

The Tennessee Baptist.

NASHVILLE, TENN.
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GRAHAM & SHAWLUND.

THE SCRIPTURES, No. 14.

What Saith the Scriptures?—Will the Jews Return to Palestine?

In our last we urged the Covenant of Circumcision and the promises repeated to the Fathers, to the children of Israel, in support of the affirmative of this question.—We now call attention to

ARGUMENT III. *The Prophets all distinctly and specifically foretell the final return of the seed of Abraham to the land promised to their Fathers for an everlasting possession.*

We are writing for those who are willing to study, and to be put to a little inconvenience. Such are willing to read this article with the Bible in hand. Now turn and read the 1st chapter of Isaiah.

From the 4th to the 10th verse, the wretched, ruined, desolate condition of Palestine is graphically described. It is and must be, the present captivity of Israel; that the prophet's eye rested upon, for no former captivity answers to the desolateness of the picture. They have indeed provoked the Holy One of Israel. Peter alludes to this "Holy One," and charges the Jews with his murder. Acts 2: 23, 27. They are but a remnant left of the nation that perished at the siege of Jerusalem, and the overthrow of their country.

The present state of Jerusalem, filled as it is with Greek and Roman priests, who make it their business to defraud and rob pilgrims, and with Arab hordes, is described from v. 21—24.

Notice from v. 19 to 19: "The Lord exults in his people," and urges them to put away their burdens of bullocks, of rams, of lambs, or of goats, that he is tired of bearing them—that their oblation is an abomination unto him—their solemn meeting an iniquity! Now, this could not have alluded to a captivity prior to the death of Christ, for God did require these burnt offerings and assemblies at their hands, up to the death of Christ. He put them all away by his own death. They all found their fulfillment in him. He nailed the whole law to his cross. All these were but shadows, he, the glorious and perfect reality. For Jew or Gentile then to offer a bullock or lamb in sacrifice for sin, would be a virtual rejection of Christ and his atonement, and of course an iniquity and abomination in the sight of God. The Jews think still of offering animal sacrifices when they return to Jerusalem, but their eyes will be long opened to understand this prophecy, and they will see why God has caused the Temple to be destroyed, and put it only in their power to observe the ceremonial law, since the Messiah has indeed come. He has shut them up to believe on him, or deny their prophets.

Now read v. 24—31. Does not God promise to drive out their enemies from their land, and restore his people, and give them judges, and counselors, and cause Jerusalem to be called "The City of Truth," or "The Faithful City"? "I never have been so, in name or fact, since the days of Isaiah—but a wicked and bloody city."

Zion is to be redeemed with judgment! What judgments? Turn and read Zech. 14.

This chap. 14, presents an epitome of the designs with which God is conducting his present administration, and the great events that are to mark its close. 1. He inflicts terrible punishments on apostates, in expression of his displeasure at their sin; and thereby asserts his rights and protects himself from transgression. 2. In order to that end also, he leaves them to act out their hearts, and show the evil of their principles in their conduct. 3. He causes it to be seen, by their moral blindness under chastisements, that nothing but his Spirit is adequate to recall them to obedience. 4. He shows that it was his purpose to relieve himself of the apostate Israelites by casting them off, and inflicting on them the most signal vengeance. 5. But that afterwards he will turn his hand upon them; and purify them from their errors and unbelief, as silver is purified in a furnace. 6. That he will then establish them as a nation, and give them rulers again, who shall be like Moses and Joshua. 7. That Jerusalem shall then be delivered by judgment from the dominion of hostile Gentiles, and the dispersed Israelites who are to be led back to dwell in her, by righteous judgments on

their oppressors: and that she shall hereafter be called, The city of righteousness; The city that keeps her covenant with God. 8. That contemporaneously with that deliverance, the opposing transgressors and sinners, and all who continue apostate, are to be dashed to destruction. 9. And finally, that the result of this system of measures towards them, is to be a perfect vindication of God, and confutation of his enemies."—*Lord's Theo. and Liter. Journal.*

ISAIAH, CHAPTER II.

The return of the Jews precedes the coming of Christ, to sit upon the throne of David. The second coming of Christ, which is literal, also precedes the millennium.

When the Jews have been restored to their own land, and Jerusalem redeemed with judgments—(Christ appearing and destroying their enemies, Gog and his armies who had besieged them in the city, and destroying anti-christ, and burning up the whole earth, belonging to the Image Kingdom, or the Papacy, all who have shed the blood of his saints,) he will build up the tabernacle of David which is fallen, and establish his throne in Jerusalem, and reign before his ancients gloriously.

Jerusalem will then become the joy and rejoicing of the whole earth, and he will rule the nations by the ministry of his saints, instead of angels as now. Universal peace will commence with his reign. Now read Isa. 2: 1—6. This language is literal, Judah and Jerusalem, house of Jacob, means literal Judah, Jerusalem, and the descendants of Jacob. This has never yet been fulfilled. From this chapter we learn:

"First. That in the last days Mount Zion is to be cleared of its ruins, and a new temple for Jehovah's worship erected on it, that is never to be overthrown. Next. That all nations are to go thither to worship, and receive from him commands and revelations. Thirdly. That he is to exercise judicial authority over them, and cause them to convert their weapons into implements of husbandry, and dismiss forever the arts of war. Fourthly. A statement of the reason that though such are his gracious purposes towards the Israelites, he yet had, at the time of his vision, forsaken them. It was because they had apostatized to idolatry, become soothsayers, adopted the manners of the pagan nations around them, devoted themselves to the accumulation of wealth, and put their trust in horses and chariots; which was a rejection of him, an impeachment of his government, a denial of the truth of his promises and threatenings, and a virtual declaration that their idols were also worthy of homage as gods. Fifthly. The announcement that all classes of them were at length to be fully humbled by the confutation of their false views, and overthrow of their guilty schemes; and because his perfections forbid that he should forgive them. Sixthly. A revelation that he is to accomplish it by a visible advent in the terrors of his avenging justice, that shall strike all his enemies with a resistless conviction of his being, his deity, and his rights over them; and cause them to cast away their idols, and fly to dens and caverns to hide themselves from the splendors of his presence; and that he is to complete the prostration of their pride and annihilation of their guilty hopes, by overturning by an earthquake the great objects of their delight and reliance; the beautiful trees with which their valleys and mountains are adorned; their fortresses and walls on which they rely for defence against their enemies; and their ships, and every other object of worldly trust and desire. That these are the predictions of the vision in contradistinction from the symbolical constructions that have been assigned to it, is as certain from the laws of figures and symbols, as the solutions of geometrical problems are from the principles by which they are determined. The prophecy renders it clear, therefore, First, that one great object for which God purveys his present administration towards the Israelites is, to vindicate himself, confute them, and overturn their pride. Next, That his advent is to precede the conversion of the nations, and the commencement of Christ's millennial reign; inasmuch as many are to continue till his coming to be idolaters, and are then to renounce their false gods; as they are to continue till that period to be characterized by pride, haughtiness, and a reliance on fortresses and fenced walls; and as it is not till after his arrival and the commencement of his reign, that they are to convert their swords into ploughshares and their spears into pruning hooks. And, Thirdly, That the Israelites are at that epoch to be restored to their ancient land, and sustain a peculiar relation to God; inasmuch as the prophecy concerns Judah and Jerusalem; the house which is then to be erected on Mount Zion, is to be the house of the God of Jacob; and the Gentiles who go thither to worship, are to go from a distance. It shows, therefore, that they are proceeding on mistaken views of God's designs, who assume that the world is to be converted through the proclamation of the gospel by men; that it is to be accomplished anterior to the millennium, and that the second coming of Christ is not to take place till that period has passed."

Read, in connection with these chapters, the whole Book, and especially the following passages in Isaiah.

Chapter 4: 2—6. The first verse of this chapter should be the last verse in the third

Chapter 5: 26—30. This prediction was fulfilled by the Roman army in the destruction of Jerusalem.

Chapter 6: 9. This was fulfilled in the rejection of Christ in their subsequent captivity.

"See Lord, vol. 9, pp. 12, 14.

unity—and the last verse will be in their final restoration.

Chapter 9: 1—8. The Jews, returned to their own land, will have the Messiah for their King—Christ, the Prince of Peace, is to set upon the throne of David, as the Lord avowed unto David. Now, David's throne was not in heaven—was not a spiritual, but a temporal one, and was in Jerusalem. If this prophecy is ever fulfilled, the Messiah will reign with his saints in Jerusalem.

Chapter 10: 20—24; chap. 11: 1—18; chap. 17.

These chapters are full of glory! The curse will be removed from the earth in the millennium, and the wild beasts and venomous serpents will be innocuous. There will be nothing to offend in all God's holy mountain. Read from the 10th verse of chap. 11 to the end. Can any language be more literal? It is a literal restoration, not a spiritual one, for the very countries are mentioned out of which they shall be gathered—and the road they will travel, and the conveniences used. Notice verse 15, 16. It is a well known fact that the tongue of the Red Sea is rapidly filling up with coral, and the sand of the desert is being drifted upon them, so that Geologists themselves assert that in a few years there will be a carriage road, a great natural highway across the Red Sea! We claim that this chapter should satisfy an honest infidel, that the Prophet foretold a literal restoration of the Jews to Palestine is yet to take place, and that Messiah is to reign over them. But read the Prophet further, chap. 18: 7; chap. 19: 18—25. Read the whole of chapters 24, and 25, and 26, and 27. Also, chap. 32: 9—20, and 33: 12—24, and chap. 34: 3 and 35.

Now these predictions are literal—i. e. they relate to the Jews, and to Jerusalem, &c., and they have never been fulfilled.—Are the promises of God sure? Christ is to make his personal appearance, to be seen with the natural eye—chap. 33: 17. He is to be a temporal king, verse 22. The waste places of Palestine are to become fruitful fields, and her barren mountains clothed with verdure, and the ransom of the Lord return to Zion, with songs and everlasting joy, chap. 45: 10. Dare you deny the emphatic declarations of the God of Israel?

Read chap. 40: 1—12, and 43 and 45: 20—25; also chap. 49, and 51, and 52. All this is unfulfilled prophecy, and relates to a literal return of God's ancient people.—But still read chapters 54, 55, and 56: 1—9; also 59: 20, 21, and chap. 60, and 61: 1, and 62, and 65: 9—25.

Have you passed over most of these passages without reading them? Very likely. You think, "I will turn to them and read them at my leisure." Then you will never read them. Go back, dear reader, be persuaded by us, and take your Bible and read them in the order we have noted, and you will have a key to the understanding of the whole of this most sublime of all Prophecies. The burden of Isaiah's prophecy is concerning the final restoration of the Jews to Palestine, and the literal reign of the Messiah over them. Unless the passages we have marked teach these events, they have no meaning, but are intended to deceive both Jews and Gentiles.

The Messiah when he comes again will introduce a new dispensation, "make all things new," will make a "new heaven and new earth," and this will be the "millennium." i. e. 360,000 years, in which the saints will live and reign over the earth with Christ. The Capital of the Messianic Kingdom will be Jerusalem, which will become the joy and rejoicing of the whole earth, thither will the tribes and the redeemed nations go up to worship as the fathers did of old. See last chap. of Isa. 28: 24.

"Let thy Kingdom come, and thy will be done in earth as in heaven."

"Even so. Come, Lord Jesus, come quickly."

INDIAN MISSIONS.—Brother Buckner reports in the Advocate for January, seventy-nine baptisms during the present quarter. The Board is greatly in debt to its missionaries, and they are suffering, and must come home unless assisted immediately.—Funds are wanted. Who has a dollar for the poor Red man? Send it to Charles S. Tucker, Treasurer, Louisville, Kentucky.

Bro. Burns will find \$1000 credited to the Jackson Church, for Bible fund, in our issue of Jan. 21. Done nobly.

ED. W. C. BUCK.—This venerable brother left this city some two weeks since, to assume the pastoral charge of the Baptist Church in Columbus, Miss. His leaving our State occasioned the most universal and sincere grief. He had endeared himself to us all, by his fervent piety and devotion to his Master's cause. But our loss will be gain to our brethren in Mississippi. They know him so well, and have known him so long, that no words of ours can avail as a commendation of him. May he find even, even if possible, more and warmer friends there than here.

We were touched by a little token sent him the day before he left by the sisters of the Columbus Church—a purse of gold, (\$100)—as an earnest of the future. God bless those sisters, and may the desires of their hearts be granted—the building up of the Church under the labors of Brother Buck.

We are happy in being able to announce to all our patrons, and especially those in Mississippi, that we have secured the services of Bro. Buck as a "Stated Contributor" or local editor of the Tennessee Baptist. He is known as a veteran editor, and his battle-axe is still bright and his blade unruined, and his arm is still clothed in the praiseworthy youth, and he will be ever ready to take the field, as of yore, against the enemies of the Cross and the Sepulchre. May his last days be his best days.

The New Controversy Again.

The Ohio Editor, Mr. Franklin, is out in a lengthy article in which he discharges his venom towards the Tennessee Baptist. He marks many errors, as mistakes above the reach of all such. Mr. F. mistakes us utterly, if he supposes that we are capable of grovelling so low as to bandy epithets with him. We have had, and care to have nothing to do with him, except as he may be the exponent of the late born sect, of which he is a reputed leader.

The bitterness of death is well nigh taken away from editors of the Age, and all those who had a hand in getting up the threat to frighten Bible Unionists and Revisionists into an avowed repudiation of our opposition to Campbellism. They feel their defeat and exposure. Though without christian honor they are not, it seems, quite shameless. Think of their duplicity. They declare that the Revision papers had spoken in such commendatory terms of us, while we were opposing and exposing Campbellism, that it looked that they approved of our course in this respect, and that the Revision papers (the New York Chronicle and Western Recorder) owed it to them to speak out and to speak satisfactorily to them, (Campbellites), in repudiation of our hostility towards them, or they felt it their duty to withdraw all connection with the Revision scheme. This was published in Mr. Campbell's Harbinger, approving of the test by his silence. We said, we waited the onset, with couched lance, believing that our weakness and God's almightiness on the side of truth, was more than equal to every foe, single or combined.

No Revision paper replied. Four months passed, and the threat was reiterated in the Age, and still no response. We replied, and charged the dishonesty of the plan to coerce Revision papers into opposition to us, and showed that they had lied and could not do it. For let the Bible Union, through the New York Chronicle, come out in the advocacy of Campbellism, or even in repudiation of our opposition to it, and the Union and the Chronicle would be dead in one month in the whole South, than as though they had been shot with the Peace Maker.

When the Age & Co. see this, what does it do but brazen up its face, and tell us that the very silence of these papers, and their course all along, is a public repudiation of our whole course! and even adds that of the Western Watchman and New York Recorder also! Did ever man conceive of such unprincipled impudence and disregard for truth? Why, a man who would say this, could deny that Campbellites teach the doctrine of baptismal regeneration or could affirm or deny anything. The editor of the Western Recorder has lately spoken, though to the very little comfort of the Age. He says Campbellites are exactly where they were before the existence of the Bible Union or Revision Association!

"In agreeing and co-operating with us in this, we consider them as taking no step towards us in any of our denominational peculiarities, or as giving up any of their convictions of christian doctrine or discipline. They are where they were in all that distinguishes them as a denomination of church. Nor on the other hand, should our co-operation with them be interpreted as giving up any of our cherished views of the truth."

In cordially and sincerely acting with the friends of Mr. Campbell, in giving God's word to the world, we would not be so foolish as to consider them committed to other principles of church. Nor will they so construe our co-operation with them, as giving up any of our cherished views of the truth. The two denominations, therefore, are as they were before the organization of the Bible Union! United on the great principles, they still remain distinct as ever in all that distinguishes them as denominations."—*West. Rec.*

Good, very good.

The New York Recorder clears it skirts from the implication of the Age, that the Recorder has ever winked at the heresy of Campbellism, or disapproved by its silence our opposition to it.

It says: "The introduction of our paper into a controversy of which we are only distant spectators, renders it necessary for us to wash our hands. The New York Recorder has always looked with sorrow and regret upon the alliance between a section of Baptists and Campbellites, effected by the new revision movement. At the very dawn of the alliance, a distinguished Kentuckian expressed to us the deep concern with which he viewed it, and his dread of the mischief which it would work among the Baptists of his own State. We fully shared his apprehensions, and have never changed our views. It is impossible to forget that Campbellism subverts everything which is fundamental in evangelical faith and apostolic order, and that it has been for a third of a century the disturber of our churches, and the occasion of wide and fatal schisms. We have no sympathy with it, no fellowship for it, and can see mischief only in the alliance with it, into which some of our brethren have pressed. The slight connection of the Campbellites with the American and Foreign Bible Society was a very different thing. It was the business of that Society to circulate the Holy Scriptures—at home in the commonly received version, and abroad in such versions as a judicious scrutiny approved—and their co-operation in such a work, specific and unmistakable, was a very simple and a very harmless thing. If the work of the society had been the revision of the English Scriptures, we think they would have chosen co-operators more sound in the faith than the Campbellites, and have looked for translators among those who had shown more skill in that work than the founder of that sect."

Let not our name, therefore, be used as indicating by our silence, or in any other way, the least possible sympathy either with Campbellism itself, or with those who are its avowed adherents. I propose, in my next, to offer some reflections on the cause of this. As ever,

Glendon, Kentucky.

WATSON.

"This is the light that every Baptist in the South regard Campbellism!—Ed. Har."

Rejecting Christ—No. 2.

Having given you some reflections of a more general character, I proceed to offer you views more special, in this direction. As a watchman upon the walls of Zion, you have neither been blind to her perils, nor dumb to sound, the faithful alarm respecting the Sanballats—the Tobiah—the Geshoms—and the Shendriah, whose insidious schemes were thwarted by a man of God—whose heroic devotion to God and Truth, in the face of all menaces and flatteries, is heard in his ever-memorable words, "Should such a man as I rest?" He was strong in the support of the Heaven-directed promise, that "the people that do know their God shall be strong, and do exploits."

You have exposed, in their deformity, and have refuted, unanswerably, the heresies and the seductive schemes of Anti-christ, directed, from without, against Zion. You have done well. But, my Brother, you have accomplished a part only, of your high and responsible calling. The danger to a city most to be dreaded, and therefore, most vigilantly and sedulously to be guarded against, arise from the disaffected within its walls. Such, whether they become nominally citizens at first, for ulterior purposes—whether deceiving or deceived, they were desirous of the reputation and the privileges of citizens, without cordial attachment to the rightful authority, or sympathy for its interests, or whether corrupted by influences from without, they can act under the guise of friendship, and betray to its enemies those with whom they have had the undesired honor of becoming united.

We are both members in a denomination, extensive and increasing rapidly, and exerting great influence in our own country, as well as elsewhere. The principles of that denomination correctly understood, faithful exhibited, and fully practiced, have throughout their whole history, shown conspicuously in the production of religious and civil liberty. Hence, tyrants have dreaded, and to this day, dread, the diffusion of those principles. Tortures and racks have swept from the earth myriads of saints—and the flames of the stake have been exchanged for chariots of glory to convey them home. Phoenix-like, the saints raised up to maintain the same principles have proved the "blood of the martyrs to be the seed of the Church."

You have still to accomplish a greater work. To attain a higher elevation. To meet dangers, humbly speaking, more formidable—dangers that will require your abilities to confront, and your moral courage ("virtus") to surmount. The thrice-repeated encouragement of God to Joshua before crossing the Jordan—"Be strong and of a good courage"—I trust will be realized by you.

The progress in science and in the arts, that characterizes our day, is wonderful—and important, as it unquestionably is, to the innumerable interests of society, the Kingdom of Christ already exhibits, through many of its professed friends, through many of which men have broken away from the ancient shackles of Philosophy and Physics, and with full latitude, have pushed into the open sea of unrestrained enquiry—they have, presumptuously, and metaphysically, applied to the sacred subject of religion. Not remembering that Christ is the sole Lawgiver of His Church—that her principles and polity are clearly laid down in His Word—admitting no interference with His authority, either prescriptively or administratively—that while human wisdom is welcomed to her proper field of investigation, the unhallowed hand that presumes to add to, or take from, the finished pattern, furnished by the Lord of Life, may expect to meet the foe by Him denounced against such, may, alas! in our day, show, but too plainly, that they seek the honor that comes from men. Our denomination has its full share. And to meet and expose the errors, too prevalent in it, will require stout hearts and able hands.

My remarks have not been intended to convey the idea that you, alone, are fitted for this great work—I trust you will have able coadjutors. But there are many, who, afraid of falling in the onset, are very valiant when the danger is not threatening—and honor is anticipated.

To our own denomination my eyes are turned. I affect not to be a Theologian, in the modern sense of the term. I have no fellowship whatever with the reception, by professed ministers of Christ, of the titled deacons so lavishly extended to, and so disgustingly accepted and worn by them. "Be not ye called Rabbis." This is enough for those who value the honor of God—and whose own minds and hearts should disdain the seductive bait. It is not my purpose to discuss the principles of "The Baptists." That has been done by far abler hands. The independence of the Churches—of all ecclesiastical authority, save that of Christ—is set forth by Him in language too plain to be doubted, and too fundamental ever to admit of interlopers to touch. Taught by the Saviour, and taught by His Spirit, (if they have indeed learned of Christ), to realize, individually, the utterly fallen, depraved, helpless, and (as to their inability to rescue their own souls,) hopeless subjection to the penalty of God's holy and righteous law, in their just condemnation—the message of mercy meets them as penitents, and points them to the "Lamb of God"—to whom their souls are fully, freely, and unreservedly yielded, by faith. Can that soul ever forget—much less deride—her happy response to the King of Kings and Lord of Lords? Why then is experimental religion seldom touched in sermons? Seldom the theme of pastoral teaching, and seldom the delightful and engrossing subject of social intercourse? I propose, in my next, to offer some reflections on the cause of this. As ever,

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BOOK TABLE.

"HOT CORN."—This publication, as has been received with a letter from its publisher, soliciting an early notice, with a view to its being placed in the hands of its readers, and its being placed in the hands of its readers, and its being placed in the

Poetry.

PILGRIM'S DEATH SONG.

BY JAMES L. CHAPPELL.

Shout, my soul, with loud rejoicing,
Oh, we're meeting, meeting here!
Prize Him through whose wondrous mercy
Hither we are safely come!

Long we've wandered weary-hearted,
Through this mortal vale of tears,
Fainting, weeping, trembling, hoping—
Hoping "gainst a thousand fears."

But the desert, lone and dreary,
Faded in the distance, fast—
At its name, its tolls and perils,
Lo, my soul, they're o'er at last!

Hail, thou death-stream, darkly rolling!
Glad upon thy shores I stand
Shouting, to thy rage, defiance,
With my passport in my hand!

Jordan, vain are all thy roarings;
Vain thy billows' stormy swell:
Jesus plunged thy flood before me!
Alleluia! All is well!

Who hath said that this was fearful
Thus to stand on Jordan's shore,
Thus to sing our sufferings o'er,
Thus to shout our wanderings o'er!

Who hath said that Death was mighty
Here to make the Pilgrim quail?
Who hath called him "King of Terrors,"
Stalking fearful, grim and pale?

Who hath said the shrieking spirit
Here, alone, these floods must brave?
Who hath said a ghastly monster
Ploia pilgrims o'er the wave?

Lol a white-winged, glorious voyager
Slowly floating o'er the tide,
Harping high, triumphant anthems—
Anthems of "The Crucified!"

Oh! hush each vain, vain cry
Hearing as he comes the shore,
Come, thou blessed of my Father,
Come, thou heritage and home!

Hark! a thousand angel voices,
As we near the heavenly shore,
Shouting, "Hail, thou ransomed spirit—
Hail for all thy toils are o'er!"

Alleluia! Alleluia!
Shout with angels evermore!"

THE EMBLEM.

Father! that book
With whose words I have been
Made to be the Bible. Thine thy dim eyes
Will read a cheering light; and silent words
Of mercy, breathed from Heaven, will be exhaled
From the blast page into the withered heart.

There with thou learn what to thy ardent mind
Will make this world as a thorny pass
To regions of delight: man's natural life,
With all its varied turmoil of ambition,
But as the training of a wayward child
To manly exercise, yea, death itself
But as a painful birth to life ensuing.

For the Tennessee Baptist.

CAMPBELL IN TROUBLE—NO. 5.

BY JAMES M. HURT.

I have now reached a subject of vast
importance, and in order that my argument
may be understood and appreciated, it is
necessary, that the reader be apprized of
the attitude which Mr. Campbell assumes
before the world. As John the Baptist
was the forerunner and harbinger of Jesus
Christ; so Mr. Campbell takes upon him-
self the equal mission of bringing about
the millennium reign of Jesus Christ: the
fulfillment of the prayer of the Savior,
"That they all may be one, that as thou
father art in me and I in thee, that they
may be one in us," that the world may be-
lieve that thou hast sent me." John 17; hence
the title of his paper, "The Millennium Har-
binger."

This is what Mr. Campbell proposes, and
he gives his plan, lays down his platform,
for the union of all Christians (professors)
sects; and to prevent any complaint, on the
ground of garbling and misrepresentation,
I will give the entire article. Page 121.

"Every one—Will cease ever cease?
Will a time ever come when all disciples
will unite under one Lord, one faith, in one
immersion, in one hope, in one body, in one
Spirit, and in one Father? Will divisions ever
be healed? Will strife ever cease among the
saints on earth? To these questions all
who pray for the millennium, all who long
for its appearance, answer yes. How then
shall the union be accomplished? Will all
be converted to any one sect? Will all
become Unitarians, Trinitarians, Arrians,
Socinians? Will all become Presbyterians,
Baptists or Methodists? Will all become
members of any one of the hundred sects
of this country? I presume no one of
common intelligence will say yes. All
sects know they have some opinions or cus-
toms which must be dispensed with. How
then shall it be introduced? I answer un-
equivocally, in one sentence; by abandon-
ing opinions, and founding all associations
upon the belief of Gospel facts. Let every
sect give up its opinions, as of no account.
And what will remain in common? The
Gospel facts alone. Every sect, Catholic
and Protestant, admits all the historic facts
recorded in the five historical books of the
New Testament. Their various interpreta-
tions, additions, subtractions, and new
modifications of opinions, concerning these
facts, and not the truth or falsehood of the
narratives, create all the confusion; build
all the walls; and set all the machinery of
the contending interest in motion. Now
will not the slowest to apprehend, see, that
if by any means, they could be induced to
abandon their opinions, and retain the plain
incontrovertible facts, the strife would be
over? But men cannot give up their opin-
ions, and therefore they never can unite,
says one. We do not ask them to give up
their opinions, we ask them only, not to
impose them on others—let them hold
their opinions; but let them hold them as
private property.

The faith is public property; opinions

are, and always have been, private prop-
erty. Men have foolishly attempted to make
the deductions of some great minds, the
common measure of all Christians; hence
the deductions of Luther, a Calvin, and a
Wesley, have been the rule of measure of
all who coalesce under their leaders.

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223; free colored, 4; slaves 18. Insane—
whites, 194; free colored, 2; slaves, 29;
Idiots—whites, 515; free colored, 2; slaves,
146.

The total number of persons in Georgia
over twenty-one years of age, who cannot
read and write, is 31,200, of whom 16,552
are males 24,648, females.

Do's GIVE UP PRAY?—In a mission-
ary concert of prayer, in the State of Maine,
one of the fathers in the congregation, who
happened to be the subject of the prayer,
asked to lead the hearts of his brethren in
prayer. Some one observed the old gen-
tleman putting his hand into his pocket, and
showed him his ear, "Not give, father, I
don't give, but pray." "Ay, ay," he re-
sponds, "but I must give first, then pray."

are, and always have been, private prop-
erty. Men have foolishly attempted to make
the deductions of some great minds, the
common measure of all Christians; hence
the deductions of Luther, a Calvin, and a
Wesley, have been the rule of measure of
all who coalesce under their leaders.

It is cruel to excommunicate a man be-
cause of the imbecility of his intellect.—
We have been long, and often condemned,
for laying too much stress upon the assent
of the understanding; but those who have
most acrimoniously censured us, have laid
much more stress upon the assent of the
mind than we have ever done. We never
did, at any time, exclude a man from the
kingdom of God for a mere imbecility of
intellect, or in other words, because he
could not assent to our opinions. All sects
are doing, or have done this. Their coven-
ants and creeds are deductions from the
crucible of some strong skull, and those
who would not, or could not subscribe to
them, as the oracles of God, have been
given over to Satan, the Baptists are doing
this now, in many parts of the country,
with an unrelenting hand, they will make
a sect, another sect if they can; but they
will not be able to make a sect of those
who advocate the ancient order of things,
provided they who are now contending for
the Gospel, will be true to their cause, I
will now show how they cannot make a
sect of us. We will acknowledge all as
Christians who acknowledge the gospel
facts, and obey Jesus Christ. But says one,
they will receive a Unitarian! No; nor a
Trinitarian. We will have neither Unitari-
ans nor Trinitarians. How can this be?
Systems make Unitarians and Trinitarians;
renounce the system and you renounce its
creatures; but the creatures of other sys-
tems now exist, and some of them will
come in your way—how will you dispose
of them? I answer, by laying no emphasis
upon their opinions.

What is a Unitarian? One who contends
that Jesus Christ is not the Son of God.—
Such an one has denied the faith, and there-
fore we reject him; but says a Trinitarian,
many Unitarians acknowledge that Jesus
Christ is the Son of God; in a sense of their
own. Admit it, then I ask, how do you
know they have a sense of their own? In-
tuitively, or by their words; not intuitively,
but by their words. Are they Bible words?
If they are not, we cannot object to them;
if they are, we will not hear them, or
what is the same thing, we will not discuss
them at all. If he will ascribe to Jesus all
Bible attributes, names, works and worship,
we will not fight with him about scholastic
words; but if he will not ascribe to him
everything that the first Christians ascribed
and worship and adore him as the first
Christians did, we will reject him; not be-
cause of his private opinions, but because
he refused to honor Jesus as the first Chris-
tians did, and withholds from him the titles
and honors which God and his apostles
have bestowed upon him.

In like manner we will deal with a Trini-
tarian. If he will ascribe to the Father,
Son and Holy Spirit, all that the first be-
lievers ascribed, and nothing more, we will
reject him; but we will not allow him to
apply scholastic and barbarous epithets to
the Father, Son and Holy Spirit. If he
will dogmatize, and become a factionist,
we will reject him; not because of his pri-
vate opinions, but because of his attempt-
ing to make a faction, or to lord it over
God's heritage.

And will you receive a Universalist too?
No, not as a Universalist; if a man pro-
fesses Universalist opinions, should apply
for admission, we will receive him, if he
will consent to use and apply all the Bible
phrases in their plain reference to the fu-
ture state of men and angels, we will not
hearken to those questions which gender
strife, nor discuss them at all. If a person
say such is his private opinion, let him
have it as his private opinion, but lay no
stress upon it; and if it be a wrong private
opinion, it will die a natural death, sooner
than if you attempt to kill it."

Now friends at Concord, it does seem to
me, that in the article above, there is a
store-house of theological rotteness—
such an uncapped sepulchre of dead men's
bones, that without comment, you will
with adroitness and disgust, turn your
backs upon it.

[TO BE CONTINUED.]

GLORY AND SHAME OF GEORGIA.—The
late Census sets down the white population
of Georgia at 531,575. Of population of
these, 308,572 were born in the State; 119,
587 born out of the State and in the United
States; 6,499 born in foreign countries,
and 554 unknown. The number of church-
es is 1,853, with property worth \$1,260,
356, and accommodating 517,107 persons.
The aggregate attendance