity.

'There is a sin unto death.' Yes; there is no doubt that it is committed in these days. Hence, serious warning should be held out. At the same time, we should know how to succor the tempted, who are harassed with groundless fears, and who should be

encouraged to trust in God and the Lord Jesus Christ.

Weedsport, N. Y.

For the Christian Palladium.

Be not conformed to this world.

BY E. G. BENJAMIN.

BR. MARSH—*Dear Sir*: I have attempted, a great many times, to finish some one of the many letters which I have begun to write for the Palladium; but have not done it: and perhaps this will never get as far as the Post Office.

Some of my letters were commenced in such a scowling and rancorous mood, that, upon a second reading of them, after sleeping over them one night, they went out of the chimney instead of through the mail.—Others appeared neither sour nor sweet, and of course of no profit to your readers.—Some were too dogmatical and sectarian—finally all which I have written for two years past were 'of a piece' with my feelings and circumstances—none of the most agreeable, I assure you. A person who writes without a particular object in view, and that object not the 'improvement and happiness of mankind,' had better not write at all. It would not benefit the human race for me, or any other person, to write for the purpose of tickling or flattering an Editor or his readers: and certainly if I should send an Editor a sheet filled with censure towards himself or complaints against his supporters, it would not appear in print. Whether this fashion is right, judge ye. It is a prevailing fashion among worldly men in particular, and sometimes we find men who are professedly devoted to truth, on this one sided and unholy system. But as I have no personal vanity to gratify, nor, at present, any vials of wrath to pour out on any one's head, I hope you will not fear what follows. But one question, before I close my introduction. Can a religious society or sect prosper and flourish, if they sustain a paper which will not admit into its columns a single remonstrance or complaint against its Editor or his advisers, however friendly and well designed such remonstrance may be? Will not any society become corrupt under a system of rules which allow them to put the best side out—to expose the errors and sins of others, and conceal their own? Be assured I make no personal allusions. This practice appears too common.

These remarks have led me upon a subject of which I have thought much, and with which

I will fill out my sheet. Paul says, 'Be not conformed to this world.' Now is it best to give heed to this admonition of the Apostle, or let it stand unheeded and unobeyed, as a mere matter of theory? Christians can never be properly adorned and fully equipped for the glorious work of converting the world, until they make such instructions as the above, matters of every day practice—until they study diligently to conform, in all their worldly transactions to the directions of the inspired writers.

What, then, is meant by a non-conformity to the world? Certainly not that we are to avoid every worldly custom; for many unbelievers do many good things, and would probably do still better, if they had more good examples from Christians. But the mischief sometimes lies here; Christians too often take their lessons of worldly prudence or economy from unbelievers, and although some of their fashions are good and profitable, yet their system is unholy because opposed to the gospel. Believers should make the excellency of the system appear in the excellency of their works; and allow not the least conformity to a fashion or custom which has not a tendency to glorify God, and contribute something to the salvation of men.—Carelessness or indifference is all I am disposed to charge upon ourselves, on this score, at this time: for I would not think so badly of any one as that he would profess a love of the gospel, and willfully practice against it. Having said so much, it becomes necessary to point out some worldly manners which are not proper for Christians.

A spirit of selfishness is almost as universal as the habit of eating and drinking, and leads men who are devoted to self exclusively, to the following unchristian manners. The worldly man who is aiming to build up his own fame and fortune, finds certain obstacles in his way, and to remove them, uses the following expedients. In order to buy cheap he represents falsely that he can buy so and so, of the other neighbor, and perhaps depreciates the value of the property, he is about to purchase. In order to sell at the highest price he represents falsely again that his property (the same which he called worth nothing when he was buying it) is the very best—'a first rate article!' and that his neighbors sell much dearer than he does. Can a Christian keep a conscience void of offence in such a scheme as this!!

But in a strife for worldly fame and honors, the mischief is tenfold greater, because it affects the reputation more than the pro-

party. And here we find the mainspring of all slander and falsehood. Many persons cannot enjoy the same honor, at the same time; hence the heat of political strife between two candidates for the same office.—One, only, receives the prize,—not as in the Christian system, that all may so run as to obtain. Each candidate, then, has his friends, who, either voluntarily or for money, set on foot all manner of falsehoods against the other candidate. I wonder that such a fashion should be indulged by Christians through mere wantonness; for it is not only monstrously wicked, but altogether unnecessary; that the Christian race should be run, and the immortal prize won, by such unholy strife as this, is too absurd for an intelligent Christian. And yet a conformity to the world, in this particular, has been most glaringly exhibited by the *author* of a sectarian excitement now in progress at Conneaut. As if a victory over Elder Barr, attempted without provocation, and pushed on without resistance; and, in fact, during the hottest of his fire Elder Barr was confined to his bed: as if, I say, such a victory, obtained by such foul means, was any advantage to the revivalist, or any credit to those who gave him countenance by their attendance upon his rancorous and abusive harangues. If, indeed, he had succeeded in prostrating Elder Barr's reputation and influence, and with them the influence of his friends, (as undoubtedly he contemplated,) he had still a greater task before him, of establishing himself on the ruins he had made. It is *one thing* to raise a mob and pull down a neighbor's house in the night, and *another thing* to be permitted by the people to build another in its place by the same mob, and to occupy it peaceably. He has yet to learn that 'the wrath of man worketh not the righteousness of God.'—This whole affair is like the jockey trader, he must destroy his neighbor's credit and character before he can have all the profits, which might be sufficient for them both.—This is not the only instance of the kind which has disgraced the character of certain sects in this county. Is not such a course as purely selfish and anti-Christian as can be imagined?

These remarks are not dictated by any unkind feelings; but by a most ardent desire to destroy the evil without destroying the man who caused it. I have had accounts of said meetings from various and credible sources, and I have the fullest confidence in the statements above made. This circumstance fell accidentally upon my mind, and

leaves no room for certain other remarks which I will give you at another time. My motto is 'Be not conformed to this world,' and I am pledged to fear no man—to speak what I believe; but in all kindness.

Kingsville, O., 1842.

For the Christian Palladium.
The Ten Tribes.

FRIEND MARSH—I am informed by Elder O. J. Wait, through the medium of the Palladium, that there is no historical account of what became of the Ten Tribes of Israel, after their captivity in the land of Assyria. That Elder Wait is mistaken, see 2d Address xiii. 40, and onward. These are the Ten Tribes, which were carried away Prisoners out of their own land, in the time of Osean the King; whom Salmanassar, king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. (Thus far.) But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwell, that they might keep their statutes which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river.

For the Most High, then showed signs for them, and held still the flood till they were passed over; for through that country there was a great way to go; namely of a year and a half, and the region is called Arsa-reth.

I. T.

For the Christian Palladium.

Questions Answered,

BY ELDER L. P. FLEMING.

BR. MARSH—So long as you permit correspondents to question me through your paper, so long I judge, you will allow me to answer. Seeing in the 18th No. of the Palladium, several queries from J. W. Marvin, addressed to me, with your permission I will endeavor to give an answer.

1st. One of Christ's comings is connected with the general judgment, as described by himself in Matt. xx. 31, and onward. 'Will Dr. Fleming explain whether this will be his second or third coming?'

I presume that Br. Marvin has misquoted, as there is no allusion in the 20th of Matt. to the subject. He probably alludes to Matt. xxiv. 31, &c. At least, I take it for granted that this is the case, and I shall proceed accordingly.

In the first place, there is so much inefficiency in this question that I am at a loss to apprehend his meaning. He says, 'One

of Christ's comings is connected with the general judgment,' and it is the one that is described by Christ in the 24th of Matt., as I apprehend him. Well, in this we are agreed. I think this passage has reference to the coming of Christ in the execution of judgment. See verse 30; 'And then shall appear the sign of the Son of Man, in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.' Verse 31, 'And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.'

Our Lord then goes on to illustrate by the parable of the fig tree, the reasons we shall have for knowing when the event of his coming is near, even at the doors. The generation also, which shall witness the signs that are to precede his coming, shall not pass away till all these things be fulfilled. Br. M. enquires whether this will be his second or third coming!! Whether so designed or not, this part of the first, and also the 2nd question of Br. M., bear the linaments of insincerity. The Scriptures say nothing of a third coming of Christ. Hence, the allusion is to his second coming.

2d, Do we read of a third coming in Scripture?

The second question is answered above.

3d, Does not the calculation of Elder Fleming facilitate Mormonism, and open the door for other impostures?

Pray, what have the Scriptures and my calculations to do with Mormonism? And what encouragement do my calculations give to impostures? They will be short lived. The true point of issue in this matter is, are my calculations unsupported by the Living Oracles of God? If so, point it out, make it clear, and I yield the point. To the Scriptures we do well to take heed as to a light that shineth in a dark place. The same objections implied in Br. M's interrogations, may be made with equal propriety against all the doctrines of Christianity.

4th, And if it fails, will it not strengthen infidelity?

If it fails, it will simply prove that there is some undiscovered error in the calculations. It will not be a dishonor to the head or the heart of any man, with all the evidence we have on this subject, to believe this glorious doctrine. It looks to me like culpable unbelief, to esteem this subject as unworthy of a prayerful deliberate examination.

In conclusion let me propound a question, Br. M., with many others is asking, 'What if it does not come to pass, then what?—Why, simply an error in calculation. But let me ask, 'What if it *does come, then what?* Let those who are crying peace and safety, and those civil servants who are beginning to beat their fellow servants, and saying 'my Lord delayeth his coming, I say let them answer!! The contrast in the issue is a fearful one. This subject is not to be trifled with. Look well to it my brethren, for the Judge standeth before the door.

Newark, N. J. 1842.

For the Christian Palladium.

The Gospel.

BY ELDER S. M. FOWLER.

A few thoughts on the nature of the design, and what it is to neglect the gospel.

The gospel is a system of benevolence; its spirit, good will to man—requirements, forsake all for Christ: and its design is the restoration and salvation of a sinful, selfish, proud, oppressive, time-serving, and self-ruined world. Its subjects are the salt of the earth, and the light of the world. This consists not in opinion and profession; but moral influence; in the principles and spirit-propagated. We cease to be Christians, when our influence ceases to operate directly against the spirit of the world. The world says 'gratify self;' the gospel 'deny self;' the world, 'seek your own ease;' gospel, 'endure hardness;' world, 'what shall I eat, drink and wear;' gospel, 'take no thought for these things,' &c. Many professors pretend that Christ did not mean all the last quoted words express, and attempt an explanation. This is only because they understand so little about the spirit of God's law, and wants of a sinking world. Parallels. 'Make no provisions for the flesh to fulfil the lusts thereof.' 'Love not the world neither the things that are in the world, for where the love of the world is, the love of the Father is not. For all that is in the world, the lusts of the flesh, the lusts of the eye, and the pride of life; is not of the Father, but is of the world. Now after such we are not to seek; this is for the Gentiles. Do: seek first the kingdom of God. Second, how we may serve our age; and thirdly, what is necessary for the body, to the enjoyment of health, and thus to promote our usefulness. This is 'doing all to the glory of God.' But lamentable to tell, too many make a god of their belly, and glory in their shame. Their glory is, they are increased in goods, can expend a hundred or more dollars a year

for tea, tobacco, fine clothing and carriages: and their shame is that they do this while the cause of God languishes, because the preacher is driven to the necessity of dwelling in the earth for a living, and no suitable house to worship in. The gospel requires no greater sacrifice in the heart of one than another: for whosoever forsakes not all that he hath, says Christ, cannot be my disciple. And who can do more? If God has given me a talent to preach, and I am fully resigned to the will of him, it is no more for me to do it, than for a person of smaller talent to do what is required of him. It is only required as is given. The individual who does not live up to the above, neglects the gospel, the only means of salvation; and if that be neglected how can he be saved? In coming to the supper, Luke xiv. 16, &c., is implied doing all the requirements of heaven; and why they did not come was, one had a farm to attend to, another oxen, and a third a wife. Here we see for what they took thought; and it was declared they should never taste the supper. This is making light of the solemn things of eternity. Matt. xxii. 5, 'and they made light of it, (how) and went their ways one to his farm, another to his merchandise,' &c. Reader, are you the person thus guilty, the unjust steward complaining, 'thou art an hard master? Are you hiding the talent to do good committed to you? It may be God would have you bear the bread of life to perishing thousands; and if you neglect your duty, where will their blood be found? Think, Oh! think, how you will appear in the solemn day with your hands all red with the blood of souls! thine to be judged out of your own mouth, 'thou knewest that I required these things of thee.' But if we are all faithful to the grace given, have salt in ourselves, we shall be a mean of saving souls. How great the inducement, 'He that converts a sinner from the error of his ways, shall save a soul from death,' and they that turn many to righteousness, shall shine as the stars for ever and ever.

York, N. Y. 1842.

Friendship, love, and piety, ought to be handled with a sort of mysterious secrecy; they ought to be spoken of only in the rare moments of perfect confidence—to be mutually understood in silence. Many things are too delicate to be thought—many more to be spoken.

Whatever is worth doing at all, is worth doing well: but it is impossible to do any thing well without attention.

THE PALLADIUM.

UNION MILLS, N. Y. FEB. 15, 1842.

"Keep the unity of the faith."—PAUL.

THE CAUSE IN ILLINOIS.

Lawrenceville, Ill. Jan. 1842.

BR. MARSH—Since the death of brother *William*, there is no one in these regions to lift up a standard against the enemy, or in defence of the gospel, as believed and defended by the Christian church. The Campbellites, or followers of Alex. Campbell, came into this country under the name of Christian preachers, taking the Bible alone for the rule of their faith and practice, and have destroyed and broken up the churches that formerly belonged to the old Christian body. They having followed Mr. Campbell's no-spirit, no-praying system. However, there are a few names yet remaining who believe salvation is of God, and not of water alone. We really need help, and having heard that you are editing a Christian paper under the direction of the Christian General Book Association, we send the enclosed for two Vols. of the Palladium. We wish to hear what progress these principles are making in the world, or whether we stand alone on the doctrine of the Bible, promulgated by the old Christian church.

I am, respectfully your professed brother, in the Lord.
G. W. KINKADE.

You are not 'alone,' my brother, in defending the principles held dear by your lamented brother *William*, and the Christians at their first rise in the United States; for there are now probably over one hundred thousand on the ground on which they stood. It is true that in some sections, especially in the western states, Mr. Campbell's theory has seriously and injuriously effected the cause of the Christians. They were free and unsuspecting, and being governed alone by the Bible, were ready to receive into their bosom the 'Disciples,' who professed to be guided by that sacred Book, and called themselves *Christian preachers*. Our brethren have been deceived in very many cases of this kind, and did not discover their mistake until it was too late to avoid the evils which have come upon them. It has been difficult to free themselves from the enemy when once he has been practically admitted into their churches, and has ingratiated himself into the affections of a part of the brotherhood. Hence, churches have been rent asunder, and the religious if not moral state of society has been entirely changed. Had the change been for the better we would now rejoice, but a sad reverse has uniformly been the case.

To use Br. Kinkade's words, the 'no spirit and no praying system,' is what has snuffed the foundation of all spiritual worship, if not holy living. The entire theory of the 'Reformation,' so called, is one of cold externals, a mechanical round of abstract ceremonies, a form without the spirit, the power of godliness. I know this to be the

fact in many instances which I might name, where the spiritual and praying Christian has embraced the doctrine of the 'reformation.' But a re-acton, the 'sober second thought,' has restored many to their first love, spirituality and devotion. Many of the western churches which were once contaminated and nearly destroyed by the dogmas of the 'reformation,' are now free from their influence, united, prosperous and happy.

Be not discouraged, Br. Kinkade: the good seed planted in Illinois by your much beloved and deeply lamented brother *William Kinkade*, and others, I hope will not be lost. Though he is dead he yet speaketh. The seed sown with ardent toil and fervent prayer, and watered with tears, has taken deep root; and may it yet produce an abundant harvest in the once flourishing fields of his 'beloved Illinois,' where *Elder William Kinkade* sacrificed his life for the salvation of dying mortals.

Will our ministers in Illinois listen to the call of Br. Kinkade for help. The harvest truly is plentiful, but laborers are few—fruitful ones I mean: those who are willing to suffer for Christ; who love the salvation of sinners more than gold, and the happiness of their fellow creatures, more than the pleasures of this world. Oh Lord, raise up such and send them into thy harvest.

SECOND COMING OF CHRIST.

The personal appearing of our glorious Lord, is a doctrine which I have long most firmly believed. Though I have not (like many others) been satisfied as to the *time* he will come, yet I have preached and written on the *manner* of his coming, and the revolutions the church and world will experience at that eventful time. The following extract, taken from the Palladium Vol. viii. No. 7, will show what my sentiments were then, on this highly important question. The opinions then expressed I still entertain. They were formed in my mind many years since from a careful study of the prophetic writings. From more recent investigations I am not only strengthened in the faith that Christ will come suddenly, to the destruction of the man of sin and those who know not God, but am convinced that he will come soon, very soon. Are we ready to meet him in peace?

Here is the extract:

—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 *convulsed* 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 date, 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. *Consciousness*, the damning sin of multitudes millions, reigns predominant over every legislative and judicial body 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 sitting in heathen darkness, and worshipping at the shrine of dumb idols. Infidelity has already made its demonic 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 irremediable 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 shocking state 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?

A REASONABLE REQUEST.

Those who can pay their accounts for the Palladium, are requested to do so immediately. 1st. Because I am actually in need of cash. 2nd. Because what you owe me is my just due. 3rd. Because by withholding it you wrong me. 4th. Because you cannot be justified before God and

keep back the hard and honest hire of my labor.

Those who cannot pay are requested like honest folks and Christians to say so immediately; that I may discontinue their papers, or have the privilege of giving it to them if I please.

Those who will not pay, nor say they cannot do it, must take their own course. At the close of the present volume, if they shall be found indebted for vols. ix. and x. their names will be erased from our books; and they will be left to settle their accounts with me when their smitten consciences shall compel them to do it, or to meet their unrighteous doings before a just God.

But stop, Br. Marsh, you are too fast, too severe.—such a cutting *dun* as this we did not expect when we subscribed for a religious paper. Why, there is no religion in it.

Why not, brother? Ah! it is because you have not paid for your paper that makes you think so. That honest, punctual, paying subscriber says it is all truth, and he is not at all offended to hear it told in this plain language: and when you imitate his example, plain truth will not disturb your feelings. The Palladium, I admit is a religious paper as you supposed when you subscribed for it, and the object of this article is to impart the first principles of true religion to a portion of its patrons. Our professions, our prayers, our names, and external acts and ordinances, are all no more than sounding brass or tinkling cymbal, if moral integrity, or honesty, is wanting.—The principle that withholds from an editor his just due, however small the sum, is the same that refuses to pay any other honest debt.

I write this article under the best of feelings. It is true I am in want of cash, but this is not the chief motive that induces me to pen it. I wish, to cause certain ones to see and feel that it is just as sinful to wrong an editor as any other person. The debt you contract with him is one of honor; he cannot call on you to collect it. The only security for his pay is your word, and he receives his dues just according to the value you attach to your promise. Do try in future to be true to all your engagements.

THE ANTI-SECTARIAN, is a new monthly sheet, published in the city of Albany, at \$1 single copy, or seven copies to one address, \$5, always in advance. I wish the paper liberally patronized. Address J. N. T. Tucker, Albany, N. Y.—As a specimen of the character of the Anti-Sectarian, the following Editorial is a fair sample:—

THE PUBLISHER was for six years a minister of the Baptist denomination, and for aught he knows, to the contrary, was respected and beloved.

During the year 1830, his views of close communion being changed, he proceeded to celebrate the Lord's supper with Christians of every name, or no name. For doing this, he was arraigned.

before the Baptist church of which he was a member, and without being permitted to go into a justification of his course, by Bible testimony, was condemned upon the authority of 'Baptist custom,' as having 'departed from Baptist sentiments in practicing mixed communion.'

The proceeding, so contrary to the spirit of true religion; so adverse to charity; so destructive of Christian freedom, led him to reflect seriously upon the nature of that religion which required such a course to secure its existence. Mature reflection led me to the conclusion that, not only was this Popish intolerance of the Baptist church, unchristian and intolerant, but that all of those arrangements of the different sects by which any Christian, of what creed soever, was excluded and forbidden the fullest and freest communion and fellowship, or denied any and all the charities and fraternities of social religion, must be wrong in the nature of things; because religion, by self-evident testimonies, is the manifold gift of God to man; impartially bestowed by the Divine Benefactor, alike freely upon all who will embrace her, in her high endowments: her exalted doctrines; her sweet and efficient consolations; her mild and gentle temper: her glorious prospects of everlasting bliss. Any arrangements, therefore, of any portion of this family, of an exclusiveness character, or any rules by which any portion of the heaven created fraternity should be deprived of any of the privileges or mutual blessings of social religion; or subject to any infliction for diversity of sentiment; or exposed to any censures for non-conformity to any standard of human doctrine, creed, confessions, formulas, and the like, must be manifestly wrong. This conclusion we are compelled to adopt, unless we admit one of three palpable absurdities: 1. That while our heavenly advocate and Savior prays that we 'ALL MAY BE ONE,' as He and the Father are one, He is insincere, and does not desire or expect it—or 2d, that division is reconcilable with perfect union—or 3d, that some one of the various hundreds of creeds of human origin is a Divine creature, and possesses the authority to require all other creeds to conform to it: and that the devotees to it have the supreme authority to sit in judgment, legislate for, condemn, indulge or approve, censure or applaud, now and forever, all the other creeds, devotees thereto, &c.

Finding no way in the Divine oracles, or in undistorted human reason, to reconcile the traditions, creeds, impositions, exclusiveness, envy, domination, censure, uncharitableness, dis-fellowship, rivalry, strife, contention, variance, intolerance, and the ten thousand other evils growing out of the present systems of sectarianism—we do most solemnly abjure them all—and by the authority of the apostle, and his and our great law-giver, Jesus Christ, as in His Word published, in the 17th chapter of John, the whole of Corinthians, and the entire of Romans, we pronounce them a usurpation of the Divine prerogative and the right of governing His subjects by His own pure word and spirit: and His right of conferring alike freely upon all His children the high and glorious boon of free thought, free conscience and free action; and the parallel and consequent right of all his children in the perfect and undisturbed enjoyment of these rich bestowments and endowments.—Sectarianism denies to mankind these rights and enjoyments. She claims the prerogative of enacting laws, of making creeds, and of instituting rules of judgment over the consciences and liberties of God's free subjects. She is therefore a

rival seeking enemy of God and man, and ought to be universally execrated.

SIXTH.—From certain previous remarks on singing some have supposed that I was opposed to Christians' 'singing by rule.' This is a grand mistake. Christians should not only sing by rule, but they should walk, pray, and live by rule.—There is no rule in singing which is all spirit and no understanding in it. Christians should learn to sing. It is just as much their duty to improve this gift as any other. They should learn to sing in harmony, and it is of no consequence whether an old or a new tune is used; it is all the same, provided they worship God in the sacred act.—Neither have I opposed the unconverted's singing. I recommend to them to learn to sing, and pray, and live the life of the Christian. But I would just as soon encourage them, while in their sins, to conduct or assist in conducting one part of the true worship of God as another. No worship is acceptable but that which is in spirit and truth; singing not excepted.

Do you LOVE GOD?—Why then is so little done by you for his cause? Be not deceived: for by your fruits it will be decided whether you love God, and how much you have loved him. You can and should determine this case now. Leave it not to be decided in the day of vengeance—then it will be too late for amends, if you shall be found wanting. I fear your love is not pure and holy, is not fervent, and as great for God as it is for sinful and worldly objects. I judge from your fruits, not from your profession; for your profession is a high and holy one: it talks of disinterested love for God and his cause: but your practice falls far short of what you profess to be.

If you love God you will delight in prayer, in reading his word, worship, acts of mercy, benevolence, &c.: but you spend your time in vain talk, worse than useless reading, sinful recreations, parties of pleasure, and idleness. If you loved God you would make greater sacrifices for His cause than for any other purpose. But now you think one dollar a heavy tax to pay to the preacher or for the expenses of the church, where two, three, five or ten dollars are cheerfully spent at a 'pleasure party,' to the theatre, or for the gratification of the flesh. Finally, if you love God you will cheerfully keep his commandments. I ask, do you love him?

☞ Br. A. Chapin, West Bloomfield, N. Y. has a supply of Hymn Books on hand. Our brethren in that section wishing to obtain, are requested to call on him.

☞ Br. J. McKinney, of Ia. will find the \$2 of which he speaks credited in the receipts under the head of Vol. IX. No. 17, current Vol. I wish ab-

to remember that when money is received for different volumes, it is published under the respective heads of the volumes for which it was designed.

From the Christian Herald.

Island of Malta, Nov. 27, 1841.

BR. CARTER—No doubt you and my numerous friends and dear relatives in the United States will, ere this arrives, be anxiously looking for something from my pen. No opportunity occurred, during our entire passage to this place, of getting a letter on board an American vessel homeward bound. Indeed, from the time we left the head of Cape Cod, we saw not a single vessel of any description, for the space of ten or eleven days. Nor did we after that see any vessel that we could recognise as an American, till passing the Straits of Gibraltar; and even then we had no means of getting a letter on board—at least our captain so decided. We spoke but one vessel on our way, and that was a brig bound to Cork, Ireland, but two days out of Malta. This must apologize for my not sending you sooner. Even now I must write brief and on this paper, to prevent my letter failing to reach you in consequence of the strict British post law. It may be stopped at London, but I hope not. I shall send it, and pay on it a half dollar in this place. I have written at large by the ship in which I came out here, but she may not arrive at Boston till some time in February. When you get that package, you will get a detail of the general incidents of our voyage from Boston to this Island.

As I have now but a few moments to write, I can state but a few things. We arrived safely at Malta, on the 20th inst., just in thirty six days from Boston: Our passage was short, and peculiarly prosperous. Not an accident worth naming, befel the vessel, or one on board. Thanks to God for his preserving mercy. Between the Western Islands and Gibraltar we incurred eleven days head winds, much of which time was stormy boisterous weather. In that time I suffered very considerably from sea sickness; but before reaching the Straits, sea sickness was over, and my appetite became uncommonly good. From the Straits up the Mediterranean to this place, the weather and entire passage was delightful.

On our arrival in port, we were placed in quarantine for one day. This was favorable, though all on board were in good health. As soon as our term of quarantine expired, I was waited upon by the clerk of the American Consul, and politely conducted to his office. He is a pleasant young gentleman, by the name of Andrews, formerly from Boston. He received me very cordially, and gave me some very necessary advice in relation to diet, exercise, &c. I occupy a room in the grand hotel where he boards. During the whole time I have been here, he has been very kind, and has rendered me essential favors, which I shall never forget.

I have made some excursions to different parts of the Island—to the grand Cathedral, St. Paul's Cave, and the Catacombs, all of which are situated from six to eight miles out from the harbor. I have also taken a view of St. Paul's Bay, the place where it is supposed Paul was shipwrecked. But for the description of all these, you must wait till the packages arrive, which I have sent by the Huntress. Much of the scenery on this Island is grand and beautiful. Oranges and lemons flourish here in luxuriance, and the pomegranates are delicious. As a general appearance, the native Mal-

tese are ragged and filthy; and beggars tense at every corner. From three thousand to four thousand British troops are quartered here, which gives the place the continual appearance of a Boston Brigade muster. The number of Catholic Priests here is astonishing. They are all known by their dress, and you meet one in the harbor about every ten rods on an average. I have been told that the papal priests on this Island, number four hundred or more.

But I must close soon. My passage from this place to Alexandria, in Egypt, is engaged on board a French steamer, which is expected in port every hour. If she arrives this evening, she will sail to-morrow. We shall pass by the way of the Grecian Islands, which will make the passage a little longer, but of more interest. I expect to be in the city of Alexandria, in six or seven days from now. I find it my most convenient way in getting to Palestine, to visit Egypt first. Two American gentlemen are here, who are going out with me. When I shall be able to write you again I cannot determine. I will endeavor, if possible, to send you something from Alexandria, after I have visited Cairo and returned back to that city. My health is tolerably good—certainly better than some months ago. I trust in God to see my native land again next May. God bless by absent friends. Affectionately yours.

D. MILLARD.

Coloction, N. Y. Jan 12th 1842.

BR. MARSH—Our chapel was dedicated on the second inst. Elders Badger, Hendrick, Fancher, and Piersons, were in attendance. Elder Badger preached an able and appropriate discourse on the occasion, to a crowded congregation. Elder G. Fancher preached on the first day of Jan, to good acceptance; and Dr. Hendrick gave us two able discourses. Br. Badger staid with us at Riker Hollow 14 days, and delivered thirteen discourses to good effect. The power of God attended them. His discourses were the most convincing of any I have ever heard, and sinners were awakened, backsliders reclaimed, old saints quickened, and converts multiplied. In fact many will bless God in years to come that they ever heard the voice of Dr. Badger at Riker Hollow.

Br. Badger also went to Naples, and delivered six lectures to crowded congregations, and many were convicted of sin there. We looked after the old church there and found six of the old members, nine joined with them, and they are about building a house for worship.

E. S. FLEMING.

Pleasant Hill, Ia. Jan. 18th, 1842.

BR. MARSH—The work of the Lord is still going in this conference. Last Sabbath evening several came forward for prayer. Three professed faith in Jesus to the salvation of their souls and joined the church of God. There were two of the Cumberland Presbyterian ministers in attendance and took hold of the work like Christians.

J. MCKINNEY.

Union District, Mich. Jan. 20th, 1842.

BR. MARSH—The church in this place by the aid of the friends around has engaged the services of Elder James Knight one half of the time for a year to come; he has commenced his labors, the congregations are large and attentive, no special awakening at present, although the Lord is pouring out his spirit in an adjoining neighborhood under the preaching of a Presbyterian minister, who is preaching a free gospel.

ROBERT EDMONDS.

MISCELLANY.

'All her paths are peace.'—Solomon.

For the Christian Palladium.
 YOUNG PREACHERS.

BR. MATHEW.—By a perusal of the Palladium, I see a different expression of opinion, in regard to the means to be pursued by young preachers, in order to require CONFIDENCE. Some are of opinion, that the object to be attained, can be easier accomplished, by preaching to strange churches; others object to the measure, on the ground of their being an anticipation of talent, &c., on the part of a church at the visit of a strange preacher; and when a church is disappointed in their expectations, such a man proves a dead weight; and therefore their proper sphere of action is in the church of which they are a member. For thereby they will be more likely to gain confidence, without injuring the cause.

I cannot see the propriety (if there be any,) of such reasoning. The object to be obtained is confidence. What then is the tenor of that confidence? Is it a confidence in the existence of God, who is the source of all good? Is it a confidence that the Scripture are the word of God, and the revelation of his will? Is it a confidence that Jesus Christ is the Son of God, and the tenor of character, and course of conduct, he set forth in his teachings as being calculated to ensure eternal felicity? Is it a confidence in the happy influence of the gospel, and that Jesus Christ has brought life and immortality to light through the same? Or is it a confidence in their ability, to teach the truth contained in the Gospel, in a profitable manner? If confidence in any, or all, of the former truths is wanting, I would say to that man, 'Tarry ye in Jericho, until your beard be grown.' Assume not the character of an ambassador of Christ, whilst your affections are alienated from God, and placed on things sensual, carnal and devilish. Seek first the kingdom of heaven and its righteousness—enlist under the banner of King Emmanuel; become an obedient subject of his government, faithful in the interest of his cause, and an honorable advocate of his laws; then go forth and contend on gospel premises, for the rights of his kingdom. If the latter, a confidence in their ability to teach is to be obtained. On the principle that effect arises from cause; and that the cause must be removed, before the effect can cease. It follows that if an undue degree of diffidence, prevails the address of a preacher, it arises from a want of becoming assurance; which grows out of the fact that the individual is conscious of being destitute of the power, necessary to enable him, to discharge the duty in which he is engaged. If I have taken fair premises, I can only arrive at the plain and equitable conclusion; that the want of knowledge, (ignorance) is the parent of the embarrassments which so frequently injure the usefulness of young preachers; if so, preaching at home or in distant churches, will come far short of remedying the evil.

Having shown the cause, I now point to the remedy, which I have full assurance will accomplish the design. It is simply, a prayerful, close and studious reading of the Scriptures; travelling in the mind from day to day, additional supplies of heavenly knowledge, and giving proper thought to the teachings of the Savior; paying due regard to the connection of the same; in bearing principle and tenor, which, together with a knowledge of the national character and pecu-

liarities of those to whom God delivered his WILL, in the different ages; accompanied with general reading, cannot fail to store the mind with useful knowledge; and stimulate the whole man with an unshaken confidence in the truths and beauties of the gospel plan—causeth the affections with transports of angelic love, if so, the point is gained, 'perfect love casteth out fear.'

I would then advise every young preacher, to seek knowledge—arrange his ideas in a clear and perspicuous manner; cling to his subject closer than the fond babe to the embrace of an affectionate mother, and in every case to close when done; in other words, conclude before the fund of knowledge is exhausted. Thus tautology will be avoided, and the impression made on the mind of the auditory will remain without confusion. A public speaker who makes it his duty to be pointed and brief in inculcating or communicating instruction, has every advantage in accomplishing his design. But, it may be urged, that young men require practice, in order to acquire confidence sufficient to enable them, to discuss their subject in a proper manner. This want, must (as the former) be remedied by a due observance of what we have already hinted at, and the government of the principles of elocution. It is not to be presumed, that any reflecting young man will attempt the discharge of so laudable a task as that of preaching, without a previous acquisition of the necessary qualifications. But, such as may have gone forward without due consideration, and labor under the difficulty of oratorical defects, which retard their usefulness, I would advise to place themselves under the care of a competent instructor and learn to manage the keys of their Bugle before they attempt to blow the trumpet.

THE JEWS.

The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued, from the commencement of the Christian era, down to the present hour, in some such national state in which we find the Chinese, walled off from the rest of the human family, and by their selfishness on a national scale, and their repulsion of alien elements, resisting every assault from without, in the shape of hostile invasion, and from an overpowering national pride, forbidding the introduction of new and foreign customs, we should not see much miracle interwoven with their existence. But this is not their state: far from it. They are neither a united and independent nation, nor a parasitic province. They are peeled, and scattered into fragments; but, like broken globules of quicksilver, instinct, with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help, do not explain their existence, time, and climate, and customs equally fail to unravel it. None of these are or can be springs of their perpetuity. They have been spread over every part of the habitable globe: have lived under the reign of every dynasty, they have shared the protection of just laws, the oppression of cruel ones, and witnessed the rise and progress of both; they have used every tongue, and have lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drank of the Tiber, the Thames, the Jordan, and the Mississippi. In every country, and in every degree of latitude and longitude, we find a Jew. It is not so with any other race.—

Empires, the most illustrious have fallen, and buried men that constructed them, but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unheated the sword and lighted the flag; Papal superstition, and Moslem barbarism, have smote them with unsparring ferocity; penal rescripts and deep prejudice have visited on them most unrighteous chastisements—and notwithstanding all, they survive.

Like their own bush on Mount Horeb, Israel has continued in the flames, but unconquered. They are the aristocracy of Scripture,—left of cornets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in history only; their shadows alone haunt the world, and flicker on its tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heir-loom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of peculiar nature, they have flowed along every stream, without blending with it, or receiving its color or its flavor, and traversed the surface of the globe, amid the lapse of centuries, peculiar, distinct, alone. The Jewish race, at this day, is perhaps the most striking seal of the truth of the Sacred Oracles. There is no possibility of accounting for their perpetual isolations, their depressed but distinct beings, on any grounds, save those revealed in the Records of Truth.

Fraser's Magazine.

AGITATE—AGITATE—AGITATE.

It was a hot noon of a sultry day. The willed herbage turned brown on the sunny slopes; the clover blossoms shrivelled; leaves dropped on their stems and the long green streamers of the corn curled up. Birds hid silent in the shade.—And the locusts alone, with their shrill music, rejoiced in the glare and heat. Meanwhile fruit ripened; far away the polar snows were melting;—and over wide seas, by unseen processes, the water rose into the firmament. Nature, through her wide circuits moved on, as ever, with benignant grace.

In a hollow sat watching a well meaning but restless spirit of the air. 'The world is absolutely dying of suffocation,' said he, indignantly puffing. 'Where can the careless rains be? Gone to hide in the ocean, because they are afraid of the heat; faithless towards! And the mean little dew! What sycophants they are! No sooner does this tyrant of a sun rise, but they quit the flowers that need them, and go glittering up to pay their court. My brother wind, too, who ought to be more spirited, have put on the golden fetters, and leave him to scorch up the flowers and grass at his pleasure. Let the world be glad that I am here heard, and can feel for its suffering. On me depends its destiny. How grand is my privilege; how arduous my duty. No time must be lost. I will agitate—agitate—agitate. Now for a blow!'

The enthusiastic wind rushed out with a burst of benevolence. So much was to be done, that he felt he could not blow amiss. He stirred up the dust on the dry plains, he tossed the withered leaves, he ruffled the stagnant pools, and at last he rose in his own esteem, and shouted with altogether unwonted might. Some idle brother winds, who had nothing better to do, came rushing in to see what the matter was, and by their foolish haste

increased the noise. More and more widely spread the alarm, and faster and faster came the startled breeze. Our eager wind began to feel his own importance, and elated with success, whirled swifter than ever, yearning to the full of his voice. 'A grand work, brothers! a glorious work! This stupid sun is burning up the world; and we must interfere to save it. Come brothers, come!' 'To do what?' cried they. 'Agitate, agitate, agitate, you lazy fools!' And away he whirled faster than ever; and the other winds whirled with such unceasing zeal, that all the little puffs and then all the big blows combined in a grand, tremendous, and contagious benevolence. Surprised at his own efficiency, the captured wind whirled too, all alike ignorant of what was to be done, or how to do it, but all in a great agitation.

All went very well for a while; the flowers nodded—the groves gracefully bowed—the meadows waved—the waters sparkled—and the world seemed waking up. But soon winds of all sorts came rushing in, crowding and jostling, screaming for information, all willing, some for mischief, and some for good ends, and some for excitement, and some for love of power to 'agitate, agitate, agitate.' And alas! the poor honest wind soon found that the blast which howled loudest headed the mob. There was no stopping now. In vain he cried, 'Peace, brothers, blow softly, agitate calmly.' Maddier and madder grew their frenzy—and now too alas! there was no escape. He was whirled to and fro utterly spent, powerless, and horror stricken, at the ruin fast spreading over the fields, he intended in some way or other to benefit. 'Crash went the boughs—the laden orchards were stripped—the long maize with its heavy ears fell prostrate—the ripened wheat was strewn to the ground—and where the whirlwind passed, spread a track of desolation. As he was swept along amid black clouds of mingled fragments, the poor wind thus meditated:

'Ah! I meant well I meant well; but what a fool I was not to know what I wanted to do, before I tried to do it. Had I been true to my nearest duty, and quietly refreshed the plants and trees around me, I should have been useful although humble, and ready for any higher work to which nature might call me. Alas! alas! there was more ambition than benevolence in my love of agitation.'

CONFERENCE MINUTES.

WEST NEW JERSEY CONFERENCE.

According to adjournment, the West New Jersey Christian Conference held their 6th annual session, in the city of Philadelphia, Pa., Dec. 27th, 1841.

Elder J. J. Porter, was chosen chairman, and J. O. Bradley, Secretary. Ministers present, were Elder J. J. Porter, F. H. Boardman, and F. J. Thomas. Elders Hance and Rodenbaugh, represented themselves by letter.

Reports from the churches were read and accepted. The churches were considered good. Fairview Church, numbers 32; Philadelphia 75. Allens Cove, number not represented.

Heard and granted a request from the church at Mount Pleasant, consisting of 19 members, for membership in this conference. Went into an examination of the characters of ministers belonging to this conference, when the following were considered good, Elders Wm. Hance, Jacob Rodenbaugh, John J. Porter, Frederick J. Thomas, and Francis H. Boardman.

The following resolutions were passed.

That Elders Hance and Rodenbaugh be appointed delegates to the General Book Association at their meeting in Oct. next in Stafford, Genesee co. N. Y.

That the next annual session of this conference be held in Allen's Cove, Pa. if requested by the brethren, otherwise at Fairview, N. J. on the last Monday in Dec. 1842.

That each church in this conference be requested to defray the expenses of at least one delegate to its annual session, in order that they may have a voice in the decisions of the same.

That Elder Porter deliver the introductory sermon before this conference at its next session, and Elder Rodenbaugh in case of his failure.

The minutes were read and adopted, and ordered to be sent to the Pa. edition for publication when conference adjourned to the time and place above named.

J. O. BRADLEY, Sec'y.

ELDER CROSMAN RESTORED.

The undersigned three of the committee appointed by the Pa. C. Conference at its special session held at Hyde Park, — 1841, for the purpose of hearing and determining the case of Elder Samuel Crosman, met at Auburn, Jan. 22d, 1842. (the other two members of the committee not attending) and after hearing the parties, their concession, and the public confession of Elder Crosman, restore him again to his standing in the conference.

WM. LANE,
H. GAYLORD,
A. HEERMANS. } Committee.

The cause of Christ is prospering in Plymouth, and Providence, under the preaching of Elder Wm. Lane. In each place a large number have been converted and added to the church. The sectarian beast shakes his horns at us—but his efforts are fruitless. Elder Lane, under the Lord, has sent terror and dismay in his ranks. Truth is mighty and will prevail!

A. LVA HEERMANS.

Hyde Park, Pa. Jan. 25th, 1842.

LETTERS.

'Behold I bring you good tidings.'

Kinderhook, N. Y. Jan. 22d, 1842.

Br. MAUSI—*Dear Sir*: While some seem at a loss to render an excuse for not writing, I find myself difficult to find one sufficient to justify an attempt to write at all. I have always thought my letters most uninteresting. Still it whiles away a dull hour. And a consciousness of a little friendship, in this cold, dark world, which may be reciprocated, to me is an inexhaustible source of pleasure. I have only to say that Kinderhook has lately shared considerably in the blessings of divine grace. A revival of religion has been in gradual progress for nearly three months. About 100 have been hopefully converted, most of whom have united with the two churches in this place, the Baptist and the Dutch Reformed. The work commenced among the Baptists. The more liberal of the Reformed Dutch church adopted the revival spirit and entered heartily into the work. By this time, strange to tell, the straight jacket of sectarianism, became so far unbuttoned, that, heretic as I am, I was warmly solicited to take part in the services.

Having no sectarian interest of my own to serve I did so: but whether my services were useful

or agreeable to any save myself, perhaps others can best judge. It is however a matter of some gratulation that, in this land of legends and religious intolerance, the popular spirit should become sufficiently sane to ask candidly, and without a sneer, what our distinguishing views are.

The fact is (a fact which ought to make every Christian rejoice) that bigotry and proscription,—those monstrous, but legitimate twin children of ignorance and self-huess, whatever may have been their growth and strength in years past, are becoming diseased, and getting puny. Their very physicians begin to despair of their recovery, and frequently administer remedies to soften their dying pillow. Oh, let the monsters die! When I embraced Christianity, or rather when Christianity embraced me, I regarded it a system of universal benevolence. I have never been able to find any reasonable excuse for the divisions, contentions and angry discussions which for centuries have distracted the church of God. Nor can I now see any thing calculated to perpetuate them; or, even to sustain the spirit of sectarianism, or partyism, but a predominance of the selfish propensities—*brute feelings and brute force*.

His views of the Christian religion must be extremely limited, who supposes that the adoption of any creed, however scriptural or logical, can be made a substitute for the commandment to 'love one another.' 'As I have loved you so love ye one another.' It is not enough, even, to believe that Jesus Christ is the Son of God, and Savior of the world. Devils doubtless believe this, and are devils still. Men, profligate and reprobate, may believe this and be profligate and reprobate still. The Savior said, 'Why call ye me, Lord, Lord, and do not the things that I say?' 'Then are ye any disciples, if ye do whatsoever I command you.' Can a man be a Christian who is destitute of the spirit of Christ? who will not adopt and practice the doctrine he taught? who despises those sentiments of reverence, devotion and benevolence which shed so brilliant a halo around the character of the meek and lowly Jesus? Such may be warmly attached to their sect, may be rigid disciplinarians, may be steady at church, pay the minister well, expose error and condemn heretics, but such cannot be Christians.

Unlike the persuasive and expostulating language of the gospel, some theologians would seem to scold people into the truth, (or what they teach for such,) and to strain their wits for reproachful epithets on such as cannot be frightened into their measures. This however cannot be Christianity; and I think we have reason to hope that such measures are fast falling into disrepute.

As regards myself, I am the same musty, shop worn muckworm as formerly. I have dug long to little purpose; and so far as respects religion and biblical research, I have suffered myself to become criminally rusty. I would be devoted to the cause of Christ. But like many others who cannot shine, if I neglect business, I shall probably come down to old age and death in poverty, and leave my family to the cold charities of a covetous world. The pioneers of our cause have fought and fallen unassisted; and the younger soldiers feel it hazardous to pursue a warfare at their own cost. Our churches must worship God more and mammon less; our ministers must be more devoted and better sustained; our plan of itineracy vastly improved and generally adopted, or a large amount of biblical talent and ministerial worth will live uncultivated and die unimproved.

I am happy to learn that of late the brethren are doing more to sustain the cause. The importance of

an educated ministry, (or a ministry somewhat advanced in mental improvement,) seems to have become a subject of general consent. I hope we shall all remember that one important material in our religious and literary superstructure is *humble devotion*. The literature of the Bible is what we need. This ought always to constitute the most important characteristic of our schools. Let alone that rubbish of antiquity gathered from the ruins of pagan mythology called *classics*—the glory and shame of sectarian institutions. The Bible and science, or revelation and nature, I conceive to be the best adapted to the production of intelligent Christians, and to dispel the darkness, and fog, and mystery, which have grown out of fabled legends and poetic exaggerations, (Greek and Roman classics,) and which for centuries have produced a purblind clergy, and have wrapped the church in twilight gloom. I hope to live to see the day (and I guess I shall, for Jesus said 'He that liveth and believeth in me shall never die,') when the church at large shall break off her shackles, burst open her prison house, throw her creeds to the moles and bats, unfurl her ensign of liberty, and 'come forth as fair as the morning, clear as the sun, and terrible as an army with banners.' L. S. REXFORD.

Conneaut, O. Jan. 13, 1842.

BR. MARSH—The design of this note is to forward the obituary notice of ASA M., oldest son of the widow Blodgett and Elder John Blodgett deceased.

The circumstances of his sickness and death were most remarkable. It is impossible for me fully to describe the patience of his sufferings and the *sweetness and triumph of his death*.

He died on the 5th inst. at Monroe, O., aged 17 years. His disease was caused by a spinal affection which for over two years had confined him to his bed. He took a deep interest in the welfare of his widowed mother, and was ambitiously desirous to do something in the world. When first confined, he was unreconciled to see all his earthly prospects cut off in the morning of life; but he soon felt the need of something more than earthly support, and he yielded his heart submissively to God and received his grace. From that time he became the most perfect example of Christian patience in suffering I ever saw. Though for two years laid upon his back, unable to change his position, or raise his head from his pillow, he would always say 'The Lord is good, he gives me support.' His body was the most emaciated human frame I ever saw, yet his mind was full of vigor, and when he was satisfied his end was nigh he was most triumphantly happy. When near his end, he said 'Jesus is altogether lovely, he gives me sweet peace. I have no anxiety. All is well.'

A little previous to his death he wrote in a memorandum book thus, 'To my dear brother and sister: Give to the service of God your youthful days:— spend much time in meditation and prayer. Be kind to your dear mother. When I am gone, remember your brother Asa.' Text at the funeral, Num. xxiii. 10, 'Let me die the death of the righteous, and let my last end be like his.'

I would also observe that my difficulty in the throat came on again with the cold weather, and my health otherwise is poor. I have not tried to preach for some time except two funeral discourses.

What first brought me down was a dreadful attack of those fits. I shall never have many more such. The walls of my earthly house will fall with a few more such assaults. But I look steadfastly forward to that period when they will be rebuilt and be perfectly impregnable.

I hope with the warm weather to be able to do something again. I was so hearty in the fall I did hope to do something this winter; but here I am. Lord give grace to wait patiently.

Yours affectionately, OLIVER BARR.

Washington Hollow, N. Y. Jan 20th, 1842.

BR. MARSH—On the 4th Sabbath in December Elder H. V. Teall, came to Stanfordville, where I now labor; and wished to commence a protracted meeting. The brethren and myself, had long been anxious, to see a good work; and as an opportunity now offered, we felt agreeable to Elder Teall's request; to make hold jointly in the work. The result is, that up to this time, there have been between 50 and 60 hopefully convert to God. Elder Teall is a practical and personal preacher; hence, the 'Universalist, no devilist, and rum seller, are among those who are disturbed because of the work. But the Lord is a man of war, He will conquer. More soon.

PHILETUS ROBERTS.

York, N. Y. Jan. 12th, 1842.

BR. MARSH—Believing that it would be gratifying to my friends scattered abroad to know of my prosperity since I came to this place, August 15th, I would say that since that time we have enjoyed many good seasons. The cause has appeared to rise, some sinners have been converted from the error of their ways, while the dear people have been much comforted. Eight have been added to the church. 'Babylon's walls are so strong around us at present, that we cannot expect any great work. Some people here are so pious that they dare not enter the Christian chapel to hear a temperance lecture, and hardly to attend a funeral, lest they be defiled. I was never acquainted with a better band of brethren than here. The greater part of the church are youth, but very devoted. When I view what this dear people have passed through, they like tender cords entwine round my heart. Had it not been for this and their want of help, it is quite probable that I should have gone last fall into Canada; but I can never turn away from the needy when they try to help themselves. I feel thankful for the good I have seen accomplished, but can not entertain the thought that this winter is to pass and I see no more souls saved.

I have some two or three places on my mind where I feel an anxiety to go and hold protracted meetings that I may see good. Will brethren unite with me in this prayer, and for the flock of my charge, that an effectual door of utterance may be opened, and glory crown our toils.

S. M. FOWLER.

RECEIPTS FORX. VOL. X.

New York, J VanStenburgh J B Thompson G Brown Elder J King H Cole B Cono A Wilcox R Palmer 50 cts J Lamphere N Townsend.—N. H. Elder H Burnham.—Ill. J W Kinkade J Laws E Hawley.—Vt. G W Gates W H Scott.—Mich. R Edmonds.—Penn. Elder J M Dawson \$4.50 for S Rush H Show J Totten J Fetty 50 cts and J H Swaney.—Ohio, E Wheeler 50 cts.—Wis. T. L. Crocker.

VOL. IX.

New York, E Seeley A Palmer R Palmer 50 cts.—Ia. Elder J. Lee.

POETRY.

'Let the inhabitants of the Rock sing.

THE CHRISTIAN'S SONG.

Brethren, I have found the land that doth abound
With fruit as sweet as manna;
The more I eat, I find the more I am inclined,
To sing and shout Hosanna.

'CROSS—My soul doth long to go, where it shall fully
The glories of my Savior; [know
And as I pass along I'll sing the Christian's song,
I hope to live forever.

'Perhaps you'll think I'm wild, or simple as a child—
I am a child of glory;
I'm born from above, my soul is fill'd with love;
I long to tell the story.
My soul doth long to go, &c.

A testimony bright, a ray of heavenly light,
My Lord has also given,
That when temptations rise, I may not be surprised,
Nor lose my hope of heaven.
My soul doth long to go, &c.

A city of delight this moment shines so bright,
It gives such peace and pleasure,
Not all terrestrial bliss, can ever equal this,
A foretaste of my Savior.
My soul doth long to go, &c.

Come brethren, will you go and travel with me too,
To reach this heavenly Canaan.
I care not for your name, religion is the same,
With those who're bound for heaven.
My soul doth long to go, &c.

My soul now sits and sings, and practices her wings,
And contemplates the hour,
When the messenger will come, come quit this house of clay,
And with bright angels our.
My soul doth long to go, &c.

RELIGION.

Like snow that falls where waters glide,
Earth's pleasures fade away;
They melt in Time's destroying tide,
And cold o'en while they stay.

But joy that from Religion flows,
Like stars that gild the night;
And the darkest gloom of woe,
Shine forth with sweetest light.

Religion's rays no clouds obscure,
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round him roll.

His heart may break with sorrows stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
Religion lights it still. LAVINA.

Doer Creek, O.

MARRIAGES.

By Elder Samuel F. Dexter, Jan. 13th; Elder Lyman Perry of Natural Bridge, Jefferson co. N. Y., to Lucinda Brown of Usadilla Forks, Orange co. N. Y. By Elder G. I. Bailey, South Bainbridge, Jan 5, Elder William R. Roberts of the N. Y. E. C. Conference to Dr. Maria Teed, of the former place. By the Editor, Broadalbin N. Y. Jan. 27, Dea. Joseph Wait to Eunice Dye. By Elder S. S. Nason, Albion, Mc. Simeon Skelton to Mary B. Bryant. By Elder James Knight, Spring Arbor, Mich. Nov. 16. Dea. Wm. Smith to Mrs. Lydia Flak. By Elder J. E. Church, Conneaut Pa., Lyman Smith to Maria Brown. By Elder W. T. Caton, Westbury N. Y. Dec. 10, Elijah Hatton to Catharine Vanderpool. By Elder P. Roberts, Dec. 25, John Elsworth, of Dover, by Susan Ann Copher, of Union Vale. Dec. 30th, by the name, Mark Row to Susan Squire, both of Milan. Jan.

5th, by the same, Egbert Hall, of Union Vale, to Rebecca Banker, of Rhinebeck. Jan. 17th, by the same, Daniel H. Barrett to Caroline Childs, both of Washington. Jan. 20, by the same, George W. Weight, to Almira Van Wyck, both of Union Vale, Dutchess co. N. Y. By Elder J. McKee, at Orleans. Nov. 7, Edmon Sargent to Louisa Young. Nov. 28, at Lafayetteville, Wm. Lamphere to Deliverance Denmore. Dec. 5, at Theresa, Frederick Jeffers to Lovina Pierce. Dec. 19, in Orleans, Ira Cobb to Margaret Irwin. Jan. 6, 1842, Lyms, John Frیدنburgh to Harriet Warner.

DIED

'Be ye wise ye young.'

At Westbury N. Y. Nov. 19, 1841, Isabel, Daughter of George and Matilda Hawley, in the 10th year of her age.
At Perry's Mills, N. J. Dec. 19, 1841, Bradley Perry. He was a warm friend and supporter of the Christian cause, and died in the faith. Sermon at his funeral by N. Sumnerbell.

At Danville, N. J. Sept. 18, 1841, Adolphus M. Cornell, aged 26 years. He had been a member of the church of God for about nine years; he died in peace.

At West Mendon N. Y. Jan. 17, 1841, Rhoda, wife of Elder Levi Hathaway, aged 49 years. She experienced religion in 1816, under the labors of Elder J. L. Peavy; was married to Elder Hathaway April 1821, and was baptized the summer after. She travelled with her companion in 7 years far enough to go once and a half around the globe.

The Herald will please copy.

At Mt. Pleasant, Wis. T. Dec. 25, 1841, Zadock Newman aged 43 years. He was formerly from Greene co. N. Y. Was a representative of the Territory, and his death will be severely felt by community at large.

At Scottsville, N. Y., on the morning of the 12th Jan. Widow Elizabeth Force in the 99th year of her age. She ceased in the morning in peace out of her usual health to appearance, in a short time after she was observed to be speechless and insensible while sitting in her chair, in which state she remained till the 14th, when she expired. Sermon by the writer. A. STANTON.

Charleston 4 Corners, N. Y. Jan. 25th, 1842.

BR. MANSH—I have just received the melancholy news of the death of my home) father, Amos Ross. He died at his residence in Charleston N. Y. on the 12th day of Jan., inst. at 20 minutes past 6 o'clock. A. M., after a severe illness of about 6 days; in the 70th year of his age. His funeral was attended on the 14th, and sermon delivered by Elder R. M. Thurston from Psalms xli. 1. He said from the first, it was his last sickness—felt resigned, and being asked in his last moments if he still felt peace in Jesus Christ, he said with a smile on his countenance, yes! yes! and fell asleep. JOHN ROSS.

In Stephentown, N. Y. Sept. 16th, 1841, George W. son of Rufus Sweet Esq. aged 2 years 7 months, and 16 days. His disease was the palsy. The first attack was a fit of ten hours, after which he survived 24 hours.

In the city of New York, Jan. 12th, 1842, Mary, wife of Thomas Shivers, aged 39 years: She was a worthy member of the church of Christ. Her sickness was short but very painful. Also.

In the city, Miss Catharine Herley, in her 20th year she had been confined in her room over five months with consumption. She sought the Savior's love during her sickness—She was patient in her sickness and triumphant in her death. H. SIMONSON.

THE CHRISTIAN PALLADIUM
is published semi-monthly under the direction of the
CHRISTIAN GENERAL BOOK ASSOCIATION.

Terms.—One Dollar per annum in advance. For Five Dollars in advance six copies will be sent. Communications should be directed 'Postmaster' Union Mills, Fulton co. N. Y. :