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Theological.

Sermon.

o then every one of us shall give account of him-to God.—*Rom. xiv.* 12.

t seems very likely, from this and the fol-ing chapter, that there were very consid-ble misunderstandings between the Jew- and Gentile converts at Rome, relative certain customs which were sacredly erved by the one, and disregarded by the er. The principal subject of dispute was cerning meats and days. It appears, fur-r, that mutual censures and uncharitable gments circulated among them, and that therly love and charity did not prevail.

'he apostle endeavors to evince the im-priety of this conduct: First, by showing t Christ, by virtue of his meritorious pas-n and glorious resurrection, was consti-ed Lord of all things, and has power to ge all persons—verse 9. Secondly, That this supreme and absolute Lord, every of us must give an account of our ac-s, and from him receive our final doom erses 10, 11.

'rom a consideration of this great and l judgment, to which we are all hasten-apace, the apostle draws this argument dissuade from censuring and judging one other: Remember the Judge standeth at door, and you must shortly stand before judgment seat of Christ, where every of us must give an account of himself to d. We shall not, at the bar of God, be iged to account for the conduct of others, each shall give account of himself to God; l let him see that he be prepared to give his account with joy. The rules and ex-tations of the apostle are of great use. ppy would it be for the Christian world, they were still more generally practiced Not regarding, however, the primary de-n of these words, we shall bend them to practical purpose of promoting that con-nt circumspection best becoming those o, filling up a state of probation, are has-ning to the judgment seat of Christ, to give account of the deeds done in the body.

The doctrine of a final judgment is one of most instructive truths in the whole mpass of revelation. What consideration have greater influence on the general orals of men, and their particular actions, an this, "Thou, God, seest me," and before y awful bar shall I give an account for ery action of life, while a sunbeam shall int out each secret fault? Remark the tainty of this solemn judgment: *Every one us shall give an account of himself to God*

To say nothing of the express declara-ns of Holy Writ, we might venture to y, that a future judgment must take ace, in order that God may vindicate justice, and remove the cloud that hangs er the dispensation of his providence in is state of probation. Though God is the oral, as well as the physical, governor the universe, we look in vain in this world that complete discrimination of character, d that strict apportionment of rewards, hich reason and the sentiment of nature rce us to ascribe to God. Although we see ough to convince us that there is an over-helming providence, yet we are sometimes ady to think, surely all things happen alike all. And when the apostle asks, "Is there righteousness with God?" we should be ady to answer in the affirmative, if we did ot look forward to the time of general retri-ution, "when ye shall return and discern etween the righteous and the wicked; be-ween him that serveth God, and him that erveth him not." The Lord, however, hath oken; let this suffice: "He hath appointed day in the which he will judge the world righteousness." "For we must all stand efore the judgment seat of Christ." And *very one of us shall give account of himself to od.* Remark, also, the universality of this dgment, *every one of us.* Is there any thing o hard for God to do? No matter if the umber of ages shall have intervened be-ween our death and the judgment; no mat-er how great, or how small we may be; none re too great to elude his power, or too small escape his notice.

Observe, next, the subject matter of which he account must be rendered—and that is, *f ourselves.* It is easy to perceive, unless ur eyes have been blinded by the dust of rejudice, that the proceedings of that great ay shall be grounded on the agency of man, pproved by the justice of God.

What is it, then, which denominates man n accountable being?

I. In the first place, time is necessary to he formation of a character of agency. For he use, then, of time, we must give an ac-ount to God. Time is short, but precious; t was given to us for the most noble pur-ose. Though by nature we are sinners, by timely application to the Lord we may ob-ain pardon and renewal in the spirit of our minds; and however various and important he duties required of us may be, by diligence nd perseverance we may perform them. This, however, requires great diligence and arefulness; and every moment of life be-ng full before God, we are, therefore, ex-horted by the apostle to "redeem the time." What account, then, shall we render to God of the time we have idled away, or spent in frivolous employ? Or (which is still more erious) what shall we say of those pursuits whose leading object has been entirely apart rom the glory of God—as seeking to deck nd ornament the body, while the soul has been left to starve and perish? What hall we say of the time we have spent n reading novels and other pernicious ooks, which, so far from benefiting the ind, rob it of correct principle; while at he same time we have lived in the total eglect of reading the Scriptures? What of he time spent in idle visiting and vain con-ersation, in which, if religion has been in-roduced at all, it has been rather in the way f burlesque; and if the name of our neigh-or has been mentioned, it has been only to lander him? All whom these interrogato-ies may concern, may expect, when weighed n the balances of eternal justice and truth, to be found wanting, and treated as those who have murdered time, and ruined their own souls. But it will be well for those who improve time.

II. In addition to time, it requires intel-lectual faculties to constitute a fit subject for judgment. "This is the condemnation, that light has come into the world." "For it were better for them not to have known the ways of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

The faculties of our minds were given us to be employed in seeking to find out God, not, indeed, to perfection, but in understand-ing communicable perfections of Deity, and striving to imitate them. Into the infinite source of goodness, all the powers of an en-lightened mind will seek to bend themselves. What, then, shall the man have to say for himself who suffers his mind to be unculti-vated; who employs it, when cultivated, to entangle truth, to cavil at religion, or make a mock of it, and scoff at those who profess it? What shall the man say for himself, who employs his superior talents only to impose on the credulity of the weak and unsuspect-ing? Such talents are capable of being ap-plied to the best, or the worst, purposes in life, and the guilt of their misapplication is to be measured, both by the good they have not done, and the evil of which they have been the active cause. What persuasive en-ergy might they not add to the cause of religion? But, alas! what unhappy extent do they frequently give to the cause of vice! Ah! how many sins, not your own, will you have to answer for in the day of decision; you, who have been blessed with minds sus-ceptible of information of the most valuable description, but who live and die ignorant of the knowledge most of all important! But happy for those who shall have brought every talent as an offering to the altar of re-ligion.

III. The means of religious information highten the responsibility of those who are blessed with them. A sinner, enjoying the light of the gospel, sins against the strong conviction of his own mind; against the au-thority of the divine law, most clearly inter-preted; against the high and interesting prospect of eternity, continually presented to his mind in the institutions of religion; and against the majesty and justice of God, armed to enforce his law. What account shall he render to God, who has resisted the counsels of divine wisdom, and the invita-tions of divine mercy proposed in the gospel; and, in addition to this, has abused the divine mercy, illustriously displayed to the world in the cross of the Redeemer? But happy will it be for the man who, when called to answer at the bar of God, shall have improved the ordinances and instruc-tions of the gospel to their intended use. His five talents, thus improved, shall have gained five other talents, and he shall be made ruler over ten cities.

IV. Property is a talent conferred by the Almighty, and in this life we sustain the character of stewards. If it hath pleased the Almighty to put it in the power of some men to enjoy the common blessings of exist-ence with greater dignity than others, by them crowning them with affluence, or raising to honorable stations; are not their vices marked with a guilt proportioned to their misimproved advantages? What, then, shall the man say for himself at the bar of God, who has degraded his property to the igno-ble purpose of gratifying his passions, and raising himself above the control of the laws of God; of fostering a spirit of pride and in-solence to mankind, and unthankfulness to God, as if what he enjoyed belonged to him by an independent possession? Have we not reason to believe that these vain reptiles, who thus pervert the unmerited bounty of heaven, shall have their talent taken from them, while they shall be cast into unquenchable fire?

Happy for those who, instead of watching their Lord's goods, shall have traded on them to advantage. Verily he will make them rulers over his house.

The solemnities of that awful day call for serious forethought. When we anticipate an interview with a superior, we are apt to endeavor to realize the approaching scene. But what scene can require such serious fore-thought as this of which we have been speak-ing? Should it take place immediately, are we prepared to give a joyful account, either of our time, intellectual faculties, means of re-ligious instruction, or property? The conse-quences of not being ready will be truly awful. O that God may help you to think of it in time!—*Harris.*

Communications.

For the St. Louis Christian Advocate.

Educated Ministry.

It is not more strange that men should dispute the question of educating min'sters, than that they should act contrary to reason in other matters pertaining to their highest interest. For example: We see men actu-ally neglecting their souls' salvation, and others denying the only means by which they may receive "so great a salvation." We would say all this is very strange, if we did not see the *cause* in the blinding deprav-ity of the heart. Truly, the opposers of such a proposition must be "men having the understanding darkened." And, indeed, if they were not such, it would seem that a glance at the *nature* and *means* of the min-istry, as well as the opposition, seen in the past, would convince them that it would be ridiculous to oppose the precept in question.

The ministry is God's means to overcome the powers of darkness, by sowing the seeds of righteousness and wisdom—by setting up the kingdom of light and knowledge. And there is nothing, in reason or revelation, to intimate that ignorance or illiterature would be more conducive to the attainment of this end, or that human learning would be in-compatible to the design. If, indeed, it be maintained that human agency is superflu-ous—that men are only passive, both in their own salvation and in the extension of the kingdom of our blessed Lord—then would it be true that to educate ministers would be useless. But as long as it is true that we must be co-workers with God—so long as the injunctions to work out our salvation with fear and trembling, and to *labor* in the vineyard of the Lord, are binding—it must be true that it is obligatory on all, and the ministers in particlar, to use all the aids he can get to qualify himself for his work.

God does not despise the learning of men. He looks down with delight upon his crea-tures, while they are grappling with dark-ness, and struggling with those beams of light, penetrating the thick darkness sur-rounding our world, that emanate from him-self. He sees, there, traces of that intellect-ual image that he once stamped upon his creature, Man, though it be greatly blurred by the strokes of sin. And, doubtless, to every honest effort after knowledge, he lends the graces of his smile.

It is not carrying out the great design of our creation, to remain in ignorance. But we must glorify God our Author when we seek to improve the faculties intellectual he hath graciously given us. True, the wisdom of man is held in derision by Omniscience, when it is set up against his law and schemes. But when its design is to honor God, and acts in unison with that wisdom which he has revealed to us, it is the noblest effort of our fallen nature. And it never fails to receive the blessing of him from whom comes all wisdom. Were he a despiser of human knowledge, he never would have employed, as his instruments, men who were famous for their learning. Moses, who "was learned in all the wisdom of the Egyptians," and Paul, who, doubtless, was a man of great learning, and since him a long train of others—illustrious men—men of learning—have been the happy instruments, in his hands, for the fulfilling of his gracious pur-poses of bringing salvation to the lost sons of men, and honoring his own ever-blessed name.

But, winking at the absurd theory of an unlearned ministry, let us inquire, What kind of knowledge is it that is not conducive to the success of the ministry? Is it a knowledge of the languages in which the Scriptures have been written, and those in which they are to pass? How, then, are the Scriptures made known in all the tongues that lost men speak? And where would be all the blessing flowing from a wise criticism of the text of Scripture—the aids wise commentators have given us, by throw-ing the light of their knowledge on them? Again, is it a knowledge of the sciences that derogates the usefulness of the preacher of the gospel? Let remembrance be had of the manner in which Satan has made his heaviest assaults upon the kingdom of our Lord. It has been in this very direction. He has attempted to make it appear that these were in conflict with Christianity. And it has been learned men who have de-fended the blessed cause here, and shown that they do not conflict with, but do, rather, corroborate and establish, Christianity. His-tory, the arts, and all together, have their share in establishing and promoting the truths of Christianity.

Whom did God employ to contend with the darkness that enshrouded the earth in the fifteenth century? Were Luther, Melancthon, Zuingle, etc., ignorant men? And where would have fallen the blessed cause, when the eyes of the world were turned to the author of the "Age of Rea-son," and their ears filled with the sophisms of a learned infidel, had not those men of God, with their wisdom and learn-ing, assisted by the grace of him whom they had pleased in an effort to gain this knowl-edge for his glory, come to the support of the cause, and gloriously defeated the as-sailant? Had there been none but such as some of a bad theory would make ministers, the cause must have suffered. But, thanks to God, there were those who were able to withstand the heaviest assaults of the enemy.

And, again, who have been the greatest blessing to the Church? Who have taken up the subject, and brought to light the strongest evidences to the support of the truth of revelation, and presented in the strongest light, and in such a manner as to establish, in the minds of honest men, the fact that the Bible is true, and thereby formed for them a basis that can not be moved upon which to build their faith and hope? Who have defined, and elaborated, and presented in the most palpable form, the doctrines of the Bible? And, we may ask, who have been the greatest blessing to those very souls who are now exclaiming against them? Shame on them, that they do not know their benefactors! And who are now doing the greatest good for the Church, in defending her against the heavi-est assaults of the enemies of righteousness? The answer to all these questions is, unhes-itatingly, the LEARNED.

But these circumstances should not, in the least, discourage such as are not blessed with extensive knowledge. By no means! If God has called them, it is not to do the work of another. God can use them. He is not dependent upon such means as human learning, though he does not reject their acquirements, and does even bless them. Some of the apostles were proofs of this. And such should be examples for en-couragement to such as are not favored with great learning. It is nonsense to contend that Peter and John were scientifically learned men. It is declared that they were "unlearned men." (Acts iv. 13.) But it is also untrue that they were, in a *literal sense, ignorant* men; for their actions, speeches, &c., show that they were men of good, strong, sound common sense.

Men without extensive learning may be instruments, in the hands of the Lord, for the conversion of souls. But they must, as Peter and John, evince to the world that they *have been with Jesus.* "And they took knowledge of them that they had been with Jesus." If men are careful for that wisdom which will convince the world that they have been taught of God, they need not fear. "But an empty head and a cold heart present a disgusting picture, and do no good." The baptism of the Holy Ghost is the best preparation for the sacred office. But can a man have this who refuses to use the aids that human learning would bring him? Then let the learned rejoice that they have this aid, and the unlearned not be dis-couraged, remembering that the Spirit of grace will enable them to bring in trophies to the honor and glory of God, and the same for a crown of rejoicing for them in heaven.

The policy of our Church is good, in the disposal of the varied means. When the walls of Zion are less vigorously attacked, the lighter armed are placed to defend them; and when the assault is greater, the better disciplined and armed are posted. But, still, there is not an absolute necessity for the weakness of the weak. Better discip-lined and better armed men would do the work much better. So it behooves us, as a Church, to use every effort to supply the ranks with properly-armed men, to fight the battles of the Lord.

May God, in his love, supply his flocks with good shepherds, raise up laborers for his harvest—men after his own heart—and bless the efforts of all who labor for him.

AYCHE.

Bridgeton, Mo., April 1.

For the St. Louis Christian Advocate.

To the Ministers of the Missouri Conference.

BRETHREN: You are aware that, at the last annual session of the "Educational In-stitute" of the M. E. Church, South, held in the city of Atlanta, Ga., in July, 1859, that body, after due deliberation, determined, conditionally, upon the publication of a journal, under their auspices and control, expressly intended to favor and foster the great educational interests of our Zion, and to spread the benefits of popular science, and sanctified learning, among the intelli-gent masses of our people, while the endear-ing claims of a pious home and a cheerful fireside should not be forgotten. Those con-ditions having been fulfilled, the Educational Committee, to whom was entrusted the future management of the journal, proceeded vigor-ously to the execution of their work, se-cured the services of a faithful and experi-enced editor (Rev. J. Knowles); and, after some unanticipated embarrassments and de-lays, have already issued the three first num-bers of "The Educational Repository and Family Monthly," which, we hope, will meet with your gratifying approval. As its name imports, it will be issued *monthly,* and will be executed on excellent paper, and with fine type, by one of the best printers in the South. Each number will contain about 60 pages of reading matter, much of which will be original, and supplied by some of the ablest pens in our connection.

By a recent official act, designed to secure it as wide a circulation as possible, the itin-erant ministers of the several Southern Con-ferences have been constituted regular agents for the "Institute." The subscription price of the journal is $2 per annum; and each minister is authorized to retain for his ser-vices fifty cents on every subscription, pro-cured and forwarded to the Secretary and Treasurer, Green B. Haygood, Esq., at At-lanta, Ga.

As this publication supplants no other recognized organ of our Church, and is in-tended to be an efficient auxiliary in pro-moting the great cause of education, as well in our common as in our high schools and colleges—and *all* in subordination to the claims of religion and the authority of heaven—we can not but hope that our breth-ren of the Missouri Conference, with those of her sister Conferences, South, will cheer-fully exert their best efforts to advance and sustain so laudable a work.

While decided in its religious tenets, the "Repository and Monthly" will never, we trust, forget the Christian courtesy and brotherly kindness due to all sister denomi-nations, nor fail to favor their praiseworthy efforts to promote the same great interests which it espouses.

In Georgia, the Rev. J. Blakely Smith and Rev. G. I. Pearce have been constituted agents for the State; and, while neglecting no other public duties, will gladly give a prominent place to the claims of the journal.

Prof. W H. C. Price, of Auburn, Ala., has been, since the inauguration of the enter-prise, and still remains, *general* agent for the work.

In conclusion, allow us to say, that we have sent the first number of the "Repos-itory" to such preachers as were known to us, and will gladly transmit a copy, immedi-ately, to any gentleman who will accept the agency tendered, and on the terms proposed, and who will give us name and postoffice, by letter, addressed to Green B. Haygood, Esq., Atlanta, Ga.

With fraternal regard,

Very truly, &c., A. MEANS,
Chairman Ed. Com.

For the St. Louis Christian Advocate.

MR. EDITOR—In your issue of February 9th, 1860, I read Brother Breeding's com-munication, on the subject of ministerial education. I felt satisfied it would not stand the test of criticism; at the same time, I thought your remarks on the letter, and its publication, were all that was required as a friendly reproof to Bro. B.; but, my dear sir, Bro. "Specs" thought quite differently, and (to use his own words) everybody up there in his neck of woods read Bro. B.'s letter, and, poor sensitive mortals, they were morti-fied. We, down here, read the Advocate, too; yes, and we read Bro. "Specs'" mathematical communication, and, as a matter of courtesy, wish to let him know what we think of his letter. You know a mutual interchange of thoughts sometimes has a very happy effect in rectifying many disorders both of the head and heart. In the first place, we think Bro. "Specs" was a little too officious; his feeble discernment was such, he could not see that all you said was sufficient, together with the publication of the letter; but, no, he erects a masked battery under a fictitious name, and gets behind it to discharge his fuzee at Bro. B., so he could take hold of him by the foretop, and hold him up to the numerous readers of the Advocate, to the very worst advantage. He certainly can not think hard if we return the compliment. By the way, we, too, are a little sensitive—occasionally quite fond of etiquette, in our own way—and now, Bro. "Specs," be still a little, until we take you by the foretop, so that our people down here may take a fair look at your phiz. Do not turn your head; look right at us; we are plain people, that love our friends, and wish to deal plainly. There is one fact con-nected with this matter that must be ac-knowledged—simply this, that Bro. B. has gained one very great point. What on earth can that be? "In your patience possess your soul." Bro. Pinckard has been tugging and toiling, for the last two years at least, to raise contributions for Central College. Well, what of that? Hold on a little. Bro. Caples has made an appeal to the community at large, for contributions for the German Mis-sion, in Missouri. Also, Mr. Editor, your very suitable remarks on the business department. Well, what of all that? Much every way. During all these pressing and urgent calls and appeals, just look at Bro. "Specs," standing up there; not a muscle moved. Cold as a Norwegian icicle at midnight. Yes, with per-fect *sang froid.* But when he reads Bro. B.'s letter, with a perfect flourish of his trumpet, out comes his purse, and offers you a bonus of $100 for the privilege of bringing his own mother's son into disrepute, or any other man that has sufficient courage to write in his own style, and of holding him or them up to both saint and sinner to be exposed, *forsooth,* be-cause

"Fair science frowned upon their humble birth,
And oblivion well nigh marked them for his own."

But still they wrestled, and continue to struggle, to escape the clutches of igno-rance. I tell you what, Mr. Editor, verily, truly, coolly, earnestly, Bro. "Specs" has plenty of the root of all evil for such pur-poses—the feelings of his brother and the needs of the Church to the contrary. If you will lend a helping hand, I will try my pret-tiest to have three or four joints more out of that old rusty purse, and then the following disposition can be made of it: One joint to Bro. Pinckard for Central College, another for Bro. Caples for the German Mission in Missouri, and one for Bro. Smithson for the Church at Washington City, and one for your own dear self, as you in your wisdom may think proper to appropriate. And now, Bro. "Specs," do not stand up there, pulling at your purse-strings and looking at your dimes, &c., and then looking at Bro. B.'s communi-cation. Be in good humor—"those dimes" have been asleep long enough. It is high time they were in circulation—the rusty old things. All the enterprises of the Church we profess to love, and ought to love, need support, and, in my weak judgment, the in-vestment will be purely catholic when com-pared with your first offer, especially when we get home to our "Father's house," which God grant we may. There is one thing more I wish to say a word or two about. Down here, where Bro. B. is known, we all love him; his faithful labors have been owned and blessed of the Great Head of the Church. He exercised while here a pious influence by his affability, his love, especially for pure Method-ism—(*old*-fashioned.) His epistle is read and known, for good. Yes, sir, he possesses a goodly share of that charity

"That lays the rough path of peevish nature even,
And kindles in each breast a little heaven."

So you see, Bro. "Specs," his reputation as a faithful servant in the vineyard of his Divine Master is not in such danger as you may suppose. In conclusion, a little from Charley Lamb: "What a luxury to write by candle-light; to have two fine tapers burning, and, ever and anon, snuffing and dipping the pen in the inkstand, to 'drag up drowned laurels by the locks'—Betty, bring the candles."

RICHARD DYAS.

For the St. Louis Christian Advocate.

The Christian Church.

By the term "Christian Church," I mean the Church militant, or the Church of Christ on earth, and not the *sect* who have arrogated to themselves, as a body or communion, this appellation. Such arrogance virtually says to all others professing godliness, you are not in the Church, you are unchristian, not evan-gelized—"ye are yet in your sins." I thank God that I am not thus exclusive either in faith or practice. The term Christian is a common or universal name; it applies equally to every branch of the Church of Christ—to the several faiths and orders of evangelical Christians. To illustrate: The term man is a common appellation, alike expressive and applicable to every nation, kindred, tongue, and people, of the race of Adam. In the lineage of the parent stock of our species, are included the descendants of Shem, Ham, and Japheth; the Jew and Gentiles; the Pagan and Christian. The Asiatics, Europeans, Americans, Africans; the Celts, Druids, Ro-mans, Greeks, Arabians, Partheians, Persians; all are alike the offspring of Adam, the feder-al head and representative of all mankind. Therefore the name or term, man, is no less appropriately applied to one of the indefinite series of Adam's descendants than to another; or to all the rest, taken as a whole, or separ-ately. So the term Christian, in its applica-tion to the followers of Christ. As all the descendants of the parent stock of our race are properly denominated man, whether they belong to this nation or the other; whether they speak Latin, Greek, Hebrew, English, or some other living or dead language; so every follower of our Lord Jesus Christ is a Christian, whether his connection is with this, that, or the other branch of the militant Church; whether he is called by the name Presbyterian, Methodist, Episcopalian, Bap-tist, Lutheran, or by some other appellation. Again, the name Smith is a common name, and to distinguish between the different mem-bers of the same family, we call one James, another John, and a third William, and so on. Is it not so in the Christian Church? Are not the several Church organizations, in their corporate character, brethren? Children of the same parent? belonging to the same fam-ily? And are they not necessarily and prop-erly enough, as individuals and individual Churches, called Christians? Is not the Christian Church composed of these several individuals and organizations? So we think, and so teaches the Bible. Christ is the vine; these are the branches. Is it not anti-scrip-tural, then, for any one member of this family to assume the appellation, "The Christian Church," to the exclusion of all others who may differ with them in faith and practice? Is it not unreasonable and unjust? An in-dividual who scripturally follows Christ, is as much a Christian in one branch of the Church as another. Mere formal connec-tion, either with this or that branch of the Church, will not constitute any man a child of God, or secure to him a home in heaven. While it is a duty, and consequently an im-portant matter, to be identified with the peo-ple of God, this alone will save no man—more, much more is required. "Ye must be born again." The one thing needful, after all, is a change of heart, or renewal of soul; or, in other words, salvation from sin, in its guilt, condemnation, love, dominion, and practice. Let each and every one secure this great blessing, and with it a home in the Christian Church, in some one or other of her numerous evangelical branches; and then maintain a conscience void of offense toward God and man, and in the end of life's pilgrim-age they shall "have right to the tree of life, and shall enter in through the gates into the city." I have relatives and former neigh-bors who will read this communication. We are called by different names; belong to sep-arate religious communions; but, bless-ed be God, we are fighting under the same Captain and banner, with like assurances of victory in life and death, and the same reward, "a crown of life," awaiting each in that world where we shall know war no more, "where the wicked cease to trouble, and the weary are at rest." Though separated by Church or-ganizations and discipline, we are one in heart, in spirit, in practice, and shall be one in con-quest and inheritance. Each having a home in the Christian Church on earth, though one in this and another in that branch thereof, if faithful to the end, we shall all meet at last in the Church triumphant—which, may God grant. Amen.

SHAMGHAR, JR.

For the St. Louis Christian Advocate.

Ministerial Support—No. VI.

MR. EDITOR: Please give the subjoined ar-ticles, from the pen of Dr. L. Pierce, of the Georgia Conference, a prominent place in your next issue, if practicable. They are clipped from the Nashville Advocate, of March 8 and 15. I ask for them a careful reading by all, but especially the preacher-starving, smooth-quarter brotherhood, to the extent such are to be found within the cir-culation of your paper. At convenience, your "*reputable and responsible party*" will receive merited attention.

Very kindly, F. M. ENGLISH.

Charleston, Mo., April 5, 1860.

TITHE LAWS.

Mr. Editor: Tithe and tenth are syno-nyms, in common parlance. The original use of tithe would not be stressed at all, if it were used as the basis of a ten per cent. assessment on the net cash income of a Church member, for ministerial support, and other congregational expenses; but, in so far as the original Jewish signification of tithe is involved, I would not vouch for its being used in relation to money proper at all. It seems to have referred chiefly to the pro-ducts of the earth, as they were raised for the purpose of human subsistence. How much farther they went, is not material to my present purpose and argument, which is, that the original law had reference espe-cially to the support of a divinely-appointed and constituted ministry, and to a large and expensive temple service; and both, perhaps, because nothing niggardly and debased, comparatively, could ever raise the human mind up to those august conceptions and ideas of Jehovah, which were indispensable to a proper development of the great theo-cratic government over men. No other rea-son of moral motive can be given for the glory of the temple, and its costliness—for its cost neared a million pounds sterling—but because the divine authority and exam-ple for considering any structure sufficient for religious convocations and worship, would have dwarfed the conceptive inspira-tions of the soul. The palace homes of Da-vid and Solomon, the ensigns of royalty and glory—for anything written by inspiration—were allowed by God as proper for kings. Suppose, then, that the great Jehovah, in giving his plan to David for the building of a house for God, a house which, by the terms used, was called a palace for God, had given his drawing, and the inventory of the furniture for its courts of entertainment and altars of service, all upon the picayune plan of many in this day, and put up this cheap chapel, too, alongside of the palaces of his approved kings, I ask candor and conscience if the example would not have favored the idea that almost anything was good enough for a house of divine worship, and thereby have lessened the power of that appreciative reverence, which, in the language of David, says, "O, magnify the Lord with me, and let us exalt his name together!" Low ideas of God, subsisted by a driveling outlay on church edifices, and church furniture, and a starvling support of those that minister at the altars of God, will couple with moral de-linquency in any Church able to do better by itself than it is willing to do by God in like cases. Accordingly, we hear Haggai, God's faithful prophet, reproving the Jews, at the building of the second temple, be-cause, even after they had become able to live in ceiled houses, the ark of God was left to the inhabitation of a tent. The crime of the Jews, in this case, was not the living in ceiled houses, but the comparative neglect of a house for God. He who should have been first honored by them, had been measurably forgotten for more than twenty years—his house neglected, by a sensual deferring to their own comforts.

I am now an old man, having been a trav-eling preacher fifty-five years; and, being familiar with the common history of the country, I am fully posted on all general issues, and can affirm that I do not know a single settlement where the people have improved from truck-patches to plantations, and from log-cabins to ceiled mansions, and yet have left the ark of God to dwell in its humble tent; or, to be less figurative, have continued to meet, for purposes of worship, in the old meeting-house built in the days of their poverty, but left now as their monu-ment of Divine respect, long after they had honored themselves with stately dwellings. I do not know such a settlement, I say, where religion and religious influences are not waning. In some of them it is utterly paralyzed, showing, very clearly, that to neglect to build God's temples of praise and worship is a moral delinquency.

But I suppose some of my readers will tauntingly ask, "What has all this to do with the tithe law of the Bible?" Just this much: That the great ideal of God, as he gave out the underlying and actuating principles of a Godward inclination of man's heart and mind, intended to inaugurate a liberal policy in all issues beginning and ending in God—church edifices, and church furniture, and the support of Church organi-zation, especially a ministry, after the fash-ion of the priests of the divinely-instituted order of the ministry in God's temple servi-ces, the undoubted types of the order of things in God's holy Church in the fullness of times. This ministry betokened, because it intended, a ministry wholly devoted to God—a ministry whose *living* was to come out of the people they served, by a law or rule of divine levy. Herein originated the ancient and equitable law of a tithe assess-ment. That all these enactments and insti-tutions of God, in the ordering of his temple services, were the germs of a higher moral-ity, and the principles of practical godli-ness in the gospel age, no sound mind and generous heart will deny. This germinal relation of practical godliness is fully proven by the fact, that in all St. Paul's epistles, when, enforcing the law of God as the obli-gation to support the ministry, he derives the reason and the argument from these fundamental and constitutional grounds, making their application to the gospel ministry the origin and ultimatum of their ordination.

Hence St. Paul said, upon this predicate, that God had ordered that they that preach the gospel should live of the gospel; that is, should be compensated with a living; and this living God secured to them by the tithe system, thus assuring us that the claim was one of equal honor and justice with any other of divine appointment. He never in-tended that the living of his ministers should be regarded as a matter of self-election or rejection, as caprice or selfishness might de-cide, but an obligation of high moral equity.

But what idea are we to form of a living? This is most important; because, if a living only means enough to prevent starvation—to keep soul and body together, as some phrase hard, close living—then has our Church obeyed to the letter, in most of her past history, and in quite too much of her latest history. But if it means, as I think it does, that plenty which supplies the means indispensable to the current expenses of an easy and unstinted plenty, whatever it may be; a plenty, as I understand it, that will place the pastor of a congregation upon a footing with his people, in regard to ease, comfort, and plenty, in so far as social hos-pitality and parental obligations may be reckoned in. As, for instance, could any one believe that when God called me to give up secular pursuits, and give my time and my talents to the work of the Church, he in-tended, in the issue, the degradation of my children and their mother? that my parish-ioners might overtop them in all that apper-tains to education, and to a free and easy competency in life? Certainly he did not. And, therefore, as he intended to call some men exclusively to the work of preaching the gospel, he wisely and graciously ordained that these men should have their living of the people; for their labor, just as any other profession or art, furnishes the workman with his means of living. And it is evident, from a levy of ten per cent. on the products of the earth, in view of the means of living, that God designed a plentiful support. Sup-pose the products of the earth, in our day, were tithed, by divine ordination, for the support of the ministry, and the expenses of Church organization and service, would it not flood the Church with wealth? The very idea of it, in the distance, shocks some of our miserly brethren with spasms of money contractions—in them a real griping. They are always calculating on the dreadful danger of anything like the ease of generous affluence in the ministry; and, at the same time, moving earth and heaven, if possible, not for more affluence, but for riches, never fearing their deceitfulness, so they can lay their grab on them. All such members are hypocrites—merely whited money-sepul-chres. O, the deceitfulness of a miser's heart!

May there not be in this tithe principle some moral philosophy? St. Paul says, "Whatsoever was written aforetime, was written for our learning." But what can we learn from the tithe system? If nothing more, we learn this much: That in support-ing the ministry, as it is a common good, it ought to be supported by a common law of assessment; and this law ought to be upon the principle of relative ability. This, we believe, was the application made of it by Paul, in all his use of it as a predicate. If our philosophy be correct, that God intended that his priests, attending constantly on the duties of his divine ministries, should be, in the matter of living, upon a par with the people they were appointed to serve, then it would appear, of course, that God knew ex-actly where to lay this base-line of his levy, in order to secure it; and that this par ability was the intendment of God in this case, is at least very presumable, because the priests were required to pay tithes out of the tithes they themselves received; teaching us, in as far as these ordinances were designed to be examples to be perpetuated in the gospel age, in deeds of duty and of benevolence, God intended his ministers to pay tithes, as other obligees of the Creator, and to be made able to do so by the tithes received of their people; so that it was never God's design that his ministers should be, in any sense, pensioners, but professional men, well fed, from revenues of the Church, for their valu-able services. This will never be done, un-less the Church will freely adopt the great principle of equality taught in the tithe pol-icy of old; and then, whether it requires five or ten per cent., on the common incomes of living, will be a matter of no moment; the debt to God will be recognized, and the duty of performance insured; and it will not be so until this is the case.

L. PIERCE.

Columbus, February 20, 1860.

A tar, who had been boasting of the nu-merous foreign places he had seen, was asked if he had ever seen Louisiana. "No," said Jack, "what country does she live in?"