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From the Southern Baptist Review.

Review of Campbellism.

BY WM. JONES, OF ENGLAND.

(Continued.)

Now, supposing that Mr. Campbell stood firm in the belief of the necessity of divine influence to give effect to the Gospel, what might we reasonably expect would be his answer to this correspondent, who claims affinity to him on the ground of their being of the same mind and judgment? Would he not have said—"My friend you have mistaken me on the point in question. I contend for the necessity of divine influence to give the word effect. I cannot, therefore, acknowledge the relationship." But does he do anything of the kind? Nay, verily; on the contrary, the letter is introduced to the readers of his Millennial Harbinger, with these words:—"The following extract from a letter of an esteemed correspondent, upon an important subject, will, no doubt, be interesting to the readers of the Harbinger," and the title given to it is, "DIVINE INFLUENCE IN CONVERSION;" but, surely, its more appropriate title would have been—"Conversion without Divine Influence."

When I commented the publication of my Millennial Harbinger, I was aware that Mr. Campbell was understood by some to deny the necessity of divine influence, and I therefore determined, if it were possible, to ascertain the truth of this. Accordingly, I addressed him on the point, in a letter which will be found in my Millennial Harbinger, vol. i. p. 174-180, in which I endeavored to show the importance of this doctrine, and to discriminate between divine teaching, and that which is merely human; and I now entreat the particular attention of all, who would enter into the merits of this question, to that letter; as their doing so, will relieve me from the necessity of enlarging upon the subject in this place. I cannot help entertaining a surmise or suspicion, that Mr. Campbell declined laying that letter before the readers of his Harbinger; and I found it in this fact; that though I have repeatedly applied, both to himself and others, I have never been able to procure a complete copy of his Harbinger for 1835, in which my letter ought to have appeared. I wish I may be mistaken in my fears on this head.

Now, as to the subject of "Baptismal Regeneration," to which I have already alluded in the foregoing Sermon—it is needless to dwell at any length on this. It seems to follow, almost by necessary consequence, from a denial of the doctrines of human depravity, and the necessity of Divine influence to give the Gospel effect, in the conversion of a sinner to God. The reader will find, that I have entered pretty largely into an examination of these doctrines in several of the Sermons contained in this volume, particularly in Sermons vi. vii. viii. xiii. xix. xx. and xxi.; and it is needless to repeat here what is there said.—I will, however, trespass on the reader's patience with one remark, and I beg attention to it. Mr. Campbell was totally silent about Baptismal Regeneration, while publishing the volumes of the "Christian Baptist." The reader will look in vain for that doctrine in all its pages. In several of the volumes of his Millennial Harbinger, also, the thing is kept out of sight, though we have now and then occasional hints of it. But in the volume entitled, "Christianity Restored," the whole matter is developed! We are there assured, that all the apostolical Fathers, as they are called; all the pupils of the apostles, and all the ecclesiastical writers of note, of the first four Christian centuries, whose writings have come down to us, allude to, and speak of Christian Immersion, as the "Regeneration;" and "remission of sins," spoken of in the New Testament, p. 223. Here, then, we have a full development of that which had hitherto been only glanced at. And now, as though apprehensive that this disclosure might occasion some alarm, for the moment, Mr. Campbell anticipates the consequences, and thus skillfully wards off the blow—but the reader shall have it in his own words:—"If any ask, why this matter," namely, the perfect identity of "Immersion" and "Regeneration," was not fully developed in our first essays on this subject; our answer is, because we could not anticipate, that our opponents would have so represented, or misrepresented our views.—Were a general asked, why he did not arrange all his troops in the beginning of the action, as he had them arranged when he triumphed over his enemy, he would reply, that the manoeuvres and assaults of the enemy, directed the disposition of his forces." "Christianity Restored," p. 279, note. So much, then, for Mr. Campbell's generosity! But while I give him full credit for his dexterity and

adroitness, I am of opinion, that he would have found a more substantial apology in 2 Cor. xii. 16, latter clause of the verse. To me it is a most irksome and ungracious task to offer these strictures on the writings of one whom I was once gratified in calling my friend; but they are extorted from me by the indiscretion of certain persons in this country, who have much too hastily adopted Mr. C.'s opinions as the standard of their creed, and are now industriously propagating them, to the unsettling of churches, and it is greatly to be feared, to the subverting of many individuals from the faith of the Gospel; and this must plead my excuse for still detaining the reader on so unpleasant a subject:—"Amicus Socrates, Amicus Plato, sed magis Amica Veritas."

I have often admired the remark of the learned Witsius, in his work on "The Economy of the Covenants," when treating on the subject of Justification, Book iii. chap. viii.; and it is worthy of the reader's attention.—"The doctrine of Justification," says he, "diffuses itself through the whole body of divinity; and according as the foundation is either solidly established, or superficially touched, so the whole superstructure either rises graceful and majestic, beyond the power of assault, or threatens an appalling fall." The learned professor then goes on to speak of the high importance that was attached to this article of the Christian faith by the Waldenses in the middle ages. "The pious Bohemians," says he, "as they were called in Bohemia and Moravia, (the country of John Huss and Jerome of Prague,) valued this article at its true price, when in their Confession of Faith, Art. vii. speaking of Justification, they thus wrote: 'This sixth Article is accounted with us the most important of all, as being the sum of all Christianity and piety. Wherefore our divines teach and handle it with the utmost diligence and application, endeavoring to instill it into all.' And in this they acted wisely. LUTHER, the great Reformer, pronounced it—"Articulus status vel eadem ecclesie,"—that article of the Christian faith by which the church stands or falls,—and declared that it "REIGNED IN HIS HEART." This doctrine, as Dr. Robertson well observes in his Introduction to the History of the reign of Charles Fifth, was the lever with which Luther effected the Reformation from Popery; and I do not hesitate to affirm, that it is the pivot on which all scriptural christianity turns. With these views of the paramount importance of the subject, I have searched the writings of Mr. Campbell with no little anxiety to ascertain, if possible, what are his views of this subject; but great has been my disappointment. The most particular account of the matter that I have met with, is in the last of his works, viz: his "Christianity Restored;" and, therefore, it may be considered as presenting us with his most matured thoughts.—As such, I shall here extract them.

"JUSTIFICATION ASCRIBED TO SEVEN CAUSES"

"In examining the New Testament, we find that a man is said to be justified by faith.—Rom. v. 1; Gal. ii. 16 and iii. 24. Justified freely by his grace.—Rom. iii. 24; Titus iii. 7. Justified by his blood.—Rom. v. 9. Justified in, or by, the name of the Lord Jesus.—1 Cor. vi. 11. Justified by Christ.—Gal. ii. 16. Justified by knowledge.—Isa. liii. 11. It is God that justifies these seven means—by Christ, his name, his blood; by knowledge, grace, faith, and by works."
Now, reader, what think you of this, as coming from a "Master in Israel,"—one who has been diligently studying his Bible for more than twenty years, and now steps up for a Reformer of genuine christianity—"the Original Gospel, and Order of things"? Can the ingenuity of man devise anything more calculated to perplex, confuse, and distress the mind of an enquirer after truth, than the extract just made? The subject relates to the way of a sinner's acceptance with God; than which, anything more deeply interesting to all the human race cannot be conceived.—How shall sinful man be just with God—have his sins forgiven, and stand accepted in his sight?—Let such a one have recourse to Mr. Campbell's "Christianity Restored," for a satisfactory solution; and what does he learn from it? He finds that he has seven points to adjust, before he can arrive at any certainty about the matter. He is justified by faith, and he is also justified by works—he is justified by grace, and he is justified by blood—he is justified by Christ, and he is justified by knowledge.—And the more he endeavors to reconcile these various claims upon him, the more he is bewildered and confounded! Such is the teaching of the spirit of error, so much condemned in Scripture. And even philosophers tell us, that, to embarrass, perplex, entangle and confound, are the inseparable characteristics of error, while truth is one and indivisible, simple, and ever consistent with itself, like the laws of nature. The apostle Paul tells us, that "God justifieth the ungodly."—and that freely, by his grace—not working, but believing.—He is "the justifier of the ungodly." This is that expression, as Dr. Owen remarks, which hath stirred up so much wrath among many, and on account of which, some seem to be much displeas'd with the apostle himself. Yet, after all, this is the prerogative of God; as such, he will be believed on and worshipped, which adds weight and emphasis to the expression; nor must we forego this testimony of the Holy Spirit, let men be as angry as they please.
But it is high time that I put an end to these strictures. Mr. Campbell is a very clever man, and has displayed great talent in his writings; but he has yet to learn the doctrine of the great apostle of the Gentiles, touching the justification of the ungodly by faith, without the deeds of the law; and until he learns that, and lays it as the foundation of the Christian system, whatever superstructure he may raise, will only be as a "building built upon a shifting sand,"—he may make his boast, and glory in his hundred and fifty thousand followers; but he is only building "wood, hay, and stubble,"—which the fire shall destroy;—for "even every plant which our heavenly Father hath not planted, shall be rooted up." Mr. Campbell makes no little credit to himself, for his emancipation from all human creeds and confessions; but while he cheerfully awards him all the modicum of praise to which he is entitled on this score, it is very desir-

able, that he should propound to us the truth, faith, and give us an explicit statement of what he has himself gathered from a twenty years' study of the Scriptures. After all the volumes he has issued from the press, I frankly confess, that I find it a much easier task to say what he does not hold than what he does! For instance, he does not hold the doctrine of Original Sin, or the "total depravity" of mankind, in consequence of the fall of their federal head and representative. He does not hold the necessity of the operations of the Holy Spirit, in order to give the Gospel its saving effect in regeneration, or conversion. He does not hold that "ungodly sinners are justified freely by divine grace, not working, but believing." He does not hold the doctrine of the Sovereignty of divine grace, preceding or anticipating the will of man; on the contrary, he tells us that "all who resolve individual salvation into a mere act of Sovereignty, disarm the Gospel of all its powers, make its Author insincere, its promises and its arguments deceitful, an instrument of guile and double meanings, a parade of empty professions to save appearances; and worse than all, mock our miseries and tautologize our feelings." He himself, probably, expects to be saved by some other grace than that which rescued the dying malefactor from sinking into the jaws of hell! He does not hold the Moral Law to be a rule of life to the people of the New Covenant, though Christ himself has indispunctably adopted it himself;—Matt. v. 17, &c. I might thus go on in the same denying course, and we should find the catalogue of negatives sufficiently copious. But who shall furnish us with his catalogue of *credenda*—the articles of his creed? Does he believe in the Deity, and distinct personality of the Holy Spirit? If so, why infuse doubts into the minds of his readers, by recommending, as he has done, in his Millennial Harbinger, vol. iii. p. 239, a treatise, in which both the distinct personality and the worship of the Holy Spirit, are impugned, as both unscriptural and contrary to reason; and why has he had recourse to such laborious criticism, to set aside the plain meaning of Rom. viii. 26; and to show the absurdity of believing, that the Holy Spirit helps the infirmities of the children of God, and maketh intercession for them with groanings which cannot be uttered? All this is highly *cautious*, to say the least of it. But Mr. Campbell is still on the wing, and, in the rapidity of his flight, who shall assure us where he will alight and take his standing? He ridicules the practice of preaching from a single text; and to teach us the way more perfectly, he has set us a pattern for our imitation, in a new monthly periodical, called "The Christian Preacher," the first Sermon of which is one of his own productions; and the glory of it consists in stringing together some six or eight passages of Scripture, as a motto, and following it up by rambling rhapsody, *de omnibus rebus et quibusdam aliis!* His "Christianity Restored," which is to put the world in possession of "the Original Gospel and Order of things," appears to me a very strange, and even whimsical performance. Who, for instance, would have expected in a book of such high pretension, to meet with a system of Rhetoric—an explanation of tropes and figures, metaphors, beautiful bold, and rudo; allegory, metonymy, synecdoche, irony, hyperbole, catachresis, &c. &c. Why not include in it a system of Natural History, birds, beasts, fishes, reptiles, &c.; also of Astronomy, in which he might have favored his readers with a learned Dissertation, on "the sweet influences of Pleiades between the bands of Orion, the orbit of Areturus and his sons, and the coming forth of Mazzaroth in his season?" His "Christianity Restored," when compared with Archibald McLean's Illustration of our Lord's Commission to his Apostles, is as tinseel to steeling gold.
And what can we think of the bond of union recommended and adopted among the churches in Mr. Campbell's connexion? When I look into the New Testament, I find the apostle Paul thus addressing one of the primitive churches:—"Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."—1 Cor. i. 10. The ground is and reasonable-ness of this, is not difficult to make out. The Holy Scriptures comprise a system of divine truth perfectly harmonious in all its parts; and this is the only standard of our faith and practice, nor can there be any visible christianity but what corresponds with it. The apostolical churches recognized one Lord, one Faith, and one Baptism, one hope of their calling, one God and Father of all,—one Holy Spirit, which actuated every member of the body, uniting them one to another, and all to Christ their living head. Is anything of this kind aimed at, or pressed after, among Mr. Campbell and his friends? I find one of their leading men, both as an author and elder; denying the existence of the human soul, insisting that man is wholly material, and that he consists of a body, breath, and blood, and that the blood is the soul; and that to contend that there is any distinct intelligent principle in man, anything which survives the dissolution of the body, is the shallowest nonsense imaginable; for that he, being a physician, has put the fact to a chemical test, and therefore can assure them, that the common opinion is a vulgar error! And his doctrine is propagating by means of his "Apostolical Advocate," through the length and breadth of the United States, out of which it has made its way into our own country. Yet, such is Mr. Campbell's extensive charity, that this same man is his "dear brother,"—yes, and more—"he is a chosen vessel!!" See London Millennial Harbinger, vol. i. p. 343, note.
Take another instance. There is a Mr. Henry Grew, pastor of a church in Hartford, U. S., an open and avowed Sabellian, denying that there is any distinction of persons in the Godhead, a sentiment which is demonstrably subversive of the whole Gospel. This person commenced a correspondence with Mr. Campbell, in the first volume of his Millennial Har-

biner, and honestly avowed his heresy from the outset, impugning the doctrine of the Trinity in rather coarse terms. This correspondence has been continued, at intervals, ever since, and has elicited from Grew, what I must regard as no inconsiderable portion of bold blasphemy! But, notwithstanding this, he is Mr. Campbell's "dear brother Grew." In 1832, this Grew published a tract of sixty-nine pages, 12mo., entitled, "A Tribute to the Memory of the Apostles;" and in the following year, (see Mr. C.'s Millennial Harbinger, vol. iii. p. 239,) Mr. Campbell, without the smallest qualification whatever, recommends it to his readers, "as well deserving the attention of the christian communities, and worthy to be entitled, 'A Tribute to the Memory of the Apostles.'" Yet who that has not had an opportunity of seeing it, could believe, that this pamphlet contains a direct attack on the doctrine of the Trinity, and the personality of the Holy Spirit? "The worship of the Spirit of God, in distinction from the Father," says Mr. Grew, "is authorized by no divine precept; or recorded practice, of any prophet, or apostle, or saint, or angel, in the holy book. There is not a single address to the Holy Spirit, either of prayer or praise, in all the Bible." Indeed! What then are we to understand by the following prayer of the apostle Paul:—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all"—Amen?—3 Cor. xiii. 14. If the Holy Spirit were not a distinct person from the Father and the Son, why are believers to be baptized into his name?—Matt. xxviii. 19. And how could Ananias and Sapphira, in lying unto the Holy Ghost, he unto God—Acts v. 3-9.—And what shall we make of the blasphemy against the Holy Ghost? It is an unpardonable sin; yet it is not committed against either the Father or the Son?—Matt. xii. 31, 32.
But it is time for me to desist. Who that knows and loves the Truth can help grieving, that such poison as this pamphlet contains, should be imported from America, and industriously circulated among the churches of this country; and that by some, who tell us that he does it under "some solemn consciousness of accountability at that tribunal whether we are all tending?" HOLY SPIRIT! Mercifully remove the obscuring film from his mental vision, and ere it be too late, give him to see the error of his way, and to turn from it; so that the things which belong unto his peace may be known unto him, at least in this life, before they are hid forever from his eyes. AMEN.
On a general review of the productions of Mr. Campbell's pen, I should be disposed to allot him a pretty high station, merely as a writer. He is blessed with a profuse mind, exuberant fancy, and quick perception, and expresses his meaning with great spirit and energy, but not without much incoherence and many provincialisms. He also, to ten tentatives his subjects abruptly, and leaves his writings incomplete. As an advocate for what he calls the "Ancient Order of things," the simplicity of Gospel worship—"I know not his equal;" and in beating down the traditions of men, which the Apostle Paul tells us, "always turn from the truth"—Titus i. 14, it must be acknowledged, that he has done good service to the cause of Christ. But, as too frequently happens with men of talent, in their zeal for Reform, he knows not where to stop. To say nothing of "the ancient Gospel," which I grieve to say he has garbled and mutilated, so as to render it no Gospel at all, I think he has acted very injudiciously, in changing many scripture terms, such as putting favor for Grace, reform for Repent, love for Bread, reign of heaven, for Kingdom of heaven, &c. &c. The consequence of this has been to introduce a new vocabulary of Scripture names, not at all for the better, and often much for the worse, as it would be easy to show, were this the place for doing it. But I close these remarks. I have now submitted my reasons for declining to adopt Campbellism, and for adding by the maxim that I find upon record, coming recommended, as it does by the highest authority:—"No man having drunk old wine straightway desireth new; for he saith, The old is better,"—Luke v. 30.
Note.—Yet Mr. Campbell claims that Mr. Jones endorsed his system as orthodox!!!

Concessions to Baptist Principles.

It is pleasant to take note of concessions to the truth of their essential principles made by candid opponents. Indeed they need use no other weapons for self-defence than the admissions of the most eminent Pedobaptist scholars. Argument after argument, position after position, has been yielded by those scholars, until they can no longer agree upon the line of defence to be held against Baptist aggressions.—Stuart and Beecher, Wilson and Peters, Bushnell and Hodge, develop and defend theories and principles mutually antagonistic, and the disciples of one must of necessity renounce the other.
Not many months ago, Dr. Bunsen in his great work on Hippolytus and his Times, distinctly asserts that infant baptism was known in the Apostolical Church, and among the early Fathers, and ascribed its origin to Cyprian, Bishop of Carthage. Dr. Kitton, in his Journal of Sacred Literature, gave the weight of his authority to the same conclusion, and the North British Review frankly confessed that "the correctness of the picture of ancient baptism given by Dr. Bunsen will not, we apprehend, be disputed by any man who is content to accept the mere facts of the case."
More recently, Dr. Hodge, of Princeton, has renounced utterly the argument for infant baptism, drawn from circumlocution, which has been the main bulwark of defence hitherto in the Presbyterian church. He asserts that "when Christ came, the Jewish commonwealth was abolished, and there was nothing put in its place. There was no external covenant, nor promises of external rites." Having thus abandoned the argument from the New Testament from the analogy of circumlocution, and from early church history, we need not be surprised that Pedobaptist teachers find it difficult to persuade parents that infant baptism is a church ordinance.
We have recently noted also two other important concessions touching the mode of baptism. Dr. Schuff, the learned and elegant

church historian of the German Reformed Communion, whose sympathies and theories are antipodal to Baptist sentiments, candidly confesses that "immersion, and not sprinkling, was unquestionably the original normal form," and that "this is shown by the very meaning of the Greek words used to denote it, by the analogy of John's baptism in the Jordan, by the figurative allusions of the New Testament, and by the general usage of ecclesiastical antiquity, which was always immersion." Howson and Conybeare, two eminent scholars of the English Establishment, give the same testimony in their Life of St. Paul, in course of republication in this country by the Appletons. "It is needless to add that baptism, (unless in exceptional cases), was administered by immersion, the convert being plunged beneath the water to represent his death to the life of sin, and then raised from this momentary burial to represent the resurrection to the life of righteousness. It must be a subject of regret that the general discountenance of this original form of baptism, (though, perhaps necessary in our Northern climates,) has rendered obscure to the popular apprehension some very important passages of scripture."
May we not hope that Christians will, one day, see "eye to eye," and that the beautiful and significant ordinance of baptism will be restored to its primitive character, and all believers, and believers only, be buried in the likeness of Christ's death, and raised again in the likeness of his resurrection.—True Union.

An Example for Ladies.

Likewise, ye wives, be ye in subjection to your own husbands; that, if any obey not the word, they also may, without the word, be won by the conversation of the wives, while they behold your chaste conversation coupled with fear.—Peter.

It cannot be that any Christian voluntarily or habitually stay away from the prayer meeting, because they do not need its benefit, as much as their brethren.
Follow Christians, how does the prayer meeting appear in your view? Is it a place of spiritual enjoyment, is it a tiresome place? If it be dull and lifeless, whose fault is it? If it be a good one, be thankful and improve its privileges; if it be a poor one, come and make it better.—Come to the place of prayer, come from your closet, come habitually, come punctually, and you will soon say:
"I have been there, and still would go,
'Tis like a little heaven below."
—N. Y. Obs.

Form the Examiner.

Relief in Prayer.

Is any among you afflicted? Let him pray, says the Apostle James. Who, in those days of trouble and darkness, is not in one way or another afflicted? Happy is that man who can recognize the Lord's hand in the financial embarrassment which is now sweeping over the land, and while diligently using every extraordinary means for his own relief, can feel sure that He will order all things well. To secure this assurance we must cast all our care upon Him who careth for us. This is no new experiment; it has been the experience of God's children in all ages. Says the Psalmist, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."
A dark cloud overshadowed the earthly prospects of one whose trust is in the Lord. After a day of anxious thought, followed by a night of refreshing repose, busy anxiety began again its work. Grace, however, was given, to resolve that the burden should be cast upon the compassionate Saviour. It was done, and the assurance was received that all would be well. Months have elapsed since then, and the dark cloud has not yet been removed, but it will be.

"His faith that says:
"In each event of life, how clear
Thy ruling hand I see;
Each blessing to my soul most dear,
Because conferred by thee.
In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.
When gladness wings my favored hour,
Thy love my thoughts shall fill;
Rejoiced, when storms of sorrow lower,
My soul shall meet thy will.
My lifted eye without a tear
The gathering storm shall see;
My steadfast heart shall rest on thee—
That heart shall shout on thee."
Of Uziah, King of Judah, we are told,
As long as he sought the Lord, God made him to prosper."
—B. W. I.

The three Great Powers.

The Press, the Pulpit, and Woman, are the three great powers of the earth—the irresistible levers which constantly raise humanity to a higher and still higher degree of progress. Without them, the bottom of things would fall out, and society be spilled back into original chaos. And of those great Powers woman is the greatest.—The press makes the people intelligent and patriotic; Woman makes them indolent, generous, and romantic.—The Press rules our intellect, the Pulpit, our consciences, Woman our hearts. The Press always public opinion, and the Pulpit always moral conviction; but Woman sways all things. There would be a falling off even in church-going, were there no girls there; and if woman is not "first in war," she is "certainly first in peace, and first in the hearts of her countrymen." And she has her influence in war, too; men would not fight merely for masculine applause. It is "for the girl he has left behind him," that the soldier chiefly bears his burdens, runs his risks, and deals his starkest blows, and his laurel-wreath of triumph would be but a barrenness could he not lay it at her feet. The world is governed more by the heart than the head; and the heart is woman's empire wherein she rules to elevate and refine. Without the sunshining of her influence, the heart of man would be a bag filled with noxious growth—a mere fungus upon slime, in which the rose of affection would never germinate nor the flowers of eloquence bloom. Woman is the engine of life—the great motive power of love, valor, ambition, civilization. May fortune favor her, man protect her, and God bless her.—Conductor.

Spurgeon's Brother.

Dr. Armitage, who has recently been on a visit to England, sends to the New York Chronicle, the following description of Spurgeon's brother Richard:
I enjoyed the pleasure of a day's intercourse with him, and I must say that he is a very remarkable young man. He is at the Regent Park College at present, under the care of Dr. Angus, and will not graduate less than a year or two. He is in his twentieth or twenty-first year, being some two years, or so, younger than his brother Charles. But no person would take the two to be brothers from any external resemblance. Indeed, in their mental constitution, they have but little in common with each other. And yet they are both men of remarkable power naturally. Richard, however, is more gentle in his disposition, having less of the positive element in his nature, less of Cephus, and more of "Andrew Simon Peter's brother;"—John of David, and more of Jonathan about him; or more properly he is a compound of logic and love as you find them in "James, and John his brother." In person he is taller and more slender than Charles, in utterance more finished but less fiery, and in spirit more timorous but not less true loving. They love each other most devotedly. Happy is the father and blessed the mother of two such ambassadors of the Lord.
While Christ was upon earth, he was more among publicans and sinners than among Scribes and Pharisees; for they were self-righteous, and so not fit company for him who came to seek and to save the lost.

See his Millennial Harbinger, vol. i. p. 237. Who would expect such language as was now quoted from the pen of Alexander Campbell?

See his Millennial Harbinger, vol. i. p. 111, where, also, at p. 217, we have a very satisfactory refutation of Mr. Campbell's gloss, written by Andrew Bronson.