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John Robbins
CHRISTIAN LUMINARY.

DEVOTED TO THE CAUSE OF LIBERAL CHRISTIANITY.

'I have set thee to be a light of the Gentiles.' Acts. *'Arise, shine; for thy light is come.'* Is.

JEHIAL P. HENDEE, EDITOR, AND PROPRIETOR.

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From the Christian Palladium.

EXTREMES.

That mankind are, and ever have been subject to extremes, is a fact that cannot be denied, and I presume no one will attempt to evade this truth, therefore, I shall not enumerate the extremes of ancient, but come down to modern times.—We see at the present day, the religious world divided and subdivided, some contending for one thing and some for another, crying lo! here, and lo! there; every one has got on to apostolic ground, and exerts all his influence to make proselytes to his system, almost forgetting that his object should be to win souls to Christ; thus the way of truth is evil spoken of, and the most fine gold becomes dim, in the eyes of the world. It has been the practice in modern times, in revivals to invite those who were inquiring the way to Zion, and requested the prayers of God's people, to make it manifest, either by rising or coming to some convenient place, and thereby let it be known that they desired an interest in the Redeemer; which seemed to be owned and blessed of God. But it has since been carried to such extremes by Mr. Burchard and many others, by over persuading and pul-

ling people to the anxious seats, assuring them that there is salvation no where else, that unless they comply, they must go to hell; thus it is carried into a vast extreme, while others start back and say it is all a farce, and condemn the whole: so the good way has become a reproach.

Some suppose that because God is said to be love, and because he so loved the world that he gave his only begotten Son, that whosoever believed on him should not perish, but have everlasting life; that all will have everlasting life, whether they believe on him or not. This does not correspond very well with the word of God; for straight is the gate and narrow is the way that leadeth unto life, and few there be that find it. It looks to me more like the broad way that leadeth to destruction, "and many go in thereat."

Unconditional election runs parallel with Universalism; by it we are taught that God from all eternity, decreed a small number of the human family to be saved, and all the rest to be left without any chance for salvation. What an inconsistent and unscriptural doctrine. It settles people down on the old stool of *do noth-*

ing, saying if I am to be saved, I shall be. But Christ says, he that cometh unto me I will in no wise cast out.

There is so much contention about Trinity and Unity, that some almost forget the Sonship of Christ, and boldly assert that the self-existent Jehovah died on the cross and lay in Joseph's new tomb three days, then arose from the dead and again took his human body and ascended into heaven. (See Methodist discipline, Art. 2nd.) Others in trying to avoid this gross absurdity, run as far the other way. But some there be I trust, that take the middle course. *Mr. Paching*, once an humble follower of Jesus, and willing to take the scriptures as his rule of faith and practice, now concludes it is a useless book; the ordinances and precepts therein contained not binding upon man, but now we are to be led by the spirit; and that is sufficient in all cases and circumstances whatever; while *Mr. Campbell*, like the horse crossing a bridge, casts his eye on one side, and starting at the sight of the water which passes below, lalls off on the other side, and a shocking fall it is. He concludes that a sword is sufficient without any one to wield it; or would take it out of the hand of the Spirit and put it into the hands of fallible men, (not called of God, but such as are conceited enough to consider themselves capable of preaching.) And water baptism he makes the finishing touch of the new birth, of which Christ told Nicodemus, without it a man could in no wise enter the kingdom of heaven; that the new birth precedes all operation of the Spirit. So of course Christ made a mistake when he said the spirit should reprove the word of sin, it was only those that were chosen out of the world to be reprov'd of righteous-

ness and judgment, for he that is born of God doth not commit sin. They even make ridicule of the idea of a man's feeling that necessity is laid upon him, and aware if preaches not the gospel; forgetting that no man taketh this honour to himself but he that is called of God, as was Aaron. As for *Mr. Paching's* system, I think it would rather tend to lead men into enthusiasm, and to follow the imaginations of their own hearts; while *Mr. Campbell's*, settles them down into a cold, formal, lifeless, spiritless state. It has certainly had this effect in the circle of my acquaintance; those that were once humble followers of Christ, and willing to suffer the word of exhortation and engage in it themselves, now think that instead of conference and prayer meetings, it should be a kind of bible class, to read scripture and converse on particular notions, (say for instance, *Mr. Campbell's* theory.) But if this is the way to worship in spirit, I must confess that I am a stranger to the right ways of God.

Mormonism is an unbounded leap into extremity, for which I know of no parallel, except infidelity. It seems as if no rational being could but see the deception of this pretended new revelation dug up from beneath. But alas! many follow their pernicious ways. Thus I might numerate a catalogue of extremes, but wisdom dwells with prudence and I must draw to a close, hoping that we shall take the wisest course, and not let extremes prejudice our minds for or against any means to accomplish the great object of winning souls to Christ. Let us take a straight forward course and ask for the old paths, and walk therein; let us beware of the flatterer when we set new theories springing up in every quarter, lest we get our feet turned

from the right way, and so get caught in an evil net. I hope the Christian society are getting their eyes open as it respects Campbellism, and will make no delay in checking a delusion which seems to threaten their future prosperity.

AN OBSERVER.

Genesee, N. Y. Sept. 24, 1834.

A DISQUISITION ON INFIDELITY.

By Elder I. N. Waller, New York, Nov. 1834.

Pure Deism professes a firm belief in the existence of one God, but denies all supernatural revelation and divine revelation, as being superfluous and unworthy of himself. Deism, like almost every other subject of human speculation, has been so variously modified and is now so ingeniously interwoven into different systems, that it remains a difficult matter to delineate and detect in its true and original features. Dr. Clark distinguishes four sorts of Deists. 1st. Those who pretend to believe the existence of an eternal, infinite, intelligent, independent Being, who made the world without concerning himself in the government of it.—2d. Those who believe the being and natural providence of God, but deny the difference of actions as being morally good or evil, resolving these distinctions into the arbitrary constitution of human laws, and therefore they suppose that God takes no notice of them. 3d. Those who having right apprehensions concerning the nature, attributes, and the allgoverning providence of God, seems also to have some notion of his moral perfections; though they consider them as transcendent and such in nature and degree, that we can form no true judgment nor agree with any certainty concerning them; but they deny the immortality of all human souls, alleging that men perish at death, and that the present life is the whole of human existence. 4th. To those who believe in the existence, perfections and attributes of God, the idea of natural religion and a state of future retribution is evidenced on the works of nature without a divine revelation.

With respect to the two former of these classes, they consistently terminate in nothing different from downright Atheism. What, shall we think more of an eternal, independent, intelligent Being, who formed and created a stupenduous machinery, complicated and vastly important in all its parts and move-

ments, and carelessly pushed into motion, but afterwards takes no interest nor concern in its government, operation or termination, than that he is no being at all. An eternal intelligent Being who is acknowledged to be infinitely gracious, though absolutely independent in himself, who has created sensitive beings, susceptible of pain and pleasure, of happiness and misery, must necessarily be bound by an immutable principle of his nature, to feel interested in their happiness, and to be so far concerned in the government of his creatures, as that their pain and pleasure, happiness and misery shall be proportioned correctly with the rules of that government, and not in consequence of his neglect and entire indifference to them. Although this Being cannot be made more completely happy than he is by the happiness of his creatures, yet his imperfection may be plainly discovered, when we are told that he has no concern in the government of his works, and that he has left all things for chance to direct. To believe in the existence and natural providence of an intelligent and eternal Being; and yet to resolve all the various actions of man into the same nature, making them all equally opposed to him, perfectly destroys his perfection, his providence and his being. These boasted schemes of Deism, evidently originated in heathen philosophy, and are there discovered to be barefaced Atheism, equally opposed to reason and christianity. The Platonic, Aristotelian and Epicurean systems, generally acknowledge an intelligent principle or agent in the universe and attribute the formation and arrangement of the parts of matter to that principle, but it is evident they understood that principle to be innate in matter and nothing distinct from it. Who the inventor of the system of Pantheism was, I know not, but it was taught in that system by one of the ancient idolatrous Philosophers, that the universe was considered as the Supreme GOD. Orpheus who was the first Grecian Pantheist, believed in the immaterial soul of the world, in this, agreeing with Aristotle, who certainly taught that GOD and Matter are co-eternal. Spinoza early in the seventeenth century, revived this doctrine and taught, there is but one substance in nature, and that only substance is endowed with an infinite variety of attributes, among which are extension and cogitation; that the bodies of the universe are modifications of the same substance. Considered as cogitative, that God is a necessary, and an infinitely perfect being, and is the cause of all things that exist, but not a Being different from them, that there is but one Being

and one nature, and that this nature produces within itself by an immanent act, all those which we call creators, and that this Being is at the same time both Agent and Patient, efficient cause and subject, but that he produces nothing but modifications of himself. From all these systems, it is evident that their abettors believe that matter was eternal, self-existent and was its own creator, but as they conceive of a thinking principle, they were led to call it God, yet it was of itself variously modified in all cogitative substances, which doctrine still remains to say, there is no God but matter. We shall now lay down a few plain propositions in refutation of this doctrine. There are thinking and unthinking, or cogitative and uncogitative substances in nature, that is, there is something in the universe which we call matter and mind and these are evidently different and distinct from each other. For although matter and mind may be united in some substances, in a manner which we cannot explain, yet mind no more participates of the nature of matter, and matter no more the nature of mind than if they had no union. I have something in me that thinks, which I call mind. I have also something about me that cannot think, this I call matter. Turn my hand or my foot which way I will, they will not, they cannot think nor recollect the motions they have taken. That in me which I call mind, can fly, soar and travel over the regions of the globe, can move upwards and downwards, to the right and left at pleasure. That of me which I call matter independent of mind, can move no way but by the arbitrary laws impressed on it, which always confine it within the limits of its own element.

Christian Palladium.

To be continued.

From the Vermont Chronicle.

PREACHING.

Bishop M'Ilvaine, of Ohio, has lately published a Charge to the clergy of his Diocese on preaching Christ crucified, in which he asserts the power of such preaching to arrest attention and affect the heart, and points out the danger of relying on expedients and contrivances in such a way as at all to distract the attention either of speaker or hearer from the divinely appointed means of bringing men to know and obey the truth. Our attention has just been called to the same subject by looking over the life of Rowland Hill. The reader of Christian biography will at once call to mind a multitude of illustrative examples. Whitefield, Davies, the Tenants, Brainerd, Edwards, and others of old revival

times in this country, did their work almost entirely by preaching. So it was with Whitefield's associates in England.

Is there not reason to fear that the inefficacy of the ordinary ministrations of the Gospel in our times, is owing to the want of FAITH in the power of divine truth, simply, earnestly and perseveringly urged on the attention of the impenitent? Do ministers and people act in the faith that such truth, so declared, is "mighty through God?" and is it not because of *unbelief* that they are cold and heartless, careless and fitful, in their labours? What would be the result, were a man like Brainerd, full of faith and of the Holy Ghost, to come among us preaching Christ and him crucified?

Who will copy, from the life of Rowland Hill, two or three passages to show the effect of such preaching in England, 70 or 80 years ago.

MR. BERRIDGE. "The counties of Cambridge, Essex, Hartford, Bedford, and Huntingdon, were the principal scenes of his labours, and in this circuit he preached, upon an average, from ten to twelve sermons a week, and not unfrequently rode on horseback a hundred miles. He rented houses and barns, maintained lay preachers, and travelled at his own expense—charges which his fortune, inherited from his father, and his income from his preferment, enabled him to bear. Mr. Hicks, a clergyman in his neighborhood, who had been converted by a sermon he heard from him, was his chief companion; and it has been computed, that the result of their preaching in one year, was the awakening of a sense of religion in about four thousand souls. The most violent opposition was raised against him, which seemed only to stir up his strength and enkindle new zeal in his soul; nor did he regard all opprobrious names with which he was assailed by his enemies for more than twenty years. Thus in the early culture of certain portions of that soil, which is now under a more orderly tillage, and exhibits symptoms of an abundant harvest, God permitted the seed sown by the first spiritual husbandmen, to be irregularly scattered on its surface; and it could only be, a sincere desire to make it fruitful, that stimulated the labours of these undoubtedly pious and indefatigable men."

MR. HILL. "In the summer of this year, Mr. Rowland Hill was the means of reviving Mr. Whitefield's cause in London, and preached to immense congregations at the Tabernacle and Tottenham Court chapel. His residence was the Tabernacle house in Moorfields, from which he made preaching excursions in the neighborhood of London, in

addition to his labours in the metropolis itself. The effect of his addresses to the people on these occasions, were extraordinary in the extreme. One individual wrote him word for his encouragement, that the Lord had blessed the truths he had delivered to "hundreds," nay, he might safely say "thousands," and earnestly entreats him to return as soon as possible, "multitudes longed for the time when they should hear him again." "Many," he continues, "I have visited on their sick beds,* blessing God for the time they heard you. Notes of thanks were put up from whole families stirred up to seek the Lord by your ministry."—Again:

"From Northampton Mr. Ryland, junior, sent him, in a long letter, a list of persons converted under his ministry in that place, during three visits, with remarks on their cases and progress in religion. These were very encouraging, and were some of them instances of the power of God in rescuing, by the instrumentality of his word, even those who appeared to be hurled in the most hopeless depths of ignorance and sin. Mr. Ryland concludes by observing, 'upon the whole, my dearest sir, I think you and we have vast reason to be thankful that God blessed you so gloriously among us; and I hope the Lord will make it a mean of endearing Northampton to you, and of inducing you to visit us the oftener.'"

Were these extraordinary effects altogether owing, under God, to the *novelty* of the preaching of Christ crucified in those times? Have the impenitent among us become so familiar with the truth, that such preaching would not affect them? When we say such preaching, we mean, only, preaching charac-

*Many instances of this kind occurred as the result of his preaching: one most unexpectedly happened on myself. In the year 1821, Mr. Rowland Hill preached at Norwich, and about four years afterwards an old woman was brought from that city into the workhouse of Acle. She was taken ill, and I visited her, and found that she was acquainted with the way of salvation as it is in Jesus. I inquired of her by what means she was brought to a knowledge of the way of life. She replied, "three or four years ago, I saw a crowd going along a street in Norwich; I asked where they were going; and they told me, to hear a famous preacher called Rowland Hill. I followed them and could scarcely squeeze in; but I heard him, and the Lord blessed that sermon to my soul. I knew nothing of Christ before, but bless the Lord I know him now." She died happily trusting in her Saviour.

terized by the same spirit and the same adherence to Christ and him crucified.

THE FUTURE STATE.

The present life is a short one; we come forth as a flower, bloom a while and then fade away. True the youth flushed with enrapturing hope, looks forward with pleasing anticipations of a long life, and much pleasure. Hope leads him on from one object to another, and the time glides imperceptibly along until the chill dews of autumn begin to gather around his silvered locks: the gay pastimes of youth and the busy cares of manhood are passed, and he approaches the end of his earthly career ere he is aware; he looks back with surprise upon his fleeting existence and the scenes of childhood appear but as yesterday. Surely life is as a dream when one awaketh, or as a vapour which appeareth but for a little time. These reflections would be very gloomy, but for the evidence we have that this is only a preparatory state, that there is a better world where disappointment will not succeed our fondest hopes, where the bonds of affection are never severed; where sin and its attendant evils will not interrupt our peace, but where we hope to flourish in immortal youth. How glorious is the Christian's prospect, and how dreary his whose mind is darkened by the shades of infidelity! Strange that beings possessing such noble aspiring powers, should limit their existence by the present transitory scene.

The evidences of our future being are too familiar to need repetition. But what will be the manner of our future life, or in what circumstances shall we be placed in yonder bright world? The speculations on this subject have been numerous, a few of which it may not be improper to mention. The Scriptures have revealed to man his immortality, and he always expanding, always searching, extends his inquiries beyond the confines of the tomb. Some have conjectured that the soul will sleep with the body until the resurrection. This supposition however is inconsistent with the nature of the mind, ever active, ever grasping at new objects. If, while the body, reposing amid the stillness of nature, is wholly insensible, the mind is in full exercise and none of its powers are suspended even for a few hours, shall we suppose it will be dormant in the grave for thousands of years? It will not and cannot be so. Inspiration also forbids the idea: the apostle desired to depart and be with Christ; but why so, if he could not ascend before the resurrection, for if this be true, a speedy death would not hasten his reception to heavenly felicity? Jesus promised the penitent malefactor, that on that very day he should be with him in paradise; the case of Enoch and Elijah also affords insuperable objections.

to the doctrine of mental suspension.

Some believe that when the last trump shall sound, atom will be collected to its fellow atom, bone to its fellow bone, and the soul will be united with the same body it had on earth; but this idea will not bear a scrutinizing investigation, neither does it accord with the word of revelation. That the soul will be clothed with a body not natural but spiritual, immortal, is manifest, as it is written, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Paul takes up the inquiry, "How are the dead raised up; and with what body do they come?" In the fifteenth chapter of 1st Cor., and answers it by a very similar illustration. He employs a figure of vegetation, and remarks, "That which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be . . . but God giveth a body as it hath pleased him, and to every seed his own body." After remarking upon the different glories of celestial and terrestrial bodies, he continues, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in power; it is sown a natural body, it is raised a spiritual body." Hence we infer that, as the seed which falls into the earth perishes, and a new germ arises; so we shall be raised with glorious bodies not possessing the essential properties of the former ones, as Christ declared those who are accounted worthy to obtain the resurrection will be as the angels of God in heaven.

The query arises, if in the future state we shall not possess the same bodies which we had on earth, will not this circumstance render us incapable of distinguishing each other? The words of Christ, they neither marry nor are given in marriage, &c. are supposed by some to countenance the idea, but we do not conceive this to be the case; since although earthly relations are not to be repeated or sustained, the events of life will never be obliterated from the memory. As every word, action and incident of our probationary course must pass in solemn review at the judgment, and as our knowledge will be so increased and the understanding enlarged, that every mystery will be unfolded, and we shall see as seen and know as known; it is reasonable to suppose that we shall recognize each other. And truly glorious is the anticipation, that though the strongest ties of nature are often unexpectedly burst asunder by the cruel stroke of death, we shall enjoy the society of those we loved so well. When those who share most largely in our affection are called to bid us adieu, how excessive would be our anguish did we believe our separation eternal; but if we have assurance that after a few fleeting days we shall rejoin them in a realm of unchanging felicity,

the arrow of affliction loses half its keenness.

Speculation on this subject is useful as far as authorized by the Scriptures, when of a nature calculated to incite us to a preparation for its realities. Beyond this we should not seek to penetrate, for their mysteries are hidden from mortal comprehension; and it is often by attempting to pass these bounds that men imbibed the first principles of skepticism. Reason and revelation unite in declaring the endless existence of the soul, either in happiness or misery. We are also assured that future blessedness can only be attained, through grace, by repentance and holiness; therefore attention to these things is the greatest wisdom, and their neglect is the height of folly. And, although a veil envelopes the future, and many things connected therewith can at present be only objects of imagination, there will be a period when this veil shall be withdrawn, when elysian glory will beam upon the delighted vision of the faithful, and when they will enter into the society of that innumerable company who are filled with unspeakable pleasure as they cast their crowns before the throne.—*Morning Star.*

BEAUTY OF EARLY PIETY.

One of the most beautiful and tender representations given in the scriptures, of that immediate union which subsists between Christ and his people, is taken from the shepherd and his flock. When wrapt in holy meditation, Isaiah contemplates afar off the coming of the Messiah, and foretells the vengeance which he should exercise towards his foes, he beautifully contrasts with it the endearing relation which Christ sustains to his people. "He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and carry them in his bosom."

In similar language, the prophet Ezekiel more fully points out the office and character of the shepherd of Israel; "Thus saith the Lord God, behold I, even I,

will both search my sheep, and seek them out; as a shepherd seeketh out his flock in the day, that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all the places where they have been scattered in the cloudy day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; they lie in a good fold, and in a fat pasture shall they feed, upon the mountains of Israel I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which is lost, and bring again that which was driven away, and will bind up that which was broken, and strengthen that which was sick."

In conformity with the annunciations of ancient prophecy, the Redeemer, when he came into the world, assumed the character of the good Shepherd, who so loved his sheep, as to give his life a ransom for theirs. When thirsty he guides his flock by the still waters; and when weary, he leads them into green pastures, where they may lie down safely; he suffers not the sun to smite them by day, nor the moon by night; for his eye never slumbers nor sleeps. He knows his own

sheep by name, and leadeth them out; under his guidance, there shall no evil beast devour them; for none is able to pluck them out of his hand, neither shall any danger approach the place of their rest. With the most tender sympathy, the Shepherd of Israel carries the lambs in his arms when weary, and leads gently along those that are feeble in his fold. When about to leave this world, and ascend to his father, he manifested the affectionate feelings of his heart for their preservation, in charging his apostles first of all to "feed his lambs."

There is not, under heaven a sight so inexpressibly pleasing, as a youthful Christian pilgrim, resolutely bending his course towards the heavenly Canaan. By the aid of Revelation he penetrates the veil of mystery which hangs over futurity; he catches a glimpse of the unseen glories of the paradise above, and his soul is filled with a holy ardour to seize upon a crown of unfading glory; he hears the voice of heavenly wisdom saying, "This is not the place of your rest—here you have no continuing city" and he turns his eye from the glittering trifles which surround him, to behold "that city which hath foundations, whose builder and maker is God," and longs to enter upon the rest that remaineth for the followers of Jesus. The scriptures of truth declare, and daily experience confirms the declaration, that out of the mouth

of babes and sucklings God can perfect praise.

Whilst the wise man glories in his wisdom, the rich man in his possessions, and the man of ambition in his exalted station, the poor and despised Christian pilgrim attains to the possession of that wisdom which cometh from above, seizes upon a treasure which cannot decay, and holds a station elevated far above all worldly grandeur, in communion and fellowship with God. The glories of eternity, too often hid from the wise and prudent, are, in the unsearchable wisdom of Jehovah, revealed unto babes; for "not many wise men after the flesh, not many noble are called; but God has chosen the foolish things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things that are not, to bring to nought things that are."—*Evangelical Guardian and Review.*

LORD WHAT IS MAN?

Such was the reflection of the pious Psalmist when looking at the starry heavens, and contemplating the handy and wonderful works of God. Can such a great and glorious, and powerful being condescend to supply the wants of creatures so vile, and insignificant? Such considerations are calculated to humble us, as in the dust. But when I look around among the companions of my

youth, and find so many of their places empty, so many scattered to the four winds of heaven; and I myself left almost a stranger in the world: and generation after generation, thronging the road to the tomb, with hasty strides, I break out in the language of the Psalmist, "Lord what is man?" How frail? Like the grass, the morning flower, the fading leaf, a vapour; just seen, and lost sight of forever on earth. There is none exempted, no discharge in that war; and whatever their state, expectations, or employment, they are urged on time's ever running stream, down to the land of darkness and forgetfulness. And O, the soul, that deathless thing, whither has it fled?

When I look abroad in the earth, and see so many errors prevailing, and so many refuges of lies gaining ground, even where the full blaze of the gospel truth shines, I am ready to say, "Lord what is man? How prone to err. How easily led astray. Ever wandering and that always in the downward road; while the solemn truths of God's word are disregarded; while every system that even promises to hide the lashes of conscience and the wrath of God, is embraced by multitudes with avidity.

If we walk, the drunkard, the swearer, the Sabbath breaker, the liar, and the scoffer meet us in every direction, while our public Journals are filled with accounts of injustice and fraud, mur-

der and theft and abominations of every kind, Lord what is man? He is ever rolling sin as a sweet morsel under his tongue, and delight in almost every species of iniquity. O how humbling the thought. Where is the boasted and fancied perfection of human nature? They are turning every one to his own way; and all with one consent reject the gospel.

But again; where grace has triumphed, and the soul has been brought to trust in the merits of Christ, often are they found barren, lean, or cold, and negligent in the cause they profess to love, while vanities and cares engross their minds. Lord what is man? How unstable and how unreasonable. And how humbling the truth that I have within my breast, an evil heart of unbelief in departing from God. Let us view mankind as we will, if we do it closely, with our eyes open, we shall view it as a great wonder if any at last are brought safe to heaven, through all his opposition. But if we desire to be an instrument of bringing any to that blessed abode, where death never separates friends, and no sin ever offends our eyes or pains our hearts, and all our sloth and imperfections, and those of our friends are done away; it is high time we were about it:—for soon the night of death cometh, where in no man can work.

Christian Mirror.

From the Christian Palladium.

PRIVATE BRETHREN CAN DO MUCH.

BROTHER BADGER.—I for the first time presume to speak to the publick through the medium of your valuable paper, feeling a deep sense of my inability to indict my abstract ideas, I almost shrink from the task. But viewing the professing community with emotions of sorrow, seeing the fanaticism of the day passing for true religion, and beholding the party zeal that is used to make proselytes and build up human creeds, and the readiness there is in mankind to imbibe error rather than truth, I venture to speak. I entertain no idea that mankind had rather possess error than truth, but think that through the infatuations of sectarian zeal, and under the influence of the misrepresentations of ambitious zealots, who care more for the fleece than for the flock, and who wish to be lords over God's heritage. They may be led into error and false doctrine, which when imbibed, is hard to get rid of. For there are many who never deliberate nor reason, but take for granted the fashionable doctrines laid down by those to whom they have been usually indebted for some abstract opinions. They have adopted their arguments and reasonings with that readiness which sometimes leads them to believe that they are their own. While we meditate on the infatuations of those that have gone before us, we shudder at the recol-

lection of the martyrdoms of past ages. We are all of us more or less under the influence of that same prejudice and credulity. Prejudice, which makes us deaf to the voice of reason, when it would lead us to conclusions different from those we had resolved to adopt, and credulity prompts us to receive every assertion for evidence, which flatters our prejudice. Those two glaring infirmities of human nature, have in all ages of the world borne sway among mankind, and many times have marked the footsteps of the true disciple of our Lord and Master with the crimson gore. And even in this day and age of light and liberty, how frequent do we see men fully saturated with sectarian zeal, and how often hear them denounce every person, who does not belong to their creed, or faith and order, as infidels or heretics. And we fear many of them would be foremost in lighting the sagots or inventing the torture, were it not for the laws of our country.

These reflections admonish me of the frailties of human nature, and lead me to look to Him for protection that is able to save. God hath promised that the righteous shall go into life eternal. Now, standing in full view of the pressing necessity and urgent claims of a dying world, as every Christian must at the present day, it is presumed that the fact will not be denied, that a solemn obligation rests upon every one to do

something towards this great cause, and should each individual sensibly ask the important question, "Lord what wilt thou have me to do," they will feel a duty to be active in lending a helping hand, by making use of those means God has blessed them with, in spreading the true gospel as it is in Christ Jesus. Believing that man was formed for society, and every person forms a link in the great chain, he ought some way or other to contribute his share in bearing the burthen of society. I am not a minister, nor do I believe in men's preaching for hire nor divining for money, but it is an undeniable fact, that the workman is worthy of his hire, and an individual who devotes his time exclusively to the service of God, and labours for the good of souls, ought to be supported by the many. But the mode of doing it, would better become the subject of the deliberation of a Conference of brethren, than the suggestion of an individual. I think there is a lack in the management of the Christian order, not in the rule laid down, but it rather consists in an inaction or stupor of its members. Could there be a general action of all the Christian body together, the church of Christ would shine forth in all her beauty and majesty and give honour to her Lord, light and blessedness to the nations of the earth. For as the great deep is an aggregate of tens of thousands of little rivulets, so would be the in-

fluence of Christians united in one body or acting in unison, presenting a cement too strong to be resisted and too valuable to be prized.

Could we see a Conference of lay members assemble for the purpose of remedying the existing evils, then we should think something would be done right.

Lest I should swell this epistle too large, and thinking of the fable of the frog and the ox, I close by saying.

Think, oh brethren, think ;
That while you covet good,
There is a thousand starving souls,
Who pant for gospel food.

EMDIE.

IMPIETY REPROVED.

Some time ago a man was tried at Cambridge, England, for a robbery committed on an aged woman in her own house. The judge was Baron Smith, a man of amiable character for religion. He asked the gentlewoman if the prisoner at the bar was the person who robbed her ? "Truly, my lord," said she, "I cannot positively say it was he, for it was duskish when I was robbed, so dark that I could hardly discern the features of his face." "Where were you when he robbed you ?" "I was in a closet that joins to my bed chamber, and he had got into my house while my servant had gone out on an errand." "What day of the week was it ?" "It was the Lord's day evening, my lord." "How had you been employed when he robbed you ?" "My lord, I am a protestant dissenter ; I had been at the meeting that day, and had retired into my closet in the evening, for prayer and meditation on what I had been hearing through the day."

She had no sooner uttered these words, than the court, which was crowded with some hundreds of students, rung with a peal of loud laughter. The judge looked round the court as one astonished, and with a decent solemnity laid his hands upon the bench as if he was going to rise, and no small emotion of spirit, spoke to the following effect:—"Good God ! where am I ? Am I in the place of one of the universities of this kingdom, where it is to be supposed that young gentlemen are educated in the principles of religion, as well as useful learning ? and for such to laugh in so indecent a manner, on hearing an aged Christian tell that she retired into her closet on a Lord's day evening for prayer and meditation ! Blush and be ashamed, all of you, if you are capable of it, as well you may ; and if any of your tutors are here, let them blush also, to see in how irreligious a manner their pupils and students behave." And then turning to the lady, he said, "Don't be discouraged, madam, by this piece of rude and unmannerly, as well as irreligious usage ; you have no reason to be ashamed of what you have on this occasion, and in this public manner said : on the contrary, you may glory in it. It adds dignity to your character, and shame belongs to them who would expose it to ridicule."

JOHN RANDOLPH.

A correspondent of the Christian Watchman writes from Philadelphia :—

I spent an evening, not long since, in company with the celebrated Dr. —, who was the medical attendant of John Randolph, of Roanoke, at the time of his disease in this city. Among many deeply interesting anecdotes, he related the following which has never been published. I think it well deserves to be.

Randolph was near his end. Dr. — was sitting by the table, and his man John (Juba was left in Roanoke) sitting by the bed.

in perfect silence when he closed his eyes, and for a few moments seemed, by his hard breathing, to be asleep. But as the sequel proved, it was the intense working of his mind. Opening his keen eyes upon the Doctor, he said sharply, 'remorse,'—soon afterward more emphatically, 'REMORSE,' presently at the top of his strength, he cried out, 'REMORSE.' He then added, 'Let me see the word.' The Doctor not comprehending his desire, made no reply, then said to him, with great energy, 'Let me see the word. Show me it in a dictionary.' The Doctor looked round and told him there was none in the room. 'Write it then,' said Randolph. The Dr. perceived one of Randolph's engraved cards lying on the table, asked if he should write it on that, 'Nothing more proper,' was the answer. The Dr. then wrote the word in pencil under the printed name, and handed it to Randolph. He seized it and holding it up to his eyes with great earnestness, seemed much agitated. After a few seconds, he handed back the card, saying, 'Write it on the other side.' The Dr. did so, in large letters. He took it again, and after gazing earnestly upon it a few seconds, returned it, and said, 'Lend John your pencil, and let him put a stroke under it.' The black man took the pencil, and did so, leaving it on the table. 'Ah!' said the dying man, 'Remorse, you don't know what it means.' But added presently, 'I cast myself on the Lord Jesus Christ for mercy.'

Dr. — then showed me the identical card. On one side was written 'John Randolph of Roanoke, Remorse,' and on the other side, 'Remorse.' You may imagine the varied thoughts that rushed through my mind, at beholding this sad evidence of the dreadfulness of postponing to a dying hour, the business of a life time.

CHRISTIAN LUMINARY.

MIDDLESEX, DECEMBER, 1834.

A SHORT SERMON.

TEXT, MATTHEW, XXIV. 14. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all Nations." &c.

Three important things are mentioned in this verse, worthy of consideration.

1st, 'This gospel of the kingdom.' 2d, how it is a witness unto all nations.' 3d, the end.

1st, 'The gospel of the kingdom.' Here are two things mentioned. 1st, the kingdom. 2d, the gospel, which belongs to the kingdom. 1st, the kingdom. This means the govern-

ment which God has set up in the earth, which was preached by Christ and the apostles. This consists of three things, viz. Righteousness, power and joy in the Holy Ghost. For the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost. It means 1st, all that is right to believe, do, say or enjoy, and no more nor less. 2d, All that leads to peace with God, in ourselves, and with others, as far as it can be done in righteousness. 3d, All which gives joy in the things of the spirit of God, which is the spirit of holiness. The kingdoms of the world, set up by man, are founded upon unrighteous principles, and they cause war and sorrow, instead of joy and peace. The kingdom of God appeared small at first, but it has greatly increased, and will continue to increase until it overcomes all other kingdoms, and the kingdom of this world become the kingdom of our Lord and of his Christ.

2d, This gospel of the kingdom. As the kingdom of God differs from all other kingdoms, so the gospel of it differs from every thing called gospel. It is called good tidings, so that it means not only that which God has said, but that which is good, and calculated to give joy to all who receive it. This gospel is called by different names, because there is no one word sufficient to describe it. 1st, It is called the gospel of the New Testament, because it contains new things; makes all new who receive it; gives them a new name and a new song, and promises them the new Jerusalem, and it is a testimony of God's love and good will towards men. 2d, It is called "the ministration of the spirit," because it teaches us the things of the spirit of God; makes all spiritual who receive it, and leads them to worship in the spirit; and blesses them with all spiritual blessings in heavenly places in Christ Jesus. 3d, It is called the ministration of righteousness, because it reveals God's righteousness, and requires nothing of men but that which is right and beneficial, and forbids that which is wrong and hurtful. It is called hope, because it gives the obedient a promise of all that can benefit them here and hereafter, particularly an expectation of the resurrection of

the just. and eternal life, called "that blessed hope." 5th. It is called the gospel of peace, because it teaches us how we may have peace with God; in ourselves and with others; It contains things which make for peace. 6th. It is called the "gospel of salvation" because it shows how men can be saved from sin here and from the grave hereafter. Epistle, i. 13. 7th. It is said to consist of things. 1st. *Word*, because something is said to men. 2d. *Power*, because it comes with authority from God and manifests his power to pardon the penitent instead of destroying the rebel. 3d. *Holy Ghost*, because no one can preach without it. 4th. *Assurance*, because all who obey it have an evidence of its containing all they need forever. 8th. It is called *Everlasting*, because all promised there is durable, and may be depended on forever. 9th. Life and immortality are said to be brought to light through the Gospel: because it is through the Gospel that we have eternal life. With what propriety might Paul say "How beautiful are the feet of them that preach the Gospel of peace."

2d. We are to show how this Gospel is to be preached in all the world for a witness to all nations.

It is to be observed that in this chapter, Jesus Christ told his disciples of the distress which should be on earth among all nations, before his appearing the second time. "And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet; for nation shall rise against nation, and kingdom against kingdom," &c. Christ informed his disciples that in the time of this distress, the gospel of the grace of God should be preached extensively, as a proof of his love and good will to men at the time they were suffering for their iniquities; and by this he would prove "that in judgment he remembered mercy." A *Witness* means the testimony of the truth of any matter. At the time when the Jews were visited with

sore judgment, the apostles of the Lamb were carrying the gospel of Christ to almost every part of the earth, according to the command of their Master, "Go ye into all the world and preach the gospel to every creature." "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea," &c. That gospel which was there preached, has been preached more or less from that day to the present, as a witness to the inhabitants of the earth of this truth that God has no pleasure in the death of him that dieth, but that he turn and live. He declares that whosoever calleth upon the name of the Lord shall be saved; and all who disobey the gospel shall be punished for their disobedience. The outpourings of the spirit at the present day, and the thousands converted to God, while many are preaching this gospel, proves the truth of this declaration, that the gospel is a witness to all nations of the willingness of God to bless all who put their trust in his Son.

3d. *We notice the end mentioned.*

Christ speaking of the wars: he says, "But the end is not yet." He does not mean the end of the world, but the end of wars, tumults and contentions among nations and kingdoms; Principles of government and religion contrary to the kingdom of God and the gospel of Christ, is the cause of war. The kingdom of God will overcome all other kingdoms, and the gospel will overcome all the commandments and doctrines of men. When this gospel is generally received, other things contrary to it will be rejected. This gospel, when received by the world will effect the end mentioned in the text, viz. wars, distresses and tumults. This will be the time when the watchmen shall see eye to eye, and when there shall be one Lord, and his name one in all the earth. The heaven and earth are now shaking, and those things which can be

shaken will be removed, that those things which cannot be moved may remain. Wherefore, we receiving a kingdom which cannot be removed, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

In view of these things, we may rejoice in hope of future redemption, and wait until Jesus comes to put down all rule, authority and power, contrary to his kingdom. That Stone [Christ] which was cut out of the mountain without hands is rolling, and will continue to roll until the images of Baal are ground to powder, and the kingdoms of this world become the kingdom of our Lord and his Christ.

For the Christian Luminary.

Letter from D. B. Wyatt.

Dear Brother Hendee:—I have delayed writing to you until now, for the purpose of taking a cursory survey of my field of labours, and to do my duty as an agent for the Christian Luminary. Of these I will now give you a short account. The state of religion in general is low, but may be traced in part to a want of faithful labourers. May the Lord send forth more faithful servants into his moral vineyard. There is a general attention to the preached word among the different denominations, and a considerable degree of union and good feeling. I have visited and preached with the churches which compose my district. The congregations generally listen with interest and apparent anxiety to the Gospel. A conviction for a deeper work of grace among some of the churches, appears to be seated. Among others, this anxiety seems less, though apparently increasing. Individuals have groaned and struggled into liberty, and are now rejoicing in full salvation. There are several persons now un-

der strong conviction for sin; and the wicked begin to consider. May the arm of the Lord be made bare in their deliverance from sin and Satan. The present prospect appears encouraging for the revival of religion. I feel that God is with me in my labours, blessed be his Name; and his comforts delight my heart. O what am I that he thus favours me! I know that my charge and responsibility is great; but in addition to the power of divine grace, I have these for the kind assistance of my brethren and friends, both in temporal and spiritual things; and do not doubt their continuance. May the Lord bless them with the rich, and abundant consolations of his holy spirit, until they stand complete in all his will. Several of the brethren of the Christian churches in Granby and Farnham, have removed to the Ohio, that far famed country. Our beloved brother, D. Ide and family, have gone. He was strong in the Christian faith, while his spirit was all on flame for the salvation of souls. May the Lord be with him. I understand that a revival of religion has recently commenced in Dunham at a Methodist meeting, and about seventy (if I have been correctly informed,) have been hopefully converted to God. May the work of the Lord prosper among them. The Wesleyan Methodist brethren in this place, are mostly contending for the spirit and power of godliness, and are favoured with the blessing of heaven. Though distant from my friends and brethren in Vermont, my thoughts and prayers often mingle with theirs around the altar of mercy; and I earnestly desire their prosperity and happiness. While the north, I trust, is giving up, may the south keep not back, till God shall bring his sons from afar, and his daughters

from the ends of the earth.

Hallelujah, the Lord God Omnipotent reigneth.—D. B. WYATT.
Stukely, L. C. Nov. 14th, 1834.

For the Christian Luminary.

Extract of a letter from G. H. Sweet.

Brother Hendee:—I now set down to inform you that I am well, at present, though since I left Pomfret, my health has been poor. After I left Pomfret I journeyed in company with Br. Call, two hundred miles. He truly is a spiritual Joseph. His house is my home. Two of his daughters have experienced religion since I came to this region. God is graciously carrying on his work in this country. I have attended two General Meetings in this State. Numbers were converted in a week. In the town of Potsdam, God is reviving gloriously his work. About thirty in these regions have found Christ since I came to this State. In some of our meetings twenty mourners have come forward at a time, and cry to God for mercy. The fields are all ripe, ready to harvest.

I cannot write any more. I am now to start on a short journey of thirty miles. Give my respects to all my friends in Vernont.

G. H. SWEET.

Potsdam, Oct. 15th, 1834.

Extract of a letter to the Editor from his Mother.

My Dear Son:—I have mournful intelligence to communicate to you. Your dear father is no more. He died last Saturday morning. Monday, Nov. 10th, he left home very early in the morning for the purpose of performing two or three days labour in the town of Bethel, Vt., and to return again to his family. But, a-

las! he left his house and family to return to them again no more forever. His death was occasioned by a fall from a building. He was taken and carried to his boarding house, and physicians visited him immediately. But they could not help him. He fell the same day that he left home, and the same evening I was sent for. I went and staid with him till he expired. He died Saturday morning, Nov. 22d, between five and six o'clock.

It was his opinion that he should get well. He said he was not hurt very bad, for he was not in any pain. But the poor man was deceived. He was not sensible how bad he was hurt, nor how near he was the grave. The morning before he died, he was informed that he could not live but a short time. He replied, "All I have to do then, is to prepare to die." I believe he then gave up all hopes of recovering, and spent his time, when awake, in prayer. The woman of the house as she stood by his bed side, asked him if he did not sleep some. "Yes," he replied, "and when I am not asleep, I am all the time in prayer to God." In the afternoon he told me he felt better than he did in the forenoon, (meaning in his mind.) "I do not know why it is so," said he. In the evening he repeated the Lord's prayer so loud as to be heard distinctly.

I hope your dear father obtained mercy of the Lord before he left the world.—One thing is certain, he was in the hands of that God who will do no injustice.

It was his request to have Eld. J. Knight preach his funeral sermon, and to be buried at the centre of the town, in Randolph. His remains were brought the next day after his death, to the meeting-house in West Randolph, and Eld. Knight preached the sermon from the following

words, viz. "Let me die the death of the righteous, and let my last end be like his." You see my son, that within a short time past a great change has taken place in our family. I have buried a dear husband, and my children are deprived of a kind and indulgent father, who was ever ready to administer to our necessities. But he can do it no more. What will be done with the family, I cannot tell now.

We are in the hands of that Being who has promised to be a Father to the fatherless, and the widow's God and Judge. In Him we may safely trust.

We all enjoy a common degree of health at the present time. But notwithstanding, we may with propriety say,

Dangers stand thick through all the ground,
To push us to the tomb;
And fierce diseases wait around,
To hurry mortals home.—WATTS.

from your affectionate mother.

HOPE HENDEE.

Brainree, Nov. 25th, 1834.

Minutes of the Conference concluded.

Location of church.	No. of members.	Sums donated.
Calais, Vt.	16	\$ 24. 98.
Marshfield,	30	36. 00.
Cabot,	24	13. 15.
South Danville,	34	43. 90.
Danville & Barnet,	30	16. 12.
North Danville,	17	72. 13.
Lyndon,	15	
Hardwick,	22	
Lamoille V. do.	unknown	
Wolcott,	17	
Morristown,	39	65. 42.
Johnson,	28	
Waterville,	59	23. 66.
Stow,	unknown	

Published by order of Conference.

Josiah Knight, Clerk.

Pomfret, Sept. 8th, 1834.

STANZAS.

BY MRS. SIGOURNEY.

Unto him who hath loved us, and gave himself
for us and washed us from our sins, in his
own blood.—REV.

How hath he loved us?—Ask the star
That on his wondrous mission sped;
Hung trembling o'er that manger scene
Where He, the Eternal bow'd his head;
He, who of earth doth seal the doom,
Found in her lowliest inn no room.

Judea's mountain—lift your voice:
With legend of the Saviour fraught;
Speak, favoured Olivet—so soft
At midnight's prayerful vigil sought—
And Cedron's brook, whose rippling wave
Frequent his weary feet did lave;

How hath he loved us?—Ask the band
That tied his woes with breathless haste;
Ask the weak friend's denial tone,
Scarce by his bitterest tears effac'd—
Ask of the traitor's kiss—and see
What Jesus hath endured for thee.

Ask of Gethsemane, whose dews
Shrank from that moisture strangely red,
Which in that unwatch'd hour of pain,
His agonizing temple shed!
The scourge, the thorn, whose anguish sore,
Like the unanswering lamb, He bore.

How hath he loved us?—Ask the cross,
The Roman spear, the shrouded sky—
Ask of the sheeted dead, who burst
Their cements at his fearful cry—
O, ask no more—but bow thy pride,
And yield thy heart to him who died.

Receipts for Vol. 3d since Sept. 1st.

S. White, L. Ainsworth, N. Spaulding, A. Gould, H. Harburt, \$1, C. Rusa, E. Snow, A. Perkins, A. Kneeland, S. Flint, J. Pratt, L. Colbey, \$1, 50, J. Kent, Jr., J. Clay, L. Greenleaf, I. Kimball.

Receipts for Vol. 4th.

F. Carpenter, P. Hadley, M. Child, Wm. Mack, T. Kenworthy, S. Monroe, Sally Giffin, J. Chapin, J. Perram, Mary Harvey, I. Crane, Eliza Kimball, B. Isham, A. Hubbard, S. Norton, N. Bean, J. Clay, F. Richardson, J. Robbins, I. Tinkham.

NOTICE.

A General Meeting is appointed to be held at Lyndon, Vt., to commence Friday, at 1 o'clock P. M., preceeding the 1st. Sabbath in January next.