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THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

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NO. 1.

TO OUR PATRONS.

WE rejoice that our humble labors are respected by our brethren generally, and by many candid persons of the world. Asking nothing as a matter of charity to ourselves as conductors, and having every reason to believe that our teaching is calculated to advance the cause of Christ, we cheerfully submit the work of *doubling* our subscription list to our friends in the confidence of receiving a cordial response. We send the first number to our old subscribers, with the request to remit the money at our risk, or return it to us at this office. We will take pleasure in furnishing the work to our brethren in the ministry, and such as are not able to pay for it, *without charge*. The cash system has worked admirably; and we trust all friends to a pure religious speech, will heartily co-operate with us. The slightest effort on the part of agents and such as love the truth, will accomplish all that we could ask, or have a right to expect.

T. FANNING,
W. LIPSCOMB.

TO CORRESPONDENTS.

WE have on our table several communications, which we are compelled to exclude from our columns, for want of the authors' names. Our friends who expect to see their productions in the *Advocate*, must be careful on this point.

T. F.

A MONTH'S TOUR.

WITH the view of making such practical suggestions as we trust may be of service to our readers, we give them a few brief notes of a recent tour through three of our southern States.

Lord's day, November 22d, 1857, we left our home at an early hour—reached Murfreesboro at 11 A. M.,—met a large congregation, and delivered a discourse in the morning, afternoon, and at night. All seemed interested, and we believe the disciples sincerely love the truth. We were sorry to learn that, although there are some six or eight christian families in Murfreesboro, they do not meet to keep the ordinances, and we were not informed that these brothers and sisters worship in their families. They all love good preaching, and would pay liberally a preacher to deliver sermons to them. If we possess any ambition on earth, we think it consists in the earnest desire to assist the beloved disciples in attending to the worship of God, as brought to light in the New Testament. We can promise but little, but God being our helper, we will labor to put in order things wanting in the churches in future. The brethren in Murfreesboro possess the ability to do great things, but the difficulty is to get into the work. We trust the time is not distant when the effort will be made by the disciples to live the religion they believe. At this point we met Brother E. R. Osborne, who, by giving himself to the work, might be a most efficient teacher of primitive christianity. There are brethren in Rutherford able to take the county, if they would but employ their talents for the Lord.

Monday, 23d, we visited Fosterville. Met a few disciples, partook of Brother Vaughan's hospitalities, and reached Shelbyville at evening. Our talented Brothers Ramsey and Tilman reside in Shelbyville, but they meet not to worship the Lord. Why is this? We will promise to give the brethren a week of our service at any time they may ask it, if we can have any assurance that they will even begin to keep house for the Lord. It is worse than useless to ask sinners to confess the name of Christ, if the converted cannot be induced to keep the ordinances.

Tuesday, 24th, we addressed a small audience at Richmond, and reached Fayetteville at night. We were much grieved to learn that our Brother John Goodrich, long and favorably known as a devoted disciple, had in the money pressure lost his mental balance, and as a consequence had just paid his life a forfeit for his long indulgence to *friends*. Bro. Goodrich was a good man, and now rests from his labors. We preached, and buried our young friend and pupil, Geo. Goodrich, in

baptism. Sister G. and family have the sympathies of many saints. A few sisters and fewer brethren have long met in Fayetteville for moral improvement, and we trust the time will come when the brethren shall grow sufficiently strong to keep the house of the Lord in order.

Wednesday, 25th, we passed into Alabama, and reached Mooresville, in Limestone County, Thursday, 26th, where we remained until Friday afternoon, 27th. We delivered four discourses, baptized one, and had a most refreshing time with the beloved disciples. There had been much trouble in determining whether the worship was to be performed alone by men called "officers," but the brethren finally agreed to attend to their own worship, *as Christians*, and for the present dispense with *official* service. This conclusion, earnestly and practically carried out, will prove of immense value to the brethren. *Christians* are commanded to meet, sing, pray, break bread, contribute, etc., and persons were never *set apart* or *ordained* for such performances anciently,—neither to preach, exhort, baptize, or look over the flock. Men prove themselves capable of the various departments of christian labor, by actual and successful service, and ordination may change the field of labor, as in the case of Paul and Barnabas, (Acts 13,) or it may consecrate men as to their *time* in any department, but it confers not *office*. All are kings and priests by birth into the kingdom, and it is the effect of extreme ignorance to attempt to give christians the *authority* to do any thing, by the Romanish mockery of granting privileges by the imposition of the hands of unauthorized priests.

We reached Moulton Saturday the 29th, remained over Lord's day, preached four times, immersed six, and extracted a promise from the brethren to meet on the next Lord's day to worship the Lord. Since the death of our beloved Brother Crockett McDonald, the disciples had not met except to hear preaching. There are no people on earth for whose religious prosperity we feel deeper interest. Our good Bro. Manire was with us.

Monday the 30th we traveled thirty miles to Russellville, and preached to a large audience. It will be remembered that at this place we planted a congregation in 1842 of some 115 persons, but the cause was paralyzed by the kindness of good men who undertook to perform all the labor for the children, till many of them died for want of healthy spiritual exercise. Divers healthful congregations it is true, have sprung from the church at Russellville, but the disciples meet not except to hear preaching, and therefore many manifest but feeble symp-

toms of spiritual existence. There are, however, we rejoice to know, some devoted brothers and sisters at this place, and we could not express our joy if we could but learn of their walking together in the spirit.

Tuesday, December 1st, we traveled 52 miles to Fulton, Mississippi, but our appointment had not reached the place. Wednesday 2d, we visited "Cotton Gin," and preached at night, and on Thursday the 3d. We found excellent disciples—intelligent, kind, and lovers of the truth—but they meet not to worship. We reached Aberdeen at night, preached to a good audience, and spent the night with Mr. Adams, husband of a beloved sister from Moulton, Alabama. Many citizens and brethren pressed us to remain. We can think of no better field for labor.

Friday the 4th, we preached at Barton; dined with Brother J. M. Collins, and reached Columbus at night. The brethren in consequence of not seeing the preacher were reluctant to open the house upon faith alone, and consequently it was late before we began to preach. We tarried Saturday and Lord's day, and had a very pleasant and improving season. This is another congregation we planted in 1842. Never did disciples do better than they till they *hired* out their service—till many of the saints died of spiritual *ennui*; yet there has all the time been found in Columbus as devoted brothers and sisters as ever lived or died.

Brother John Gilmer will prove himself a most valuable *overseer*, if he will properly employ the talent and other resources of the brethren. It is a delicate, difficult, and most responsible labor, yet we have confidence Brother G. is fully adequate for the work.

Monday, December 7th, we traveled in the forenoon to Pickensville, Alabama, preached in the Baptist meeting house, and immersed two charming daughters of Brother Evans.

Tuesday, the 8th, we reached Clinton—were shut out of all the party temples; delivered one of our best addresses, on the power of the Gospel, to some of the best people of the place, in an "up-stair room" of a dwelling house.

Wednesday, the 9th, we spent the time with our old fellow soldier, Dr. W. H. Hooker, in the family of Brother A. Jolly, at Mt. Hebron, Green county. The rain fell in torrents all the day.

Thursday the 10th, we passed Greensboro—no appointment—and reached the hospitable mansion of Brother Jabez Curry. We preached in the neighborhood on Friday, dined with Brother and Sister Wal-

thall, and reached Marion in the evening. We spent Saturday and Lord's day with the brethren, preached five times, and four were added by immersion. This is another congregation we assisted in planting, that did well till it was robbed and wrecked by *hireling pastors*. Bro. P. B. Lawson is practising law and preaching. The brethren agreed to start Brother Rowland, a graduate of Bethany College, into the field in the spring.

Monday evening the 14th, we preached at Selma; Tuesday we went to Hayneville, preached once, and reached Atlanta, Georgia, Lord's day, the 20th. After many fruitless enquiries as to christians worshipping in Atlanta, we were informed at a late hour by a son of Ham, that there were disciples who met near the depot. We found the neat little house conveniently, heard a brother lecture much to the purpose, at the close of which another dignified, modest, and intelligent disciple stepped forward to administer the supper. Every thing was done in primitive style. We asked who these preachers were, and was informed that one was a schoolmaster and the other a blacksmith. This short narrative speaks volumes. Never can we hope to see the christian religion prosper till school teachers, blacksmiths, farmers, tailors, lawyers, physicians, preachers, carpenters, pedlers, tinkers, and the balance meet on common ground to worship the Lord most high for themselves.

Bro. Dr. Hook and Bro. Nathan Smith called to hear us speak at night. We were physically, mentally, and spiritually incompetent to do justice to any subject.

Monday morning at 1 $\frac{1}{4}$ we left for home, which we reached at 10 P. M., after an absence of 30 days, and had cause to thank God that all were well.

T. F.

THE CHURCH IN NASHVILLE.

THE brethren at a distance, doubtless, will be glad to learn that the disciples in Nashville, have secured the use of their old meeting house for the present year, and also, the services of Elder P. S. Fall, of Ky. as Evangelist. There are sound reasons for hoping that Elder Fall's labors will be abundantly blessed. In the first place, he was mainly instrumental, some thirty years ago, in planting the church in Nashville; and secondly, from the fact that he has not been in the least connected with the Ferguson strife, many persons will hear him

whose prejudices are inveterate against all who have attacked the recent infidelity. We rejoice in the belief, that many of the brethren who have been so wickedly betrayed, earnestly desire to see primitive christianity flourish in Nashville, and they are ready to engage heartily in the work of reform.

Notwithstanding the deep degradation of some, the Lord has reserved to himself many noble spirits in our delightful city, that have not dishonored his name, and we never saw the better portion of the citizens more willing to hear and practise the simple truth. The prayers of the saints, we trust, will not cease to ascend to Heaven for the success of the cause of Christ amongst us. T. F.

ENCOURAGING.

Brother W. Ereckson of East Tennessee, writes that Brothers Love and Alison will travel and preach during the coming year. These good brethren will please act as agents for the Gospel Advocate. Brother E. also informs us that there were six or seven additions at the coöperation meeting held at Mt. Verd, McMinn Co., Tennessee, during the past autumn.

Brother Joseph Greer, of Mississippi, encourages us to "Battle still for the truth," in opposition to all speculation.

Brother E. D. Moore, of Texas, our first teacher in religion—he told us the story of Joseph and we never forgot it—writes under date of December 4:

"*Dear Tolbert*:—Dr. Franklin said, 'the most unhappy man was he who could not read on a rainy day,' and we may add, he that cannot write what he thinks. We want the Advocate continued. It cheers our heart, informs our mind, and above all it pleads for the cause of God. Our brethren Senex, Wilmeth, Lauderdale and others have not spoken too highly of the Advocate. We wish most sincerely you may long live, humble and faithful, to plead the cause of Christ with much honor to yourself and more glory to God.

"We had the pleasure of preaching a few days with Dr. B. F. Hall, in Sept. 1857. He is doing wonders in his field of labor. He is not preaching himself, but Jesus Christ in child-like simplicity. He is no longer the Brother Hall we used to know, but the plain B. F. Hal

carrying the plain word of God, and the giant mind of a Saul of Tarsus, but now a Paul of Damascus. His manner of preaching is simple and easy of comprehension. We parted with Brother Hall at McKinney, visited our daughter, and family of our Brother Sweat, preached by invitation at a Methodist quarterly meeting in Corsicanna to the satisfaction of all, and went to Mt. Vernon, Titus Co., where we met your venerable old father. We spent some happy days together. He is much in the spirit of the Gospel. We had four additions at this place. Brother Barret is exerting a good influence."

Fraternally,

E. D. MOORE.

Will Brother Barret act as our agent?

F. & L.

Brother J. B. Clark, of Jackson, Mississippi, writes:

"There is much division amongst us here on the subject of communion. (Why is this? Persons in the kingdom of God are commanded to 'Examine themselves and so partake.' Others have no right at the Lord's table. Who has caused this disunion in the little flock we had the honor of planting in Jackson? We fear an enemy has been in the fold. T. F.) We have had no additions for a long time, except four from the Baptist church.

"Brother Caskey is our preacher, and is very popular. Everybody likes him. All admit his fine ability. Still we have the smallest audiences in town. (Why is this? The most talented preacher in the city and the smallest congregation. We do not understand it. We suspect there is something wrong. Perhaps the members, instead of coming together to worship God for themselves, and attract their friends to their meetings, are satisfying their consciences by paying our able Brother C. to substitute his excellent sermons for their service. If they will employ Brother C.'s talents in the gospel field during the year 1858, and assemble themselves every first day to sing, pray, teach, exhort, rejoice, break bread and attend to the fellowship, and do not possess greater vitality at the opening of 1859, our faith in the gospel will be considerably shaken. T. F.)

"The brethren here and at Battle Springs are educating a young man of fine natural talents for the ministry." (In which congregation are the brethren educating the young brother? Brother C. does not mean, we hope, to say that the brethren are sending the young brother to some worldly institution to educate him for the ministry of the word. The church is the only school in which persons can be trained for the service of the Lord. T. F.)

THE CHRISTIAN MISSION.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb. (Rev. vii, 9, 10.)

The history of heaven and earth records many important missions of God, angels and men. But in all the records of time no mission appears so glorious as the *Christian Mission*. It is the grand climax of all missions, human, angelic or divine.

Nothing in all the universe, in all time, or in all eternity, past or future, could be more wise and benevolent in its *origin* than the christian mission. *God is love*. In the remote ages of eternity past, it originated in the profoundest depths of infinite *love*, directed by infinite *wisdom*. It is the original idea of divinity,—“The eternal purpose of God, which he purposed in Christ Jesus our Lord.”

The *occasion* of the christian mission was a solemn and important event, which deeply affected God, angels and men. It was the greatest misfortune of which human nature is susceptible in the present state. Not the ruin of one man, one family or one nation, but the *physical, intellectual and moral* ruin of all men, all families and all nations—the *apostacy* of the whole world—the Adamic, patriarchal and Jewish apostacies. It was a rebellion in this infant province of the vast empire of Jehovah, which involved the rebels and their posterity in the accursed state of sin and death, and disturbed the harmony of the universe. The world was incapable of regaining the lost knowledge of God, and emancipating itself from the cruel bondage of sin and death. This world's misfortune was anticipated by the infinite wisdom and made the occasion of the christian mission.

The wise and benevolent *preparation* of four thousand years indicates the vast importance of the christian mission. God and angels, and patriarchs and prophets, arranged the types and prophecies of the patriarchal and Jewish ages, in reference to this last and best mission from heaven, in order to the redemption of man. All the altars, priests and sacrifices of forty centuries had a glorious consummation in the christian mission. The wonderful display of divine wisdom, power and love, connected with the Abrahamic family and the Jewish nation, were impressive types of the “better things” intended for all families and nations in the seed of the renowned patriarch.

The wonderful and glorious *commencement* of the christian mission most emphatically designated it as the grandest enterprise connected with the destiny of man. Angels from heaven proclaimed the incarnation and birth of Messiah. The great Harbinger announced the approaching reign of Heaven. The Son of God demanded baptism, and lo! the heavens were opened as he arose from the waters of the sacred river, and the Spirit of God descended, and the divine Father uttered the great missionary oracle, "This is my beloved Son in whom I am well pleased." Four missionaries, three from heaven and one from earth, officiated in the inauguration of Jesus as the Christ. The great hero of the christian mission commenced his wonderful works of wisdom, power and love. He selected twelve and afterwards seventy missionaries to aid him in reference to the great commencement. "He went about doing good," died for the sins of the world, and rose to heaven to reign as Lord of all, till the consummation of all things. The promised spirit came at the appointed time and place. The supernatural sounds arrested the ears of the Pentecostian multitude, and the miraculous light directed all eyes to divinely authorized and heaven taught missionaries. All things are now ready, and the christian mission commences as the result of the sublime and benevolent coöperation of Father, Son and Holy Spirit, angels, apostles and evangelists.

The wonderful *achievements* of the christian mission in the primitive age of the church, are a perfect demonstration of its divine origin and redeeming excellencies. Three thousand bloody rebels were reconciled to heaven by the first day's effort. Soon we read of five thousand in Jerusalem. Judea soon gloried in the cross on which its cruel citizens crucified the Son of God. A bloody persecution even unto death raged in opposition, but the disciples went everywhere preaching the word. Samaria repudiated Simon, and turned to Christ. The time comes to call the Gentiles. The Spirit of God and the angel of God descend from heaven and prepare the way. Soon the Christian banner waves in glorious triumph in Cesarea, Antioch, Ephesus, Corinth, Athens and Rome. In the first century the Roman world is conquered and the Son of Mary reigns in the royal family of the renowned Cæsars!

Glorious mission! Who would not be a Christian missionary! Brethren! let the missionary fire of the apostolic age burn in your hearts! Take stock, O! take stock in the most glorious and profitable enterprise of the universe!

J. J. T.

Locust Grove, Sept. 3, 1857.

SUCCESS OF THE GOSPEL.

DEAR BRETHREN FANNING AND LIPSCOMB:—At the request of the brethren I take my seat to give you some account of the success of the cause we plead, in this region of country, during the past season, at the various points of their labors. Owing to the operation of various causes, there have been fewer additions than during the last year. Two bad crop years in succession have so turned the minds of the people to the affairs of the world, in making provision for the wants of the flesh, as to leave room for but little else; but the principal reason at some points has been the want of materials to operate upon, as the gospel had made a conquest of nearly all but those whose minds were so filled by prejudice and sectarian prepossession as to be inaccessible to the force of truth.

At Mayfield Creek, Graves County, Ky. (a new church house near brother Dugger's,) there were about eight (8) immersions previous to the 4th Lord's day in August. Between that time and the 4th Lord's day in October, there were about four (4) more; and about twenty-seven additions in all. At the last mentioned time, when I was present myself, during a protracted meeting of four days, there were six (6) immersions, four of whom were Methodists, three other additions, and one to be immersed on the next Lord's day, (when I expect more came forward,) making ten additions in all. The principal laborers were brothers W. W. Dugger and W. M. Starkes, at the last meeting; and brothers Dugger and Hudspeth at those previously held. When brother Dugger settled in the neighborhood, some two or three years ago, he resolved to make a stand at home, and begin operations in his own neighborhood, as it was a new field for him. There were a few scattering disciples, and the professing part of the community were principally Methodists. At a meeting at a school house near him, not long after he moved there, after a forcible exhibition of the true gospel by brother Dugger, he was told by the Methodist preacher in the neighborhood, old Mr. Sheridan, that he "could not poke such stuff as that down the people of that neighborhood—they had too much sense to be imposed on by it." But mark the result. In the course of a few months afterwards, brother Dugger held a meeting at the same place, when on an invitation being given, twenty-nine came forward to obey the gospel and unite with the brethren!—and now there are but two members left in the Methodist Church! Such is the power of truth, when clearly and forcibly exhibited, by such a preacher as brother Dugger, whose life and character corresponds with his profession.

In Henry County, Tennessee, (in the Northwestern part,) at a meeting about two months ago, including 1st Lord's day in September, in Howard Settlement, by brother Dugger, there were four (4) immersions. This is a new congregation, in a new field, and the prospects are very fine for many other additions. With men of piety and sterling worth, like the brother Howards, (by the way relations of mine,) and such a preacher as brother Dugger, they cannot fail doing well, and building up a large congregation.

At a school house near Esq. Duvall's, in Graves County, Ky., brother Dugger recently immersed Dr. Canter, a prominent physician of the country, and a man of high moral standing, and of intelligence and influence. The sects had been calculating on obtaining him, and had made strong efforts to get him, but it ended in their disappointment and mortification.

At a meeting at Liberty, Marshall County, Ky., near old Waidsboro, including 3rd Lord's day in August or September, there were seventeen (17) additions in all, under the labors of brothers Dugger, W. M. and Jno. Starkes, and Hudspeth. This is an old and large congregation, with an excellent and comfortable house, and has some of the best brethren and men belonging to it, in that region of country.

At Spring Creek, in Graves County, Ky., there were four (4) immersions on 3rd Lord's day in July, by brother Jesse Shelton, at which I was present; and on 3rd Lord's day in Sept. there were some others, I think, under the labors of brother Dugger. While preaching there on that day, a sectarian was heard to observe, out of the house, that if it were not for the laws of the land, he would have gone in, taken him out of the stand, and whipped him! This is an evidence of the character of much of the sectarian spirit of the age, which, no doubt, if it had the power, would again kindle the fires of Smithfield! The blood of the old scarlet Roman mother still runs in the veins of her granddaughters! May the good Lord long preserve to us our liberties! They reported it too in this section, in order to destroy his influence, that he was a drunkard and a gambler! when there is not a man on earth clearer of the charges, or more above suspicion, as to any other vice. The sectarian spirit of the age is a very lying spirit!

At Union, in Graves County, Ky., at a meeting by brothers Dugger and Hudspeth, including the 4th Lord's day in Sept. there was one immersion. This is an intelligent and excellent congregation, and the brethren will stand firm and retain all they gain.

At a meeting at brother Robinson's, near Murray, Calloway Co., Ky., in the summer, by brothers Dugger and Hudspeth, there were two immersions; at one on the waters of Clarke's River, in same Co. by brother H. one; and scattering, some eight or ten, at various other points of their labors, showing that these brethren have been busy during the season.

At a meeting recently at Clinton, Ky., by brother S. Tribble, there were fourteen (14) immersions; assisted probably by brother Emerson of that vicinity, who was from about Burkesville, Ky. a few years ago. They are both among the ablest and most eloquent preachers we have.

Brothers Jas. Lindsay and McCoy, near Benton, Marshall Co., Ky., have been busy at various points, and have added several to the Lord. Brother Lindsay several at Blood River church-house, in Henry County, Ky. Bro. Tribble also immersed two at New Concord, Calloway Co., Ky.

You are aware how brother Dugger has been served by his opponents, from a communication in the Advocate, not long since, which is substantially true, as I have learned the particulars from himself. Every effort has been made to ruin his influence and drive him away from where he lives, but in vain. His character is above suspicion. Among other things, they drove down sharp stakes, in a place where he had to baptize some persons, with the sharp points concealed beneath the surface of the water! But fortunately no injury was done. What are such persons not capable of doing? Among other disgraceful acts, of the character referred to, a preacher is suspicioned on good evidence, to have instigated the actors! But it is all in keeping with the sectarian character of the age. "Great is the truth, and mighty above all things, and will prevail."

Your brother in Christ,

JNO. R. HOWARD.

Graves County, Ky., Oct. 28, 1857.

WHERE THE BIBLE CARRIES PEOPLE.

WHILE in the State of Missouri recently, we heard an anecdote illustrative of the influence of the Bible upon those who take it as their only guide in faith and practice, to the exclusion of human creeds; as well as of the correctness of our position in religion. In travelling

down a creek called "White Water," in, we believe, Bullinger County, in company with brother Kennon, of Cape Girardeau Co. a worthy proclaimer of the primitive gospel, we had occasion to rest one night at the house of a good brother, by the name of Johnson, in whose neighborhood was a little band of Disciples of Christ, who were in the habit of meeting occasionally on Lord's day at his house, in order to worship God. In the same neighborhood, not far above him, resided a man and his wife, who had recently moved there from the State of Illinois, where they had belonged to the Methodist Episcopal Church. As they did not attach themselves to it again, the Methodist preacher "in charge" of the circuit, hearing that they had once belonged to the church, went to see them, in order to persuade them to unite with it again. The man told him that he had determined to read and investigate his Bible well before he attached himself to any church; and "follow that and go wherever it might lead him." The reply of the preacher to this was characteristic, and showed in what light he regarded the Bible: "If you follow that Book," said he, "it will carry you to these Campbellites down here at Johnson's." He was right in his prediction. The man investigated well, with an unbiassed, unprejudiced mind, open to receive the truth, and willing and ready to obey it; and there was where the Book carried him and his wife—to the little band of despised brethren and sisters nicknamed "Campbellites;" and there is where it will carry every such lover of the truth—to the true people of the Lord, wherever they are to be found. We want no better evidence of our being right in religion, and of our occupying primitive, apostolic ground, than the fact acknowledged by this Methodist preacher, that the Bible will bring people to us. But how is it with the different sects, the so-called "religious denominations" of the day? The Methodist Discipline will lead people to the Methodists; The Presbyterian Confession of Faith to the Presbyterians; and Episcopal Prayer Book, to the Episcopalians; but the Bible, the Book of God, to the Church of Christ, "the Church of the living God, the pillar and ground of truth."

"Bright candle of the Lord,
Star of eternity, the only star
That rose on time, and o'er its billowy sea,
As generation swiftly drifted by,
Succeeding generations, threw its rays
Upon the hills of time, pointing the eye
Of sinners up into the throne of God."

J. R. H.

Henry County, Tennessee, Nov. 5, 1857.

 PROF. R. RICHARDSON AND HIS PHILOSOPHY.

IN the Nov. No. of the Gospel Advocate for 1857, we "squared accounts" with Prof. Richardson, and then hoped it would not become necessary for his name to appear again on our pages; but there are scores of our best brethren, who think his course demands, at least, some slight notice. We expect never to engage in the examination of any subject with him; neither do we deem it necessary for any one to do so—but from his former prominent position amongst us, and his efforts to take protection under our most distinguished brethren, we consider an occasional reference to him barely admissible. We are happy to know that wherever our strictures upon his philosophy have been read, the brethren are generally of one mind; but in our recent travels through several States, we were deeply mortified to learn that by the exclusion of our replies from the Millennial Harbinger, there are many who know nothing of the merits of the controversy. It has been his studied policy, to keep the true issues concealed. Still his advantage-taking has been of little service to himself, however much injury he may have done to others.

From the scores of notices which we have received in regard to Prof. R. we think it due to our brethren, to give our readers a few brief strictures from our unpretending Bro. Rees Jones. But we sincerely hope it will not be necessary to refer to him often.

T. F.

LEWISBURG, TENN, Dec. 14, 1857.

DEAR BRO. FANNING:—I send you a few notes on Prof. Richardson's Faith *versus* Philosophy, which I hope you will publish. It seems to me the crisis demands an expression from the brethren every where, as well as yourself. As to your defence, it is all it should be. You have exercised great mildness and forbearance; but the brethren think it right for such as were never Presidents or Professors of colleges, or even students, and such as never read the "deceifful philosophies" of the times—mental and moral—to show where they stand. It appears to me that Prof. R. has done more, in proportion to his capacity, to *carnalize* and *nullify* the written oracles, than any living man, who is not a *modern spiritualist* or *professed infidel*. However contemptible, he and the world may regard my Literary attainments, I will endeavor to show the difference between learned nonsense and plain truth.

Your brother in Christ,

REES JONES

LEWISBURG, MARSHALL CO., TENN., Dec. 1857.

PROF. RICHARDSON:—Having read, and several times carefully re-read your numbers on Faith *versus* Philosophy, and not being able to harmonize the parts with themselves, nor with the Bible; and believing it to be a privilege of those to whom any thing is presented for their consideration or acceptance, to carefully examine it, and to speak out if they should find any thing wrong, I propose to offer a few strictures upon some of their most prominent features. Your essays are public property, and so will my strictures be, and neither of us has a right to complain if fairly treated. Whether my difficulties are real or imaginary, or whether they are to be attributed to the imbecility or obtusity of my mind, or to ambiguous or erroneous views on your part, the reader will judge. Should you be disposed to accuse me with misconceptions, I hope you will remember that *my misconceptions can never justify your abortions.*

When you spread to the breeze the canvass of your large and (apparently) well proportioned man-of-war, and announced your determination to “endeavor to keep in sight of the vessel that manages to carry so large a sail, in proportion to its hull, and its tonnage;” I confess, I felt no little concern for the safety of Bro. Fanning’s illy-proportioned, and lightly laden little craft. For I was suspicious, from your haughty bearing and the menacing attitude you assumed, that you designed more than merely to keep in sight, till you learned the amount of variation of his compass—that you meditated an attack. But I consoled myself with the hope, that he had ballast enough to keep his little vessel from capsizing; and I knew his mettle too well, to believe he would give up the ship though he should be compelled to fight against such odds.

Your fourth No. more than confirmed my suspicions. For there we find you blazing away at him with your heaviest artillery. And surely, if much wantonness in the use of great swelling words of vanity, could have answered your purpose, his little ship must have been riddled, sunk, or blown to atoms. But no sooner does he give you a broadside or two, than you seem to think, “*prudence the better part of valor,*” and begin to back out, declaring that it has not at any time been your intention to change a shot (“*discuss any subject,*”) with Bro. Fanning.” But still you keep up a kind of retreating fire; and ever and anon crying out, “*Misconception, or misrepresentation—seems unable to distinguish not merely between truth and error, but between sense and nonsense—deals largely in assertions and so little in proofs—de-*

fective in logic, however skilled in certain arts of rhetoric—may be so occupied with the company of sporting gentry”—evidently for the purpose of making his talents and learning, and even his moral character appear contemptible. But notwithstanding your sneering insinuations, it appears from the time and labor it has cost you to make repairs, that your beautiful and well proportioned ship, suffered severely in the contest, both in hull and rigging, and if I am not much mistaken, some of your heaviest ordnance went overboard as contraband goods, however unwilling you may be to confess it.

But all figures apart, and to talk more seriously, it does appear to me that your *Faith versus Philosophy* had better never have been written, that it was uncalled for, in matter and spirit; and I fear, will do more injury to the good cause, than you will be able to repair in the balance of your life. It is too ambiguous, speculative and abstruse for common minds. You seem to be sometimes on one side, and sometimes on the other; and sometimes nowhere. Worse still, your sarcastic and sneering insinuations with which it abounds, will be regarded as the effusions of a revengeful and vainglorious, if not a malicious spirit. You charge Bro. Fanning with being a “*Sensualistic Dogmatist*.” But if sensual means carnal, or according to the flesh, and dogmatist means one who assumes majesterial airs, it does seem to me, that the charge recoils with all its force upon your own head. There are several expressions in your essays, more after the flesh than the spirit. Instead of treating your brother courteously, according to the teaching of the spirit, you insinuate reproachful things against his moral character, and refuse to give your readers his exposures of your false insinuations, and add insult to injury, by treating him with disdain and contempt. Why will you do so? Are we to regard these things as the result of rising above the written word, to the contemplation of things more spiritual? If so, you would certainly do well to come back to the written word again, and contemplate the things therein contained. We are informed that when Michael disputed with the Devil about the body of Moses, he dare not bring a railing accusation against him. How dare we then rail against a Christian brother for whom Christ died? If the aged and more conspicuous do such things, what may we not expect of the younger brethren? Let me intreat you, if you love the cause of Christ, and desire peace and good will among the brotherhood, to review your essays and expunge from them all those bitter sayings and sneering insinuations; and then, if you choose, go on with your investigations, or even christian-like

rebukes, if necessary, and we will try to hear you patiently, though we believe you have egregiously erred in some of your positions. But I must be allowed to enter my protest against invectives and sneering and insulting insinuations instead of argument or proof. For it does seem to me, that we would scarcely have expected more insulting language from one who had drained the cup of what you call sensualistic philosophy to its very dregs, than you have used about Bro. Fanning. But I wish to point out some of your inconsistencies and contradictions. In the May No. of the *Millennial Harbinger*, page 265, you express your "entire concurrence with him as to the unlawfulness of introducing human philosophy of any kind into religion," and then add: "In this we are perfectly agreed." Again page 275, "I trust I know how to appreciate his zeal and long continued labors in behalf of the Bible as the only safe guide in religion. Here I am with him heart and hand, as I am also with him in his avowed opposition to human philosophy in religion." So far then, there is perfect harmony. But you seem to be quite interrupted at him for representing the philosophies of the times as not agreeing with the Bible—having infidel tendencies—and the schools in which they are taught as being well calculated to make infidels, etc. etc., and you say on page 493, "He (the reader) will also remember that I have by no means objected to human philosophy or wisdom considered in itself, but that on the contrary I have defended it from the rude assaults of an ignorance so adventurous as to denounce it wholly and unreservedly as calculated only to make infidels. I have taught that *in its own place*, it is worthy of attention and respect." But let us see how worthy it is of respect, according to your own showing. You say on same page: "No truth in the universe can *possibly be incompatible* with any other truth, and whatever men may have discovered that is true in reference to mind or morals, or material nature, will be found in perfect harmony with what may hereafter be discovered, and certainly can never conflict in the slightest degree with any truths in Divine revelation." Then on the very next page you say, "That there is a contrast and an antagonism between the faith of the gospel and human philosophy as its substitute cannot be truthfully denied." Then there is no truth in human philosophy, or Brother Richardson has contradicted himself. For—mark it well—you say, "No truth in the universe can possibly be incompatible with any other truth," "and you certainly can never conflict in the slightest degree with any truths of Divine revelation." And yet human philosophy is antagonistic! Now if human philosophy is not

true; where is its own place? And what entitles it to so much respect?

Notwithstanding you say, "No truth in the universe can possibly be incompatible with any other truth," and "Whatever men may have discovered that is true in reference to mind or morals; can never conflict in the slightest degree with any truths in Divine revelation," yet on page 474, September number, you affirm, that "the faith of Christ is adverse to human philosophy in religious affairs. The Holy Spirit has declared its entire incompatibility with a pure faith." Again we see that human philosophy is not true, or else Brother Richardson has contradicted himself. Again we ask, "since the Holy Spirit has declared its entire incompatibility with a pure faith," where is its own place? And what renders it so worthy of attention and respect?

If adding human philosophy to Christianity, or mixing it up with the gospel, "*spoils Christians—spoils Christianity*," see Oct. No. page 549 and Sept. No. page 494, how will those fare who take full and copious draughts of "*human philosophy or wisdom considered in itself*," without being at all diluted with or modified by, or mixed with the gospel or the truths of revelation? Is there no danger of their becoming confirmed infidels? In this case they cannot have the benefit of the proposition that there is a God, which you say Bro. Campbell insists "can only be communicated to the human mind by direct revelation or tradition;" and which *you* say "the world has never since the days of Adam been without." See foot note, Aug. No. page 443. Now strike the proposition out of human philosophy and the proofs would be nonsense. And to add to, or mix up human philosophy with a proposition of revelation would appear so much like mixing up with the gospel, or adding to Christianity, that you will conclude that this is not exactly its own place.

Well, probably you would prefer placing it where your own argument, or rather your sarcastic sneer seemed to place it when noticing Bro. Fanning's assertion, that "in all the schools amongst the disciples of Christ, the Bible is represented as the only foundation in morals, and still the directors have introduced the various philosophies, mental and moral of the times." To this you reply: "These directors probably supposed, as I have known sensible people to do, that a foundation was not so comfortable or commodious as the house that could be built upon it. It is hardly conceivable how a foundation could in any case be made to serve the purpose of a superstructure." See foot note, May No. page 266. Now if there is any sense or logic in this, it seems to me that it is an admission that the Bible is the

only foundation in morals, and that like those sensible people you (as well as the directors) suppose that a foundation is not so comfortable or commodious as the house that may be built upon it; and therefore, for the sake of comfort and convenience, you must rear a superstructure of human philosophy. Surely you will not contend that this is *its own place*. It appears too much like adding to or mixing up, either of which "*spoils Christians, spoils Christianity.*"

Once more you say: "Freedom from human philosophy is essential to a sincere belief of the whole word of God. No one who is imbued with it can possibly receive all that is taught in the Bible." See foot note, Aug. No. pages 441-2. Now if being thus imbued makes it impossible for any one to receive all that is taught in the Bible, is it not evident that his imbuement is the cause of his infidelity or unbelief? And now I ask, what is the real difference between you and Bro. Fanning on this point? He thinks the schools in which human philosophy is taught are well calculated to make infidels; and you teach that, "No one imbued with human philosophy, can possibly," be any thing else; for if he cannot possibly receive all that is taught in the Bible, he must be infidel so far as he rejects it. Again we ask, according to your own arguments, where is its own place? And how will you account to the great Judge on the day of final accounts for the harshness with which you have treated Bro. Fanning, when you have said substantially the same thing or a little more? And how will you account for imbuing the minds of the youths under your care with that which (yourself being judge) makes it impossible for them to receive all that is taught in the Bible? If it is antagonistic to pure faith it must be false, and at war with true faith; why then teach it at all? May it not be possible that those aberrations from correct principles, of which you seem suspicious in the case of Bro. Russel, may have been caused by your having imbued his mind so deeply with human philosophy that he cannot possibly receive all that is taught in the Bible?

I suppose when you asserted so positively the antagonism between faith and human philosophy, that you had forgotten having said in the May No. pages 267-8, that "Natural Theology proposes to prove the being and attributes of God from the works of nature, in harmony with Paul's declaration." (Rom. i. 19, 20.) How *harmony* can exist between things that are *adverse, incompatible, or antagonistic*, I confess I do not so well understand. It may be that you have said a little too much even against human philosophy. For though it may be that

there is some truth in human philosophy; and though it would no doubt be sinful to incorporate that truth into, or make it a substitute for Christianity, yet how any truth can be antagonistic, or conflict with any truths in Divine revelation I know not. Human philosophy may be in harmony with, or antagonist to the faith of Christ, according as it is either true or false. But in my judgment no truth in human philosophy can conflict with any truth in Christianity, any more than with any truth in Mathematics, or than a truth in Mathematics can conflict with Christianity. But however other truths may harmonize with the gospel, no other truth should be substituted for it, or made any part of the Divine standard.

And now, my dear sir, permit me to say to you, as you say, "Since the philosophy of a thing is its reason, there is a philosophy in religion, else there would be no reason in it," so we conclude that the philosophy of your essays is their reason, else there is no reason in them! And as you profess to repudiate all modern spiritualism, and say, you "*Look for no spiritual light in religion from other sources than the Bible,*" we conclude you do not claim inspiration, and consequently your philosophy must be human; and used too in a religious affair, (else faith against philosophy is not a religious affair,) and yet you say "*The faith of Christ is adverse to human philosophy in religious affairs.*" Sept. No., page 494. But my space admonishes me to close for the present. I have reserved some things of more serious import for my next.

Hoping that we may neither spoil, nor be spoiled through philosophy, I subscribe myself yours in the love of truth and consistency.

REES JONES.

WHO HAS THE RIGHT TO PARTAKE OF THE LORD'S SUPPER?

ANSWER.—Christians.

T. F.

The following communication from a good scholar and thinker, may serve as an answer to some dozen enquiries before us, on what is generally termed "*Open and Close Communion.*"

T. F.

BROTHER EDITORS:—If the considerations which, with your permission, I propose to submit to your readers, be true and important, they should not be withheld; if they be untrue or unimportant, the fallacy may be easily detected and their unimportance readily exposed.

Let me say in the beginning, that when I commenced the examination of the subject of this paper, I entertained opinions in every way opposed to those the correctness of which it shall be my aim to establish. A more thorough investigation led me to change, indeed to reverse, my position. I imagine that there are others who think as I did; perhaps the reasons which appealed irresistibly to me, may induce them to think as I do. If the conclusions to which I shall come be admitted, let them be acted upon; if not admitted, let the error be shown, and I shall return to the belief which, as I am now convinced, *right reason and the word of God* have compelled me to abandon.

I well know that those who contend as I do, are often accused of being uncharitable, narrow-minded, and ungenerously exclusive. But if we are right, the lash falls not upon our back, but upon Him who wore the crown of thorns, and was buffeted and spit upon in Pilate's judgment hall. It has been the lot of "Christians," as you have good reason to know, to be derided and abused. For us has slander distilled her deadliest poison, bigotry kindled its fires, and the renegade sped his keenest shaft. It will, then, be no new thing should our haters see proper to visit their wrath upon us. And it is not we who shall receive the hurt; the poison will be pressed to the lips, the fagot will blaze around the body, the arrow will speed to the heart, of *Jesus Christ the Son of God*: for "inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me."

My subject is the Lord's Supper and the invited guests; or, in other words, Who have a right, and whose duty is it to eat bread and drink wine in remembrance of our Savior's death?

It has been asked, Do "Christians admit members of other churches to the communion table?" If answered in the negative, the reply is, "Then you do not believe that members of other churches are Christians, since you surely would not deny the communion table to a Christian!"

I endeavor to make it a rule of thought, to be certain that my premises are so clearly demonstrated or so undeniably self-evident, that they cannot be controverted; that they are builded on truth, which is a rock; and then if these conclusions be correctly drawn, let it be what it may, although it oppose the cherished opinions and darling prejudices of a life time, if it be admitted, it is my duty, it is your duty, it is every honest man's duty to abide by it.

Before going further I should say, that I address only those who believe that a man's sins are not pardoned—that he is not a subject of

Christ's kingdom until he has believed, repented, and been immersed into Christ.

Permit me, then, to state a few propositions which shall constitute my premises.

My first proposition is, *A command given or a privilege granted to a specified class of persons, excludes all others not included either by express declaration or necessary implication.* Need I illustrate it, or adduce authorities to support it? *It is self-evident*; and no one will deny it, who has given the least attention to rules of construction or the law of evidence. Until some one shall have the hardihood to controvert it, I shall regard its appeal to common sense as unresisted.

My second proposition is, *'The command to celebrate the Savior's death was given to a specified class or description of persons; and that class comprehended the disciples of Christ—Christians—and them alone.* The second proposition, too, bears self-evidence upon the face of it. I mean to those who know why and in what circumstances it was given. Christ was at supper with his disciples; he took the loaf and broke it and blest, and gave it to whom? *To his disciples.* To them he said "Take, eat"—"in remembrance of me." In the latter clause he assigns a reason for the act. It was a commemorative institution; intended (not as an expression or exhibition of their faith, for they had already shown their faith, as must every one who enters the kingdom of Christ,) as a lively emblem of the broken body and shed blood of the Savior; and also to bring more vividly to mind the sacrifices made by him, and the affecting scene of his crucifixion and cruel death. I use the word "command" because, *first*, the words "take, eat" are in the imperative mood; *Second*, the words, "as oft as ye drink it," necessarily imply that they were to do it on other occasions; and *Third*, the custom, observed by the disciples, of breaking bread on the first day of the week, shows the meaning attached to the act and injunction of Christ at the last supper.

My third proposition is this: Faith, repentance, and immersion are the *sole Christ-appointed* means of ascending from the world into the purer atmosphere of the kingdom of Christ. These means—as before remarked, I address, particularly, members of the Christian Church—have been stamped permanent, unchangeable, by the word of our Lord, and the approbation of Jehovah. These—faith, repentance and baptism—are the prerequisites established by the Savior, and proclaimed by the apostles to naturalization as a citizen or subject of Christ's kingdom; and any other prerequisites are wrong, and a solemn viola-

tion of God's word, or there are more legitimate and lawful ways than one of entering Christ's kingdom; a proposition which we imagine no one will be bold enough to maintain.

With these propositions—or more properly *truths*—concerning which, with members of the Church, there can be no difficulty, I shall now state two syllogisms, which, I confidently aver, are correct both in premise and conclusion.

First, Those who have not *believed, repented and been immersed*, have not entered Christ's kingdom;

The members of *certain sects* have not *believed, repented and been immersed*;

Therefore the members of *certain sects* have not entered Christ's kingdom.

Assuming the conclusion of the first syllogism as premise in the second; and taking for granted the proposition, that those who are out of the kingdom have no right to appropriate or to apply a command or a privilege given exclusively to those within it, we have,

Second, Those who have not entered Christ's kingdom, have not a right to the supper;

The members of *certain sects* have not entered Christ's kingdom;

Therefore, the members of *certain sects* have not a right to the supper.
Quod erat demonstrandum?

These may be unpalatable conclusions; they may conflict with the boasted and unwarranted liberality of many; but are they true? Some who mean better than they reason, will say, they are *not* true. Then let the question be settled, and in doing so we have the advantage that there is no *creed* to be sustained, no age-fostered prejudice to be fought for. All that we want is, *the truth as the Bible teaches it*. And when, by friendly consultation, we have got it, though it bring upon us scorn, and jest, and bitter wrong; though it sweep away land-marks which, founded on error and propped by bigotry, have been the guides of religious casuists, and have borne the brunt of storm and tempest for a thousand years; though it break to pieces every creed in Christendom, and bring all human wisdom to nought, *let it be known*. I am assured too—so favorable is my opinion of human nature—that when party violence shall have subsided, if the truth be offered without reserve and explained without deceit, it will be listened to without misgiving, and embraced without delay.

"But," exclaims one, "you banish every body from the kingdom of Christ, except a few." I reply, "I sin, I falsify the truth, if I say

that any one ever has entered or ever can enter that kingdom, except by observing those directions which the Savior commanded the apostles to proclaim; and these directions, as before declared, are *faith, repentance and immersion*. Though I be as zealous and sincere a man as ever prayed and suffered in the dungeons of the inquisition, or expired in the flames of an *auto da fe*; yet if I have not done what He has commanded, I shall be in my sins, and cannot claim the reward due to obedience. Saul was as sincere in doing what he thought was God's service, and Uzzah was as pure of intent as any rantizer that ever rode a circuit, or luxuriated in an Episcopal palace; yet "Saul, Saul, why persecutest thou me?" smote like a thunderbolt upon his conscience-stricken soul; and to Uzzah, death was the instantaneous and unannounced penalty of disobedience. How long will it be till men learn how awful a thing it is, to tamper with the word of the living God?

That member of the "Church," who shall encourage the disobedient to commemorate the Lord's death, if he have any respect for the divinely instituted feast, must and does acknowledge that they are Christians, that they are within the kingdom of Christ; and making that admission, "it follows as the night the day" that, as far as he is concerned, the Reformation is a bootless and absurd crusade against the sects; *the church falls to the ground*. For, if a man can become a Christian by joining a sect requiring not submission to Christ, with what semblance even of reason can we object to any man's becoming a Methodist, or what objection urge to the universal prevalence of Presbyterianism? Since all that any man can or ought to desire is, that men shall become Christians. I repeat, with full assurance of its truth, that a blow directed by a member of the "Christian Church" against the position I have attempted to sustain, *pierces the heart of the Reformation*. The same argument applies—and the same conclusion too—to *any* denomination that either sanctions or practices what is called "open communion"—a communion of persons in the church with persons out of the kingdom of Christ.

A man must be either in Christ's kingdom or out it. If in it, he may and ought to partake of the supper; if out of it, he has no right to partake; and all who have not *believed, repented and been immersed*, are out of it.

Some say, "It is the Lord's table, and I have no right to exclude any one, for 'let a man examine himself, and so let him eat.'" Let it be the Lord's table; still it belongs to the particular congregation ordering it to be spread; and each congregation is responsible for the

keeping it pure and unprofaned. The table is indeed spread as a means of obeying the behest of the Christ; but it is the Lord's only, in so far as earth, stars, the to *παν*, all created things, are His. *In the second place*, the injunction, "Let a man examine himself, and so let him eat," was given to *disciples, to Christians*, and in the absence of proof positive to the contrary, to them *alone*. (See 1st prop.)

Should one of our deacons ask, "If a man desire from me the bread and wine, and I ask him, are you in Christ's kingdom? and he reply, "I am a partizan," "shall I give them to him?" The answer must be, "If you do give him the elements, you admit that he is a Christian, and thereby irresistibly and inevitably, are compelled to avow that the Savior appointed more than one way of becoming a Christian; thus denying that there is "*one Lord, one faith, one baptism*."

A friend, to whom I gave my reasons and conclusions on this subject, without attempting a refutation, said that they lead to strange doctrine about the justice and mercy of God. If they be true, I shall follow them without making particular inquiry what the end shall be. As men advance in the knowledge of the physical world, that which once seemed to be defective, contradictory, or unadvised, becomes to the eye of science, harmonious, beautiful, perfect, from the insect that sports at twilight to the mightiest star whose deep diapason trembles through the chorus of the singing worlds—there is no conflict; the bells of the universe chime without a discordant note; so, in the inner-world, there are no opposing truths. From those propositions that are termed axiomatic, to the subtlest reasonings of a metaphysician, there cannot be antagonist truths. I shall then, without fear, follow the truth, since it conducts him who fearlessly follows it, onward and upward to God, as every ray of light, however refracted, guides him who traces it, back to the sun or star from which it sprang.

If asked, "What is to become of the host of good men who have died or are alive, and who, you say, were not and are not Christians?" The answer *must* be, "I have no right to hold an opinion, and, if possible, less right to assert a belief, in regard to the future destiny of such men; since the scriptures, my *only* source of information, say nothing about it. Is it for man to penetrate the councils of eternity? Whether God's *mercy*, which since the world began has bowed before his *justice*, a suppliant in man's behalf, shall temper the rigor of the law, I do not, I dare not, say; my sole source of information is sealed to such inquiries,

But who, when the last trump shall summon, "from the thickmil-

lioned catacombs of ages," the reanimated dust of the human race—when Jehovah and his Son, and all the angels, on their flashing wings, shall gather to the judgment of the last day; who does not pray that then the pious and the good of all ages and all lands, may be borne triumphantly to heaven, in mercy's sheltering arms? Oh! what a shout of joy would spring from the lips and swell upon the harps of those who are "*multitudes, multitudes!*"—till bright angels, towering round the throne of God, should send it pealing through the boundless spaces of the upper world,

Your friend and brother,

C.

UNIVERSALISM.

BRO. FANNING,—Among the various forms assumed by modern skepticism, none, perhaps, appear more plausible to the multitudes, or is more readily received, than Universalism.

I lately heard a Universalist set forth one phase of this specious philosophy at Alexandria, Tenn. He delivered himself in the Methodist Church, to a very large and attentive audience, many of whom, no doubt, had come up merely out of curiosity to hear something new. But not so with many others. Not a few had come out with the hope of being bolstered up in a doctrine which they had long since wished might be true, and which, when once espoused, gives them leave to revel in all the luxuries of this life, and the pleasures of sense—to indulge all the propensities of a perverted nature, and to slumber on in that apathy and hardness of heart which has already rendered true repentance almost an impossibility, because their conscience had become seared, as with a hot iron. And it may seem passing strange to some of your readers to be informed that the orator was well received by the denominations in general, and treated even with cordial courtesy. But this is not hard to account for by those acquainted with a few leading facts in the case. In the first place, quite a burning jealousy had been for some time fostering itself in the hearts of all the denominations against the disciples there, because they were the only people prospering.

Two public discussions had been held in the place, in each of which the mourners' bench system of conversion had been so thoroughly canvassed in the light of God's truth, that this mighty talisman had been completely paralyzed; and thus the only lever by which the popular denominations had been able of late to move the world had

become altogether ineffectual—the fulcrum being so far removed that Archimedes himself could not replace it.

In addition to this, our brethren had just erected a commodious meeting house, in which they had already held one successful meeting, and another was coming on just a week before the Universalist was to be there. This bold advance of the Reformation was more than Sanballat and Tobiah, and Geshem could endure. So they took counsel together, and when our second meeting came on, they turned such a cool shoulder to us as gave us clearly to understand that they intended to hinder us from building, and from repairing the ancient wall of Jerusalem. And when the proclaimer of unconditional salvation to all the rebel sons of Adam came along, they all rallied to receive him; as much as to say to us that they could tolerate any thing but simple Christianity, which they considered was intolerable. His discourse, too, was acceptable to them, for he found fault with none, but whispered peace to all, and sang them a song of lullaby, to sooth them to slumber, each in his own cradle, in which he had been rocked from infancy; his words were smooth as butter, and distilled like the liquid amber, or the dewy honey that dropped from ancient oaks in the “golden age” of yore, by Grecian poets sung.

Little did they think, however, how many of their members, who were in a half-apostate condition, and ready to relinquish their grasp on the anchor of the Christian hope, eagerly listened to every word, gasping, as it were, for some palliative to soothe the biting remorse of violated conscience, in view of the fearful destiny that awaits the faithless apostate, “who has trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of Grace.” I fear they will see the error of receiving into their house, and of bidding God speed to such a man when it is too late to recover; that even ere this the fatal opiate has been swallowed—that a death-pall is spreading itself over all their vital energies, wrapping as in the sombre curtain of Lethe’s gloom the willing, but unwary victim.

I propose in a second article to examine some of the arguments of this champion of fashionable and refined infidelity. And inasmuch as some of his friends expressed a wish to have an oral discussion in Alexandria on the subject, I take this method to inform them that if such is the wish of the community in general, they can have the discussion at some convenient time. I think I know of more than one advocate of the truth, who will meet the giant who defied the armies

of Israel, provided the state of the public mind demands such a thing at the present crisis. We leave them to think of these things for a month, and subscribe ourselves,

With fraternal regard, yours in Christ, C. W. S.

LAVERGNE, Dec. 25, 1857.

BELoved BROS. FANNING AND LIPSCOMB:—I have had the happiness the present year of attending several very interesting meetings with some of our preaching brethren, and did think they would report to the Advocate, but from some cause they have failed to do so. I have therefore concluded to tell the news myself. By special request I visited the following churches:

Including the second Lord's day in May I spent some eight days with the church in McMinnville. Here I had the pleasure of seeing most of the "Mountain District preachers," and among them the now lamented brother Murphee. I loved him very much. May God bless his widow and orphans! At this place we had a very pleasant and I hope profitable meeting; 20 additions.

Including fifth Lord's day, same month, I spoke some six days in Lynnville. Teaching "the ancient order" of the church, and urged the church there to adopt it at once, which all seemed willing to do; but we move slowly. At the close of my last discourse a lady came forward and confessed the Lord Jesus, and we immersed her next morning just as the sun was rising.

Early in June I was taken sick, and not able to preach much until August. The first Lord's day in August I addressed the congregation at Millersburg, and on next day joined Bro. Trimble at Cross Roads, (Bro. Cone's vicinity.) We remained here three days. Two elders were ordained and one immersed.

Friday before the fourth Lord's day in August, according to previous appointment, I went to Robinson's Fork. Here I found our beloved Bro. Barrett waiting to let me know that a beloved sister had died the night before, and the meeting would be that evening at her funeral. It was said there was more fatal sickness prevailing in the neighborhood than was ever known before, yet we had large assemblies to address each day (7) that we stayed. We had eleven additions and the brethren were greatly revived and encouraged.

I left on Thursday, after preaching, for New Hermon. That night I spent with our beloved sister Hopwood, relic of Elder W. Hopwood. I found her in good health and fine spirits (75 years of age). May the

Lord preserve her unto eternal life! Next day (Friday before the fifth Lord's day in August) I arrived at New Hermon in time to meet my appointment at 4 P. M. Here Bro. D. Lipscomb met me and did good service. We had truly a joyful meeting indeed. Nine additions.

First Lord's day in September I went to Liberty, where I found Bro. Cone, and made the acquaintance of brother Dr. Brents, the latter remaining with me until next Lord's day, when the meeting closed. We had truly a refreshing season from the presence of the Lord. Twenty-five made the good confession, five united by commendation and some 15 or 18 come and united with the congregation, making in all some 45 additions.

On my return home I received a letter signed by several gentlemen (not members of any church) requesting me to visit their neighborhood, some four miles west of Shelbyville, in order to preach to them about that "sect that is every where spoken against." I went on Saturday before the first Lord's day in October, and remained speaking day and night for three days. Two made the good confession and were immersed, and many others seemed almost persuaded to be Christians.

Saturday before second Lord's day in October I went to Richmond, where I met bro. Darnold, who remained until after dinner next day and left. I continued for six days, speaking to very large congregations day and night; and a glorious meeting we had, the members were comforted and encouraged, and promised to meet on the first day even if they had no preacher. Our excellent brother Curtis promised to lead in their devotions. And well qualified he is to do so. We had twelve additions, and on Thursday I was compelled to leave for want of health. Including the fourth Lord's day in October we were joined by Brothers D. Lipscomb and T. Tanning at Ebenezer, where we had a pleasant meeting. Three immersions; making in all some twelve additions at Ebenezer and Rock Spring the present year, making in all some 113 additions this year to the congregations where I held meeting.

On the fourth Lord's day in last month I had been preaching thirty-four years, and on the first and second Lord's days in this month I was preaching in Franklin, thus commencing my 35th year. Whether I shall live to complete one more year in this way is not for me to know. But I do know that my will is, *to be ready* to live and work for the Lord, or to depart and be with Him which is far better. May the Lord help us all to be humble and faithful!

As ever your brother in hope, J. K. SPEER.

Brother J. K. Speer's address if Flat Creek, Bedford county, Tenn.

DR. JOHN THOMAS AND HIS CAUSE.

From the "*Herald of the Kingdom and Age to Come, a periodical devoted to the interpretation of the law and the testimony*," we learn that its editor, Dr. John Thomas, was in the western portion of Tennessee in August, and amongst other rather novel performances he immersed our old friend Matthew W. Weber, into the hope of Israel. Elder Weber said before his baptism, "When a boy I was immersed and joined the Baptist Church; though pious, I was dipped in ignorance of the Gospel Paul preached. That gospel I now understand and heartily believe it, and I deem it not only necessary, but my privilege to obey it." This was a righteous conclusion, and all persons baptized in ignorance, should be immersed in the name of Christ for the remission of their sins. We baptized one of like experience to-day, but we have called attention to the subject of Dr. Thomas' preaching with two objects in view. First, from his former notoriety amongst us, we have concluded some of our readers would be glad to hear from him; and, secondly, we publish our notice to express our astonishment at the remarkable shallowness of his boasted labor. If asked as to the peculiarities of the Doctor's teaching, we answer:

1st. He rejects a present immortality. All intelligent believers do the same. There is nothing new in this. Why then boast?

2d. He thinks persons should understand and believe the truth, in order to an acceptable immersion. So do all preachers of note amongst us. There is nothing original in this.

3d. The Doctor teaches his converts, that Christ will reign over his saints. So do all Christians. What is the discovery in this direction?

Then the Doctor has some idle talk in regard to the meaning of the word "*destruction*" and "*annihilation of the wicked*," which he understands not himself and no man on earth can believe. It is extreme mockery for Dr. Thomas to attempt to "*explain the law and the testimony*" which the Lord gave as the last *explanations* of his mind centuries ago. The worst feature in Dr. Thomas' cause after his high pretensions, is his wickedness in opposing us, in styling the disciples of Christ, "*Campbellite's*" and "*Campbellite Baptists*." We make no such professions, and Dr. Thomas, if a correct man, will amend his course. We wish to do him all justice, but unless he push us from the platform of Christ, there is not a hair's breadth of space for him to occupy upon the rock laid in Zion. It is simply ridiculous for him to attempt to build up a party. He must occupy precisely the ground we do, or re-

nounce all belief in the scriptures of truth. We believe what is written in the forms of inspiration, and we defy any one to believe the gospel and keep at a distance from us. T. F.

CITY OF THE GREAT KING.

BY DR. BARCLAY.

Brother James Challen & Son, of Philadelphia, have brought us under lasting obligation to them, for their beautiful edition of Brother Barclay's work on the "*City of the Great King*" or "*Jerusalem as it Was.*"

The subject matter is of deep interest to all who love the Bible, the choice of topics examined—their arrangement, and the whole religious tone of the composition, mark Brother Barclay as eminently qualified for the work. Bro. Challen & Son, deserve the thanks of the brethren and the public, for their good taste and energy in giving to the world a work of such value on so cheap terms. The book is for sale by Cameron & Fall, Nashville, publishers of the Gospel Advocate. The brethren may rely on this work's paying them for their investment. T. F.

FRANKLIN COLLEGE.

This institution is in a healthful condition, though the patronage is small. No drunken or idle youths are retained, and parents, guardians and young men may find it to their advantage to examine into the advantages of the school. The course of instruction is full, the government suitable and the religious influences christian. The Faculty is composed of good scholars and able men, all of whom devote themselves energetically to the students under their charge. T. F.

HOW TO READ.

It is recorded of the late somewhat celebrated Jeremiah Everetts, that when six years old, he asked his father for a new book. His father enquired what he had done with the one he had, adding, "have you worn it out?" Jeremiah answered, "No; but I have read all the sense out of it, and would like to have another." Now, this reading all the sense out of a book or an article is the idea. How few read the Bible this way!

And certain things are necessary in order to getting the sense; certain others to giving the sense of what we read to others. Is this sub-

ject unworthy of a paper devoted to Christianity? What is an education worth save as it aids us in understanding, and causing others to understand the Bible? There is much, I apprehend, in the education furnished in most schools and colleges, like the settings off, or finishing touches of fashion, much worse than merely ornamental; while it must be confessed, that those who read well for themselves or others are lamentably scarce—even amongst our graduates!

It might be profitable for us to make it a rule, to understand all we read, and when we read for others, cause them to understand all we read to them. So did Ezra, Nehemiah and their associates. This practice might lead us to enquire for all the requisites to so important a work.

The Prophets, Apostles and Evangelists wrote so plainly that few things were necessary to understand them, some attentive reading and thinking. But we are another people, as the Ninevites were after their conversion by Jonah's preachers, though it be in another direction; and hence the necessity for education. But in all that pertains to education, what is properly included in our caption is most important. *How to read!* What are Mathematics, Astronomy, and foreign languages, to knowing how to read our own language!

And I may add one other suggestion: Those who cannot "go to school," or "attend college," should neither despair nor feel excused touching this most interesting subject. They may, at least, make great improvements at home. If proof of this were wanting, it might be found in the fact, that while many with thorough collegiate advantages fail to read even *tolerably*, many who never recited a lesson in college, or even in a common seminary, read *well*. This, then, is encouraging to those who desire to read correctly.

C. K.

OBITUARY.

BIGBYVILLE, TENN., July 31, 1857.

BRO. FANNING:—Two of our children have died within the last two months. John Elisha died the 15th of May, aged 3 years lacking 6 days. Sallie Jane died the 21st of July.

Yours in hope,

THOMAS WHITE.

Brother White has our sincere sympathies.

T. F.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. IV. NASHVILLE, FEBRUARY, 1858. NO. 2.

IS THERE NO OTHER WAY?

BY T. W. RRENTS.

*. *. *——, —DEAR BROTHER;—Your kind favor of the 1st ult. was duly received. I avail myself the first leisure moment to answer it.

Your difficulty seems to be as follows, viz: "*If we are right, others are wrong.* If God has only one plan of salvation and we have that, I (you) want to know what will become of all others. If baptism is for the remission of sins, it is *that positively*, and he that is not baptized has no remission, and as sin cannot enter into Heaven, what becomes of him? Does not *faith* appear to be the *main condition of salvation* and *baptism a minor precept*."

Before entering upon an examination of the real merits of your difficulty, let us transpose your language and view it from another standpoint, viz: If *others are right, we are wrong.* If God has only one plan of salvation and the denominations have this plan, what will become of us? Now, my dear brother, as sympathy is the *substratum* of your difficulty, and as charity begins at home, you will please, out of the abundance of your sympathy, provide a way for your own delivery.

With the same propriety the antediluvians might have reasoned with Noah. If none were saved but those who entered into the ark, what will the end of them be that will not enter into Christ? When "the Lord sent fiery serpents among the people and they bit them and much people of Israel died, and the Lord said unto Moses, make thee

a fiery serpent and set it upon a pole, and it shall come to pass that every one that is bitten when he *looketh* upon it shall live. And Moses made a serpent of brass and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he *beheld* the serpent of brass he lived." (Num. 6: 6, 8, 9.) If none were to get well only those who looked on that serpent of brass, what was to become of the rest of the sufferers? Does not faith in the existence of the brazen serpent "seem to be the main condition of healing, and the looking, a minor precept." Once more. Upon your plan faith is "the *main* condition of salvation" and as "faith comes by hearing" (Rom. 10: 17,) and they "cannot believe on him of whom they have not heard," (Rom. 10: 14,) What is to become of the heathen, myriads of whom have died, are dying and will die without faith in Christ, not having heard of him? If none are to be saved only those who believe and obey the gospel, what is to become of the rest of mankind? To all this, we have an answer in the language of one who spake as "never man spake." Hear him. "Strait is the gate (not gates) and narrow is the way (not ways) which leadeth unto life and few there be that find it."

Oh thou most merciful Lord Jesus Christ, didst thou say *few*. What then, in the language of this argument, is to become of the rest of mankind? I will leave you and the Savior to settle this sympathetic argument, and pass on to the consideration of the question contained in the latter portion of the question from you, viz: "*Does not faith seem to be the main condition of salvation and baptism a minor precept?*"

In the first place I beg leave to remark, that I know of *no positive command* by the Savior that may with any degree of propriety be termed a "*minor precept*." Jesus says, "He that believeth *and* is baptized shall be saved." (Mark xvi, 16.) Your theory says to him, "You know nothing about it,—you are surely mistaken, 'baptism is but a minor precept,' and he that believes is saved whether he is baptized, yea or nay. It should have read, *he that believes and is saved may or should be baptized!!!*" Peter says, "Once the long suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is eight souls, were saved by *water*—the like figure whereunto even baptism doth also now save us." (1 Peter iii, 20, 21.) Your theory says to him, Sir, it doth not matter if you have "the keys of the kingdom," with power to bind on earth and have bound in heaven, and power to loose on earth and have loosed in heaven. (Math. xvi, 19.) Notwithstanding you have the Holy Spirit that is to "guide you into all truth," (John xvi, 13,) and "teach you all

things and bring all things to your remembrance." (John xiv, 26.) Yet you are certainly mistaken here, for I know that "*faith* is the main condition of salvation," and this baptism of which you speak as saving people is but a "minor precept." But perhaps you are ready to say that as Noah was seen righteous before God before saved by water, (Gen ix, 1,) we must therefore be pardoned before we are baptized. Grant it. What will the theory of salvation by faith alone do for this difficulty? It so happens that Noah was about as good before God *revealed* to him his intention to destroy the people by the deluge and instructed him in the plan of effecting his salvation in the ark by water, as he was at any subsequent time. Then as he was good before he had the revelation, of course he was good *before he believed it, or had faith in it*. So if, because he was good before saved by water, we must be pardoned before baptized, then by the same rule, as he was equally good before he had faith in the plan of his salvation, so we must be pardoned before we receive God's word and exercise faith in it. Are you prepared for this? Then you must abandon this objection, for it certainly weighs as heavily against faith, as against baptism. This objection would place our salvation at the wrong end of the process. If we are to be pardoned where he was good, then we must be pardoned before we know any thing about the plan of our salvation, whereas he was, though good at the time God gave him the revelation, not saved until landed in the ark, by water, upon Mount Arrarat. But as Peter says our salvation by baptism is the antitype of Noah's salvation in the ark by water, let us compare the type with the antitype and see if they agree. God gave Noah the revelation, Noah believed it. Was he saved by it? Surely not. He obeyed God in preparing and entering into the ark, and was by water landed upon Arrarat. Was he then saved? Who will doubt it? Now let us look at the antitype. God has given us a revelation of the plan of salvation in the gospel. We believe it. Are we saved now? You say yes! Then the type will not fit, for it says no, Noah was not saved at that point. But we *obey*. We repent and are baptized for the remission of sins, and are thus landed upon "Mount Zion the City of the living God." (Heb. xii, 22.) Now are we saved? The type says, yes. What say you? But it is "not the putting away of the filth of the flesh but the answer (seeking. T. F.) of a good conscience toward God." (1 Peter iii, 21.) True indeed! But how do those who make baptism a *mere visible external washing*, expect to be benefited by this expression. If it is, as I have heard it argued by men pro-

fessing to have made great discoveries in theology, a *mere fleshly* washing, then it would seem that it might be for "the putting away of the filth of the flesh." But Peter thought it not a mere fleshly washing—it had to do with the conscience, a means of coming in contact with the blood of Christ which, Paul says, purges the "conscience from dead works to serve the living God." (Heb. ix, 14.) [But you may ask, is baptism a means of God's appointment for coming in contact with the blood of Christ? Let us see. When and where was his blood shed? Surely *in his death*. What saith the scriptures? "But when they came to Jesus, and saw that he *was dead already* they brake not his legs, but one of the soldiers with a spear pierced his side and forthwith came there out BLOOD and water." (John xix, 33, 4.) Then as his blood was shed in his death, and as it was "shed for many for (in order to) the remission of sins," (Mat. xxvi, 28,) we have only to see how we get into his death to learn how, when and where we come in contact with the blood that washes away sin. Hear Paul, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." (Rom. vi, 3.) Query. Do we ever read in the Bible that persons are *to believe into the death of Christ*? *If not, and they are not*, according to Paul's plan as quoted above, "*baptized into*" it, *how do they get into it? If they do not get into it at all, how are they saved by virtue of it?*

Before leaving this point we beg leave to notice another objection that is sometimes raised with reference to baptism as "the answer (seeking) of a good conscience." As it is the answer of a *good conscience*, the conscience must be good, before it is prepared to give baptism as the answer of a good conscience. All the show of argument there is in this, is in the *assumption* that a good conscience must of necessity be a purified conscience. If this is not so, the defect in the argument is at once apparent. Paul said after he had been engaged in "persecuting the church of God and wasting it," (Gal. i, 13,) "persecuting Christians even unto death, binding and delivering into prisons both men and women," (Acts xxii, 4,) that he had "*lived in all good conscience before God.*" (Acts xxiii, 1.) Was he pardoned all the while? Let him answer. "I obtained mercy because I did it ignorantly in unbelief." (1 Tim. i, 13.) Then with him a good conscience did not necessarily imply that he who had it was a pardoned man.

While on figurative baptisms I beg leave to call your attention to another. "Moreover, brethren, I would not that ye should be ignorant

how that all our fathers were under the cloud and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." (1 Cor. x, 1, 2.) "Now these things were our examples." (verse 6.) Thus we learn that the delivery of the children of Israel from Egyptian bondage was in some sense typical of our delivery from the guilt and dominion of sin. We will briefly examine both type and antitype. Moses was the deliverer or person through whom God delivered Israel. Jesus is to the Christian the antitype. Moses was by a special interposition of divine providence saved from the destructive edict of Pharaoh who charged all his people saying, "Every son that is born ye shall cast into the river." (Ex. i, 22.) Jesus was saved by the direction of the Lord from the edict of Herod who "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof from two years old and under." (Mat. ii, 16.) Moses was enabled to perform miracles in attestation of the divine character of his mission in order to the production of faith. (See Ex. iv, 1, 17.) John says, "Many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written that ye might believe that Jesus is the Christ the Son of God and that believing ye might have life through his name." (John xx, 30, 31.) The people *believed Moses*; were they then saved? They were then in the *state* of their enemies. But they started and after traveling one day (at least) they encamped by the sea. Were they then saved? They thought not, for "when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were *sore afraid*: and the children of Israel cried out unto the Lord." Ex. xiv, 10. Then they did not feel very safe. Nor did Moses think their salvation effected at that time, for he said "fear ye not, stand still and see the *salvation* of the Lord, which he *will shew* to you to-day." Ex. xiv, 13. The sea was divided, they went forward, the cloud overshadowed them, and being thus "baptized into Moses in (by) the cloud and in (by) the sea" landed upon the opposite bank. The Egyptians essaying to do likewise "the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them, there remained not so much as one of them, but the children of Israel walked upon dry land in the midst of the sea and the waters were a wall unto them on their right hand and on their left." Ex. xiv, 28, 29. Were they then saved? Moses says: "Thus the Lord saved Israel *that day* out of the hand of the Egyptians." verse 30. What day? The day they first

had faith! No, but the day when they were "baptized unto Moses in the cloud and in the sea" and "saw the Egyptians dead upon the sea-shore." Ibid. Their enemies were drowned, their fears were gone, and they sung a song of deliverance saying, "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Ex. xv, 1. Would not this song have been rather out of place in Egypt, where they first believed in the message delivered them by Moses?

Now for the antitype. Jesus having arisen from the dead gave a commission to his disciples saying, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." Mark xvi, 16. "But tarry ye at Jerusalem until ye be endued with power from on high." Luke xxiv, 49. "The day of Pentecost was fully come, they were all with one accord in one place," Acts ii, 1, Jerusalem the place appointed, and they received the promised comforter and power. Peter preached to the people on the occasion under the immediate direction of the Holy Spirit that was to guide him into all truth. Surely he knew when to speak, where to speak and what to say. The people *believed* what he said and were cut to the heart. They had the proper faith, were they saved? You say yes! But the type says no. They said no; for they cried out, "men and brethren what shall we do." Acts ii, 37. Really they were as badly frightened as were the Israelites, when contemplating, as they thought, their immediate destruction at the sea by Pharaoh. Peter commanded the penitents *to repent that their sins might be blotted out.* Acts iii, 19. If repentance is in order that sins may be blotted out, and they had this yet to do, it is absolutely certain that the sins of the Pentecostians *were not blotted out at the time they believed.* But Peter answered their earnest enquiry by saying, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts ii, 38, "Then they that gladly received his word, were baptized." v. 41. He says they were then saved. But we are told that "the Lord said I have surely seen the affliction of my people who are in Egypt." Ec. 3, 7. Thus the Lord recognized them as his people before they were baptized unto Moses, therefore we must be the Lord's people before we are baptized. Will salvation by faith alone relieve us from this difficulty? When did the Lord acknowledge the Israelites his people? It was at the time he appeared to Moses in the burning bush, and for the first time made known to him his intention to deliver them. Had they faith in the plan of

their delivery then? Nay verily. They had not so much as heard of it. And Moses was then and there enabled to perform miracles in order that they might believe. Ex. 4: 1 to 17. Then if the objection is worth any thing against baptism, it is worth just as much against faith, for we have seen that they were as much the people of God before they had faith as they were before they were baptized; yea, more. They were as much the national people of God before Moses was born as they were afterwards. If the objection proves any thing it proves that we must have been the people of God before Jesus, the antitype of Moses, was born. Are you prepared to take this position? We will notice the next argument contained in your letter. You say, "the Jailor was told to believe and he should be saved, and he was baptized afterward, which implies that his faith was the saving element." Before entering upon the merits of your supposition, allow me to ask you to harmonize this view of Paul's language with the language of Peter when he says, "baptism doth also now save us." 1 Pet. 2: 21. You will allow that the Jailor's faith was a (not the) condition of salvation, and let Peter say his baptism also saved him, then we can see a perfect argument, otherwise it appears to me their teaching will be difficult to harmonize. I propose to show beyond a shadow of doubt, that Paul did impose repentance and baptism upon the Jailor in order to salvation, as did Peter on the Pentecostians. "And they said believe on the Lord Jesus Christ and thou shalt be saved and thy house; and they spake unto him the word of the Lord and to all that were in his house." Acts 16: 31, 32. Now what was the word of the Lord spoken? Was it the same there, that it was at Jerusalem? I suppose it was, if the word of the Lord was spoken at Jerusalem. What saith the Prophet? "And many people shall go and say, come ye and let us go up to the mountain of the Lord to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law and the word of the law from Jerusalem." Isaiah 2: 3. What was to go forth from Jerusalem? Answer, The word of the Lord. What was spoken to the Jailor? Ans. The word of the Lord. Then we have only to see how the word of the Lord went forth from Jerusalem to know what was imposed on the Jailor. We hear the Savior saying in the commission, "That repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Luke, 24: 47. The Prophet tells us the word of the Lord was to go forth from Jerusalem, and the Saviour explains the meaning of this, by saying it was

written, that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. How did the word of the Lord go forth from Jerusalem? and how was repentance and remission of sins preached (among all nations) beginning there? After Peter preached Christ to them and they believed and were cut to the heart, he told them to "repent and be baptized every one of them in the name of Jesus Christ for the remission of sins." Acts 2: 38. [This was what went forth as the word of the Lord from Jerusalem, and as this constituted the word of the Lord at Jerusalem, it took the same thing to constitute it at the Philippian jail, and as this was the way repentance and remission began to be preached in the name of Jesus at Jerusalem, and was to be preached among all nations, and as the jailor and all his were a part of all nations, it is certainly what was preached as the word of the Lord to them. Not only so, but we find the same result at both places. At Jerusalem, "they that gladly received his word were baptized and the same day there were added unto them about three thousand souls," Acts 2: 41. At the jail, "he took them the same hour of the night and washed their stripes and were baptized he and all his straitway." Acts 16: 33. Thus we see that not only the same thing was preached at both places, but they understood and obeyed it in the same way at both places. Query. If baptism was not included in the word of the Lord spoken to the jailor, how does it happen that he so promptly attended to it the same hour of the night? Why did Peter command the Pentecostians to "repent and be baptized," without saying any thing about faith? Simply because they already had faith as was abundantly clear by their being cut to the heart and crying "men and brethren what shall we do." Why did Ananias say to Saul, "why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord," Acts 22: 16, and say nothing about faith or repentance? Because it was evident that they both existed in his case at the time Ananias spake to him.

But we must attend to your next suggestion, which we have in the following words: "We all through the New Testament read of diseased men and women, who were healed by Christ and the Apostles owing to their faith, and it is said they rejoiced and gave God the praise, and they were not baptized. But it may be said that Christ had not then established his kingdom. Grant it. These same persons composed his church when he did establish it, and material he must have before building his holy temple. So if they were engrafted before his ascen-

sion and became main pillars after his ascension, why will not this mode answer now?" Before entering upon an examination of the foregoing, allow me to enquire whether or not you expect to be healed when sick in this way now, that is by a direct fiat from some supernatural power, without agencies or means, "on account of your faith?" If you say no; but when sick you send for physicians as other men, I will take it as evidence unmistakable that you think "this mode will not answer now." If you will have the comparison, let us see what it will prove for you. Men and women anterior to the establishment of his kingdom, were by Christ and the Apostles healed of disease miraculously on account of their faith, but you will admit that such is not the case now. They having faith in the physician, perfected that faith by availing themselves of the means of his appointment in order to their being healed and they were cured. Men and women were pardoned by Christ and the Apostles anterior to the establishment of the kingdom on account of their faith, you say. This needs proof. Christ did however many things of a miraculous nature, before the plan of salvation was revealed. We will make these miracles precedent for remission of sins under the gospel as you desire. See Jesus at the grave of Lazarus restoring him to life; on account of any faith in him? No, for if there was faith in any one it was in his sisters, Martha and Mary, (see John 14.) Apply this case to remission of sins under the gospel and we will find that the sinner need exercise no faith himself but just get his sisters to have faith and that will do for him. Again, see him beside the deceased maiden, hear him saying to the parents "believe only and she shall be made whole," Luke 8: 50, and he commands and she is restored to life. Apply this to remission of sins under the gospel, and the result is that if the sinner is about to die in rebellion against God, let the parents "believe only" and the sins of the son or daughter are at once blotted out. See the case of the centurion's servant at Capernum. If we make an application of the miracles to remission of sins under the gospel, we find that it is not when first the sinner has faith that it makes him whole, but when he perfects his faith by obedience to the gospel requirements. But me thinks you will now agree with me that these miracles have nothing to do with remission of sins under the gospel, only they are recorded as evidence of the divine character of the Saviour and his holy religion. But if you still insist that they have, then we find that sinners are pardoned, 1st, on account of faith in their sisters; 2d, on account of faith in their parents; 3d, on account of faith in their masters; 4th, without faith in any

one; and 5th, on account of faith made perfect by obedience, etc. etc. Paul tells us, "where a testament is, there must also of necessity be the death of a testator, for a testament is of force after men are dead, otherwise it is no strength at all, while the testator liveth." Heb. 9: 16, 17. While men live they give gifts to whomsoever they will, but after they die, leaving a will, and it is properly recorded and the appointed executors are properly commissioned, we look for no more bequests only those in conformity with the will. So Jesus while on earth did many things for the people by simply speaking the word and it was done. But he died, leaving a will. It was regularly recorded in the court of Heaven, and on the day of Pentecost the appointed Apostles were installed as executors of this will, after which its provisions are to be rigidly adhered to. And we are to look for no more special bequests by him in person contrary to the provisions of his will. So closely does he adhere to this principle, that when he had miraculously appeared to, and convinced Saul, that he was truly the Christ, and Saul asked him what he would have him do, he knowing his executors were in office, declined to usurp the authority delegated to them by telling Saul himself, but directed him to a place where he might find an officer of his administration from whom to obtain the desired information. Before leaving this, I beg leave to pay my parting respects to it, by calling your attention to at least four assumptions contained in it, wholly void of proof in the Bible, viz: 1st, "That these persons were healed by Christ and the Apostles by virtue of their faith." We have seen that some of them had no faith but were healed, if on account of faith at all, on account of faith in others; 2d, "They were not baptized." How you learned this I know not. John the Baptist and the disciples of Jesus had been baptizing the people there, and whether they had baptized any or all of these we are not informed. 3rd, "These same persons composed his church when he did establish it." We are no where informed whether the persons miraculously healed of disease by the Saviour, ever became members of his church on or after the day of Pentecost, yea or nay; 4th, "They were engrafted before his ascension and became main pillars after his ascension." As his church had no existence before his ascension, into what were they engrafted then? Where do we read in the Bible that any of those miraculously healed persons "became main pillars in his church," either before or after his ascension?

Having thus noticed at some length the more prominent subjects contained in your epistle, and made such arguments as incidentally

grew out of the points raised by you, we will submit the matter to your candid judgment for a decision.

Respectfully, Yours in the Gospel,

T. W. BRENTS.

SHORT CHAPTERS ON GREAT SUBJECTS.

WITH the earnest hope of exciting at least some of our brethren to greater zeal in the cause of Christ, we commence in the present No. a series of short essays on plain, practical questions, in which we trust our readers will feel interested. It is proper to remark, that most essays on religious subjects are too prosy, too theoretical and most generally, destitute of all vitality. We do not flatter ourselves, that we can offer a sovereign remedy for all the evils of religious society—this, we will not attempt; but we desire to contribute our mite in directing attention to subjects which we regard best calculated to give the disciples of Christ the greatest amount of religious activity and influence.

CHAPTER I.

THE LORD'S DAY MEETINGS.

It is a question of no small moment for Christians to determine, if there is a day in the seven, in which it is their bounden duty to assemble themselves together by the authority of the Lord. We remember well the Apostles exhortation to, "Let no one judge us in meat, or in drink, or in respect of a holy-day, or of the new-moon, or of the Sabbath." (Col. i, 16,) "Which were a shadow of things to come; but the body is of Christ." We are under a new order of things, the kingdom of Christ is spiritual, and the Jewish holy-days, new-moons and rest days, have no place in the gracious institution of God's Son. It is very idle, indeed, for denominations professing to respect the Sacred Oracles to talk of the Sabbath day for Christians, Sabbath schools, and customs unknown in a spiritual religion; but all philosophy—the wisdom of man—carnalizes religion. Romanists know, and teach, that the only authority for the observance of the Sabbath day, is the supposed right of the mother of human policies, to *change* the Sabbath of the Jews, to a day of observance for the disciples of Christ; and pliant Protestants, without questioning the authority, tamely submit to the human dogma of Jewish Sabbath observances. When we turn to the Lord, however, every thing is

new, divine and living. There was a day on which the disciples met to worship. On the first day of the week, Jesus our Lord rose from the dead,—“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” (John xx. 19.) In the same connection it is said, “And after eight days again, his disciples were within, then came Jesus, and stood in the midst, and said, Peace be unto you.” (John xx, 26.)

Paul reached Troas on Monday morning, tarried with the disciples seven days, no doubt for the purpose of spending a Lord's day in their society, “And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, (ready to depart on the morrow) and continued his speech till midnight.” Acts xx, 7.

To the disciples at Corinth Paul wrote, “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. I Cor. xvi, 1.

Last of all, John says, “I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet.” (Rev. i, 10.)

From these scriptures several important conclusions are apparent, but for the present we state but two.

1st. From the example of the disciples meeting on the first day of the week, it is obvious the Author of the Christian institution designed, ordained and appropriated the first day of the week—“the Lord's day”—as *the* day for performing, at least, an important part of the service of the house of God.

2d. We are satisfied from the examples that the disciples all felt under the most sacred obligation to assemble themselves on the Lord's day—not to hear preaching, but to attend to the ordinances of the Christian institution.

Whilst we admit there is not in the New Testament what is generally regarded a positive command to sanctify the first day of the week, or for the meeting of the disciples on that day, the statements of inspiration make the authority perhaps quite as binding as any command in the scriptures.

In the first place, it is admitted that the churches in the first century were governed by the direct teaching of the Holy Spirit. What they

did was in obedience to the will of Heaven, and nothing in the service was human.

Secondly, there are fifty-two Lord's days in the year, and if we see the first disciples, moved by the Spirit of God, met on several successive first days of the week, and we have the exhortation, "Not to forsake the assembling of ourselves as the manner of some was," but to lay by in the treasury on the first day of the week, as the Lord has prospered us, we cannot doubt the authority for the consecration of *every* Lord's day to his service. If it is proper to observe the Lord's day—any Lord's day—it is equally important to sanctify *every* one; and if it is right to meet to perform the service peculiar to the day—as the Lord's supper—it is certainly wrong to neglect it on any first day of the week. Hence we conclude there is no correct congregational service of the Almighty without the consecration of the Lord's day—every Lord's day—by the assembling of the disciples to perform the Lord's day service. This cannot be performed by a substitute, "let upon hire," though we might employ the most eloquent speaker of the land. It is a service—a spiritual exercise—as indispensable to spiritual life as physical labor and partaking of bread are to bodily health and being.

T. F.

REPORT OF THE MEETING AT FRANKLIN COLLEGE.

IN compliance with a request of brethren assembled at Ebenezer meeting house, on the third Lord's day in October, 1857, brethren and sisters from different congregations met with the Disciples at Franklin College, on the 26th of Dec. 1857, for the purpose of consultation and coöperation. By agreement, brother J. K. Speer assumed the position of Chairman, and Scribes were appointed.

In addition to the members of the congregation, the brethren were present from Hartsville, Ebenezer, Rock Spring, Union, Sumner Co., and Nashville.

The brethren first took into consideration the subject of "the churches of Jesus Christ," and after careful investigation, submit for consideration the following:

1. A Church of Christ, as the language implies, is a collection of obedient believers, lively stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. The members constituted anciently "a chosen generation," "a royal priesthood," "a holy nation," "a peculiar people," to show forth

the praises of him who had called them out of darkness into the marvelous light of the gospel. The members were "full of all goodness," "filled with all knowledge," able to admonish one another. They were not to "neglect the assembling of themselves together;" were to "exhort one another," and to "provoke one another to love and good works." Thus was the church primitively compared to a city set on a hill, which could not be hid. It was the temple of God, and "pillar and support of the truth."

2. Persons were prepared for membership by believing with the heart unto righteousness, repenting and being "baptized into Christ."

3. The members constituted the churches of Jesus Christ whenever they gave themselves to God and to each other to keep the ordinances of the New Testament. The ordinances were not only kept by the members but the worship was performed by them alone; and they were to respect each other from the labor performed by each. I Cor. xvi, 15; Heb. xiii, 8.

4. When it became necessary the experienced members were consecrated to the labor of Bishops; and this consecration was intended to set them apart as to time, talent and energy to the work of the Lord.

5. The only evidence of the existence of the congregation is the fact, that the members assemble together to keep the ordinances.

The subject of the worship of the congregation was next taken up, and the following statements are respectfully submitted to the brethren:

1. The Disciples of Christ should meet on the first day of every week. John xx, 19-29; Acts xx, 7; Heb. x, 23-25.

2. The following exercises constitute the appropriate worship of the congregation:

1. Praises by singing. Eph. v, 19; Col. iii, 16.

2. Prayers, thanksgiving, etc. 1 Tim. ii, 1; Eph. vi, 18.

3. Teaching by reading, etc. 2 Tim. ii, 2; Luke x, 26.

4. Exhortations. Rom. xii, 8.

5. Breaking bread. Acts ii, 46; xx, 7.

6. Fellowship, or raising funds. Acts ii, 42; 1 Cor. xvi, 2.

EVANGELISTS—HOW MADE—THEIR LABOR AND SUPPORT.

On this subject the following propositions were discussed:

1. The Evangelist is educated in, and by the church, and when found faithful and able to teach others, is called and consecrated to the work by the fasting and prayer of the seniors, with the imposition of their hands.

2. The labor of the Evangelist consists in preaching the gospel to sinners; baptizing the believers into Christ; "watering" the young plants; enabling the members to keep house for the Lord; setting in order the things wanting in the congregations; charging the Overseers that they teach no new doctrine, nor give heed to fables and endless genealogies; ordaining Elders in the congregations; assisting in training young men for the ministry; and last of all, in taking upon them "the care of all the churches."

3. The Evangelist is responsible particularly to the congregation that recommends him to the labor, and is to receive a support according to his labor and wants, from the congregation that sends him and those for whom he labors; also from such as may have it in their power to assist.

PASTORS, OR OVERSEERS.

1. When the *Elders*, or *Seniors* of the primitive churches gave evidence of qualifications suitable for teaching, governing and directing the congregation, the Evangelists ordained such Elders as Bishops, Pastors, or Overseers.

2. The work of the Pastor is confined to the congregation of which he is a member, and consists in the instruction and edification of the church, and the regulation and direction of its affairs.

3. All other Pastors, whether Grecian, Roman, Protestant, or Christian, are unknown to the Bible, and belong to the apostacy from primitive Christianity.

In support of these propositions the inquirer is referred to the following Scriptures:—Acts xx, 28; 1 Tim. iii chap.; Titus i chap.; 1 Pet. v chap.

The brethren examined every matter in much harmony, and agreed to hold another meeting perhaps with one of the congregations in Sumner early in the Spring. All who attended were fully satisfied that the brethren, to understand and to feel proper sympathy for each other, must meet in frequent consultations.

It is hoped the next deliberation meeting will be attended by many brethren.

F. N. CARMACK, }
S. Y. CALDWELL. } *Scribes.*

FAIR DEALING AMONGST CHRISTIANS.

Below we give our readers a short communication from a worthy Kentucky correspondent who first applied to Brother B. Franklin to publish it, but who was disappointed in consequence of not submitting the name. For this refusal on Brother Franklin's part, we blame him not. It is his right to make a rule to exclude anonymous letters, and indeed we see great propriety in doing so. We know the writer, however, and think it not unbecoming in us to give the letter. Our greatest regret is that we figure rather too conspicuously in the communication, but the statements are those of an intelligent and earnest writer.

T. F.

BRO. FRANKLIN,—DEAR SIR:—I hope you will not think it impertinent in me to differ with you in reference to some of the opinions expressed in the editorial in the last "Age," headed "President Fanning's Course."

First, in all humility I would remind you, that the "wisdom which cometh from above is *first* pure, then peaceable," etc.

If those brethren do abandon their theory or philosophy, which you admit to be dangerous, we may thank Brother Fanning first, *then* Bro. Campbell for calling the attention of the brethren to its evil tendency. "Honor to whom honor is due" always.

A year since I could have agreed with you that Dr. Richardson was at least a good man, and an able writer, but, alas! "how has the fine gold become dim." Was it in the "spirit of reconciliation, harmony and unity" he replied to argument by low personalities? and is it in the same spirit he has hitherto failed to make good those slanderous charges; to give up the author or to retract them? God forbid we should have many such "good and great men!" held up to the admiration of the brotherhood, and "wo to those who call evil good and good evil."

Brother Campbell has ably vindicated himself from the imputation of endorsing those speculations of Dr. Richardson and his followers, and I trust he will remember he is responsible to God and to the brotherhood, not only for the theology but also for the morality of the Harbinger, and that he will yet feel constrained to wipe off that stain from its pages. This he must do, or lose the position he has hitherto held for candor and fair dealing.

I trust, also, that Bethany College is sound, and that in its healthy action such an excrescence as Dr. Richardson will be thrown off. God forbid that men of his stamp should have the moulding of those ardent

spirits destined to scatter the seeds of this glorious reformation through the length and breadth of our country. To do this effectually they should form not only a correct theory, but a "sound judgment," that "charity which thinketh no evil," and lives in the daily practice of the "golden rule," in all of which Dr. R. has shown himself signally deficient.

For Dr. Richardson individually I have none but the kindest feelings, but my love for the cause which he has cruelly wounded and betrayed, constrains me to express my gratitude to Brother Fanning for having so ably and fearlessly unmasked him. Brother Fanning is strong in the prayers and sympathies not of "a party" but of thousands of true hearted lovers of Christ.

But enough. I could not see such a man as Dr. Richardson held up as a model to the rising generation, and not enter my protest. Having done so, I fall back into my usual position, that of a

QUIET OBSERVER.

In a letter to us, the writer intimates a disposition not to insist on the publication of the protest, till the endorsement of Elder Henry Anderson appeared in the "American Christian Review."

The correspondent says: "While I profess no remarkable scholarship, I claim to have a little common sense, though not enough to understand Dr. R.'s theories even when assisted by Bro. Anderson's explanations."

I had thought of giving some of my objections. It is unnecessary however, and I will only say this, that nearly twenty years experience in the Christian warfare has convinced me that the word of God is "the sword of the Spirit," in the hands of those who *understand* and *believe* it. In other words, to those who "in good and honest hearts" receive it. Such persons will, "as new-born babes earnestly desire the sincere milk of the word that they may grow thereby." They will by "Its exceeding great and precious promises, be made partakers of the divine nature," and will pray, "Open thou mine eyes that I may behold *wondrous things* out of thy law."

Were I asked what is the great thing lacking among the professed followers of Christ, I would say at once, it is that "living faith," which would enable them to appropriate to themselves the glorious promises of the gospel, and "count all things but loss, for the excellency of the knowledge of Christ Jesus." That as a people we may grow in *faith* is the ardent desire of

AN OBSERVER.

EARLY MORAL TRAINING.

THE world it is said is a school, and all human beings are learners. We either study to be wise or vicious continually. Our minds become stronger, more active and more refined every day, or more feeble, inactive, and coarse in their conceptions. Parents send their children to institutions which they call schools, fondly thinking the day of their matriculation is the dawn of their education, when, in truth, their education is often well nigh finished at starting. If their graduation has not been proclaimed, their course of learning is settled, and they will not change it. They often *cannot*. Education begins in the mother's arms, in the nurse's cradle, in the first caresses of friends at the breakfast, dinner and supper table, in the first dressing—first restraining lessons, and in the acquisition of the habits for gaining a support, or wasting the wealth unwisely bestowed by too fond parents. Hence, by the time children are started to school, very frequently they are beyond the control of both parents and teachers. Their views of life, and habits are settled; some passion perhaps has taken control of them, and its dictates they will follow to the last bitter end. Perhaps it is the witchery of doing as they please, which they call *liberty*; or more likely, it is the gratification of some fleshly impulse. This may be manifested in making a god of their stomachs, in a slavish devotion to a morbid appetite, to the nauseous stimulous of tobacco, or a yearning for ardent spirits. It matters not what passion is honored, the fate is generally sealed at an early date, both for life and death.

It is said a wise man is one who can control himself. There was a time in Greece when to *know oneself* was the highest evidence of superior wisdom. This is equivalent to self-control, bringing all our members into subordination to proper rules.

Why is it that so few who attend our high schools, never make respectable attainments in learning, in good morals, or good manners? Why is it that nine-tenths of even the graduates of colleges are worthless men? We might do well to answer the last first. Custom has ordained the graduation of nine-tenths of our college inmates without the requisite qualifications. They may not be deficient in native intellect, in languages and science, but their moral obliquities paralyze their mental energies, and the sensual quite overcomes the spiritual. The reason so many who enter colleges are utterly incompetent to succeed is, in part, in consequence of a false course adopted by parents in childhood. They have yielded to their offspring, till no advice is received and their children's cruel tempers enslave them for life. See

that stout, florid-cheeked, self-willed, sulkey and rude youth, who has just entered college. Notice him gazing about, determined to be displeased with every thing. Although at home he has lived in very plain style, there is nothing that suits his taste at table. He dislikes coffee—always did—cannot bear tea—as to milk it is not sufficiently sweet, the bread is not warm, as for the meat it is not suited to his taste, and the vegetables, desert, etc., etc., cannot be endured. Yet he is a voracious consumer, and as to his manner, he gives the idea that the world was made in a day. Soon he overloads his coarse stomach, and comes to the teacher, complaining of the unwholesome food—it gives him the “heart-burn.”

There is a worse feature in his case—all *law* is oppressive to a young “gentleman;” he has a right to sleep as late as he pleases, smoke a pipe if he pleases, chew tobacco all the time, whistle when he desires, and look surly at his tyrannical preceptors whenever they meet him. As to the books suited for such a “young gentleman” there are very few which suit his “taste.” All this “heathenish and unuseful course of study,” such as Latin, Greek, Spelling, English Grammar, and Arithmetic should be rejected. “Engineering,” “Philosophy,” and the “technecalities necessary for the profession of law, medicine and divinity,” are about all youths of high quality need! We knew one not long since who had traveled several hundred miles to enter college, so offended because the teacher respectfully suggested the propriety of studying English Grammar till he could at least parse a very simple sentence, that he left in great disgust at the want of discrimination in the Professors. Schools to all such are prisons, and worse. Why are these things thus? The answer may be given in few words. Parents failed in “training up the children in the way they should go,” and all the powers of heaven and earth cannot change the stubborn temper of the self-willed. At least it is a rare case, for a youth even to be educated or become a useful man, who has not been under proper influences in childhood. It is easier for children to adopt a wise than an unwise course, if the attention is directed to the good at the right time, but a day or two too late, and all is lost forever. If parents and primary teachers would occupy the time in making impressions of submission and morality upon the tender mind, instead of attempting to make intellectual prodigies—men and women—of babes, success might attend every department of improvement in youth and manhood. Correct training in childhood would save parents from the mortification of having to deal with ungodly, profane, dissipated and aban-

doned children. It would save them too from the shame of the woful ignorance of their children regarding religion. We have heard recently of divers volatile youths, whose parents professed to be Christians, that were found in altars and at mourner's benches, seeking something they called religion, and positively professing to get *direct* converting influences from above. With such the teaching and religion of the Bible are unknown; and such parents should sit in sackcloth and weep many bitter tears, for not instructing their children in the way of righteousness.

We may safely say, that most of the ills of youth, manhood and society generally arise from lack of parental training. All the schools of earth, and all the preaching of the world, must forever fail to reform the masses that grow from childhood, in rudeness, obeying the sovereign dictates of their fleshly natures under the false guise of yielding to dictates of noble impulses. The family and the church must take the responsibility of instructing and training the youth of our country before we can hope for a moral population or a true spiritual church. This teaching and this training are the business of life. They should engross our time, employ our pecuniary resources, engage our ardent prayers and our continual efforts. It is almost useless to preach to, or even convert a people who are not qualified by early training to glorify God. To yield ourselves to Heaven, requires our best exertions, and if the enemy has vantage ground of bad habits from childhood, there is but little hope for us in education, religion, happiness, or in any pursuit whatever. Would to God the disciples of Jesus Christ could be aroused to duty on this subject. Would that we who preach and write for the public good, could fully appreciate our responsibility to God, and to our fellows of earth, whom we are called to bless.

T. F.

THE WORD OF GOD.

Well will it be in the day of judgment for those who shall have regarded the precious Oracles as intended by their Author. Well for Christians, while peregrinating these low grounds of sorrow, to examine their hearts touching the source of their confidence in the Invisible, the Eternal and only wise God, his Son Jesus Christ our Lord, and the Good Spirit.

There are many reasons for oft calling attention to this momentous subject.

German Neologists, French transcendentalists, Scotch and English

metaphisicians, and American "higher-law" politicians and preachers, boldly, fearlessly and wickedly reject the word of life, for something they are pleased to denominate "*light of reason*," "*absolute truth*," "*direct light of the inner-consciousness*," etc., etc. But we have a class of men quite as dangerous in their influences in most of the churches of the saints. We can distinguish them by their works. They preach eloquently in regard to what they call "*the real*," "*the true*," "*essence*," "*being*," etc., as if there were something in religion which we have a right to expect that comes to us, without form, without words, without church, and without the aid of our bodily senses. It may be proper for us to remark, that although men have speculated diligently for nearly six thousand years, we yet know nothing of the *essence* of God—we cannot comprehend the idea of Spirit, of heaven, or even demonstrate what we shall be in the future. Still we most heartily believe that God is, and that he is a rewarder of all them that diligently seek him; that we shall see his Son our Savior, and that the Spirit is from God, dwells in our hearts, and will quicken our bodies in the resurrection morn, but these are not matters of sight, feeling or experiment, but of faith only.

"We walk by faith as strangers here."

We ask, what is the ground of our confidence in God and in a spiritual life beyond this world? No one regards words as constituting God or his Spirit; but by means of these, as marks and signs, Jehovah has seen proper to reveal himself to a lost race. Hence, in the language of inspiration, "*Faith comes by hearing, and hearing by the word of God.*" Our Lord prayed that all who should believe on him through the apostles words might be one, that the world might believe the Father sent the Son.

We have no idea an honest mind in favorable circumstances ever attempted an examination of the word of God without fully yielding to its heavenly influence. The word of the Lord, honestly understood, removes all skepticism, and brings the soul near to the Father. It is not only the source of all faith, but we rejoice to know that it brings all believers to see eye to eye, enables them to speak the same language, destroys discord, strife, partyism, systems, speculations, theories, philosophies and every high thing that exalteth itself above the truth.

"Precious Bible, what a treasure."

Why should we not then preach the word in much confidence to a dying world?

T. F.

ELDER B. FRANKLIN'S REPLY TO T. FANNING.

IN the *A. C. Review* for Jan. 12, 1858, Bro. Franklin has done us the justice to publish our notice of his course, with strictures on our remarks, which we take pleasure in laying before our readers. We are pleased in the main with the spirit of Bro. Franklin, and while we see but little room for discussion, we think it in place to give a few very brief notes on his reply. Bro. F. speaks thus:

1. "The first complaint of Bro. Fanning is that our interference with the controversy was out of place. We can not see how this can be, as they are public men, the controversy public and the cause in which our all is at stake was affected by it. Any man had a right to give his opinion of the controversy, either publicly or privately. We had a right to do this, and believe we did right in exercising the right.

2. "Bro. F. heard us, when conversing upon the Ferguson case, say that his teaching was *infidelity*! Indeed! But shall we assume that Bro. Richardson is preaching the same doctrine that Ferguson was? Has not Bro. R. already refused to endorse some brethren, who are bordering upon the 'higher-law' doctrine, and made an effort to give satisfaction? Must he, then, be put upon a level with Ferguson and called an *infidel*? No, sir. He is not to be treated in that way.

3. "Bro. F. is sorry we said the article of Bro. R.'s, in the *Age* made no allusion to him. We did not hunt up the number containing the article at the time, but wrote from recollection, and the statement of the former editor, and if we have fallen into a blunder, we will certainly correct.

4. "Bro. F. is certainly above desiring to make a party, or to injure Bethany College, which we clearly intimated before; yet his course was such that many thought of both. We did not believe he intended either the creation of schism or the injury of Bethany College, and wished him to maintain his position on its own merits. We are fully with him in the *issue* with Bro. R., and have been preaching as we wrote him. We think just as badly of the mystic system—'the whole thing,' as we said in our *private* letter to Bro. F.,—but we do not think as badly of Bro. Richardson as he does. We do not think that, of necessity, either he or Bro. R. must be lost. It is certainly possible for them both to be saved.

5. "There are several ways in which colleges may affect us, besides teaching mystic theology. Certainly the College is not to blame for what Dr. R. teaches, however much he may be to blame for what is taught in the College. We were certainly not blaming Bethany College for what Dr. R. had written; but what we had in our mind was that our colleges seemed to involve our principal men in disputes, upon the comparative merits of their respective systems of philosophy, and are thus proving disastrous to the cause.

6. "'Last, and worst of all,' is our remark, that Bro. Campbell had taken his pen in hand and that the thing would be set right! Well,

we can not see any particular duplicity in our supposing that Bro. Campbell could set a question of this kind right. There is nothing in it terrifying to us.

7. "Bro. F. thought us one of the most competent defenders of the faith, but now he fears that we are the advocate of some *policy* of man. We understand what the word *policy* means, and what the spirit of a Christian is. It was policy for Bro. Fanning not to insert our article, but not the *spirit of Christianity* to call his brother an *infidel*.

"We have now had a broadside from both Bro. Fanning and Bro. Richardson, and allowed our readers the benefit of both pieces, though neither of them have published one full sentence from us. We can afford this and not fall out with them."

NOTES.

1. Bro. Franklin, thinks that Dr. Richardson, in consequence of refusing to endorse persons bordering on "the higher-law" doctrine, proves that he did not teach the doctrine himself. We are sorry to admit, that Dr. R. not only at first endorsed these "*higher-law*" preachers, but said we had not the ability to understand them, and when he was exposed, to cover his retreat, he made a tilt at the innocent young men whom he had taught and encouraged in the direct light of their "*inner-consciousness*."

2. No *candid* man ever thought, that we wanted to form a party to injure Bethany College, or any other institution or man on earth; or for any other purpose.

3. Bro. Franklin certainly does not believe, that we had any "*policy*" in not publishing his notice of us. We were candid in refusing to do so, because we did not wish to be severe on the Editor, and we had the charity to think he had written hastily. We have not refused to publish the vilest things of earth against ourself, and we hope Bro. F. does not really think we are timid on this matter. But we need no discussion of these things.

Fraternally,

T. FANNING.

ITEMS.

Bro. Jacob Creath, in the Jan. No. of the Christian Evangelist, suggests the propriety of endeavoring to influence Congress to give the poor of our nation, homes from the public domain. Congress has always favored actual settlers, and no doubt will still do so; but if Bro. C. will remember, this is a partizan political question. We respectfully suggest another good work for our law makers, viz. the adoption of some successful plan to make all our poor people independent and

happy by their own industry. If the poor were taught practical christianity, they would learn to live by the sweat of the face, and not by begging or even receiving land without giving value received for it.

The Brethren in Kansas have appointed a co-operation meeting at Vernon School House, Leavenworth County, to commence Friday before the fourth Lord's day in May, 1858.

Bethany College was consumed by fire in December—it is thought the work of wickedness. Bros. Campbell and Pendleton are traveling with the view of raising funds to erect another edifice.

Brother Dr. W. H. Hopson, of Palmyra, Mo., says, in a letter to the Christian Evangelist, that during a short tour "one hundred and ninety persons were added to the churches he visited." This is good news. He adds: "We are fraternal and a *unit* on the '*Spiritualism*' and other kindred subjects agitated in other States. "We are satisfied with the ancient land-marks, and are jealous of any attempt to remove them." We hope brother H. is not mistaken in his conclusions.

T. F.

We learn that there have been several additions at Memphis recently, through the labors of Bros. McCall and Holmes. Bro. Dr. W. J. Barbee is teaching and preaching in Memphis.

Bro. Dr. S. E. Shepard is traveling in Europe we believe with the view of collecting materials for a Christian University at Canton, Mo. He is writing some pleasant letters to the brethren—we may be able to give some of them in the Gospel Advocate.

MISSIONARY OPERATIONS.—The church at Franklin College has sent Bro. J. J. Trott as a missionary to the Cherokee Nation. The Missionary Society at Cincinnati is about to send Bro. Barclay and family to Jerusalem, Bro. Beardslee to Jamaica, and Bro. Burnet to England. These are, no doubt, persons much attached to the work of the Lord, and we pray that the results may be good.

Bro. D. Oliphant, of Canada, really thinks that the Church of Christ is a better missionary society than any the brethren can make; but Bro. B. Franklin seems to insinuate that this view is to avoid the responsibility of missionary labor. We are sorry to hear such things.

CONSULTATION MEETING.

DEAR BRETHREN:—The congregation of Disciples at this place have, by unanimous consent, set apart the Friday before the third Lord's day in May, as the commencement of a meeting for purposes of consultation on various subjects connected with practical christianity. The brethren generally are most cordially invited to attend; and the different congregations especially are requested to send messengers to the meeting, and to report through them their numbers, order of worship, &c. Ample preparations will be made for the accommodation of all who may favor us with their attendance.

By order of the congregation, WM. H. HALL, Sec.
Union, Sumner Co., Tenn., Jan. 11, 1858.

SCHOLASTICISM.

BROTHER FANNING:—The last three numbers of the Gospel Advocate were gladly received a short time since. I assure you, the Advocate is a welcome visitor; such a work is highly appreciated by one far from the society of a christian brotherhood. The important truths it contains—embodied in that bold, yet dignified style that has ever characterized it—are as consoling and reviving to such a one, as the longed for oasis, to the weary traveller. It is much regretted, that brethren occupying high places, as well as those less distinguished, are busy in the advocacy of speculative views and theories; which, if fostered upon the minds, would have as corrupting and ruinous an influence as Scholasticism had in the 10th century. The object of the efforts that are making is evidently to impose a "Christian Philosophy." It is well known that the efforts of one Scotus Erigena, in the latter part of the middle ages, resulted in the development of what has been termed a "Christian Philosophy." Said "Christian Philosophy was produced by a union of Christianity and new Platonism." The "Christian Philosophy" of the nineteenth century as taught by Prof. R. R. and coadjutors, is a union of Christianity and of mans "higher spiritual nature;" his "self-consciousness" the divinity within. God save his people from a "Christian Philosophy" that regards his revealed will—the word of life—as an insufficient guide to his eternal mansions!

Scotus Erigena had no opposition in the promulgation of his pernicious doctrine of Scholasticism? But not so with his co-workers in these latter days. I have no disposition to flatter, and no hesitancy in saying—the opposition from you, is indeed and in truth, potent; because it has for its basis, the Bible—the only reliable source of christian in-

formation. It is confidently anticipated, that principles emanating from such a source, set forth in the peculiar style of christian men, will check and roll back the angry and intrusive tide. The christian forbearance manifested in your replies to the sarcastic and "ad captandum" efforts of Prof. R. R. does unquestionably meet the approbation of Bible-respecting brethren, every where. Very Truly,

Carrollville, Miss. 1858.

H. R. M.

SEMI-ANNUAL EXERCISES IN FRANKLIN COLLEGE.

WE deem it in all respects in keeping with the objects of this Journal, to inform our readers that the Semi-Annual Examination of the students of Franklin College closed January 28th, much to the satisfaction of the members of the Faculty, as well as to the credit of the students. Notwithstanding the secret, public and determined opposition to the institution, she can boast of fair patronage for fourteen years, with very slight efforts of friends, and never did the Faculty feel more determined to do their duty. They ask nothing but fairness, and while they earnestly desire the good wishes of all, they appeal not to the sympathies of any; but can say, after a constant labor of fifteen years, the college is out of debt, except to the amount of a single scholarship of a thousand dollars, it has a much better cabinet and apparatus than any school of the country except such as are endowed by States and denominations; and we regard it as altogether respectful to say, that our Faculty is composed of experienced and efficient teachers. For manly deportment, and freedom from vicious habits, the students occupy a high position. We also consider it our duty to say, that we do not believe there is a single school North or South, East or West, that offers greater safety to the morals of youth. Our wish is to succeed alone upon the ground of affording the proper advantages to young men ambitious to become scholars and useful citizens.

T. F.

CORRESPONDENCE.

BRO. FANNING:—Permit me to wish you a happy Christmas. The toils of another year have well nigh closed. The acts and causes which prompted them of the past year are gone, and gone forever. In reviewing them, we have many to deplore, but none can change them. Yet, there are others, of which we feel thankful to God, that we have been permitted to participate in. In some four or five counties around my residence, by the united labors of Bros. Kendrick, Armstrong,

Thomas, Giles, Carrington, McCall and myself, there have been added to the Christian congregations, two hundred and thirty-three members since the 1st of last July. Hoping that your useful life and labors, may long be preserved to the brotherhood and good cause, is the sincere desire of your brother in Christ.

STEPHEN STRICKLAND.

Georgetown, Texas, Christmas night.

BROS. FANNING AND LIPSCOMB:—I will give you a sketch of the progress of our Evangelist, R. B. Trimble, for the last year; as I have not seen any account of his labors in the Advocate; he wrote to you about it some time since, and perhaps you did not receive his communication, as such I will say to you that Brother R. B. Trimble in his last years labors in the cause of the Redeemer, had in all one hundred and forty-four additions to our Heavenly Father's cause. His labors were mostly in Hickman and Maury counties; Brother Trimble is our Evangelist for the present year; and we trust and hope he will do full as well or better than last year. As ever yours in the one hope of the Gospel,

SAM'L. A. BAKER.

Duck River, January, 1858.

BROS. FANNING AND LIPSCOMB:—I am at this place holding a meeting which commenced last night; the cause here, as well as in many other places, is in rather a bad condition, but a universal cry for preaching. All that seems necessary to success, is the faithful preaching of the Word and a holy living on the part of the professed followers of the Lord Jesus. On my way to this place I preached in Heampstead County, and baptised one highly respectable gentleman. I will add, the brethren at this place show a commendable zeal for the cause; they are making arrangements for a house; when completed, will be worthy and will add much interest to the cause. The brethren show considerable liberality, they have employed brother David F. Sally, as their Evangelist, by whose labor we hope much will be accomplished. You shall hear from me again. Yours in the Truth and for the Truth,

J. S. ROBERTSON.

Camden, Ark., Jan. 2d, 1858.

BROS. FANNING AND LIPSCOMB:—A considerable period has elapsed since I wrote you, from the fact that I had no important news to communicate, but I now have something that will both interest you and your numerous readers.

I commenced a protracted meeting in Tarrant County, Texas, some

25 miles from here, on Saturday before the 3d Lord's day in September. I continued the effort until Wednesday night, when 18 were added to the Lord, and were built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone. Nine made a profession of their faith and seven were baptized; the other 2 perhaps was sick is the reason that they were not; five from the Methodists and four from the Baptists. The Brethren and sisters in that neighborhood formed themselves into a congregation by giving themselves to the Lord and to one another, numbering in all 30.

We had much opposition, but truth, the Lord's truth will prevail. I preached at Birdville, the former county seat of Tarrant Co., on Saturday and Sunday night to respectable audiences; we had good attention here, thence home and found all well. I think I will be able to get some subscribers for your valuable paper, at least I will try. One of those from the Baptists was convinced by reading the Gospel Advocate. Be faithful, dear brethren, and a crown of rejoicing will be yours,

Dallas, Texas 1858.

A. M. DEAN.

BROS. FANNING AND LIPSCOMB:—I am now on a tour to the southern part of the State, with a view of laboring for some weeks in that region for our Master's cause. Since my last, we have held some interesting meetings, one embracing the first Lord's day in October, in Madison Co., with three accessions; one the first Lord's day in November, at Carrollton, Carroll Co., resulting in three additions that would do honor to any cause; 4th Lord's day, same month, at Middle Fork Union, we had one accession; embracing the 5th Lord's day in November, we held a meeting of several days on Flat Rock, near Van Buren, with five accessions, leaving a general good impression on the mind of the people at that place, which we hope will result in more good. All that seems to be wanting to secure success, and a glorious triumph is a holy living, on the part of the professed friends of Jesus; oh! that they would consider the importance of so doing, and lay aside all vain speculations, and honor God by honoring his Son, and thereby contribute to the conversion of the world. May the Lord bless you in your labors of love.

Your brother in Christ,

Waldron, Ark. 1858.

J. S. ROBERTSON.

BROS. FANNING AND LIPSCOMB:—Having left my old home in Ky. I wish through your paper to give my friends my whereabouts, and also to renew my subscription to the Advocate.

Since I arrived here I have aided in one meeting at Desoto, on the

Central Rail Road, commenced by brother Dewhit and my brother Isaac Mulkey, which resulted in 19 immersions. So far as I can learn we have no advocates of Modern Spiritualism, nor of man's ability to know God intuitively, and I do hope we shall never see the Bible made to trail in the dust by such presumption and arrogance. I feel greatly lost for the want of you paper, for it has made its monthly visits to my family ever since its commencement, and the Post Master promised to forward the balance due me this year, but they have not come.

Believe me your Brother in the Lord.

Tumaroa, Ill. 1858.

JOHN N. MULKEY.

BROTHER LIPSCOMB:—The Gospel Advocate for the present month is now before me. I am well pleased with the manner in which Bro. Fanning has conducted the discussion with Brother Richardson. Whenever we look to any other source than the Bible for information in regard to salvation or sanctification, we are most assuredly deluded, and are liable to be imposed upon.

Brother Richardson has not done you and Brother Carmack justice. He has represented you as contending for the word alone, and if I have understood you, you have never taken that position. Brother Richardson may say what he pleases about Locke's Philosophy, but how a person can receive information in any other way than through the five senses or some one of them, is an incomprehensible mystery to me.

WADE BARRETT.

Elk Ridge, Tenn. 1858.

Brother T. H. Trice writes, from Memphis, January 16th, "Our congregation here is improving gradually. Our esteemed Bro. Barbee is our teacher. We regard him as an excellent teacher. I feel great interest in the welfare of your Periodical. I should be glad for its circulation to extend from Maine to California."

Bro. Trice has our sincere thanks for his aid to the Gospel Advocate.

W. L.

Bro. Chamber from Woodville, Miss., writes: "The brethren in this county have increased in numbers during the year, but still neglect to assemble themselves together upon the first day of the week unless a preacher is at hand."

Such reports as this are truly mortifying. What a shame it is that children of our Father cannot come together to worship him without some human priest to offer prayers and praise for them. Under the new covenant we are all kings and priests unto God. My brethren, let us beware lest we sell our noble birthright for a mess of pottage.

W. L.

OBITUARIES.

DEAR BRETHREN,—I have been requested to prepare for your columns, a notice of the death of brother Levi N. Murphree. The knowledge of this sad event has already carried sorrow to many a heart and will doubtless to many more who by these lines shall for the first time become apprized of it. At the time he received the injury which probably caused his death, brother M. was absent from home engaged in the labors of a protracted meeting in Warren Co., Tenn. On Tuesday night Oct. 6th, he complained of being unwell and spoke to his fellow laborer in the gospel, brother H. Campbell, rather despondingly of his health. Next morning, however, he ventured to get upon his mule, intending to ride if possible to the meeting, and thence to make his way home. On the way the mule became frightened ran and threw him against a tree. He lay for the most part unconscious and speechless till the brethren could remove him to the house of brother Wheeler. The best medical aid was procured, and all that kind christian friends could do was done, but in vain. It is thought he never became fully rational after his fall. He lingered, however, about nine days and on the 16th fell asleep in Jesus.

Whilst we cannot, however, dwell upon his dying words we thank God, we can dwell with delight upon the life, the labors and the bright examples of our beloved brother. He was truly an ornament to his family, to the State and to the church of God.

Full of warm attachment himself to the people of the Lord he was repaid with full measure. His heart seemed a great and overflowing fountain of kindness and love. How many will remember to their dying hour his impressive countenance as he stood and with eyes streaming with tears exhorted his brethren to be faithful and sinners to repent.

Who ever sought relief from him in distress that did not find a warm and quick response? His humility and diffidence were evidences of his real worth.

His deep devotion and childlike reverence for his Maker were perhaps the crowning glory of his character. I can never forget the solemnity and pious reverence with which he engaged in the ordinances of the house of God.

His course as a preacher was firm and unwavering. He was not tossed about by winds of doctrine. Neither denunciatory on the one hand nor compromising on the other, he enjoyed the high esteem of

the brotherhood wherever he preached. He was ever ready to engage in the work to which he had consecrated his life and many, very many, doubtless, now rejoice that they ever heard him, and will add lustre to the crown of immortal honor we believe he will forever wear in Heaven.

Bro. M. was born in Bedford Co., Tenn., April 25, 1814. In the year 1838, after having experienced much trouble and distress of soul, he was immersed by brother Trott. Not very long after he made his first efforts in preaching. After spending some time at school with brother Fanning, he married Sister Caroline, daughter of brother Thos. Snelling, of Warren Co., and was employed by the congregation at Philadelphia, Warren Co., as an Evangelist in 1846. From that time to his death he gave himself wholly to preaching, with the exception of a year spent in College studies. During that year, however, I think he preached as much as opportunity permitted.

But he has passed away. He has left a mourning wife with her four fatherless children, aged parents, brethren and sisters behind him. Many of us mourn for him as for a brother in the flesh, yet not without hope. We joyfully anticipate the day when we shall behold him again and rejoice with him in the presence of God and the Lamb forever and ever. Amen.

J. E.

DIED, in this place on Wednesday night the 2d inst., after a short illness, Mrs. Jane McClesh, daughter of the late Elder James Young, of Ala., and wife of Jos. B. McClesh, aged 24 years 1 month and 3 days at the time of her death. She connected herself with the Christian Church in 1851 and lived a consistent and exemplary member till her death. She was an amiable and affectionate wife, a good neighbor: beloved and esteemed by all who knew her. In her death her husband has lost a helpmate that time cannot restore; her relatives and friends will long mourn the breach that death has made in their midst. That impartial messenger came and took her in the bloom of life, cutting short her earthly prospects and anticipations, but transported her with bright hopes and unshaken confidence to the enjoyment of a happy immortality. She was often heard to say,

To die I'm not afraid
With an Almighty guide,
The valley now I'll wade
The Savior's by my side.

Brownsville, Sept. 12, 1857.

BROTHERS FANNING AND LIPSCOMB,—It becomes my duty to announce to you the death of our beloved brother, Elder William Nicks, who departed this life on the second of this month. His death was caused by a fall from his mule. He was driving his team, and on Thursday evening just at night his mules ran off with the wagon, and near his house he fell from the mule he was riding, and was dead for a few minutes, but came to, and was carried by his children into the house. He lived in great suffering from Tuesday evening until Sunday night, and could talk, and was perfectly at himself until Sunday evening.

I have been acquainted with brother Nicks for upwards of thirty years; have lived a neighbor to him and a member of the same church nearly all the time; he may be said to have lived the christian life, and have endeavored to persuade others to be christians, both by precept and example. He was a good neighbor, a loving husband, and an affectionate father. He has left a widow and a large family of children, and relatives and acquaintances to mourn his loss, and in deed and truth we do feel his loss, yet we do not sorrow as those who have no hope. His age I do not know exactly, but it is about seventy years. We deeply sympathize with the family and friends of the deceased. We live in hope that we will meet him where all our troubles will be at an end. As ever yours in the bonds of the gospel,

SAM'L. A. BAKER.

Duck River, Nov. 20, 1857.

BRO. FANNING,—Another good sister has fallen. Sister Sarah Johnson, wife of brother Jacob Johnson, and daughter of our much loved Elder John Mulkey, who was for forty years a faithful teacher of religion, departed this life about the first of Nov. 1857. Sister Johnson was born in Ky. May 16, 1797; became a Christian at nine years of age, and closed her eyes to earth in the triumphs of faith in Christ. During her sickness she had the attention of her daughter and son-in-law. I was to see her, and she manifested the greatest resignation. It is but due to her and her family to say, that her brothers Isaac and John Newton Mulkey are able and faithful ministers of the word.

Yours affectionately,

H. J. BLAKE.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. IV.

NASHVILLE, MARCH, 1858.

NO. 3.

PRESIDENT A. CAMPBELL'S NOTICE OF THE GOSPEL ADVOCATE AND ITS SENIOR EDITOR.

Our readers are respectfully and affectionately invited to carefully examine Brother Campbell's notice of the Gospel Advocate and its Senior Editor in the February number of the Millennial Harbinger, under the head of

"FAITH *versus* PHILOSOPHY."

"THE impression sought to be made on the minds of many of our brethren North and South, by some of the Editorial corps on the subject of the essays under the heading of '*Faith versus Philosophy*,' is a false impression. It is regarded by our most sensible correspondents, from the South and West, as an indirect attack against both the Harbinger and Bethany College, and that the truthful heading of the whole controversy, in spirit and form,—is, in the naked and unadorned truth—the '*Gospel Advocate*,' *versus* the '*Millennial Harbinger*,' and '*Franklin College*,' *versus* '*Bethany College*.' This is a growing conviction, which, I am sorry to think, on all my premises will be unfortunate to all concerned in it. I pronounce no fixed opinion upon the *motives* or *designs* of the editor of the '*Gospel Advocate*,' but must think that he has greatly exaggerated the magnitude of the issue he has formed. We have quite as much opposition to mingling up any philosophy with the gospel as either Bro. Fanning or Bro. Richardson, or any other man. There is a philosophy truthfully so-called, as well as philosophy falsely so-called. We *preach* and *teach*

Jesus the Christ, and no philosophy either truthfully or untruthfully so-called. We know that there is 'an empty and deceitful philosophy,' and that there is a real and truthful philosophy, but the Gospel of Jesus Christ and his institutions are our philosophy truthfully so-called. We philosophize with philosophers. We preach the gospel to sinners. We teach the initiated and untaught. We debate with opponents, and cherish good will for all mankind.* A. C."

REPLY TO PRESIDENT CAMPBELL'S NOTICE OF THE GOSPEL ADVOCATE AND ITS SENIOR EDITOR.

BRO. CAMPBELL,—It has been an earnest desire through much of my life, to merit your Christian regard, and since the commencement of the discussion with some of your Faculty I have labored most ardently to avoid even the slightest difference with you. I much regret that I have not been successful; but, my brother, notwithstanding your general accuracy, in this instance possibly you may be mistaken in some of your conclusions. No man, perhaps, more fully appreciates your unequalled labors in the defense of truth than myself, and no one could feel deeper mortification than I do, on account of the *personal* controversy which you seem inclined to force upon me. It is humiliating to remember, that you find fault with me. Whilst, however, I feel so deep a concern regarding your good opinions and your friendship, I have no alternative but to dissent from your cold and severe decisions. I hope not to speak harshly, and until I am satisfied that you intend to do me *deliberate* injustice, my high respect for you will not be in the least abated. Allow me to suggest, my brother in Christ, that while I cheerfully assign to you a place superior to all others, I humbly claim a position among honorable men, and above all, membership in the church of Christ. In my feeble way I have pleaded the cause of the Saviour almost as long as you, and now it is in sorrow I feel constrained to object to both the matter and spirit of several statements in your notice of me. If your conclusions are well founded, it is true the brethren and the world should be put in possession of the facts; and if you have been hasty and severe in your remarks, it is but proper that the truth should appear. I, therefore, with the profoundest respect, invite your attention to a few points which I consider most objectionable.

"*We are told that our custom is to publish both sides of all our controversies. This is true of all controversies in which I am one party. But this extends not to every contributor to the Harbinger, nor even to associate editors. A. C."

1. You say, "*The impression sought to be made by some of the editorial corps (the senior Editor of the Gospel Advocate you name) on the essays under the heading of 'Faith versus Philosophy,' is a false impression.*"

However well satisfied many may be of the correctness of your conclusion, from the bare fact that you have made the statement, there are others who may desire proof; and at all events, the charge of "*seeking to make a false impression*" is of a serious character, calculated to seriously injure me, whether true or false, and still more unfortunate for you if unfounded. I could not respect any one "*seeking to make a false impression.*"

You must, however, pardon me, my aged and excellent brother, for suggesting, that possibly you have not surveyed the whole ground; perhaps you have not read all the essays, or my replies. If you have read both, it may still be true, as you stated years ago, when I begged you to examine "*Transcendental Philosophy*" with the view of staying its progress among the brethren, that you *had not looked into it*, and that your other pressing engagements—the new translation you mentioned—would prevent you from doing so. It is not in the power of any man, I am aware, to know every thing, and while I am disposed to regard you one of the most accurate Biblical critics of the age, possibly circumstances have been quite as favorable for me to study German neology as yourself.

But I consider it important to call your special attention, very briefly, to the controversy which has given rise to your charge. In 1856 I wrote a few essays on "*Metaphysical Discussions*," in which I endeavored to show, that all our knowledge of God and matters spiritual is received through the volume of inspiration. About the same time Mr. W. S. Russell gave the readers of the Harbinger an essay, to which you called particular and respectful attention, setting forth the Heathen dogma, that there is a "*spirit, either our own, or that of God, acting within us, being the cause of the effect which we call knowledge.*" This is knowledge *a priori*, or from the depths of human nature. Dr. R. Richardson joined with Mr. Russell in the advocacy of the *a priori* knowledge—from the "*inner consciousness.*"

Referring to our teaching, Dr. R. said: "*According to this, man is incapable, either from the external world or his own soul, to receive any conception of Spirit or spiritual things. For these he is wholly dependent upon revelation, that is upon words, divine communications addressed to the bodily senses, which are in this system regarded the only avenues to the*

soul." Thus it is clear that Prof. R. advocated, first, spiritual knowledge *a priori*; and, secondly, he attempted to prove that we can "*learn the being and perfections of God from the works of nature,*" OR APOSTERIORI. These things I conscientiously pronounced "INFIDEL." Prof. R., in reply, declared me incompetent to understand his and Mr. Russell's system. Not content to counteract the effect of my humble exposure, he published, (upon the report of a degraded apostate, who for teaching the doctrine of the "inner-spiritual light of consciousness" and wickedness growing out of this fleshly system was expelled from a church in this section,) as *slandorous personal insinuations* as were ever uttered; to cap the climax, charged upon me an effort to injure Bethany College. I presume no honorable man conversant with the facts will dispute the truth of these statements. This was new logic I had to meet. Whilst I feared the effect upon your mind, I hoped you could not be induced to repeat Dr. R.'s charge of designs against you, but I have been mistaken. You have given the unkindest cut of all who have objected to my course, in repeating the charge upon me of "*seeking to make a false impression.*" I pray you, Brother Campbell, to modify your statement. Let others infer what they please, I have a right to look for justice at your hands. In an early stage of the controversy I frankly declared, that "Bethany College has claims upon the brethren superior to any other school." I still think so, yet there are other schools amongst the brethren. Regarding the Millennial Harbinger, I declare to all whom it may concern, that it is my deliberate conviction, no paper on earth has accomplished as much good for the human family as it has. I candidly admit, however, that for a few years past I have not been pleased with the teaching of some of the associate editors. It is my right to examine for myself. Have you not, my brother, repudiated much that Dr. R. has taught upon the subject of "Natural Theology," and *the direct light within*—not through the Inspired Oracles? Why blame me? You may reply, that your opposition to the fables has not been direct. So much the worse. The brethren thought they had a right to look for your frank exposure.

2. Regarding your expression, that I have made "*An indirect attack against the Harbinger and Bethany College,*" permit me to assure you, that mine is not an "*indirect*" mode of warfare. If I wish to oppose a man, or even insult him, I will leave no doubt as to my intention. Furthermore, I state in much kindness, that when I am certain I have truth and righteousness to sustain me, I fear great men no more than

small ones; and when I *openly* attacked the teaching of some of your associates and relatives, I not only felt conscious of being engaged in a good work, but also that God would sustain me. The results are too obvious, and now I beg you, my brother, not to impugn my motives, or accuse me longer of "*seeking to make indirect attacks.*" If in your power, it is not necessary to attempt to prostrate me. I desire to labor with you, and all I ask is respectful treatment. If I deserve not your friendship, I ask it not. To such charges as you have made, or rather repeated from your immediate associates, I am not willing to submit.

3. For your sake, more than my own, I could wish very sincerely that you had never penned the declaration, that "*it is a growing conviction North and South*" that my design is mischief. But for your associate making the charge, to cover an inglorious retreat, I presume no one would have thought of such a thing. Still, my brother, if you determine to persevere in your censures, "*the conviction*" will continue "*to grow.*" You have it in your power to give the impression astonishing growth. But as I see no ground of controversy worthy of either of us, I must pray for a cessation of hostilities.

4. You think that I "*have greatly exaggerated the issues formed.*" In this I am sorry that we differ across the whole heavens. When the doctrine of light from the "*inner-consciousness*" of your associates was first taught by Mr. Ferguson, in Nashville, his determined supporters said, "It is merely his opinion, and A. Campbell is *exaggerating* the matter to kill Mr. Ferguson and make himself a still greater man." You are perhaps aware, that on this account respectable members of the church in Nashville would not hear you preach when amongst us. They believed you converted mole hills into mountains to make yourself a name. The apostacy of Mr. F. shows the danger of falsehood. You were right and Mr. Ferguson was wrong.

With these facts, suggestions and conclusions, I trust you, my brother, to use a favorite phrase of your's, will "*hasten leisurely*" in your procedure against me. There are many not at Bethany who are anxious to defend the speculations I have thought proper to oppose, and if they can get your encouragement, as Prof. R. and Mr. Russell seem to have, it will require but a few years to batter down much of the glorious edifice you have given your life to rear.

Permit me also to state, that some of the best men in this nation, to counteract the blighting influence of the "*growing conviction*" which you are encouraging above all other men, have advised a severance of

my connection with schools. I may find it necessary to yield to their wishes. No sacrifice do I consider too great to make to sustain a fair reputation for honesty of purpose.

My highest ambition is to plead for the truth *as it is written*, and I desire not fellowship with men on other grounds. If I can have your friendship on the New Testament platform, I shall feel honored and happy, but if you are resolved to defend Dr. R.'s course, the sooner you avow it the better for all concerned.

Suffer me, my beloved brother, to very respectfully suggest, that we should not be for the hills of Virginia, the plains of Tennessee, for Bethany or Franklin College, but for the cause of our Master. It is not positively certain that colleges are destined to be of service in the cause of Christ. Protestant Germany has endowed and settled upon herself a class of infidel schools infinitely worse than Roman usurpation; and I give it as my settled opinion, that it would be better for all our colleges to be blotted from existence than to permit them to cause serious differences amongst our great and good men. If Paul could say, "All are yours, whether Paul, Apollos, Cephas or Christ," we may say, all the schools are *ours*, whether in Virginia, Kentucky, Missouri, Tennessee or elsewhere, and we all belong to Christ.

Finally, it is possibly a misfortune that so many of our able brethren have given themselves to the work of building up schools for youth, instead of laboring in the school of Christ, and you, my venerable brother, must give me the liberty to say, that perhaps if you and I should not live to see the day, the time may not be far distant when myriads may have cause of regret that we have given so much of our time, talent and energy to institutions, certainly inferior to the church of God, and in some respects of doubtful religious tendencies.

T. F.

OUR GROUND OF HOPE.

THE question of our position before Heaven is a consideration which cannot be too frequently brought before our minds. In fact the only safety on this earth, either for an individual or a people, is in continued and unceasing vigilance. The influences of sin are so insidious and deceptive that without unwearied watchfulness over our own hearts and lives, we may be deeply and almost hopelessly entangled in the snares of the wicked one before we are aware. Even the great Paul, who had labored more abundantly than all the apostles, confesses that even he himself was not free from danger, when he says, "But I keep

under my body and bring it in subjection, lest that by any means when I have preached the gospel to others I myself should be a castaway." (1 Cor, ix, 27.) If Paul, endued by the Spirit with all wisdom, still felt and knew that he was weak, what incessant watchfulness and prayerful examination become us, my brethren and sisters? How earnestly and faithfully should we test our characters by the standard of excellence given by our Heavenly Father? In so doing how solemnly do these questions come home to our hearts. Do we fear God? Are we walking in his ways? Are we filled with all goodness? Have we the Spirit of Christ? Are we after the flesh or are we after the Spirit? Are we carnally minded or are we spiritually minded? Have we the mind of Christ? Are we endeavoring to bring forth the fruits of the Spirit, and indeed are we new creatures in Christ? These questions penetrate the inmost depths of the Christian life, and leave no room for deception when put to ourselves in the fear of Heaven. Unless we can answer them we cannot assure our hearts in the sight of God, and self-condemnation and shame must rest upon us. But if in full assurance we can answer them with satisfaction to our own hearts, what a source of peace and joy does it open to us. Nor is it vain boasting for us as servants of Heaven, when using all our exertions to walk faithfully before God, to have this assurance, and to be able at all times to look up confidently to heaven and know that God approves our actions. Such confidence is the great source of Christian peace, and buoys up the tried and depressed spirit in many an hour of gloom and despondency.

To be able to look up to God with the assurance of his blessing upon us when the troubles and disasters of this life crowd thick upon us, is of more consolation to the bowed spirit than every comfort the united world could bestow.

It is no difficult matter for us to determine what position we occupy before our Maker. He has not left us destitute of means by which we are to try our characters. The law of the Spirit is plain and simple. Our Savior has said, "He that is not for me is against me, and he that gathereth not scattereth abroad." The aged John, in his affectionate letter to his children in the gospel, says, "Little children let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." (Ch. iii, 7.) Our Savior has given the great law by which we are not only to judge ourselves but to be judged by at the last day. "The tree is known by its fruit." If then we are to be judged according to the fruits of our lives, it is not a difficult matter for

us to determine what shall be our judgment. It is not hard for us to know whether we are for our Savior or against him; whether we are doing deeds of righteousness or are working in the service of sin; whether we are manifesting the fruits of the Spirit or of the flesh. If we are daily striving to do the commands of our Savior, to become full of goodness and knowledge, to bring ourselves in subjection to the law of Christ; then we are for the Savior—we are led by the Spirit, and we are striving to produce the fruits of the Spirit; we are endeavoring to fill our hearts and lives with “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance,” then we can be fully assured that God blesses and approves. If we are daily becoming “stronger in the Lord and in the power of his might;” if we are enabled better to meet the trials of this world; if we are more able to control our own passions and subject ourselves more to our Master’s will, we may be confident that our profession is not in vain. But if on the other hand instead of the pure and heavenly fruits of the Spirit, our lives bring forth only wrath, and bitterness, and envying, and malice, and hatred and every evil work, what fearful mockery is our profession? If we take no pleasure in the assembly of the Lord’s people—in the songs of praise to our Redeemer’s name—in the supplications at the throne of mercy—nor in the exhortations and teachings of the servants of our Lord, awful must be our condemnation in the light of Heaven. Our profession is but a deceptive mockery; while we neglect the plainest and clearest teachings of God’s word, and while every requirement is a dull and wearisome ceremony; while the giddy frivolities of the world; the haunts of the idle and wicked, the godless and blasting conversation of scoffers are preferred by us to the ennobling companionship of the pure and thoughtful, and reverent and godly of earth, what shadow of claim have we to promise of blessings from our Maker? What meaning is there in a profession which the first Christmas frolic, or the giddy revelry of the dance, or the temptation of the intoxicating bowl sweeps away? What meaning is there in a professed submission to the law of Christ while every purpose and aim of our lives runs in constant opposition to all that he has commanded? Bitter indeed must be the disappointment of that soul whose hope of heaven is built upon such a foundation.

But, my brethren and sisters, how do these considerations apply themselves to us? How do we stand before our Maker? What assurance have we of his blessing and approval? Are we laboring and toiling in word and act, doing whatever is in our power for his cause?

Are we striving to become conformed unto the likeness of his Son? Are we living members of his body? Does the great purpose and effort of our lives set heavenward? Are we marching thitherward by journeying so that every day brings us nearer and nearer the goal of rest? How many of us without a single misgiving can say, that all that I do, whether the toil of my hands, the exercise of the talents which God has bestowed upon me, or the use of the good things of earth wherewith he has blessed me, looks to the one great aim? How many of us can say I am doing all in my power for the conquest and victory of the truth? That I am giving my undivided influence for the spread of peace and righteousness on the earth—for the benefit of my fellow-men of earth? Does the world hold us with its relentless grasp and shall it drag us down to perdition? Let us think of these things. We may talk much of efforts to spread the gospel of man's redemption, and may go on devising and contriving good, better and best ways, according to our own wisdom, but God's way is for his followers to one and all to be in the work, for all to come up faithfully to the labor, and men, women and children according to their ability publicly and privately to give their influence to the Lord. We talk about the influence of this and the other institution for ameliorating man's condition, but the strongest power in this universe under Heaven's appointment, is the body of active, faithful, earnest, living disciples of the Son of God. All other means dwindle into the dust and cover themselves with shame, compared with such a power. My brethren, do we believe this, and shall we endeavor to realize its might.

W. L.

THE CHILDREN OF GOD CANNOT SIN.

BRETHREN,—Will you give in as clear a manner as possible your views of 1st John iii, 9? It staggers me and many others.

Yours in the one hope,

Trion Factory, Ga.

JAS. HALL.

The difficulty of our brother, as most difficulties in understanding or rather in receiving the statements of the Spirit of God, arises from the manner in which we view the matter. I confess that when we read the language of this faithful servant of our Lord, "Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God," and look at the conduct of the professed servants of Christ, there is much to stagger

even the stoutest heart. But the danger is that we endeavor to modify the language of Heaven to suit our own low standard of Christian life, instead of receiving the words of inspiration in all the fullness and might, and endeavoring to raise ourselves to that perfect standard which God by his Spirit has given. I have no explanation or view to give to the passage in question. It is the language of inspiration through this long tried and faithful follower of our Master, and but express most strongly and earnestly the purity and holiness of the Christian life, and that entire devotion of all that we are and all that we do in this life to the service of God. No one, I presume, would say that it teaches every act of even the most devoted servant of God is every whit perfect and just in the sight of Heaven. While we are beings of passion and excitement, and beset with innumerable trials, the best man or woman will often have cause for regret and earnest repentance. But if we are born of God, the trials and even errors and faults of yesterday will strengthen us for the conflict of to-day, and every arrow of bitter repentance which pierces our hearts will teach us to be more guarded and more careful for the future.

Truly it is a poor conception of Christian religion that prevails in our land, that can permit the professed servants of Christ to serve every wicked purpose and lust—to indulge in every dissipation that gratifies the flesh—to engage in every fashionable folly and wickedness, and still be regarded as at least respectable members of Christ's body. Such a view of the religion of Jesus is the curse of the age in which we live. So long as men and women can live as members of the body of Christ on this earth and devote every power of body and soul to the service of the flesh and the Devil, we have but little right to expect men of the world to respect the Gospel of God. What a thought of shame is it, that those who profess to love the cause of our Master feel and exhibit no more devotion to His interests. That while the world, with its schemes and plans of wealth and honor and power, are calling into active vigor every energy of body and mind, the cause of Him who loved us and gave himself for us is neglected, despised and dishonored. Men will risk every thing, even life itself, for the acquisition of glittering toys of earth, but for the priceless inheritance of an eternal world we are not willing cheerfully to make the smallest sacrifice. My brethren, we must arise to a nobler conception of our responsibilities if we ever expect the blessing of Heaven. We must learn that he is righteous that doeth righteousness. We must learn that indeed we cannot serve two masters, that we cannot serve God

and mammon—that we cannot bear the fruits of wickedness and unholiness—of hatred, and envy, and murder, and detraction and every ungodly and unholy desire and still be approved by God. We must learn and believe that whatever God has commanded, no matter how difficult the task, it is our duty most cheerfully to submit. This is the only view of the deep and earnest obligations of the Christian life that will remove every difficulty that rises before us in receiving and obeying the strongest, most positive and self-denying requirements of the word of God. This view will enable us at all times to receive as most just every injunction of our Savior, and always cause us most cheerfully to do all that is required at our hands. By it we will be enabled to “present our bodies as living sacrifices holy and acceptable unto God, which is but our reasonable service”—by it we will be enabled to love our enemies—to return good for evil—to feed our enemy when he hungers, to give him drink when he thirsts, to bear with the infirmities of the weak, to be at all times possessed of that love which never faileth, and to be ever exhibiting in our lives the pure and heavenly fruits of the Spirit. If the religion of our Savior does not thus control us and direct us, it is truly of little use to us. In this entire subjection of all that we are to the gospel is to be found the only real enjoyment of the Christian life. No man can enjoy its blessings who is not possessed of its spirit, and who is not ready ever to do all that is in his power to promote the Redeemer’s reign on the earth. To him alone are the duties of the Lord’s service a pleasure who engages in them with the fullest cheerfulness, who is ready always to be with the Lord’s people to instruct, admonish, exhort, and comfort them amid the trials of this mortal state. Unless this be the purpose of our hearts we can take no pleasure in any religious duty; all will be a grievous burden, and all our service will be reluctant, lame and inefficient. Let us, my brethren and sisters, strive to free ourselves from all such influences as would cause us to nullify the meaning of God’s teaching. Let us gird ourselves with the armor of Heaven, and with courageous hearts and willing hands resolve to serve our Master, with all strength and might of soul and body that he has given us. In so doing we cannot fall short of his abundant blessing.

W. L.

THE UNION OF CHRISTIANS.

“UNION is strength” the world over, and the political maxim, “United we stand, but divided we fall,” is especially applicable in

ecclesiastical affairs. Jesus of Nazareth prayed for the union of all who should believe on him through the Apostles teaching, and we apprehend that no other religious union is practicable, or desirable.

While men profess the belief of different creeds, all prayers for union are vain, and while some amongst us, profess belief in God through the *world without—nature*—and others from a power within, call it spirit, soul, divinity, or inner-consciousness, there can be no calculation as to a union in belief, feeling or labor, with such as have adopted the Precious Oracles as affording the only spiritual light to mortals of earth. Speculations and theories can not unite even honest persons, and there is no policy of this world that contributes, in the least, to Christian union. We are to receive each other without regard to differences of opinion; without regard to our likes or dislikes, our labor, country, station or education, we are to “*strive together for the faith of the Gospel.*” If it would not appear presuming in us, we would very earnestly urge the beloved disciples of Christ to consider well the proper ground of all correct religious union. We are to love each other—not impulsively as do the lower animals—but for each others work, and especially for devotion to Christ Jesus our Lord.

T. F.

MISSION TO THE CHEROKEES.

CHRISTIAN MISSION, CHEROKEE NATION, Jan. 10, 1858.

DEAR BRETHREN:—After 20 years absence from the Cherokee people, devoted to the good work of evangelizing in Tennessee, Kentucky, Alabama, etc. we have, by the good providence of God our Father, resumed our missionary labors in the Cherokee Nation West.

After six weeks toilsome and expensive travel we found ourselves on the 24th of Nov. in the midst of old friends and hospitable relatives. Our location we consider a favorable one. We are about 25 miles West of Fayetteville, Ark., about half way between the Southern and Northern boundaries of the Nation, and some three miles from a Christian Church composed in part of citizens of the Cherokee Nation.

We have named our place “*Christian Mission.*” Heaven grant it may be worthy of so good and glorious a name! We have good land, good water, good health and good neighbors. Thank the Lord for the many good things of this world! Our premises cost us five hundred dollars, and by expending one hundred in repairs, can be made quite comfortable and productive. Thus by expending some

fifteen hundred dollars, embracing outfit, travel, purchase etc. we are prepared to commence with the new year (1858) the first *Christian* mission among the red children of the new world. Thank the Lord, we still have food and raiment and pray we may be content therewith!

Our first missionary discourse was delivered on Lord's day between christmas and new year's day, in a public school house of our own neighborhood, to a respectable congregation of red, white and black people. The way to eternal life as revealed in the 6th of Romans, was the subject. While we labored to prove and illustrate that conformity to Christ in his crucifixion, burial, resurrection and glorification is the only and certain way to eternal life, the audience seemed much interested. Elder Jones, the Baptist missionary, with whom I was acquainted in the old Nation, was present and concluded the services with fervent prayer. Last Lord's day I and family attended preaching at the same place and heard a son of Elder Jones on Reconciliation. He was born and raised among the Cherokees, and is said to be the best interpreter in the Nation. Sunday before Christmas I preached twice in the church at Fayetteville. We meet, occasionally, with the church near the line.

Dear brethren, we have given you this brief history that you may know where we are and that we are still saying and doing something in our humble way to advance the Indian Mission. We often think of former times and associations. The college bell, the church bell, the lecture bell, the roar and whistle of the train, are heard not. The crowding and anxious students, male and female, and the moving masses of the city, are seen not in this far-off Western country; but the hope of these things for our children gives us some relief. Farewell. May God bless you all.

Your brother in Christ, J. J. TROTT.

P. S. Correspondents will address Elder J. J. Trott, Cincinnati, Washington Co., Ark.

TOUR TO THE SOUTH.

DEAR BROS. FANNING AND LIPSCOMB:—Three weeks ago I wrote to you from Camden. Since then I held a meeting at Liberty in Ouchata county, including the second Lord's day in this month. Baptized one person. Wednesday night and Thursday following preached at Main Spring, Hempstead county, and immersed four respectable

young persons—three ladies and one gentleman. At this point a few days previous I immersed a highly respectable gentleman. From thence we went to Corinth, in Pike county, and commenced a meeting the 16th day of this month, and continued until the Thursday night following, which resulted in 28 accessions; 19 by confession and obedience, and 9 by letters and commendation. There was much joy among the brethren. Friday last we commenced operations at this place, which closed last night, with——accessions, who submitted willingly and understandingly to the Lord. We organized a congregation of 17 members. The cause at this place heretofore had been in rather a languishing condition. Much good doubtless has been done at this place. Much zeal and determination seems manifest on the part of the brethren. The labors of the brothers Kelley, who have long sustained the cause in this region, have contributed much to this state of things in this region. There is much anxiety among the people every where to hear the ancient order of things proclaimed. This is indicative of good. May the Lord bless the brethren here and elsewhere in all their laudable endeavors to promote his cause in the world.

On my return home I will write again.

Your brother in Christ,

J. S. ROBERTSON.

Murfreesboro', Pike Co., Ark., Jan. 28, 1858.

THE BIBLE.

"TELL me where the Bible is, and where it is not," observes an American clergyman, who has returned from a tour on the continent, "and I will write a moral geography of the world. I will show what, in all particulars, is the physical condition of that people. One glance of your eye will inform you where it is not. Go to Italy—decay, degradation, suffering, meet you on every side. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air; you feel cramped by some invisible power; the people dare not speak aloud; they walk slowly; an armed soldiery is around their dwellings; the armed police take from the stranger his Bible before he enters the territory. Ask for the Bible in the bookstore; it is not there, or in a form so large and expensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican and inquire for a Bible, and you will be pointed to some case where it reposes among prohibited books,

side by side with the works of Diderot, Rousseau, and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, and over the channel to England and Scotland, and what an amazing contrast meets the eye! Men look with an air of independence; there are industry, neatness, instruction for children. Why this difference? There is no brighter sky—there are no fairer scenes of nature—but they have the Bible; and happy are the people who are in such a case, for it is righteousness that exalteth a nation.”—*Challen's Illustrated Monthly*.

“THE BIBLE UNION.”

MANY of our excellent brethren pronounce the labor of “*The Bible Union*” “the great work of the age,” and with them we heartily agree. The thought of giving the Precious Oracles in a pure language to the people of our time, is one of the grandest conceptions of mortals. That many who are engaged, as agents and revisors, have the work at heart, we doubt not. Dr. Cone and J. L. Waller, who were taken from earth a few years since, and who were the chief movers in the enterprise, were as devoted and sincere as men could be. Brother A. Campbell was never more perfectly absorbed in any of his arduous and mighty labors; and from the large amount of money contributed by the Baptists, Disciples and others, we are thoroughly satisfied no religious movement of our times, is regarded with so much interest.

Whilst we pen these reflections in much candor, we are constrained to ask ourselves the question, why is it conjectured that the editors of the Gospel Advocate are not cordial in the Bible Union movements? Our venerable Bro. Jacob Creath, an agent, recently traveled considerably through our State without calling to see us, and from his remarks we have been led to conclude, that he regards us not as favorably inclined to his objects as he would desire. We wish to say to Brother Creath, that we lay by in the treasury on every Lord's day, and we never refuse to assist in any thing which we regard as really deserving. Still we feel not disposed to give *promissory notes* to pay for any religious purpose, or *subscribe* our names to a paper, to contribute on any future occasion; but as “*the Lord has prospered us*,” we are more than pleased to have it in our power to aid such as are in greater want than ourselves.

But perhaps the brethren think our teaching places us not in a favorable attitude for encouraging the Bible Union. We had like to have

forgotten that the writer is one of the Vice-Presidents—we thank the brethren for the honor, but we regard it every way proper to state plainly our view of the whole matter—what has long been our view, and what we expect it to remain.

1. The members of the congregation at Franklin College as fully approve of the work of revision as any people on earth, and most of them have contributed liberally of their means to support the enterprise. We speak merely of the *labor* of the society of which we so heartily approve, but we wish not to be understood as saying, that we very cordially approve of every institution that encourages certain departments of valuable labor. We doubt not there is valuable labor done in the church of Rome, and, indeed, in each of the religious sects of the age, but we do not see the necessity of the existence of these respective bodies; especially when we reflect that all that is valuable in them, may be practiced out of them, and perhaps more to the honor of God, if they were blotted out. We recently attended a burial of "*a Free and Accepted Mason*," and we were not only pleased but seriously impressed at the very solemn manner in which the brethren of the Lodge performed their peculiar rites—with their hearty "*so mote it be*." We were particularly struck with the serious and simple manner in which they sang around the lifeless clay,

"Thou art gone to the grave,
But we will not deplore thee," etc.

And whilst we felt in our heart that we would like to join them in their service, we asked ourself the question, might we not dispense with their form books, which contain so large a mixture of Romanism and fabulous matter, and even the entire order, and still possess higher authority for doing all that they perform that is good, and all they profess to do. They give their brethren decent burials, perform all their service in the fear of God, and then quietly and certainly look to the welfare of the widow and orphan. "This is pure and undefiled religion before God and the Father." (James i, 27.) But is there not another institution *enjoining* all this and more, of still higher authority than the Order of Masonry? Another simple illustration and then we will attempt the application.

Temperance is good—temperance we mean in all things. There are institutions called Temperance Associations. These societies labor to make drunkards sober men, and to prevent sober persons from becoming drunkards. Who would dare offer the least opposition to the labor of the worthy sons and daughters of temperance? No doubt they

exert, in some respects, a good influence. Suppose now Christians resort to these human contrivances to convert drunken men into sober ones—admit their success. What have they done? They have, in the first place, exhibited a woful want of confidence in the church of Christ to convert the wayward, in performing the labor by means of an inferior institution; which at best is but a mixed one, and all that is worth a straw in it has been borrowed or stolen from the church of Christ.

Secondly, if men have been made temperate by the operation of these human institutions, the church of God, and the agents of God, get not the credit, but all the praise is given to Temperance associations and Philip S. White. Again, while Christians are thus slighting, insulting and degrading the church by the adoption of other means to accomplish the legitimate work of the church, they might accomplish much more, stand on higher and better ground, plead with much more confidence, *do all* to the glory of God, and gain everlasting crowns, by employing Heaven's agencies alone in the redemption of men. This is our view of human and Divine institutions. We are honest, and yet if wrong we would gladly learn our error.

We fully admit and believe the Bible Union is engaged in a great work, and we repeat our cordial approval of the labor; but why, brethren, in the name of all that is good, pure and lovely, might not the whole labor and much more be done by the church, and at far less cost and parade?

Our position then is, that we prefer the church to have the labor and honor of revising the word of God. Why might not any number of congregations, upon full consultation, agree to co-operate—to sustain laborers in proportion to their work? and thus publish the word of life to the perishing of earth? Why resort to worldly wisdom and worldly institutions when we have all authority that is requisite in the declaration, "*But to do good and communicate, forget not.*"

At present we offer no opposition to the operations of the worldly wisdom that has been exhibited in the Bible Union, but from the beginning we have seen things which we did not like, and which we may examine, if we should think it necessary, at a future day.

There is one and but one point, however, to which we will at present respectfully call attention. Doctor Conant and Professor Hackett are the final revisors, and inasmuch as all the labor of others is now called merely "*rough hewing*," it would have been just as safe for these two men to have done all the work, and the cost would not have been more

than one tenth the amount. Much of this mighty labor to get money might have been dispensed with. We doubt not the disciples alone—it is agreed they have contributed about one third of the whole amount—have already paid more than a sufficiency to give the public a better revision than any partisans can make, and one, too, so pure and elevated that no denomination on earth would receive. We trust the brethren will have no difficulty in future, agents and others, of determining our position.

T. F.

SHORT CHAPTERS ON GREAT SUBJECTS.

CHAPTER II.

THE LORD'S DAY SERVICE.

It is unfortunate that many associate religious exercises entirely with meeting houses, organs, preachers, tall steeples, richly cushioned pews, and well dressed congregations. When these are not the impressions of worshippers they are apt to fall into the other extreme, and confine their religious thoughts to comfortless and dirty fabrics through the country, connected with exposed grave yards and naked skulls, called churches or meeting houses, and some shabby, whining, ignorant, murmurer against God and decency, called a preacher. At any rate few persons think of religion, and especially the Lord's day service, without the assembling of the world and influences to act upon the world. What business, we ask, have men and women, who believe not God, regard not his Holy religion, with exercises which they do not respect? One of the greatest difficulties we are called to encounter in this age, is our anxiety to please the world rather than improve our own hearts and lives.

If there is any one thing needed above all others, it is, in the language of Daniel Webster, to feel "*our own personal responsibility to God.*" While men are encouraged to believe they can live Christian lives, and attain to immortality at last, by merely joining the church, paying money to the pastor, and attending preaching and even the breaking the loaf, we cannot anticipate better times. But we are troubled to know how—under what head—to commence an examination of the Lord's day service. Still we must begin somewhere—at some point—and we will call it,

1. SANCTIFICATION.

Christians are said to be sanctified. Jesus prayed, "Sanctify them (the disciples) through thy truth, thy word is truth." There must be

meaning in the apostles saying, "An inheritance among them that are sanctified." "Being sanctified by the Holy Spirit." "To them that are sanctified in Christ Jesus." "But now ye are sanctified," and there must be still deeper import in the prayer of Paul, the aged, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The letter and spirit of the Bible perfectly harmonize, in encouraging the complete sanctification of our soul, body and spirit to God. The meaning of all which is, that we are to be consecrated in heart and life to the service of our Maker.

This is no accidental or trivial matter. It cannot be accomplished short of our co-labor with the Almighty. Heaven has ordained the means, but we are to live in the use of them, before they can be available. Food will support our animal bodies alone by taking it into our system; and if we will close the avenues of our hearts against the moral influences of our Father, there is no power on earth that can save us. Peter exhorts, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear."

If we can determine how this sanctification can be accomplished for the Lord's day, we shall likely find no difficulty the balance of the week. How are we to sanctify our hearts? We answer, it is by setting the Lord before us in all we *think, say or do*.

God commanded Moses to "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai." (Ex. xiii, 10, 11.) "And Moses went down and sanctified the people. How did he accomplish this great work in so short a time? He told them they should witness God's glory on the Mount, and all who believed fixed their thoughts on the Lord, and thus were they sanctified.

If on opening our eyes on the Lord's day morning, we look up to our Father for his blessing, and permit not the perplexing things of earth to interfere with us, we may be able to sanctify the Lord in our hearts. Much of the interest of worship is not only lost, but religious performances are a burden to us, when the Heavenly Father is not near us. Indeed this is the grand secret of religious success. If we draw nigh to God, he draws nigh to us; if we resist the devil, he flees from us; and our entire spiritual growth and happiness depend very much on the nearness and constancy of our approach to the Divine throne.

To sanctify ourselves before God on the Lord's day, we must spend our time in his delightful and spirit-invigorating service. Thus we thank the Lord most devoutly on each returning first day for another opportunity to center our thoughts on the achievements of the day, and its blessings to the human family. We praise God for lives spared; we read the Holy Oracles solemnly, and prayerfully; we sing of the resurrection of the Redeemer, our conversation is in heaven, and when we see our beloved brethren, we rejoice with them in the privileges vouched safe to us from the Savior. To the humble and contrite heart, the Lord is always pleased to look. If we can thus sanctify our hearts before the Lord, the different departments of the service, which we hope to examine in our numbers, will afford an amount of interest and strength far transcending anything we are able to conceive or expect in our frail philosophy.

T. F.

THE MISSION OF THE HOLY SPIRIT.

"Nevertheless, it is expedient for you that I go away; for if I go not away, the Comforter (Advocate) will not come unto you; but if I depart I will send him unto you.

"And when he is come, he will reprove the world of sin, and of righteousness and of judgment."

From the foundation of the world the most exciting, profound, and yet unsatisfactory discussions have been in reference to Spirit and spiritual influences. From the deep concern regarding Spirit in all countries—Christian and heathen—we must conclude there is something of great moment connected with the examination of it. We admit there is danger of becoming as deeply involved as were ever Greeks or Romans, touching the enquiries, "What is matter?" "What is spirit?" "What are phenomena?" "What are *nomena*?" (*essences*.) Is *sense* a reliable test of truth? Is reason? and we add, have we in this vast universe of the Almighty a *test—infallible*—of spiritual truth? Most of the speculative systems of thinking, have been engrossed in discussions of mere *manner*. "How," it is asked, "can this or that be? How can God exist? How can he manifest himself? etc., etc., *ad infinitum*. There are no bounds to the wonderings of man's imagination; and in the language of Logic, left to himself, he reasons in a circle—a very small one at that—and never escapes from it. The speculations of 5860 have not removed the posterity of Adam out of sight of the curling smoke of their illustrious progenitor's first cabin. Hence

the identical questions that agitated the greatest intellects in the days of Socrates, are still the theme of newspaper disputation, of street conversation, and of examination in all the churches, and even in the meanest modern spiritual circle that design or ignorance has formed. Why are these things so? Man is blind naturally, and will always remain so, unless his eyes can get to the pure light.

But desiring to treat the subject somewhat systematically, we will attempt no more in our introductory essay than to suggest a plan by which we may possibly arrive at the truth. We wish as far as practicable to avoid all forms not really essential in the investigation.

We suggest in the first place, that men have not been able to define *matter*; and hence Bishop Berkley and thousands of astute and bold speculators of the world have denied that there is any such thing. Others, with as little satisfaction to themselves or others, in order to cling to this world, declare that there is nothing but matter. Without a better test than reason can afford, it would require a much profounder thinker than Greece ever knew, to tell which party is right, or if there is truth in any theory of man. Without discussion, we say, there is a rule by which to test spiritual truth, and of this we may speak hereafter, but for the present we design to set before the reader, if not self-evident principles, at least propositions which are believed, and thereby we hope to cut off much of what debators call logomachy.

There is a class of men in the world called chemists, who would be pronounced by most, if not all speculatists, gross materialists; be this charge true or false—we care not—but who contend that there are real existences, or bodies in nature. These are denominated *simple* or *elementary* bodies, not because it is settled that they are *absolutely* so, but in consequence of having never been decomposed. Men of science agree that there are some 64 of these primary bodies. Most of them are metals, such as iron, silver, gold, etc., some are solids but not metals, as Iodine, etc., and the balance are known as *gases*, as Oxygen, Hydrogen, Nitrogen, etc.

We repeat that men of science, as well as the vulgar, *agree* to call these *bodies*, or *elementary substances*, and in all their investigations and conversation, they understand each other, by means of this agreement. With this definition of body speculatists attempt to show the negation of substances—an impossibility. If there is a spirit in this vast fabric, it cannot be determined by matter. Reasoning analogically, we cannot affirm that body will suggest what is not body, or that body can reveal spirit. If so, we are to study all spirits from material phenomena.

Furthermore, we have had no evidence, that without *supernatural aid*, the idea of spirit would ever have entered into the heart of men. But whether this is so or not so, we will not stop to enquire, but will proceed at once in the shortest direction to get before the mind the proper idea of the Holy Spirit. We have intimated that spirit is not known by flesh—the things which we see.

In as much as it is said to be “life eternal, to know God and his Son,” perhaps if we can have clear conceptions of the Deity we may be better prepared to contemplate the Spirit of the Father. All false notions of God are but perversions of what was originally revealed, and what is true; and in proportion as nations depart from the original source of truth, the mind becomes involved in clouds and thick darkness. Hence in countries far removed from the Divine fountain, gods innumerable are enthroned. Thirty or forty thousand constitute but a small portion of the deities of nations left even partially to themselves.

The common philosophical or pantheistic idea of God, is that of spirit, life, soul—god pervading every thing; or in the words of Pope,

“All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.”

Whilst we rejoice in the *Omnipresence* of God, and can say with David, “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there, if I make my bed in hell behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.” (Psalms cxxxii, 7–10.) Still we can have no idea of a Creator, our Father who is in heaven, except as a Being, though pure spirit—still a being as truly and properly so as we are beings. We regard him not as the world, or soul of the world, but as independent of the world—existed before the world—made all worlds, and can blot them out and still be God. Of Jesus Christ we can say, we know nothing *intuitively* or *speculatively*, but we *believe* he was in the bosom of the Father, by him God made the world, and in fullness of time he came down from heaven, not to do his own will, but the will of the Father who sent him. Upon the evidence furnished, we not only believe in his divine mission, that he died for us, rose from the dead, ascended to heaven and will return to our world to take vengeance on them that know not God and “obey not the gospel,” but that he will also be gloried in all his

saints. We regard him as a *being*, a divine person, and in him all the fullness of the divinity centres. The *Spirit*, which "*proceedeth from the Father*," we regard as the *Spirit* of God, and after Christ the great Advocate of the Christian institution. Touching the many controversies regarding the personality of the Spirit, we have never taken the least part. The scriptures no where speak thus; but all that is written in the Bible on the subject we most sincerely believe.

We shall, therefore, speak of the Good Spirit of our God, in the words of the Spirit and feel perfectly safe in doing so.

T. F.

"THE PLAN OF SALVATION."

BY ELDER JOHN H. HUNDLEY, OF MOORESVILLE, ALA.

THE above is the title of a neat little volume of 88 pages by our worthy Bro. Hundley, who has long labored devoutly to advance the cause of Christ in his section of country. In point of literary attainments the author makes no very high pretensions, but the style is plain, forcible and sufficiently respectful to reach the objects contemplated. Bro. H. writes for the masses, and is fortunate in his effort to attempt nothing which can not be understood. Possibly there may be a few points in the work which might be criticised, but the matter as a whole is sound, and Bishop Whately says, "*The truth or falsehood of a proposition depends upon the matter.*"

Bro. H. first discusses "THE EVIDENCES OF THE TRUTH OF THE CHRISTIAN RELIGION."

His arguments are,

1. The living, monumental evidence, so often used by Bro. Campbell, of the wondrous preservation of the Jews as a nation.
2. The fulfillment of prophecy regarding the coming of the Messiah
3. His work, death, resurrection and ascension.

SECONDLY, HE HAS EXAMINED FALSE SYSTEMS OF CONVERSION.

In this department, he has undertaken to show,

1. That faith is belief of the truth as revealed; and not some direct influence on the mind in the absence of revealed evidence.
2. That all revelations to the human family were made nearly two thousand years ago.

3. That we have nothing, *within us*, to teach us religion—whether we call it reason, direct revelations of the spirit, soul, philosophy, or we may add in the style of Socrates, "*devel*," and that nature can not teach us what is spiritual.

On this subject Bro. H. has made some capital quotations from a letter of John Randolph—among them the following:

1. Throw revelation aside, and I can drive any man by irresistible induction to Atheism.

2. All *Theism* is derived from revelation,—that of the laws confessedly. Our own is from the same source—so is the false revelation of Mahomet. Every other idea of *one* God that floats in the world is derived from the traditions of the sons of Noah, handed down to their posterity.

IN THE THIRD PART, Bro. Hundley has labored to show the office of Faith, Repentance, Confession and Baptism for the salvation of the soul.

We would have been a little better pleased if Bro. Hundley with most writers had not said faith and repentance are for the same thing, viz., the remission of sins. The following seems to us a good arrangement:

1. Faith, changes the heart, the feelings—affections of the sinner, and turns his soul up to God.

2. Repentance changes the life,—enables the sinner to cease from wickedness.

3. Confession is evidence to the world and the church of the determination of the penitent sinner, of his determination to honor the Lord.

4. Baptism is for the remission of sins, or is the act in which we seek and obtain a good conscience—put on Christ,—are buried with the Savior and rise with him to walk in newness of life, and finally by which the seeker is planted with the Lord. T. F.

ROMANS I: 20.

BRO. FANNING,—Suffer me to offer a comment on that much litigated passage of scripture in the first chapter to the Romans, which you can use as you think proper. Paul in his introduction to the 15th verse speaks of himself, and brethren at Rome, but in the 16th verse he introduces the subject to be discussed to the close of the 11th chapter thus: "For I am not ashamed of the Gospel, because it is the power of God for salvation, to every one that believes, to the Jew first, and also to the Gentile;" for in it (in the gospel) the justification of God by faith is revealed. In order to faith, as it is written, the just by faith shall live. Besides the wrath of God is revealed from heaven

(revealed in the gospel) against all ungodliness and unrighteousness of men, who suppress the truth by unrighteousness; because that which may be known of God is manifest among them. For God manifested it to them; (revealed it in the gospel,) for without this revelation his attributes, power and divinity would be invisible; but since he has made this revelation, his invisible attributes, even his eternal power and divinity are very evident, (being proven,) being known by his works, so that they are inexcusable. It is very evident from the context that the persons here spoken of were the learned men of Rome, and all such who suppress the truth by their unrighteous conduct. These persons knew God, but did not honor and worship him. But how did they get this knowledge? Paul says, by revelation: "For therein is the righteousness of God revealed," or made known; "For God has made it known by the gospel revelation," and his works prove or confirm this revelation to be from God, for they both bear the same impress. But without this revelation the works of nature would be silent and unintelligible, "for the world by wisdom knew not God;" "for no man knoweth the Father but he to whom the Son will reveal him." God, therefore, has not revealed his will in nature or in the consciences of men, but these correspond with and respond to that revelation. "That God exists and is a rewarder of them who diligently seek him."

S. B. GILES.

Brother Strickland and myself held a meeting in Young's settlement, in Bastrop county, embracing the fifth Lord's day in November last, which resulted in fifteen additions. Bro. Strickland went to Bastrop the first week in December and gained two additions, and I held a meeting in Hemphill's Prairie and gained six, and the prospect still good.

S. B. G.

CO-OPERATION MEETING IN ARKANSAS.

From a letter in the A. C. Review, by Brother James A. Butler, we notice that there will be a co-operation meeting at "*Union Academy*," Arkansas, forty miles from Helena, embracing the third Lord's day in July.

CHALLEN'S ILLUSTRATED MONTHLY.

Bro. James Challen, of Philadelphia, in addition to his former heavy labors, is now publishing a neat work styled, "*Challen's Illustrated Monthly*," which we regard as the best paper we have seen of its class. It is a literary publication with strong moral tendencies. — It is published at one dollar per year.

CORRESPONDENTS.

In reply to Bro. W. Hensly, of Cape Girardeau, Mo., we can say, we sympathise with him in his isolated condition; and while we would be pleased for him to induce an Evangelist to labor in his section, in the absence of such labor, we would respectfully suggest to our brother, the propriety of the few disciples of the neighborhood trying the efficacy of *praying* with and for each other, singing, reading, exhorting and attending to all the worship together. If they will exercise their gifts one year and the Lord should fail to send them a preacher, we shall think it an exceedingly strange result. T. F.

We thank brother S. B. Giles, of Austin, Texas, sincerely for his encouraging letter in regard to the Gospel Advocate, etc. T. F.

REPORT FROM CANNON.

Brother Terrill furnishes us the pleasing intelligence, that the brethren assembling in the new meeting house a few miles from Woodbury, have not only determined to keep the ordinances, but are really engaged in the work. They meet on the Lord's day, sing, pray, read, exhort, commemorate the Lord's death, and attend to the fellowship, and will thus grow strong in the Lord, and the power of his might.

T. F.

A SAGE ENQUIRY.

Can the metaphysical speculations now attempted to be revived in Europe and introduced in America be crushed out from among the brotherhood by any other person than Brother Campbell? And should he attempt to do so, is there not very great danger that even he will blunder a little, and thereby give a firm grasp to the spirit of speculation now so rife?

Austin, Texas.

W. H. D. CARRINGTON.

ANSWER.—If Brother Campbell were to expose, or even attempt to expose, the speculations amongst us, his influence would be superior to all others. If, however, the brethren should examine for themselves, and believe for themselves, no exposure of speculations would be necessary. Brother Campbell believes in the God of the Bible, through the words of the Bible, and this is a sufficient rebuke to speculatists.

T. F.

FOREIGN INTELLIGENCE.

We have intended from our first issue to let our readers hear what their brethren in the old world have to say in regard to the things of Christ, but to the present issue, we have really not had the space. It has always struck us that our brethren in England approach nearer to the matchless-simplicity of the Gospel than we do. Read, Brethren, and consider our extracts are from the British Millennial Harbinger, published by Bro. J. Wallis, London, for Feb. 1858. T. F.

BIRMINGHAM.—In consequence of the indisposition of brother Milner, it has become necessary for him to decline going to Birmingham, and some delay will probably occur with regard to the effort to be made in that town. Brother King and myself visited Birmingham during the past month, in order that we might confer with the brethren there, and it is hoped that the arrangements will speedily be completed, so that the good work may be commenced and carried forward with energy and success, in the midst of that large population. J. W.

CASTLEWELLAN.—Since I last wrote to you, three meetings have continued to be well attended. At Tullynasough they have been discontinued for the present, on account of sickness in the family of brother Bigham; but I have since made known the gospel at Annsborough, on Lord's day, Tuesday and Thursday evenings. Last night the college was crowded with intelligent persons. It was the largest meeting that we have yet had at Annsborough. The Lord has, also, opened other doors of usefulness before me. Last Friday week (Jan. 8th) I preached at a place about four miles from here, called Leitrim, in the National School Room, to about 200 persons. I expect to speak again in the same place next Friday evening. Last Friday evening I spoke to about 60 persons in the cottage of Bro. William Lawson, about half a mile from Tullynasough. The people were very attentive.

I hope in my next to be able to report progress. The people are willing to listen, but hard to move from their present position, even when they are convinced.

As the meetings here have continued to be encouraging, I have, at the request of the brethren here, and by the advice of Bro. Lynd, (Belfast) remained until the present, instead of returning, as I proposed in my last, to Belfast. Bro. Lynd thinks I should be better employed here where people will listen to me, than by returning to Belfast to

contend with some of the *cavillers* that they have there. I do not know that I have anything else that would be worthy of notice at present. Your's in hope of eternal life, JOHN CORRIE.

Jan. 18, 1858.

DUNDEE.—I am happy to say, that since I last wrote you, one of the subscribers to your *Harbinger* in this town has put on the Lord Jesus Christ by immersion into his death, and rising again from the watery grave to walk in newness of life. May he and all the disciples walk worthy of their high vocation. As a church we are living in peace, and a few of the saved are added to us from time to time, for which we bless and praise our Great Redeemer. J. A.

Jan. 18, 1858.

DEATH OF CAPT. JOHN BARRY.

We regard it due to sister Barry, wife of the deceased, his daughter, son and many relatives, who are members of the church, to respectfully notice in our columns the death of our friend, and almost brother, Capt. John Barry, who closed his mortal career at his residence in Edgefield, February 23, 1858. After reaching this country from Ireland, he settled in Woodbury, Cannon County, Tenn., and was respected for several years as an active business man, and useful citizen. While at that place he became a member of the church, and for a considerable time gave the best evidence of a determination to serve his Maker. Various causes, however, operated unfavorably to his usefulness in the church, and he seemed to grow weary, but was never what the world calls a wicked man. On removing to Nashville the church was not in an inviting condition, and he never identified himself with the disciples. He proved himself, however, one of the most competent, accommodating, courteous, and accurate business men of our country, and his employers, Messrs. Fall & Cunningham, may not find his equal. But he now sleeps in death.

The sudden death of our friend forcibly reminds us, that "in the midst of life, we are in death." A few evenings before his decease, after the fatigues of the day in looking over his books, he desired, with his son, some 17 years old, to spend some time in the apparently innocent exercise of *fencing*. It is known by those familiar with the exercise, that buttons are on the points of the foils, and visors over the face to prevent injury, but our friend in his confidence—being dexterous in the art—took off his visor, and said to his son playfully, "Son

cannot hit me." The attempt was innocently made, when in knocking up his son's sword, he thrust the foil against the thin part of the bone above the right eye and penetrated his own brain. He fell instantly, and lingered insensibly almost a week, when he breathed his last.

Seldom does one die whose loss will be more keenly felt by his family, but we are happy in the belief, that there are many sincere friends to sympathise with the widow and fatherless. We trust this untimely death, will impress not only his relatives, but many others, with the very delicate tenure by which we cling to life. What may not a day bring forth!!

T. F.

ROBERT T. GOREE.

We feel it our duty to give in our columns the details of one of the most melancholy deaths that has fallen under our notice, and we do not think it unbecoming in us to give a few particulars in the life of our beloved brother which our correspondents have not mentioned. Soon after graduating at the Nashville University, brother Goree enlisted as a soldier in the war with Mexico, and fought through some of the most perilous battles. While engaged at Monterey, and when he felt there was little hope, he informed us he for the first time called upon God, and promised if he would spare him, he would devote the balance of his life to his service. He returned to Marion, bringing the gun, sword, spear, and spears of a Mexican soldier whom he slew in single combat (which trophies we have preserved in our Museum at Franklin College). We shall never forget his appearance when he made the good confession, and we buried him with the Lord in baptism. He was solemn beyond description, and ever afterwards loved the precious Oracles. No man perhaps was more liberal. When Brother Campbell was in the South last spring he contributed some five or six thousand dollars to Bethany College, and we never heard of his refusal when it was necessary to do. When in Alabama in December we regretted not seeing him and his amiable wife, but things were ordered otherwise. Mrs. Goree has our profoundest sympathy.

T. F.

PERRY COUNTY, ALA., Jan. 30, 1858.

BRO. FANNING,—With great sorrow I inform you of the death of our beloved and highly esteemed Bro. R. T. Goree. In a paroxysm of derangement he committed suicide by inflicting two deep wounds in his left side with a large carving knife. I reached his bed side about

three hours before he died. I found him in his perfect mind. Taking me by the hand he said he was dying—that he had done the deed with his own hand while in a state of derangement—that he was sorry for it, and truly repented for what he had done—that he was willing to die, and that he had full faith in God's mercy and grace. He remained in his senses until the last, and died with perfect composure.

He assigned no cause to prompt him to the fatal deed, nor can it be traced to any other than a deranged mind.

I am your brother in hope,

JABEZ CURRY.

MARION, ALA., Feb. 3, 1858.

BRO. FANNING,—It becomes my painful duty to announce the death, by his own hands, of our friend and brother, Robert T. Goree. This sad event took place on Tuesday, 18th of January, and he died on Wednesday the 19th. He had for sometime previous shown signs of periodic derangement, had requested to be sent to the Asylum, and arrangements were making to remove him thence, but before consummated, in a fit of perfect insanity he stabbed himself in two places eventuating in his death about fifteen hours after. He was in Marion on Munday, settled up his business of the previous year, went to the house of a friend in town to spend the night, and after going to bed and resting for some time arose, put on his clothes, excepting his boots, which had been carried out to be dressed, proceeded on foot to his residence, seven miles from town, entered his own room before day, and about daylight committed the fatal deed. His wife at the time was in New Orleans on a visit to her mother.

Brother Goree was born November 11, 1822, and was at his death a little over thirty-five years of age. He united with the Christian Church in this place in 1846, and up to the time of this sad event lived a Christian life. He was a gentleman in his deportment with men, and so esteemed by all who knew him.

A kind husband and relation, a tender father, a most liberal Christian. I know no man raised as he was, in the lap of luxury and in affluence, and associated all of his life with that sort of society, who lived a more exemplary life. He had been twice married. His first wife died some two years since, a member of the Christian Church, leaving one child—an interesting little girl. His second wife, an accomplished and interesting lady, who had been in his society but a few months, had not the melancholly pleasure of seeing him in his last moments, and is left bereaved indeed at the loss of so affectionate and generous a husband.

After the loss of blood brother G. became entirely calm and restored to reason. He expressed extreme regret that he should have taken his own life, and found consolation only in the fact that what he did was unconsciously done, or rather that he was not in a state of mind to reflect upon the consequences of his act—said he was deranged when it was done—thought others were attempting his life and took it to prevent them from doing so. He asked to be forgiven—felt assured he was—asked others to pray for him—gave exhortations to his servants and friends, sent messages to his wife, brother Campbell, myself and others; requested I should preach his funeral, that brother Jabez Curry and others should prepare a statement of the facts connected with his death and have it published. Having so done, he died calmly, and now his body reposes near that of his first wife (by his request) at Greensboro'. It is true, that no human being has the right to take that life which God has given, but if we can excuse him and believe that God will do so too, who in a fit of insanity takes another's life, why not him who under the same circumstances takes his own? I believe he is forgiven, for I knew him well and feel certain that no inducement when sane could have made him commit so horrid an act. I, therefore, confidently trust he is happy with a father and mother and brother who have preceded him to that home where there is no sighing nor parting of friends. Oh! may we all be prepared for the dread summons.

Affectionately,

P. B. LAWSON.

HAYWOOD COUNTY, TENN., Feb. 13, 1858

BRO. FANNING,—Dear Sir:—Permit me, through the Advocate, to inform a number of friends and relatives that John H. Cooke, of this county and formerly of Rutherford, is no more. He departed this life the 2d of this month, at the age of 31 years; having been a member of the Christian Church about 8 years. His death was caused by Consumption, of which he suffered greatly, having been afflicted for four years, and confined for about four months previous to his decease. During which time he seemed resigned to his fate, and frequently while contemplating his dissolution became exultingly happy, and while his strength permitted he exhorted his Christian friends to diligence in performing their duties in order to meet him in heaven, and he exhorted sinners to prepare for the same. Those that attended his bed more than myself, say they never saw any person suffer so much and bear it

with the same fortitude. On the night of his death he was conscious that that night would be his last, and as if invigorated by the grappling of the grim monster he spoke audibly for some hours, and exhorted his friends, and thus he died, leaving a wife and two children, with relatives and friends to mourn his departure. But while we mourn, we mourn not as those that have no hope; but when we remember that he lived the life and died the death of the Christian, we rejoice in the hope that he has gone to the Christian's reward.

Yours, &c.,

R. H. COOKE.

The Brethren of our deceased brother's acquaintance of this section deeply regret his loss, and sincerely sympathise with his family. He feared God, and he has taken him.

T. F.

DEAR BROTHER FANNING:—It is with tearful eyes and a sorrowful heart, though not without hope, that I write to you, to inform you of the death of Margaret Shirley, my beloved wife. She died on the 10th inst. She was taken sick the first of last March, and continued to suffer severely up to the time of her death. She became obedient to the faith and was immersed by our aged and venerable brother Trott in the year 1843. She received the truth in the love of it; lived in all holy obedience to its precepts; died in the triumphant hopes of immortality and eternal life, and is gone to that rest prepared for the people of God. She was 49 years, two months and one day old; had been a member of the church for upwards of fourteen years. But she is gone from us, and left four children in the house with me, to mourn her loss, Mary, John, Jane and Alfred. May the Lord enable us to bear these distresses with Christian fortitude.

Cannon Co., Tenn. Feb. 4, 1858.

LUKE SHIRLEY.

Bro. Shirley has our sincerest sympathies. He and Sister S. loved the Christian religion and delighted to practise its precepts. Life is as the Summer's cloud and the morning vapor that soon pass away.

T. F.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

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NO. 4.

THE EFFICIENT ENEMY.

"He that is not with me is against me."—LUKE.

We have in all languages the verb *to be*, from which we might infer that some things are fixed and merely exist. To the outward senses, a poet has truly said,

"All things are calm, and fair, and passive. Earth
Looks as if lulled upon an angel's lap
Into a breathless dewy sleep: so still,
That we only say of things, *they be*."

But this outward appearance is all delusion; a bolder language contradicts and silences it. It is strictly false both in fact and theory. God's creations are all active, whether animate or inanimate. It is true, every thing in the universe is, in one sense, passive, but, however paradoxical the statement, it is in the same sense and proportion, ever active. The silken chord of the soft guitar is passive to the gentle touch of the performer, but its vibrations actively affects, however imperceptibly, the most distant sphere of the universe.

The above facts are equally true respecting the moral or spiritual world. There is not a single action, thought, or feeling that does not actively affect every spiritual being in earth and heaven. An apparently dormant feeling may give birth to a noble thought, which may bury kingdoms and erect empires, and leave an impress upon

the world that will outlast all time. The feeling that "all men are born free and equal," was the original agent that gave existence to the mightiest republic that the world has ever known, and its influence is still being wonderfully felt by all political powers. It was Satan's feeling of pride that prompted him to tempt man; man's vain thoughts and speculations moved him to violate God's law and entail upon the world death and sin; to extricate man from this thralldom brought heaven to earth. In short, feeling is the great fountain of thought—thought is the ever living progenitor of action—and upon the never-ending and unchanging consequences of action is suspended the eternal destiny of the world. It is true, these effects may not always be perceptible, for the spirit is too subtle to be examined by the clumsy dissecting knife of reason. But every candid man will acknowledge the influence of his feeling upon himself, his influence upon his friend, and his friend's influence upon the world. Hence the great importance of examining our hearts, guarding our thoughts, and guiding our actions, and thus work out our salvation with fear and trembling. The grand difference in this respect between the physical and moral world is, that man has within himself a power to counteract or resist these eternal influences. In other words, he is created a free agent, and he invariably exercises this freedom notwithstanding all the theological speculations in christendom. Thus he becomes personally responsible before God, and must abide the righteous decision of the great Judge at the last day.

No man is in a state of absolute apathy with regard to any matter in which his interest is involved, but this is eminently true with respect to christianity, which involves both his temporal and eternal happiness. All mankind who have heard the gospel of Christ, are, therefore, in heart or action, either in a state of antipathy or sympathy respecting the claims of our blessed Redeemer. Hence our Saviour's language—"He that is not with me is against me."

All, whether priests or atheists, who are in a state of antipathy are, in the sight of God, avowed enemies to Christ, and are found fighting against Heaven. It is true these heroes of Satan have different systems of tactics, various forms of evolution and attack, and the greatest diversity of weapons of warfare, but they all move in concert to accomplish the one grand object of opposing the progress of primitive christianity. But Satan's greatest champions in this zealous conflict for immortal souls, are not to be found, as some vainly imagine, among his Voltaires, Gibbons and Humes. These are the more boastful de-

claimers of sophistry, which can only touch their sycophantic partisans. These great geniuses are the inactive Xerxes of infidelity, sitting upon their golden thrones of ambition, surveying the contending forces upon the sea of life, and anxiously anticipating only present results. They never contemplate an attack without repeatedly sounding the trumpet. They ride in their gilded chariots of equivocal assertions and assumptions, and are always prepared for a retreat, and as well paid mercenaries, if repulsed they have nothing to lose. Such bold skeptics, however, are reflecting beings, and though they may apparently triumph for a moment, still, when they reflect they fear the impending consequences of their own mad career, and the light of their own bonfires betray their pale and tremulous apprehensions. Their suppressed and unconscious whispers say, these theories are merely the froth and fumes of the intoxicating cup of sin and vanity. These are not the enemy from whom we should apprehend most danger; these are not the ones against whom we should most assiduously guard. Fear not an invading Hannibal, who marches over the Alps, however great his forces; but rather fear the insidious smiles and subtle intrigues of a Cæsar in the Senate House; fear not a Roman legion, but fear a Judas; look not into the world for the efficient enemy of Christ, but look into the holy church.

"There was a day," says Job, "when the sons of God came to present themselves before the Lord, and Satan came also with them," and he has acted upon the same policy to the present. His boldest and mightiest feats have been performed upon the arena of the church, accompanied by the exulting acclamations of millions who flatter themselves that they are christians, "but are the synagogue of Satan." The infidel may inveigh against the claims of Christ, but in the church are to be found those who "crucify to themselves the son of God afresh, and put him to an open shame." The sarcastic scoffs of the abandoned profligate may wound the feelings, but from the sacred pulpit is poured the deadly poison that sickens the heart and sinks to irretrievable woe the immortal soul. We heard it recently remarked by a very intelligent and good christian, that the best way he could conceive of uniting and purifying christendom and converting the world, would be to collect the present clergy in mass and hang them. Without stopping to inquire as to the policy of so rash a movement, we would venture the opinion that there would be far more vital christianity and spiritual devotion, were, at least, all our textual sermonizing dispensed with. For what are these so called sermons but wild specula-

tive fancies? To what do they lead? What is the present condition of the church? Where is her wonted purity and her departed glory and power? Her doctrines are mainly those of political and sectional partisans, and her assemblies little less than a fashionable display. Our age, and especially our country, affects to be too philosophic to yield to the guidance of simple precept and promise. Modern christians cannot live upon the pure bread of life, but must have it prepared with the leaven of the Pharisees and Sadducees. What is the result? Religious newspapers are sold to these self-conceited readers by the square inch regardless of the quality of matter; sermons are deemed excellent only in proportion to their eloquence of diction and flowers of rhetoric; pews are filled in case there is a fair probability of making a popular display; the sacred desk is occupied if forsooth the congregation is wealthy, fashionable and indulgent; the holy anthem of praise is pleasurable only because it wears away the tedium of the hour. The sacred pulpit in our day is converted into a desecrated rostrum, from which the mercenary leader harangues the multitude upon metaphysical questions involving not the first principle of christianity; the pious exhortation to exhibit the fruit of the spirit, which is love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness and temperance, is supplanted by the bitterest invectives against some brother; missionaries are sent forth from all sects into every part of heathendom as evangelists to proclaim the unsearchable riches of Christ, but they soon make the missionary ground a field of battle between themselves, and feed the earnest seeker after truth upon the husks of speculation. Instead of preaching Christ, and him crucified, they preach self, and him magnified. O what solemn mockery! These are the efficient enemy of Christ! These, like Cæsar's army, march under the right banner, but are making rapid inroads upon the kingdom of which they profess to be subjects. A little anecdote will, perhaps, better illustrate what we have been saying. Being among the heathen a few years ago, where had been established several missions by different sects, we were asked by one of the heathens, "what do these Americans (he did not at the time regard them as christians) mean by preaching so many kinds of Christianity to us! When there was only one missionary among us, continued he, "we were nearly all christians, and were learning to read our Bibles. The good man preached to us, and gave us Bibles, which he said the good people of his country sent us, because they were christians and loved us. We felt very grateful to this missionary for teaching us, and also to his friends for sending us the word

of God. For, before this, we believed in one Great Ruler, but these told us how the Great Ruler loved us, and what he had done for us. We believed what we were taught, and worshipped accordingly. We all sang and prayed together, because we were going to the same home and loved each other. But now other missionaries have come among us, who tell us that we are not christians, and that our missionary who preached to us, and whom we loved, is a bad man. They all preach differently, and abuse and hate each other. Now as you are not a missionary, pray tell me which is right?" "I presume they are all good people, and are going to the same good home," was the reply. "No," said he, "they can't all be good, and I believe that they are all bad men, and that christianity is a falsehood. Once we were all christians, but now only a few belong to each party, and none sing and pray."

What a hideous picture of modern evangelizing! What an awfully fearful result of missionary labors! What a rebuke to sectarianism. This is the work of the efficient enemy of Christ. But did not this poor heathen speak the history of both christianized heathendom and heathenized christendom? Many an honest inquirer in our happy land has been lost in the labyrinthian mazes of modern theology. Many an anxious soul, panting for the water of life, has been deluded by the mirage of speculation into the arid waste of skepticism, and finally swept away by the angry simoon of infidelity.

Can any still say there is no necessity for christian union? Does not the spiritual interest of all heathendom imperatively demand the union and coöperation of the people of God? Does not the eternal interests of our neighbors, our brothers, and our children plead for christian union? Does not our better judgment and more enlightened conscience call for order and peace among christians? Has not Christ prayed "that they may be one?" Has not God commanded them "to keep the unity of the Spirit in the bond of peace?" "Behold, how good and how pleasant it is for brethren to dwell together in unity?"

PEACE.

WHAT IS CHRISTIANITY?

BY B. F. MANIRE.

"Go ye, therefore, and *teach* all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; *teaching* them to *observe* all things whatsoever I have commanded you." —Messiah.

What is Christianity? Is it as many imagine, a some thing that can be *got* and *lost*, as men get and lose money, or any other species of property? Or is it an impulse or feeling that suddenly takes possession of the heart, filling it with peace and joy, and then dies away for a time, leaving all cold and cheerless as before; and thus alternately waxes and wanes, at one time filling and elevating the soul with the most ecstatic delight, and at another leaving it to be preyed upon for a time by doubt and fear? Or is it an outgrowth of human nature—the natural expansion of a germ implanted in man by his Creator, the natural development of which leads man to worship in Spirit and in Truth?

Not one of these is the Christianity of the New Testament. The Religions of men they may be, but the Religion of Jesus the Christ they are not. They had their origin in the vain imaginations, or philosophies, falsely so called, of fallible men. They find no support in the Oracles of Divine Truth. The nature of Christianity, and the means of its propagation are most clearly set forth in the commission given by the Savior to His Apostles. "*Go ye therefore and TEACH all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; TEACHING them to observe all things whatsoever I have commanded you.*"

Christianity, then, is something that is to be *taught*, to be *learned*, and to be *observed*, or put into practice. It is to be taught, in order that it may be learned, and it is to be learned in order that it may be observed. This is the length and breadth, the height and depth of this wonderful scheme of divine philosophy for the redemption of the human family.

1. *Christianity is something that is to be taught.*

This is evident from the commission. No other testimony need be adduced in support of this proposition. Here a most important question presents itself:—*Who are the teachers of Christianity?* I answer; *The Apostles of the Lord Jesus Christ.* During the personal ministry of the Messiah on earth, He was Himself a *teacher*. In the most simple language, and by the most striking illustrations, He unfolded the Heaven-born principles of that reign on earth which He came to establish. And in order that the work of instruction might not cease on His departure, He called and commissioned the Twelve Apostles to "go and *teach* all nations," to "preach the Gospel to every creature." In order that they might be qualified to discharge the functions of their high office as *teachers* of all nations, and all coming

ages in the science of eternal life, He promised to send them the spirit who would bring to their remembrance all things that He had said unto them, and who would guide them "*into all the truth*," i. e. into all the truth "*as it is in Jesus*"—all that particular truth relating to the "*kingdom of God, and the name of Jesus Christ*." In obedience to the injunction of their Master, the Apostles repaired to the city of Jerusalem, and there waited for "*the promise of the Father*." On the day of Pentecost they received the promised "*power from on high*." They were baptized in the Holy Spirit, which baptism conferred on them *the gift of tongues* by which they were enabled to proclaim the glad tidings of life and salvation through the name of Jesus to all the nations of babbling earth.

Thus were the Apostles and other inspired Evangelists constituted the only authoritative teachers of Christianity. But who are the teachers of Christianity in this age of the world? I answer;—*These same Apostles*. They are still the only divinely-accredited teachers of Christianity. They have not been deposed from their Apostolic office. They finished the work given them to do, and have had no successors. Under the guidance of the Holy Spirit they were led to commit to a written record the Gospel which they preached. In this record they teach the same thing now, that they taught eighteen hundred years ago by the living voice. Christianity was completely developed by the Holy Spirit through them, and cannot be enlarged, diminished, or in any way amended. Christianity in the year of grace 1858, is precisely the same thing that Christianity was in the year of grace 58. But although the Apostles had no successors in office, yet God most wisely and mercifully provided a way for the uncorrupted transmission of what they taught to all future ages. Says Paul to Timothy:—"*The things that thou hast heard of me among many witnesses, THE SAME commit thou to faithful men who shall be able to teach others also*." Here we have the true succession—the succession of the truth. Christianity is transmitted from age to age by faithful men *teaching the same things* that the Apostles taught. These faithful men are *teachers* of Christianity, but not in the high sense in which the Apostles were teachers. The Apostles taught by Inspiration of the Holy Spirit. But now even *faithful men* are authorized to teach that only which the Apostles "*made known to all nations for the obedience of faith*."

2. *Christianity is something that is to be learned.*

Teaching implies learning. *Teacher* and *learner* are correlative terms, as *giver*, and *receiver*. The Apostles taught, their hearers *learned*.

Thus it was in the purest days of the Church; so it should be now. "*Learn of me,*" says the Savior. His lessons of heavenly wisdom were given for our instruction. "*It is written in the prophets,*" said He, "*And they shall all be taught of God.*" Every man, therefore, that hath heard and hath LEARNED of the Father cometh unto me."

All God's communications to the human family have been designed for their instruction. Says Paul, "*Whatsoever things were written aforetime, were written for our learning, (instruction) that we through patience and comfort of the scriptures might have hope.*" Rom. xv, 4.

All those then who are burdened with sin, and who desire to find rest to their souls, must *learn* of the Savior, who is meek and lowly in heart, and who alone has power to alleviate their sorrows and fill their hearts with peace and joy. But to what source shall sinful man apply in order to *learn* Christianity? To the New Testament of our Lord Jesus Christ. Upon its sacred pages is delineated in lines of divine light that wondrous scheme of Divine Philanthropy which incarnated the eternal Word, and which will immortalize and beautify unnumbered millions of the human family. We find in it the same Gospel that the Apostles first preached, the very testimony that they delivered, and a true record of the "signs and miracles" by which God confirmed their testimony. The New Testament, then, is all to us that the living Apostles were to the first Christians. Indeed, it is more. The Apostles during their lifetime could be present with only a few comparatively, of the disciples at once; but by their writings they instruct, govern, encourage, and comfort all Christians in all nations, and exert an untold influence on the whole civilized world. Most truly can we say with the Apostle Peter:—"God hath given unto us ALL THINGS that pertain to life and godliness." What more do we need? What more could we desire? "*Secret things belong to God, revealed things to us and our children.*"

Instead, then, of seeking *new revelations*, we should study with all humility and reverence the one that we have in which are all things necessary to our present and eternal salvation.

3. *Christianity is something that is to be observed.*

It is one thing to *learn* Christianity; another thing to *live* Christianity. Learning God's will, will avail us nothing unless we obey it. If we do not observe the commandments of Christ, the more we know of them the greater will be our condemnation. "The servant that knoweth his Master's will and doeth it not shall be beaten with many stripes." "*Teaching them to OBSERVE all things whatsoever I have com-*

manded you." The commandments of the Lord Jesus Christ are the length and breadth of Christian duty. What he has commanded must be observed in order to the enjoyment of the blessings of His Reign. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of my Father* who is in heaven." "*Blessed are they that do His commandments*, that they may have a right to the tree of life, and enter in through the gates into the city."

Christianity then is something that is to be *taught*, to be *learned*, to be *observed*. It may be said, however, that in this declaration the crowning excellence, the chief glory of Christianity has been overlooked—that it is something to be *enjoyed* as well as learned, and observed. It is true that the peace and joy that fill the heart of the true Christian, and the bright hopes of immortal bliss which it inspires, constitute its crown of glory. But, then, these are entirely dependent on the observance of its holy requirements. No one can truly enjoy the religion of our blessed Savior who does not observe His gracious commandments. Christianity, then, *must* be taught in order that it may be learned; it *must* be learned in order that it may be observed; and it *must* be observed in order that it may be enjoyed.

Christianity is a life—a divine life communicated from above. It is implanted in the human heart by instruction, and it grows by the observance of all God's commandments. It springs up from incorruptible seed—the word of God—sown into honest and understanding hearts, and unless smothered by the cares of this world, and the deceitfulness of riches, it continues to grow and strengthen, and expand and increase till it attains to fullness of the stature of a perfect man in Christ Jesus.

Palo Alto, Miss., March 5, 1858.

SHORT CHAPTERS ON GREAT SUBJECTS.

CHAPTER 3.

THE LORD'S DAY SERVICE CONTINUED.

WE closed our second chapter, upon the sanctification of the Lord's day; and now we feel that the way is open for looking at some of the higher details of Christian service. Before proceeding, however, we wish to suggest, that it is certainly a great pity for men to be excited to become members of the church with the impression

that others can perform religious service for them. We visited a congregation recently, or rather a town in which were some dozen men and families professing the Christian faith; but they were not in the habit of meeting on the Lord's day, and it was even hinted, that *all* did not conduct family worship; and when we asked the brethren, if they were disposed to assemble themselves to worship God, the reply was, "We are anxious to do so, but we have no leader." One suggested that Bro. O., a few miles in the country would come to town to lead them and break bread for them, if all the members were agreed to it. With these kind brethren, the cause of religious sickness is most plain. They look for others to perform *their* labor—the only labor indeed—that can give them spiritual life. God ordained that man should live by the "*sweat of the face*," and all the expedients of earth, such as walking, dancing, leaping, riding on horseback, in carriages, steamboats, on the iron horse, or in balloons, must forever fail to properly invigorate the body and give it health and energy.

God has said, "He that will not work, shall not eat." This is true to the letter. Very soon, the idler fails with service to himself—indigestion sets up, disease abounds, and death soon closes the scene. He who fails to work in the Lord's vineyard, very soon evinces symptoms of a fearful spiritual dyspepsia, he manifests no taste for reading the word of God, for singing the hymns of Zion, for prayer, praise, fellowship or exhortation, and finally sends for some hireling to administer odors, essences, sugar-coated pills, and flattering unctions and soon dies to God and his cause in a paroxysm of mesmeric impulses, under the imposing title of "*philosophical conclusions*," "*liberal views*," and a "charity" which says "all things are highly commendable save obedience to the simple Gospel of Christ."

When the brethren, few or many, in a neighborhood, agree with each other to meet, and for each to perform such service as, upon a fair trial he is most competent, and all determine to work in the position to which the spirit assigns them, there can not be a murmur or jarring note. All may sing; *most* can read the word of God, pray, rejoice, give thanks, and exhort; some, the spirit commands to "take the oversight" of the flock and feed it; others to "preach the word;" and all can contribute of their substance to support and educate the poor, and send the Gospel of Christ to the starving millions of earth.

If brethren, in the first place, would consult together as to the part of service each should perform, much confusion and hesitation might be avoided.

Whilst we feel no inclination to submit forms of service, we think it entirely becoming, to call attention to a few points, which may suggest a course that will prove profitable.

1. Prompt and cheerful meetings, with cordial greetings, are of no small import. The disciples should not come together as a company of self-abased miscreants, condemned criminals, or a set of "miserable sinners," as Rome and England teach, and yet it is highly unbecoming, to feel or exhibit lightness of mind, or indulge in conversations, especially on the Lord's day, upon politics, trade, agriculture, sports, speculations or worldly matters of any character. With humble rejoicing, let us hail the day that brought life and immortality to light; and greet the saints as heirs of a rich inheritance, and as brother pilgrims in sorrow and affliction. When our hearts are right before God, our every word, action and look will express our deep and earnest desires; and when we assemble properly impressed with the weight of responsibility that rests upon us, our manner will be solemn, firm and eloquent; and all will be edified and strengthened.

2. Congregational singing—not drawling—is well calculated to compose the mind—it directs the thoughts up to God, banishes from the heart sorrow and strengthens the soul for other duties. But not accidental singing, or singing without study, effort and assiduous labor, can be acceptable to our Father. In every congregation, preparatory exercises should be encouraged; and singing in the family is admirably well calculated to qualify us for singing in the congregation. When we sing in the spirit and with the understanding, all are edified.

3. Reading the word of life in the congregation of the saints, is worth infinitely more than all the eloquent, flippant, boisterous and empty sermons of the age. Most of them are really calculated to disgust the serious, and drive from the audience every devotional feeling of the soul. But we mean "reading" the word, and not mouthing it—muttering things not in the Bible—and stammering over the Precious Oracles. We should read understandingly all we utter, and in a manner that all will hear—can not help it—and must be improved. This too requires study. Few men have we seen competent to read a chapter in the Bible to an audience. The usual cause of the failure, is want of previous study and a pride to be eloquent above what is written. Let the sacred words be read in all their fulness and depth of import and the heart can but be interested. The children of Israel upon their return from captivity engaged Ezra to read the law to them; "And he read therein, from morning till mid-day, before the

men and women, and those that could understand, and the ears of all the people were attentive to the book of the law"—"and all the people stood up, and answered, Amen, Amen, with lifting up their hands, and they bowed their heads, and worshipped the Lord with their faces to the ground." Nehemiah, viii, 1-7.

And it must be remembered that "Moses was preached to the Jews, being read in the synagogue every Sabbath day." Shall we conclude that there is a better way of preaching Christ, than by reading his word on every first day of the week?

4. Christians are exhorted to pray with, and for each other, and for all men—for kings especially, and those in authority. The humble and sincere prayer of the feeblest disciple, never fails to impress the heart of the hearers, and the ears of our Heavenly Father are always open to their cries. There is no apology for any man professing the Christian religion, refusing, or upon any pretext whatever, failing to pray in the congregation. Any Christian can address God acceptably, who does not attempt too much. Who, we ask, can not thank the Father for his mercies, temporal and spiritual? Who is so ignorant as to be incapable to pray to the Lord to have mercy upon him, to forgive his sins and give him grace adequate for the difficulties attending him? and who can not supplicate the favors of the Almighty upon the erring sons and daughters of man? The fact is, there is but a single difficulty in the way of any one's praying in an acceptable manner both before God and men, viz: a determination to humbly *try* to pray. We can not imagine it possible for any Christian man to grow in grace or even sustain a Christian profession who neglects to bow himself before the Lord with his brethren. As to forms of prayer, the different wants of the human family will always suggest what is appropriate.

Our space forbids, at present, an argument in reference to the position of persons in prayer; but we cannot render an excuse for refusing to express our decided preference for *kneeling*. Sitting, in prayer, is rude, if not unpardonable; but in certain circumstances, standing to pray may be admissible. The publican stood and prayed, and when we cannot kneel we should stand with our hands extended towards Heaven in prayer. The congregations of saints, should kneel together as Paul and his brethren "knelt down on the shore and prayed." We not only regard the modern, fashionable custom of audiences standing up to hear the prayer of the preacher, as light, irreverent and unbecoming, but also at war with the authority of the New Testament.

5. Christians are taught to exhort one another, and we not only regard it a most improving exercise, but it is also one, indispensable to the growth of the saints in grace and in the knowledge of the truth. Every thing, however, is to be performed in good order and with strict regard to decency of style. Disciples of the Saviour who love the truth and each other, will find little or no embarrassment in exhorting each other weekly, to love and to good works.

6. The Supper should never be neglected on the Lord's day.

7. The fellowship, or putting aside of our gains into the treasury on each first day as the Lord has prospered us, is a part of the service as strictly enjoined as important and necessary for the prosperity of the cause of Christ, as any other appointment of the New institution. What will the Disciples say to these things? T. F.

VISIBLES AND INVISIBLES.

DEAR BRETHREN:—We hear not a little said about the visible and invisible kingdoms. The visible and invisible churches, and the relationships sustained to these by the visible and invisible men, etc., etc. As here is the foundation of many of the theological speculations and theories of the times, I propose by your permission to "trouble you with a line," the publication of which you can control.

The more prominent theory is, "that the visible kingdom is the visible church, and is for the visible man. The invisible kingdom is the invisible church, and is for the invisible man. And faith is purely a mental act, an act of the invisible man, and introduces it into the invisible kingdom. And baptism is purely a visible act of the visible or physical man, and introduces it into the visible church or kingdom, and per consequence the visible man is pardoned, justified, saved by faith when he believes. This is real pardon. The visible man is pardoned when he is baptized. This is formal pardon, indicative of a real pardon that had taken place when he believed. And whether the visible man is ever justified and introduced into the visible kingdom, yea or nay, is of but little importance as to the ultimate salvation and final happiness of the spiritual man." This is substantially a fair exhibit of the theory. If it be true, it is evident that there are two churches or two kingdoms, governed by the same king at the same time. And as the church is the body, and as Jesus "is the head of the body, the church," (Col. 1, 18) it follows that he is at the head of two

bodies at the same time, or one of the bodies has no head, or more likely one of them has some other head than him, perhaps a human head. John saw a beast having *seven heads to one body* (Rev. 13, 1). But here we have a different beast, two *bodies to one head*. When Paul said, "there is *one body*," (Ep. 4, 4,) and again, "now are there many members yet *but one body*," (1 Cor. 12, 20,) he was not aware of the existence of one of the bodies contemplated in this theory. Once more. The church is said to be the "*bride, the Lamb's wife*." According to this theory, if the Lamb has not as many wives as Brigham Young, he at least has *two wives at the same time*, and one of them invisible. Really he would be unfit for a bishop in the church, to say nothing of the head of it, for Paul tells us he must be "the *husband of one wife*." (1 Tim. 3, 2.) The visible and invisible brides must both belong to one husband, or one of them has either no husband or an illegitimate one, more likely the latter. And as we read that "there is one body and one spirit" in this body, (Ep. 4, 4,) and as one spirit cannot animate two bodies at the same time, it follows that one of them is without a spirit (unless it be a human spirit), and as James tells us "the body without the spirit is dead," (Jas. 2, 26,) it is therefore evident that one of these is a dead body.

It will be remembered that at the time the subject believes, the invisible man is introduced into the invisible kingdom of the Lord, and baptism is the only way of introducing the visible man into the Lord's visible kingdom. Now, query. If a man twenty years ago believed, and by that act had the inner man introduced into the invisible kingdom at that time, and he has not been baptized until now, where was the visible man from that time until this? It was not in the visible kingdom, for it could only enter this by baptism, and as he was unbaptized, of course he was not in it. He was not in the invisible kingdom, for that was prepared for the invisible man, and is in heaven and he upon earth. Then we repeat the question, where is the visible man from the time faith is exercised until he is baptized? As we have seen that he is in neither of the theoretical kingdoms of the Lord, he must be in the kingdom of the Devil. Thus we have a joint stock between the Lord and the Devil at the same time in the same person. The Lord having the invisible and the Devil the visible man, from the time he believes until he is baptized. If the man dies in this state, in place of the body returning to dust (Gen. 3, 19,) it goes to the Devil, it having lived and died in his kingdom. Well might Paul ask, "what concord hath Christ with Belial?" (2 Cor. 6, 15.) Again, it will be

remembered that the locality of the invisible kingdom is in heaven, and that of the visible kingdom is on the earth. And it will be admitted that the visible man is the dwelling place of the invisible through life, and their separation takes place only at death. How, therefore, can the invisible man be translated to heaven, the place of the invisible kingdom, by faith or otherwise, and the body remain upon the earth during life, and no separation take place? When Paul said he was "willing to be absent from the body and to be present with the Lord," (2 Cor. 5, 8,) he had not learned this theory, for if he had he would have known that he could be with the body and the Lord at the same time. Thus we see that in this theory we have the very anomalous idea of a king having *two kingdoms in different countries, the same subjects being in both at the same time*. Once more. There seems to be some unfair dealing in the administration of baptism in such cases. The preacher comes along and tells the believer that "by faith the invisible man has been placed in the invisible kingdom, perhaps twenty years ago; this is all right, but the body is yet in the Devil's dominion. The Lord has on the earth a visible kingdom, prepared for the visible man, and baptism is the only means of introducing it into this kingdom, hence it is your duty to submit your *body* to baptism." The subject consents. Now mark it well, the preacher has stipulated for his body, and nothing more, telling him that the invisible man has long been, by faith, placed in the invisible kingdom, the place prepared for it, hence it is out of the range of the stipulations in the agreement. And then in violation of the contract he takes the man to the water and baptizes him, body and spirit. Does not this look like he was "taking more than he contracted for?"

But we come now to enquire into the merits of the premises. If these are false, of course the conclusions are no better.

First then. Is faith purely mental, or does it require the coöperative exercise of mind and body? Paul says, "faith comes by hearing." (Rom. 10, 17.) How do persons hear? The language of the prophet as quoted by Jesus is just to the point. "For this people's heart is waxed gross, and their *ears are dull of hearing*, and their eyes they have closed, lest at any time they should see with their eyes, *hear with their ears*, etc. (Mat. 13, 15.) Then if faith comes by hearing, and hearing is done with the ear, and the ear is a part of the physical or visible man, it is certain that the faith of which Paul spake is not purely mental. But the objector here meets us with the language of Paul again, "with the *heart* (mind) man believeth unto righteousness" (Rom.

10, 10). True, indeed, but how has he obtained possession of what he believes? Surely through his senses. The point before us is, that at the time when faith is exercised, there has been an exercise of mind and body, and hence the theory is false that would justify the invisible or mental man at that time, because nothing but mind had entered into the service. Once more. The brain is as much the organ of the mind as is the eye the organ of the sight, or the ear the organ of hearing. And we are as much compelled to use the brain to think as we are the eye to see, or the ear to hear. Then if we are compelled to think in the act of belief and the brain is used in thought, and it is a part of the physical and visible man, so sure is it that to have faith there must be an exercise of both mind and body.

Secondly. Is baptism purely a physical act? If so, why will not the advocates of this theory administer it to a maniac? If a man's reason is dethroned, his friends cannot get a preacher who teaches this theory to baptize him. Nay verily! But why not? If there is nothing mental connected with its validity, surely he would be as fit a subject then as at any other time. In the administration of infant sprinkling they are more consistent, for here indeed there is nothing mental to accompany it. But even here they reverse the order of their own theory. In the case of the adult the invisible man is first saved by faith, then the visible by baptism; but here the visible man (infant) is introduced by baptism into the visible kingdom, and the invisible or spiritual man left in the Devil's kingdom for years, and perhaps for life. In this case I suppose the Lord would get the body and the Devil would be entitled to the soul. But to return. If we wish to baptize a man the first step to be taken is to operate on his mind, or invisible man, convince his judgment that it is his duty to submit to it. When we have done this, the mind transmits the will to act through the motor nerves to the muscles; they contract, in obedience to the will, upon the bones, and thus by a coöperation of *mind and body* the man steps forward. But wherever the mind ceases to coöperate, the process is at once arrested. Who then is so blind as not to see that baptism, as an acceptable service to God, must be done by a coöperation of mind and body? Oh, what beauty there is in the christianity of the gospel. It brings into subjection to the will of God the whole man. May we be preserved soul and body blameless unto eternal life.

Respectfully your brother,

T. W. BRENTS.

LEWISBURG, Tenn., March 9th, 1858.

We very earnestly commend the remarks of our Brother, Doctor Brents, to the attention of the brotherhood. Regarding the matter of his essay, we have but a single remark to make. It shows that he has possibly been forced into contact with some phase of modern spiritualism in his own section of country, perhaps under a more imposing name, and that all forms of metaphysical, psychological or philosophical theology are subversive of the Gospel of Christ and the Church of God. Our once kind, energetic and talented brother, J. M. Collinsworth, of Marshall, Dr. R. Richardson and coadjutors, J. B. Ferguson and company, and Andrew Jackson Davis and crew, are all worrying themselves in the same muddy and stygian waters of unbelief.

We feel thankful to God that he is raising up men in various parts to defend the truth as it is written.

T. F.

UNIVERSALISM.—No. 2.

Our preacher proceeded to argue the truth of his darling speculations, first, from the attributes of God. All creation was prompted by infinite goodness, directed by infinite wisdom, and executed by Almighty Power. Happiness is the end and aim of all the works of God. Divine wisdom lays the scheme, and Omnipotence executes. Therefore all will be finally holy and happy. This argument is often presented with a triumphant air in the following syllogism:

Either God can save all mankind and will not, or

He will and cannot, or

He both will and can.

If he can and will not, his goodness is destroyed; if he will and can not, his Omnipotence is destroyed; if he both will and can, then all will be saved.

But this mode of reasoning proves too much, and therefore proves nothing to the purpose. Let us see. Either God could have made man for eternal holiness and happiness, without allowing him to pass through a state of sin and misery in this life, and would not, or

He would and could not, or

He both would and could.

If he could and would not, his goodness is destroyed; if he would and could not, his omnipotence is destroyed; if he both would and could, then there is neither sin nor misery in the world.

But the preacher said that temporal evil can be reconciled with these essential attributes of God, as he was pleased to call them. He

took good care, however, to avoid the task, and very adroitly passed it by. And well he might, for we most unhesitatingly defy him to do it. He may say that it was necessary for man first to know sin and misery by experience, before he could appreciate holiness, or enjoy happiness. If so, then God is governed by necessity, and limited either in goodness, wisdom, or power. Infinite goodness would allow neither sin nor misery in all the universe, for infinity covers all things, and would no more allow temporal than eternal evil. Therefore, since evil exists, Infinite Goodness lacked either wisdom to devise, or power to execute a scheme that would result only in holiness and happiness. But worse than all, if man is sinful and miserable only that he may be the more holy and happy, then God proceeds upon the motto, "Let us do evil that good may come." No man can reconcile the present evil with our friend's interpretation of the attributes of God, any more than he can reconcile future and endless misery with the same. The difference between temporal and eternal evil is not in the *principle* at all, but only in the extent of its application. If sin and suffering exist, consistently with the principles of the Divine Government, through the entire history of this world, who can say, from any principle of analogy, that they may not exist forever?

The preacher then turned our attention to the Scriptures, and quoted some passages to prove that punishment is disciplinary, and administered only to reclaim, and therefore must be limited; because endless punishment would leave no room for reformation and its peaceable fruits. But if this be the only reason for punishment, (for we admit this to be *one* reason—"whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth;") then it follows that punishment is not regulated by justice, but by benevolence. Then the idea of paying to the uttermost farthing the penalty due to sin—a position maintained by all universalists—is a mere chimera. All will be punished until reformed, irrespective of the demands of justice. Here we have universalists against themselves, for our preacher told us that all would suffer until they had paid the full penalty of all their sins, according to the strictest demands of justice. If this be true, then there is no mercy, no pardon, no atonement, no salvation from sin. We will notice this in another article. In the meantime we are told that since punishment is only designed to reclaim, and since also our sins are limited, therefore there must be an end of suffering somewhere. But here two things are taken for granted which are disputed by all the world, universalists alone excepted. Let me beg the very

question in dispute, and I can prove anything. Here it is assumed, first, that all punishment is only disciplinary. This is one main question in dispute, for justice would demand the punishment of crime, even if the offender were already reformed by some other means, or if there were no prospect that reformation would follow the penalty when suffered. The second assumption is that sin is limited to this life. Our friend took the ground that there will be punishment in the next life, and that it would be disciplinary. This life also, he says, is a disciplinary state. Who, then, can determine, either from Scripture or reason, that man will not sin during his second probation, just as he does here? Reasoning by analogy drawn from what we see in this life, we easily conclude that he will. We admit that those who have not grown hard and inveterate in their perverse ways, may be reformed by reproof, as when a mother chastises her child. But it is a well known fact in the history of men, that when they become very depraved and perverse, they are not reclaimed by punishment. How many thieves, and robbers, and murderers, and all such abandoned characters, who have lost all sense of shame or virtue, are ever reformed in our State prisons? Not more than one in fifty, if any.

The Scripture is plain on this subject. At the closing of the drama of time, the Spirit says, "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; and he that is holy, let him be holy still." That this has reference to the next world is certain, from the fact that in this world all are commanded to repent—"all men, every where"—and invited to come to the knowledge of the truth. And concerning the destiny of such, the Scripture says, (Prov. 29, 1,) "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." Such persons could not be subjects of God's moral government, and the only alternative is that they be cast out into outer darkness, to suffer the horrors of total alienation from God forever. This would be punishment inexpressible, even if we were to admit that the lake of fire and brimstone is only a figure. And concerning the duration of this dire condition of the wicked, the Scripture says, "these shall go away into *everlasting* punishment, but the righteous into *everlasting* life." *Everlasting* and *Eternal* in the common version, are from the same term in the original. But our preacher gets around this without winking, simply by his favorite plan of begging the question, viz: all sin is limited to this life, and punishment is only disciplinary. Therefore *eternal* means *endless* when applied to the righteous, but when ap-

plied to the wicked it is limited in meaning. This is a bold and gratuitous assumption. The Greek adjective literally means "always being," as our friend admitted, and hence expresses endless duration in every case, unless it is applied to temporal things—to things in this world—to things this side the grave.

And we defy any one to show any positive and conclusive evidence that the term is ever limited when applied to things in the next world. But endless punishment is objected to because of the unequal conditions and advantages of the different nations and tribes of men, in point of birth, education, etc., etc. This objection, however, if allowed its full force, only proves that God will make due allowances for every thing beyond the creature's control, as saith the Scripture, "It is required of men according to what they have, and not according to what they have not." But it weighs not a feather against the eternal destruction of those who persist in perverse rebellion against light and knowledge, and refuse to be reclaimed by all the moral motives of the Gospel, arising from both the love and fear of the Lord, and who have trampled a suffering Saviour under their feet, and have dared to set omnipotence at defiance.

Fraternally yours in Christ,

C. W. S.

LETTER FROM GEO. W. ELLEY.

BROTHER FANNING:—I am pleased to find from your February number, that you are now an advocate for Church Co-operation through their messengers. The messengers from six churches around you, it seems, have held a consultation meeting at your College, touching some of the teachings of the Living Oracles. The object of the meeting, or consultation, seems to have been more for the purpose of investigation, than action. More to investigate, and announce what is taught, than the adoption of any special plan for more efficient action. So far as the general duties of the churches are concerned, connected with their worship, I had thought there could be but little, if any controversy. Yet, your council have largely examined the subject of their worship. I hope, sir, that the messengers found no great opposition to the principles laid down upon the first page of their report. I am now unable to see upon what good and justifiable ground, you can oppose District, or State meetings, or our general missionary meetings, whose object is purely evangelical, since you have found it necessary to have a meeting not for the spread of the Gospel, but in order to a more gen-

eral announcement of your faith, touching certain points of church duty, and the labors of Evangelists. I have long held that consultation with united action upon the part of the churches, in all matters of a general and catholic object, is both lawful and expedient, yet so as not to affect the individual rights of the churches.

The decision of your meeting, as given under the head of "Evangelists, their labor, &c," I cannot receive as a correct statement of their present powers, duties, &c. I think that the council (as has been very common upon such subjects,) have not duly discriminated between the Evangelists of Apostolic times, and those since made. In the setting up of all governments, extraordinary officers are necessary, in order to their creation and regular administration, but when that work has been accomplished their extraordinary powers cease and the government is committed to its regular and constitutional officers in whom all power has been vested. Such appears to me to be the teaching of Paul in his letter to the Ephesians, 4th ch. 11-13v. 1 Cor. 12 ch. 28-29th v. Shall we note the 13th v. of 4th ch. Ephesians, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The spiritual men thus described, were by act of limitation, to continue their ministry and extraordinary powers, only so long as were necessary for their full instruction upon all subjects connected with "the faith" and the administration of the church, or kingdom. Has that time arrived and passed by? or must we yet consider the church in its infancy, or minority as it regards the whole will of God? Were not the Evangelists, Timothy and Titus, (to whose duties you refer in proof of the duties of Evangelists now) extraordinary officers, with spiritual gifts? 1 Tim. 4 ch. 14 v.; 2 Tim. 1: 6; and were they not sent by the Apostle Paul to the churches to do the very things that he would have done if present by his Apostolic authority? I presume that you will agree that such is the truth. Are we to understand, brother F., from the report of your meeting that your Evangelists possess supreme control over the Elders, Churches, &c., as did Timothy and Titus, who were the special messengers of the Apostle and the Holy Spirit? It really appears so to me. Your "scribes" report their duties to be as follows in part, "setting in order the things wanting in the congregations." What congregations are they thus to regulate? Such as may be created by their labors from new converts? or do you mean all the churches generally? "Charging the overseers that they teach no new doctrine, nor give heed to fables, or

endless genealogies. What overseers are they thus authoritatively to charge? Are they to pass throughout the land as censors, and reprovers of "overseers," by virtue of their office? Will you allow an Evangelist to regulate affairs in the church of which you are a member in this wholesale way? I scarcely can believe it. But last of all, your meeting say, that it is their duty to take "care of all the churches." What churches? and in what district? or is there any limitation? This teaching savors strongly of a severe clerical censorship, and also of opposition to Paul's teaching. Acts 20: 28 v., "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he has purchased with his own blood." Was such the duties of overseers in Paul's time? If so, in what have the duties changed since? And if they are the overseers of the flock, do you and your council intend to subject them to the Evangelists as superior officers, or to the word of God as their only authoritative rule and guide? Here then must the issue rest, and we must come up to it. Let us hear Paul again, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they must give an account, that they may do it with joy, and not with grief, for that is unprofitable for you." Heb. 13 c. 17 v. Who are the persons here alluded to, are they Evangelists? or the overseers? If the church is bound to obey their overseers then they cannot be held to the obedience of any officer claiming superior jurisdiction. You may say that the church is bound to obey their overseers, yet the overseers must obey the Evangelists. Is this the ground occupied by the messengers? If so, let us know it. In the Methodist church the preacher in charge obeys his Elder, and his Elder the Bishop. Is this what your meeting has decided, when you say that the Evangelist is to reprove and teach the Eldership, taking "the care of all the churches?" If they are to take "the care of all the churches," and the overseers of one particular church, are they not in fact the Bishop not only of Bishops; but the Bishop of churches? Truly it may be said that we are rapidly progressing towards a hierarchy, and a high spiritual dominion of the priesthood over the people. This is running far ahead, my dear brother, either of our State, or missionary meetings. I am ready to concede, upon the score of reason and expediency, that when an Evangelist has converted the people at any place, where there is not a congregation, that he should fully instruct them in their whole duty, both as individuals, and as a congregation, and to see that they are fully organized for worship as far

as practicable, but that when they are properly organized with their officers, then his special obligations to that body ceases.

It must be conceded, that Timothy and Titus delivered the law to the churches to whom they were sent for the first time, so far as church organization is concerned, which law they received from Paul. If so, by that law we are now specially bound and held. Is that law not now with us all? and is it not as plain to an overseer, and a private member, as to an Evangelist? I think so. You strongly plead for original ground, and so do I. Will you, or your "scribes" give us more light upon the subject examined, as I am strongly skeptical in reference to some of your positions.

Yours Truly,

Lexington, April 1858.

G. W. ELLEY.

REPLY TO BRO. GEO. W. ELLEY.

Usually Bro. Elley exhibits much kindness and fairness in his letters, but from some cause, we occasionally find from his pen, matters that to us seem rather obscure, if not unfair. We beg leave to notice a few points in the foregoing remarks.

1. He says we, "*are now the Advocates of Church Co-operation.*" This is an intimation, that we have changed our teaching. We have never entertained any other view. Our position has been, is now, and must be while we respect the Bible, that it is the privilege of churches, as churches, to co-operate in any christian labor; and we have doubted the utility of co-operation of bodies not recognized in the Bible as substitutes for churches of Christ. Circumstances must regulate the extent of the co-operation. This is our answer to Bro. Elley's enquiries, regarding, "district," "state" and "general missionary meetings."

2. While we agree with Bro. E. that the first Evangelists were "*Extraordinary*," we doubt not, there are *ordinary* Evangelists yet, and labor, peculiar to their calling.

3. Bro. E.'s questions in reference to Evangelists having the "*care*" of churches, and "*control of Elders*," may be answered in a very few words. Preachers are God's ministers to plant churches, set them in order, (Titus 1, 5;) "ordain Elders," (Paul) "charge some that they teach no other doctrine," etc. We regard this as the *common* labor of all preachers, in all the congregations they visit. We feel mortified at two results of our meeting. First, we are grieved to think that any of our brethren should come to the conclusion, as Bro. Elley seems to have done, that we entertain some *peculiar* views on the subject of religion. We have no such ambition, but teach what we first learned

from the New Testament, and what we think all must receive who believe it. Secondly, we are sorry to find a disposition amongst us, to *theorize* on the subject of the christian institution.

When we speak of the care of the churches resting upon the Evangelists, we do not mean to say, they are the Bishops of the congregations, or that they must leave the word of God and serve tables. Our idea is, that wherever the preachers travel, it is their duty to labor to the best of their ability to prevent false teaching, to set in order what is needed in the churches, to ordain seniors as bishops, and like Paul to feel a deep *care* for the prosperity of all the congregations. This too is the teaching of the Bible, but to us it seems strange that men of Bro. E.'s usually clear perception, should not be able to discriminate between our teaching and the sectarian doctrine of one part of the members being the slaves of others. As the different members of our bodies are necessary for its health, strength and efficiency, the different members of the church, in their appropriate labor, are indispensable for the prosperity of the cause. All are to be subject to each other, and no one is to consider himself superior to, or independent of his humblest brother. Surely the scriptures are not understood! Bro. E.'s intimation, that some of the churches in Tennessee, "*meet more for the purpose of investigation than action*," we answer, by assuring all whom it may concern, that we would prefer to do nothing, than to take a leap in the dark, and we would prefer no religion to false religion. Upon the whole, we are not so well pleased with the matter or spirit of Bro. E.'s communication as we would like to be. Time, investigation and honesty of purpose, we doubt not will bring all to see eye to eye, and to speak the same thing. T. F.

THE POWER OF TRUTH.

BROTHER FANNING:—Allow me space in your valuable periodical to make a few brief statements. We regard it a privilege and high duty to God and our brethren, to submit to the calm reflections of our friends, a few respectful suggestions in relation to the power of Truth, and its fitness to operate on the human mind.

"Great is the truth, and mighty above all things, and shall prevail," said one of the ancients. And it is on this principle that our Saviour called himself the truth. "I am the way, the truth, and the life," said the Redeemer. The Word of God is that divine system of truths, by which the lost are freed from sin. And this word is not only said to

make free from sin, but to sanctify and save. James says, "Being born again, not of corruptible but of incorruptible seed, the word." James speaks of the engrafted or implanted word, which is able to save our souls. Paul recommends his brethren to God, and to the word of his favor, which was able to build them up, and give them an inheritance among the sanctified. And Messiah said, "sanctify them through thy truth; thy word is truth." The Gospel is also called the power of God for salvation to ever one that believeth. The power of truth consists in two things:

First, its fitness to purify the mind of a human being when received.

Second, Its evidence.

At present we shall speak of the power contained in the evidence of the truth of the christian religion.

On one occasion after Jesus had presented evidence to the Jews by which to prove that he was the Messiah, and ascertained that they believed not, he marveled at their unbelief. But why did he marvel, if there is no fitness in evidence for the production of faith? Suppose that one of the disciples had said, Lord you seem astonished that these people do not believe; is there any virtue in those external miracles which you have wrought, and in the words which you have spoken to produce in their hearts saving and evangelic faith? Now suppose our Lord to have answered no, and to have said also, I know very well that before these people can believe I must operate upon their hearts abstractly by my spirit, what do you think the disciples would have thought of him? Would they not have said, have you operated upon them in this way, by which alone they can be made to believe? No. And do you really marvel? No. Again he must have said no, for as well might he have marveled that the darting of straws at them failed to constrain them to believe as evidence, if evidence has no fitness for the production of faith.

If the people would only read the Acts of the Apostles with the view of understanding what they taught, and by what means the people were converted to christianity, through the instrumentality of God's converting truth in their day, we feel assured that it would convince them that the truths of the Gospel were carried with convincing and converting power to the hearts of those sinners to whom the Apostles preached. This was exhibited with power on the first pentecost after our Lord's ascension and coronation as King of the universe. On that day, when the Apostles were to be endowed with power in order to preach Heaven's grand and sublime truths; when Jews,

devout men out of every nation under heaven were assembled at the Jewish metropolis, the illustrious Peter arose and preached to them Jesus, proving by the miraculous circumstances which were visible to the eyes, and audible to the ears of the multitude, as well as by David and Joel; such testimony it seems was irresistible to them. It pierced their hearts, and they were made to cry out in the anguish of their souls, and asked Peter and the rest of the Apostles, what shall we do to obtain salvation from past sins. Peter knew their precise condition, and told them to repent and be baptized in the name of Christ for the remission of sins, and they should be made the recipients of the Holy Spirit. Such was the design in bestowing upon the Apostles the miraculous gift of tongues for the propagation of the law of the spirit of life in Christ Jesus.

Thus we see the effects of God's quick and powerful word in conversion, when received into understanding hearts. It germinates and brings forth some a hundred fold, some sixty and some thirty. This word is the polar star of all sinful mortals, the light of every age. It is a word of comfort. None can appreciate its value only those who have been quickened by its happy influence, and have received it as indeed the truth, the word of God which effectually worketh in them that believe it, for it cannot prove the salvation of any one who does not believe it. If we can believe from the force of human testimony, which is but a shadow in comparison to the wisdom that is from above, which is first pure, then peaceable, without partiality, why not from the force of divine testimony which is greater. We cannot at present pursue this branch of our subject further.

Yours in hope, WM. J. HAILE.

BLUFF SPRING, Gibson Co., Tenn., March 5th, 1858.

THE ANNIHILATION OF THE WICKED.

BROTHERS FANNING AND LIPSCOMB:—As the Gospel Advocate is pretty extensively read in this vicinity, it seems proper that you should be informed that a prominent member, who is esteemed as a good brother of the church at this place, has been and is still actively teaching what is to many of the members a new theory. He claims to have originated the idea or ideas from reading the scriptures. I will give them in his own language as delivered to me last evening.

1. Man has not a spirit that lives from death to the resurrection.
2. The wicked after death are burned up or consumed.

To sustain the first he relies principally upon Gen. 3; 19: do. 18; 27. Job 34; 15. For the second, Malachi, 4, 1; 2 Thes. 1, 9; 2 Peter 3, 10. Whether the theory be true or not it certainly has considerably marred the harmony that formerly existed in the congregation. If you think a notice of this would be expedient, many of the brethren would be glad to hear from you soon. The love I entertain for the cause generally and here particularly, is my only apology for sending this notice. The church meets regularly for praise, prayer, investigation, and the celebration of the death and sufferings of our Savior, but we can neither report progress in number or good health. May the Lord preserve us.

Fraternally,

Palestine, Texas, April 1858.

J. F. TAYLOR.

REPLY:—Whether the mind, soul or whatever distinguishes us as human beings, sleep from death to the resurrection, cannot be determined philosophically, but revelation teaches an intelligent existence in the invisible state.

The passages quoted to prove our non-existence after death, have no reference to the subject. In Gen. 3, 19; the language is, "Dust thou art and to dust shalt thou return." This is literally true, and while "the dust returns to the earth as it was, the spirit shall return unto God who gave it," Ec. 12, 7. Every one shall appear before God, and account to God for the manner of spending the present life. The other passages refer to the same event. Neither do the passages quoted to prove the second dogma, have the slightest reference to annihilation. The prophet says, "Behold the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4, 1.

What day is this? Let the prophet answer in the 5th verse, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." This was the day of vengeance upon the Jews. The day in which they were to be cast into a furnace of fire. Mat. 13, 42; and there was to be wailing and gnashing of teeth. This day began about the year 70, and it has not yet ended. It is still burning, and the sons of Abraham are still wailing and gnashing their teeth. It must be noted that at the beginning of this great and terrible day, the promise was, "But unto you who fear my name, shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall." *This* is the day of our growth, and the righteous are trampling upon the wicked throughout the world.

Paul, 2 Thes. 1; 7-9, says, "The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall punish them with everlasting destruction, (they will not be blotted out then if their destruction is to be everlasting) from the presence of the Lord and the glory of his power."

The passage in Peter, 2 Epistle 3, 10, which says, "The earth and the things therein shall be burned up," if it proves that the wicked shall be consumed—blotted out, it equally proves the annihilation of the righteous. Let the brethren study the Bible carefully, and danger will all vanish from our vision.

T. F.

CHRISTIAN ADVICE FROM A SISTER.

BROTHER FANNING:—The "Advocate" being a constant visitor in my father's family, I have the privilege of reading it regularly, and can say with no little pleasurable emotion, it is well calculated to encourage christians in marching onward and endeavoring to secure the prize of eternal life. Sometimes while perusing its pages, I cannot withhold the tear of joy and gratitude to know there are some who are walking in the way of truth, and speaking encouraging words to those who are christians as well as professors. May you continue to warn, and encourage the christian church; for while I am trying to live in expectation and readiness for the coming of the Savior, I cannot help being alarmed at the condition of the christian church generally; how many hundreds of its members are living, and yet dead! sleeping as it were, in quiet security, devoted to the pleasures of the world on one hand, while on the other they are only ambitious to acquire riches, fame, or yet more unworthily, zealous in the extremes of fashion and folly; perhaps never thinking any thing more is required of them as professors, than to meet at a meeting house, and partake of the emblems of his body, and to rise when singing, or sit down when praying! After which they return to their homes, feeling relieved of their wearisome round of morning worship, and betake themselves to ease or pleasure. When will they awaken and realize their danger? Surely not while fashion and display is permitted to engross their thoughts; they cannot serve God and mammon. Oh! my sisters in the body of our Lord Jesus Christ, when your hearts are beating to the applause of flattering friends, and you are puffed up with the attractions of your silks and costly ornaments, and feel the fascinating influ

ences of fashion and worldliness, do you ever think of your humble suffering Savior, of his lovely character while on the earth, of the glorious promises he has given us, and lastly of the duty and service he has required of us, the humility and condescension taught us by his example; the self-denial and perseverance enjoined upon us in the Epistles, and lastly the promise to those who love his appearing. Do you love his appearing? If the heavens were to open this moment and our Lord with his host of angels were to descend with a shout, would you advance to meet him and sing your redemption, or would you with shame and dismay flee to the mountains and rocks, and call on them to fall upon you and hide you from the face of him that cometh. Let us think of these important truths, and honestly examine our hearts, and know whether we are indeed serving our Lord, or preparing ourselves for alarm and consternation in the hour of death, or on the appearance of the Savior when he shall come.

Circleville, Texas, April, 1858.

A. L. HAYSLIP.

PROPOSITION TO DEBATE UNIVERSALISM.

It seems that some Universalist of Nashville has asked the Editor of the "Universalist Herald," published at Natasulga, Ala., "*If he would meet T. Fanning in debate?*" He replies in his paper of Jan. 29th, "*If Mr. Fanning thinks he can convince us that God is an Omnipotent Tyrant, he can have an opportunity to do so.*" We wish to offer a reason or two for wishing to decline a discussion with Mr. Burrus or other Universalists.

1. Their whole style, to us, seems blasphemous. Who but one exceedingly degraded could intimate that we wished to prove "God an Omnipotent Tyrant?" We fear such men, and we have known many of them.

2. If the Universalists have in their ranks, from Boston to Natasulga, a single man, of respectably moral and gentlemanly bearing, or one of fairness and even apparent sincerity, we have not been able to find him, and yet we have seen not a few of them. While we could not be induced to make any appointment to meet a Universalist in discussion, should one come into our path way, we shall expect to administer such treatment as the emergencies may require. But neither should the correspondent or Editor, suppose a debate will give Universalists respectability in Nashville for many years to come. There is no goodness in it, and there is no good man connected with it.

T. F.

GOOD NEWS FROM KANSAS.

The following letter bears us good news from this western land, which will rejoice the hearts of many : W. L.

LEAVENWORTH CITY, K. T., Feb. 19th, 1858.

BROTHERS FANNING AND LIPSCOMB:—Your numbers of the Gospel Advocate for December 1857, and January 1858, are now before me. It was a welcome visitor to us. What few of the brethren I have showed it to are much pleased with it.

We have a little congregation of disciples in this place, numbering some forty members. We are in peace, and meet regularly three times a week; break the loaf and attend to the contribution each Lord's day. Bro. S. W. Jackson, Elder. We have no regular preacher, and are not able to employ one. We have a small meeting house, but need a larger one to accommodate the hearers, and to keep up with our flourishing city. The citizens are ready and willing to hear the truth, and no doubt by a proper exertion on our part, many precious souls may be won over to Christ. Brother Jackson is a good Elder, and has done his duty in honor to himself and to the cause. The brethren here are under lasting obligations to him. Brothers A. Payne and Pardu Butler have recently held a meeting here in which we had five additions—two by immersion, one reclaimed, and two by letter. We contemplate holding a protracted meeting in May next, when we hope to have a good time.

I am truly yours, in the hope of immortality,

WM. S. YOKE.

VAN BUREN Co., Arkansas.

BROTHER FANNING:—I can say to you the cause of our Lord is prospering in this portion of the country. In company with Brother Adkins, who labors with us in this place, we have some additions, and the brethren seem to be alive to the cause. We wish you great success in spreading primitive christianity.

J. J. STOBAUGH.

TOUR TO THE SOUTH.

BROTHERS FANNING AND LIPSCOMB:—I reached home on the 26th of February, and found all well, having been absent three months lacking one day. In my last from Murfreesboro I forgot to say we had 8

accessions at that place, with a prospect of much good to be done. Left Friday morning before the fifth Lord's day in January for Antioch, on Wolf Creek, some twelve miles distance, in company with Brother Wagner, and Sisters Wagner and Owen. Commenced meeting on Friday evening and continued for a few days; result, four accessions. Here we renewed our acquaintance with some old and long tried friends of the cause of truth, who still earnestly contend for the *faith* once delivered to the saints. We proceeded from this point to Mount Ida, and labored from Friday night to Lord's day night, the first Lord's day in February; received one valuable accession. Here there are a few worthy disciples, and a fair prospect to do good if they only had preaching. From this point we steered our course homeward, preaching at Waldron, Hodge Prairie, Hickory Grove, &c. At this place we had one accession. Our next call was at Flat Rock, near Van Buren, where we held a meeting. On my way down here I preached Tuesday and Wednesday nights, and immersed one young lady, and one joined from the Baptists. The prospect is generally good in all my travels for good to be done, if the *word* was faithfully preached and practiced. In all we had sixty accessions in my tour, mostly by confession and obedience. May the Lord hasten on the conquest of the *Truth*. It never fails to gain new trophies wherever it is faithfully exhibited.

I had the pleasure on last Lord's day, at Forest Hill, of meeting with our beloved brother, J. J. Trott, near his new home in the West, and of passing a night with him and his interesting family. Brother Trott is an able and faithful defender of the ancient *Faith*, and we anticipate much good to result from his labors amongst us. We bid him a cordial welcome into the gospel field. May the Lord bless him and his family in all their labors of love.

Yours in the one hope, J. S. ROBERTSON.

WASHINGTON Co., ARK., March 20th, 1858.

CHURCH NEWS.

Bro. G. J. McMurray, from Clayton, Alabama, writes:

MARCH 14th, 1858.

DEAR BRETHREN:—God be praised. To-day at our regular meeting, one intelligent man came out on the Lord's side, and made the good confession. We rarely witness such scenes away down here in Alabama, and when we do, it fills our hearts with overflowing love and gratitude to God.

OBITUARIES.

BROTHER FANNING:—On the 21st of February, Sister Mary Armstrong departed this life, at the residence of her husband, Bro. David Armstrong, near Salado, Bell Co., Texas. She had been a member of the Christian church during the past ten years, and was an example of many virtues, and of fewer faults than is perhaps common. Suffice it to say, we have hope that her gentle spirit has only ceased to bow before the storms and sorrows that assailed her life, for that better rest above. With her sorrowing husband and friends, she leaves a young babe, which will learn to mourn her early death.

Circleville, Texas, 1858.

A. L. H.

DIED, on the 21st of March, at the residence of her father, Miss ELLEN, daughter of John and Sarah W. Fall, aged 15 years 6 months.

The members of Mrs. C. FANNING's school have been called to mourn the death of a beloved pupil and school-mate. During the month of February Miss Ellen Fall went to spend some days with her parents, and was prevented by sickness and death, from returning to school.

She had moved among us with light step and glad heart, and it was a day of deep sadness, when we knew that she would appear no more in our midst. She had drawn loving friends around her, and they are mourning now, that the tender ties that bound her to them, have been severed. How it touched our hearts to hear of her sufferings, and to know that she bore them so gently, so patiently. With a smile, she would say, "she was better," and seemed to wish to cheer her anxious parents. We weep that she has gone, that her place is left vacant. A shadow rests upon us. There were fragrant flowers on her casket, and we have preserved them to look at in after years. We will remember they were on the casket of Ellen Fall. We pronounce her name tenderly and softly, Dear Ellen. She told her mother "that she had thought much of the Christian Religion, and would, when she recovered, be a Christian." She had given her heart, she would give her life to God. The Great Shepherd has taken a lamb from our little fold. We feel the loss, and kneel weeping at his feet, saying, Thy will, O! Lord be done. To the hands of Him who doeth all things well, she is tenderly and trustfully resigned by her

TEACHERS AND SCHOOL MATES.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. IV.

NASHVILLE, MAY, 1858.

NO. 5.

PRESIDENT A. CAMPBELL'S NOTICE OF THE GOSPEL ADVOCATE AND ITS SENIOR EDITOR.

LOUISVILLE, KY., March, 20, 1858.

On opening the "Gospel Advocate," for March 1858; I find, in the first article, an allusion to myself under the caption of "President A. Campbell's notice of the Gospel Advocate and its Senior Editor." It is in the words following:—"The impression sought to be made by some of the Editorial Corps, (the senior editor of the Gospel Advocate you name) on the subject of the essays under the heading of "Faith *versus* Philosophy," is a false impression." The sentence is mine and in the following words:—"The impression sought to be made by some of the Editorial corps on the essays under the heading of "Faith *versus* Philosophy," is a false impression. The parenthesis "the Senior Editor of the Gospel Advocate you name," is grammatically and logically irrelevant. My words are the impression sought to be made by some of the Editorial corps on the essays under the heading of "Faith *versus* Philosophy, is a false impression." This, we then thought, and still think to be true. But as *interpreted by Bro. Fanning* it seems to be equivalent to an intention, on his part, to make a false impression. But is this the only legitimate meaning of the words?—! Or cannot words be arranged to make a false impression without a purpose on the part of him who uses them to make such impression? Do not writers of considerable reputation occasionally misrepresent their own intentions in the collocation of words? And did I not disclaim any imputation to the motives or designs of the Editor of "The Gospel Advocate?"

We doubt not that every discriminating reader will appreciate the difference between *designing to make a false impression*, and the impression made being a false impression, whether intended or not. The impression *made* is one thing, whether true or false; and the *design* or *motive* of the person that made it is quite a different question—whether good or evil it is to be tried in another court, and by another law.

We did not expect such a misapprehension in a mind so discriminating as that of President Fanning. He certainly appreciates the difference between the *virtually* and the *formally* doing of a thing. Every teacher of logic in every school or Academy in the American Union recognizes this distinction and difference. Manslaughter and murder are thus distinguished in every court of law in the Christian world, so called. "I could not respect any one seeking to make a false impression," says Bro. Fanning; yet he might respect one who had made a false impression without intending or designing it. This being admitted, and he cannot but admit it as a teacher and a christian, his remarks following are wholly irrelevant; and we cannot but presume that one so discriminating as he generally is, will perceive that whatever penance he is enduring is wholly self-inflicted upon himself.

We are not so wholly ignorant of the transcendental philosophy as he represents, or conceives, us to be. We may not, indeed, be so well posted in the German Neology, or in American Neologies, as President Fanning assumes to be. But without the Herculean toils voluntarily undertaken and prosecuted by himself in these attainments, I am happy to learn that in Anno Domini 1856, he wrote a few essays on Metaphysical Discussions, in which he endeavored to shew—that all our knowledge of God and of spiritual relations and matters, is received through the volumes of Inspiration. This is a sound position, as was fully shown and evinced in my debate with Robert Owen, and in my early writings and teachings antedating that epoch. We have, more than a quarter of a century past, demonstrated to the conviction of thousands, that the human family are in possession of ideas, conceptions, aspirations and volitions, that, without supernatural revelation, never could have been originated by mere human reason or imagination. It is now as palpable to well developed and educated reason that supernatural knowledge has been communicated to man from a supernatural source, as that a man born deaf and dumb did not, could not, invent music. Even the idea of a supernatural "cause uncaused the sole root of nature," never could have been acquired or possessed by man unless God had communicated it to him by a supernatural revelation or manifestation. Nor can I logically concur with Brother Fanning that either Professor Richardson or Professor Russell now, or ever did, entertain the idea that any man could, by any *a priori* reasoning power vouchsafed to him, originate the idea of a spiritual first cause, a spiritual universe, or any spiritual being or existence whatever. The Indian idea of a Great Spirit was as certainly handed down to them from Father to son, as that they are not themselves their own creators, nor their own fathers, but the descendants of Adam and Eve.

I make these remarks purely in complaisance to President Fanning, without any intention to enter into a discussion with him or any other brother who may be pleased to notice them. I have long regarded them as fixed facts in the mind of our brotherhood. It is by *faith* and not by unaided human *reason* that we learn that God created the universe, and man in his own image.

The passion of the political and speculative world, at this time, is

rife for discussion. The spirit of debate is not confined to the United States Congress. It descends from the Senate Chamber to the race course, to the poultry yard, and to the swine herd. It is infecting schools, academies, colleges, and even churches. It is difficult to live in Rome and dissent from the Pope. Old Adam is too strong for young Melancthon. "Let us fight the good fight of faith and lay hold on eternal life." And, instead of springing questions full of strife and logomachy, let us stand shoulder to shoulder and take to ourselves the whole armor of God, that we may repel the fiery darts of the wicked one. Let us cultivate peace with all men, so far as in us lies, and earnestly contend for *the faith*, (not the philosophy) formerly delivered to the saints.

A. C.

OUR COLLEGES—BETHANY COLLEGE.

Another extract from "The Gospel Advocate."

"My highest ambition is to plead for the truth *as it is written*, and I desire not fellowship with men on other grounds. If I can have your friendship on the New Testament platform, I shall feel honored and happy; but if you are resolved to defend Dr. Richardson's course, the sooner you avow it the better for all concerned." p. 70, vol. iv, of the Gospel Advocate, March 18, 1858.

This is, to me, rather a startling annunciation. Had it not been in print, I should not have printed it. This "New Testament Platform," is now, and, ever since our first number of the Christian Baptist, has been our platform. Dr. Richardson's theory is an opposing theory to what he supposed to be an old theory revived, more or less, by Prof. Fanning. Dr. Richardson supposes that Prof. Fanning, regards *words* alone,—or divine communications, as *the only avenues* to the soul. Thus limiting spiritual influence to the written word alone. This was the real issue, as I supposed. Whereas, Bro. Fanning "conscientiously pronounces these views infidel!" "Professor Richardson, in reply, declared me (Tolbert Fanning) incompetent to understand his and Mr. Russell's system." p. 68. Thus the word alone and the spirit alone are placed in antithesis. All such theories are marked by us as *contraband goods* illegally imported. The Christian Scriptures recognize no such theories as substitutes for, or adjuncts to, the Oracles of Christ. And, therefore, we place them in the category of "science falsely so called."

We have long since abjured all such theories, and build on the well attested facts and documents of the Christian Oracles. We believe and teach that no man can believably say that *Jesus is Lord but by the Holy Spirit's attestations*. If this satisfies not the philosophy of Prof. Fanning we make no farther attempt. The *modus operandi* of the Holy Spirit upon the human mind is not an item of Revelation. We know that he works only through the written or the spoken *oracles of God*. On this platform we have been building for more than five and thirty years. Hitherto it has worked admirably well. We are sorry that we cannot farther accommodate our Bro. Fanning, howmuchsoever we may desire it.

"My highest ambition is to plead for the truth as it *is written*, and I desire not fellowship with men on other grounds. If I can have your friendship on the New Testament platform, I shall feel honored and happy, but if you are resolved to defend Dr. R.'s course, the sooner you avow it the better for all concerned.

"Suffer me, my beloved brother, to very respectfully suggest, that we should not be for the hills of Virginia, the plains of Tennessee, for Bethany or Franklin College, but for the cause of our master. It is not positively certain that colleges are destined to be of service in the cause of Christ. Protestant Germany has endowed and settled upon herself a class of infidel schools infinitely worse than Roman usurpation; and I give it as my settled opinion, that it would be better for all our colleges to be blotted from existence than to permit them to cause serious differences amongst our great and good men. If Paul could say, 'All are yours, whether Paul, Apollos, Cephas or Christ,' we may say all the schools are *ours*, whether in Virginia, Kentucky, Missouri, Tennessee or elsewhere, and we all belong to Christ.

"Finally, it is possibly a misfortune that so many of our able brethren have given themselves to the work of building up schools for youth, instead of laboring in the school of Christ, and you, my venerable brother, must give me the liberty to say, that perhaps if you and I should not live to see the day, the time may not be far distant when myriads may have cause to regret that we have given so much of our time, talent and energy to institutions, certainly inferior to the church of God, and in some respects of doubtful religious tendencies.

T. F."

This passage is rather phenomenal and startling!! Must we submit a new platform adopted to the weak or strong conscience of Brother Fanning, or peril losing his coöperation? We cannot do it.

And still worse this is not the only condition. But again:—"If we are resolved to defend Dr. R.'s course, the sooner you avow it the better for all concerned!" Having already expressed our views of Dr. Richardson's "*Faith versus Philosophy*," we cannot afford to do it a second time on such a condition as that proposed.

How prudent soever the kind suggestions touching "the hills of Virginia" and "the plains of Tennessee," or the being "for Bethany or Franklin College, but for the cause of our Master," we must regard them unseasonable and wholly uncalled for, so far as we are concerned. They may be seasonable and opportune for Nashville, but wholly unseasonable and inopportune at Bethany.

But he adds "It is not positively certain that Colleges are destined to be of service to the cause of Christ." In this incertitude I cannot sympathize with Bro. Fanning, much as I may respect his judgment in other matters. It is positively certain that schools are essential to the education of men in languages, sciences and arts. They are just as necessary for the Church as for the State. And what shall we say of the public life of the Saviour himself? He had a school of twelve disciples whom he educated for some three years and six months! And to these he added one of Dr. Gamaliel's best educated students.

Who were the Protestant Reformers? Luther, Calvin, Zwinglius, Wickliffe, Tyndale, Bucer, &c., &c. Were not these the fruit of schools and colleges! The very facts you state are pregnant with arguments in favor of the erection of Seminaries of learning.

Take Bethany College for an exemplification of the value of schools and colleges as pertains to the advancement of education, and an educated ministry. Amongst her graduates we can report six presidents of colleges, thirty professors of Literature and science in our universities and colleges. In the Evangelical field, more than one-third of all her graduates are working in that field. Take our Male and Female Seminaries and Academies and we find scores of them employed in teaching—and a portion of them on every Lord's day preaching and teaching Christ. After enumerating more than *Seventy Evangelists* wholly devoted to that form of labor in the cause of humanity, we find a majority of the professors in these schools every Lord's day proclaiming the Gospel in their respective neighborhoods. Taking into account laboring every Lord's day in the Lord's vineyard, graduates and undergraduates, we would not hesitate to utter the opinion that two hundred discourses are every Lord's day delivered by the students and alumni of Bethany College. Even amongst our undergraduates we have now in our eye one young brother who has immersed into Christ some two hundred disciples, while yet in College!

A college that makes the Bible an every day text-book and study, in which the Bible facts and documents are exhibited and developed, in all their bearings on the government of God and on the destiny of man in this great universe of God," cannot but be a perennial fountain of multiform and multitudinous benefactions and blessings to mankind. Such an institution ought to have paramount claims upon the heart and conscience of every true-hearted citizen of the kingdom of the author and founder of the Christian institution.

With these facts and developments in my eye and familiar in my experience, you must not think it strange that I should dissent and differ from you when you affirm that "*it is not positively certain that colleges are destined to be of service in the cause of Christ.*" Our experience is the poles apart from your experience, provided your memory be not at fault. We have not had any experience that would allow us to say—"that it would be better for all our colleges to be blotted from existence than to permit them to cause any serious differences amongst our great and good men." Not having one case or instance of this sort in my horizon, I am at a loss to comprehend its bearing upon the subject before us. There may be some of our "brethren who have given themselves to the work of building up schools for youth instead of laboring in the school of Christ." This is not only a conceivable case, but it is possibly a positive fact. Indeed, there is no gift, office or calling that may not be abused. I can, therefore, presume to say that there are, or may be, facts or instances of this sort. Were I to consult my own feelings and seek my own happiness, I would give up, with great pleasure, every secular pursuit, and consecrate my whole powers and my whole life to practically preaching and teaching Jesus Christ.

But I am inhibited from such a delightful employment by the conviction that my present position and employment will, in the long run, more redound to the honor of my Lord, and to the advancement of his cause, than any other course that I could adopt.

Bethany College and the Millennial Harbinger, in my horizon promise more than any other appropriation of my remaining days within the area of my imagination and experience. Still I preach and teach as much every year as a majority of those who have only one calling and pursue it. These are matters more or less left to our own discretion and to what is usually called the openings of Providence.

I must add, after reading your article a second time, that for your own sake, I am sorry that you should have written and published the following sentences, "You think that I *'have greatly exaggerated the issues formed.'*" In this I am sorry that we differ across the whole heavens. When the doctrine of light from the 'inner consciousness' of your associates, was first taught by Mr. Ferguson, of Nashville, his determined supporters said, 'It is merely his opinion,' &c. This classification is exceedingly in bad taste according to my standard of good manners and Christian candor. "*The inner consciousness of your associates.*" I have no "associates" that ever taught the doctrine of "*light from the inner consciousness*, first taught by Mr. Ferguson." I have never had any such associates or associate. Nor do I think that any thing ever published in any communication from my associates or approved correspondents, on the pages of the Harbinger, can legitimately be interpreted into either light from "inner consciousness," or the approval, on my part, of any other light not emanating from the inspiration of the Holy Spirit, as intimated or indicated in the inspired oracles of the Old and New Testament.

You still farther add in the same style — "Permit me also to state, that some of the best men in this nation, to counteract the blighting influence of the 'growing conviction' which you are encouraging above all other men, have advised a severance of my connection with schools." For what reason? Is your connection with schools feared, or is the school diminished or diminishing from an apprehension that you are teaching philosophy falsely so called? You certainly are not losing ground by your associates, or because of any alleged erroneous philosophy inculcated in your teachings in philosophy? In Bethany College the Holy Bible is the only text-book on the whole history and philosophy of man—as the *object* of Divine philanthropy, and the *subject* of the Divine government. And, notwithstanding that we have students from diverse Protestant denominations, we have never heard of one demur, at home or abroad, on the account of the literary, scientific, moral or religious education dispensed in said college.

I, therefore, conclude that President Fanning is super-excited by some *ignis fatuus* of his too vivid and excitable imagination. I am not, however, without hope that on more grave reflection Bro. Fanning will recover from this panic and be satisfied that there is not a false philosophy, a false theology, a false christology, nor a false science of any sort, promulged, accredited, winked at or permitted in the whole

course of education in Bethany College. He was never within its walls, and, I presume, has never met with a student from it, that gave him any evidence or testimony that its whole course of instruction is not, in every department of it, based on the most approved text-books found in the colleges East, West, North and South, in these United States. Nor does any professor within its walls obtrude in his teachings or lectures a single dogma in literature, science, philosophy, morality or religion, not canonical in the judgment of our most learned contemporaries in England, Scotland, Ireland and in these United States of North America.

A. C.

REPLY TO PRESIDENT A. CAMPBELL.

WE deeply regret the necessity of a reply to Bro. Campbell. His two articles, however, in the April number of the Harbinger, in reference to us, leave us no alternative. The idea of differing from him, even in opinion, is painful, and our first impulse is to defend him against all opposition whatever, and to hold him by no means guiltless who would insinuate that he could be mistaken. We award to Bro. Campbell higher honor before God, angels and men, for his defence of truth than any living author, and we are unwilling that he should, in the evening of his career, commit even the slightest mistake, or do the least thing calculated to detract from his well-earned fame.

The consciousness that the conflict is of a personal character—that there is in fact no adequate ground for debate between Bro. Campbell and ourself—makes the matter doubly disagreeable. In order to sustain men whose course we consider wholly indefensible, Bro. Campbell no doubt regards it his duty to take exceptions to our course, and while we entertain the least self-respect we esteem it improper to submit to the treatment we think we had no right to expect from his hands. Whilst we believe that Bro. A. Campbell is defending men whose teaching is unmingled and unblushing infidelity, we charge him not with false doctrine. We are confident the discussion with Dr. Richardson has been of service to thousands, and while it is disagreeable to differ even in *policy* from Bro. Campbell, we are satisfied the conflict will result favorably to the cause of God. We trust no influence can force us to violate the principles of religious propriety in our remarks. We regard it due to ourself to suggest a few friendly thoughts in reference to the past, before proceeding in the examination of the articles. We must say that we had a right to look for a different course from Bro. Campbell. In the whole history of what is called "This Reformation," this is the first instance in which a controversy has been conducted with

so manifest *unfairness*. We have published all that has been said regarding ourself or our teaching, much of which has been of the most abusive character, but the Harbinger has been scrupulously cautious to exclude our essays. The brethren had a right to look for pros and cons in our papers. We can not anticipate justice from any journal that will venture to give but one side of a controversy.

It would be humiliating to expect any but a dignified, calm and conciliatory course in Bro. Campbell, but we are mortified at both the spirit and matter of his references to us. He has thrust the controversy upon us, and we are really sorry that he has placed himself in a position which subjects him to exposures we would willingly avert. But we repeat, we have no choice — we must speak or abandon all that we regard dear to us on earth. Our purpose is to notice but few points in his essays, but in connection with these we desire to set forth plainly the main grounds of the controversy.

1st. In reference to the declaration that “the impression sought to be made by some of the editorial corps on the subject of the essays under the heading of ‘*Faith versus Philosophy*,’ is a false impresssion,” Bro. Campbell insists that he did not intend to affirm an “intention” (in us) to make a false impression, but “writers of considerable reputation occasionally (he thinks) misrepresent their intentions in the collocation of their words.” He adds, “President Fanning certainly appreciates the difference between the *virtually* and the *formally* doing of a thing. Every teacher of Logic in every school or academy in the American Union recognizes this distinction and difference. Manslaughter and murder are thus distinguished in every court of law in the Christian world.” This is telling us plainly, that although we have made a *false* impression, in consequence of not intending it, we may possibly be excusable, and that all teachers except ourself see the difference between the *real* and the *formal*. We beg leave to say that this is the old metaphysical fable of the *subjective* and *objective*, (substance and form) differing so essentially. Candidly, we admit no such distinctions. We cannot conceive of substance — the real — without the formal, or forms without substance. Bro. Campbell is certainly unfortunate in illustrating the difficulty by the words *manslaughter* and *murder*. They can not be really or *formally* substituted for each other. No words differ more widely in their import. Manslaughter may be right and necessary, while murder consists not in the act of merely killing, but in the *intention* exhibited by malice and forethought.

It is by no means complimentary to tell the brethren who write, that while their intentions may be good, their want of discrimination leads them to a "collocation of words which misrepresent their own intentions." Without, however, dwelling upon so very small matters, we assure Bro. Campbell, and all who are concerned, that we have neither ignorantly or otherwise encouraged a false impression in reference to the essays under the caption of "*Faith versus Philosophy*."

We have pronounced the doctrine maintained in said essays, "infidel and immoral," in all its bearings, and we fear not to say that the author of them, fully imbued with the spirit of his perverse system, has not only intentionally misrepresented us, but with most wicked purpose has written what had no foundation in truth, in asserting that "*Bro. Campbell himself is a teacher of Natural Theology in Bethany College*." (Harbinger for 1857, p. 174.) Furthermore, when the author of these essays asserted that A. Campbell and he were together in their teaching, his object in our judgment was to deceive. Such are the impressions we have sought to make regarding the ever memorable essays, and we feel fully authorized to say it was the doctrine of these essays which severed the author's connection with the Harbinger. Yet, strange as it may seem, through some very mistaken policy such teachers are personally sustained, whilst many others, because of their location, are made the mere scape-goats for all the sins committed in the struggle.

Brother Campbell cannot satisfy the brethren that the impression made is false, and we trust he will not insist upon it. No one who has carefully read both sides hesitates as to the meaning of the productions. Bro. Campbell has taken much pains *indirectly*, to disprove the teaching, and yet we are at fault. Who can account for this?

2d. He says, "Nor can I logically concur with Bro. Fanning that either Prof. Richardson or Prof. Russell now, or ever did, entertain the idea that any man could by any *a priori* reasoning power vouchsafed to him, originate the idea of a spiritual first cause, a spiritual universe, or any spiritual being or existence whatever." We devoutly regret to see this statement from one who has done so much for fallen humanity as Bro. Campbell. This is what we have dreaded. It is with the greatest reluctance that we can say, Bro. Campbell is mistaken; but facts will tell the story. In the first place, Dr. Richardson designed to make the impression, "*That man can learn the being and attributes of God from the works of Nature*." This is knowledge *a posteriori*, or spir-

itual knowledge from the outward world. This theory precludes the necessity of knowledge by the inspiration of the spirit, and hence we pronounced it infidelity. Secondly, Prof. Richardson maintains "That the understanding can deal with the perceptions of sense, with qualities of things with names and words, but never can reach or rise to that substantive and spiritual reality, which must ever be, from its very nature, beyond and above the outward forms through which it seeks to reveal itself. It can present to the spirit those types and forms and words which are the mere vehicles of truth, *but it is the spirit itself alone that can perceive or contemplate the truth presented.*" This is knowledge *a priori*. Again he says, "The veil of outward appearance must be lifted from the face of Divine revelation before its beauty can be disclosed." More is unnecessary.

Mr. Russell says, "The universal and necessary truths which reason derives from the limited and contingent—are ideas strictly speaking—Platonic ideas, clothed in sensuous imagery and the costume of language, are ideas with the poet, *principles* with all right-thinking minds and *laws* when objectized and viewed in nature and humanity." "No word, no external existence, can be the cause of our having knowledge. Spirit, either our own or that of God acting within us, is the only cause of the effect we call intelligence."

Here we have a plain denial of light from without. This is knowledge by what Mr. Russell calls "A higher reason in the soul, spontaneous in its character, giving all men primary inspirations which compose the elements of thought; these principles are universal and necessary, and must be referred to a higher intelligence, to the infinite mind of God." He adds, "So it is with the ideas of God and the soul. All nations give abundant evidence of possessing them as *primitive intuitions.*" Is this not divine knowledge *a priori*, from within? The cause is within and depends upon no external revelation in words. This we have called infidel teaching. We have been at some pains to give the facts in the case. Will Bro. Campbell still contend? We hope for his own sake and the sake of the cause he will not.

Bro. Campbell says, "We are not so ignorant of transcendental philosophy as he (T. F.) represents, or conceives us to be. We may not, indeed, be so well posted in German Neology, or in American Neologies, as President Fanning assumes to be. But without the Herculean labors voluntarily undertaken and prosecuted by himself in these attainments, I am happy to learn that in Anno Domini 1856, he

wrote a few essays on Metaphysical Discussions," etc. This whole passage can be regarded in no other light than that of a *sneer* at our pretensions in the examination of the philosophy of his teachers and pupils. We have not intimated that Bro. Campbell was inferior to any man of the age as a biblical critic, but the Lord has not permitted any one to know every thing. We heard him lecture on transcendentalism some years since in Nashville, and he not only admitted that he had not directed much attention to it, but that his other engagements would forbid him to do so. We make no high pretensions in any department, and our humble efforts to examine the speculations of R. R. and others we esteemed as no "*Herculean toil voluntarily undertaken*," but our privilege as a disciple of Christ to do so. We can also inform Bro. Campbell that the intelligent and most reliable brethren north and south, who have had the opportunity so see both sides, not only coincide with us, but also believe we have been able to give the monster infidelity, even in high places, a blow which may have some good effect. Be this as it may, we are much more disposed to listen to words sincerely and kindly spoken, than at such as are delivered, not in the good spirit of our Master. Bro. Campbell is mistaken as to his style in this instance. We are determined to return good for evil.

3. In reference to our suggestion that "if he had determined to defend Dr. Richardson's course, the sooner he would avow it the better," he says, "This, to me, is rather a startling annunciation." We trust Bro. Campbell is not seriously alarmed. As we told him in a conversation, we have nothing personal to accomplish. We intended merely to say that we wish no religious connection with men who teach as Dr. Richardson and Mr. Russell. Bro. Campbell must sooner or later see that he cannot defend such teachers, whether they are Professors at Bethany College, or have been students of that excellent institution. We are with Bro. Campbell on the "*New Testament Platform*," which he submitted many years ago, but some have forsaken it, and are endeavoring to induce him to leap from it into the muddy waters of speculation.

4. Bro. Campbell seems to wholly misconceive the point of controversy between Dr. R. and ourself regarding the spirit. He says, "Thus the word alone and the spirit alone are placed in antithesis. All such theories are marked by us as *contraband goods*, illegally imported." If Bro. Campbell intended to affirm that we hold a *theory* regarding the spirit, he spoke without proper authority. We have taught, and

the brethren generally believe the teaching, that we have "the mind of Christ, not in words which man's wisdom teacheth, but which the Holy Spirit teaches," and that our faith is by hearing, and our hearing is by the word of God. This is no theory. We have taught that through the divine appointments the Father really and truly blesses us with his spirit in our hearts, crying Aba Father, and that "the world cannot receive" the spirit. This is no theory, and those men who have intimated that there is no spirit in the religion which we teach speak rashly. We are grieved at Bro. C.'s insinuation, after quoting the passage "That no man can believably say that Jesus is the Lord but by the Holy Spirit's attestations," in which he says, "if this satisfies not the philosophy of Prof. Fanning, we make no further attempt." It can not be possible that Bro. C. imagines we entertain any philosophical views on the subject of religion. Why should he then speak of our philosophy?

5. In answering our intimation that colleges might not be of much real service to the cause of Christ, Bro. Campbell argues that "schools are essential to the education of men in languages, science and arts." This surprises us. We were not debating the question whether or not children should go to school, or whether men should be taught languages, science and arts. It was our purpose to say that science could be taught, even in common schools, academies and colleges not established for the purpose of propagating the different religions of the day. Some twelve or fourteen years ago we expressed our fears in reference to endowed denominational colleges, and since that time we have observed that Protestant Germany has more endowed colleges than most other lands, yet her colleges are filling the world with infidel teachers of the most dangerous type. Religious people should know every thing, but judging from the influence of both Roman and Protestant schools, we doubted the propriety of encouraging any worldly institution acting even as an auxiliary to religion. Christianity is intended for sinful men in all countries, is independent of all worldly appliances, and will succeed without them and in spite of them. The greatest enemies of vital religion, are institutions professedly, its supporters and defenders. The apostacy consisted in Constantine's placing christianity under the protection of human government. The religion of the Bible rests upon its own vital energy for its success, and every effort to give it respectability by even languages, science and art has degraded it.

6. When Bro. Campbell enumerated his six Presidents of colleges, thirty professors of literature and science in our colleges and universities,

and seventy Evangelists, from Bethany, he certainly forgot to say that most graduates of colleges every where, turn their attention to what are called the "learned professions," and when he spoke of an "under-graduate" that had immersed some two hundred, he evidently forgot to tell us that many of his undergraduates were men of age, experience and ability before they entered college. We can name a man that immersed five hundred in a single year before he entered college, and yet he afterwards graduated. But since Bro. Campbell is determined to discuss the merits of schools, we wish to tell him with all proper respect that in urging the superior claims of Bethany—which no one desires to dispute—and especially in her employment of the Bible as a text-book, the whole manner has been, to our thinking, well calculated to throw a shade over other schools. This has been the effect whether intended or not; and from the impression that Bethany is a kind of head-quarters of "This Reformation," several of our students before closing their studies preferred graduating in her walls. We have two in our mind's eye at this moment, from Tennessee. One while there was under Bro. Campbell's personal influence, and returned as devout a believer as he entered, but thoroughly disgusted with the philosophical Professors and students. The other left us as we supposed a firm believer in God through his word, but he returned with what are ignorantly styled "Liberal spiritual views" (infidelity), and is now *communing*, like friend Russell and others, with *denominations*.

We mean to say in all this that the brethren every where entertain the greatest confidence in Bro. C.'s faithful adherence to the old land marks which he so nobly pointed out many years past, but it is utterly useless for him, with all his learning and goodness, to attempt to satisfy the brethren or the world that all the teachers at Bethany exert a good religious influence at home or abroad. Although he has triumphed in many a spiritual arena, he was then in the right, and God stood by him in the Lion's den, but now he is wrong, and like poor old Samson when shorn of his precious locks, a child in the Gospel can overpower him. No man should take the least credit to himself for showing how fruitless are the efforts of even a giant in removing mountains. But we venture to suggest the delicate point. Bro. Campbell considers it his duty to defend certain men about him and "out west," when we think he is under quite as weighty obligations to defend us and our teaching. He thinks an agreement with us would injure Bethany College. He is mistaken. The controversy has done it. Who is at fault?

We? Nay. Let Bro. Campbell send the chief speculator back to ~~the~~ Carthage, Ohio, from whence he took him; let him defend men who really love the truth and are entitled to his respect, and keep no one about him who staggers at the word, and the brethren every where will stand up firmly for Bethany College. This may be considered gratuitous, but we will write what we believe, and what will be proved true before many years.

7. Bro. Campbell expresses sincere grief at the sentence, "When the doctrine of light from the inner consciousness of your (Bro. C.'s) associates, was first taught by Mr. Ferguson in Nashville, his determined supporters said, 'it is merely his opinion, etc.'" He remarks, "This classification is exceedingly in bad taste according to my standard of good manners and christian candor. I have no 'associates' that ever taught the doctrine of 'inner consciousness first taught by Mr. Ferguson,' I have never had any such associates or associate."

We regret that Bro. Campbell feels that, it is necessary to assail our standard of "good manners and christian candor." If we have spoken falsely, why not say so at once? Have we gone too far? If so, we will retract when our error is shown. From our very soul, we are sorry to hear Bro. Campbell, whose praise is in all the churches, speak so. We are grieved to know that he has placed himself at our mercy. We will not treat him rudely. We are sure he is candid, and believes his associates have never taught the doctrine of light from the "inner consciousness." Records must end the strife. Let Prof. Robert Richardson, an acknowledged associate of Bro. Campbell, be permitted to testify. He says, "All attempts to reduce spiritual truths to the forms of understanding must be futile, and derogatory to that divine word which addresses itself to our *higher spiritual nature*—to our *self-consciousness*—as the only legitimate object and auditor of its communications." In the same connection, he speaks of this Platonic divinity within that is the infallible teacher of the whole party, under the heads of "*The spiritual in men*," "*The higher nature*," and "*inner consciousness*." See Harbinger for 1856, p. 505-6. We need not refer to the writings of Mr. Russell, Mr. Carman, and their coadjutors in the north-west, all approved graduates of Bethany, and some of them presidents of colleges. Comment is useless. If we have not proved the truth of our assertion there is no meaning in language.

But the spiritualists—associates of J. B. Ferguson, in Tennessee, claim Prof. R. and friends as "*brethren*," and if we are not mistaken Prof. R. heard from some such "brother" in this section while seeking

an evil report against us. They all understand the movement at Bethany, and rejoice in it.

We have before us a letter from a very intelligent infidel of Missouri, who says, "I must confess that I am prepossessed in favor of Mr. Richardson's theory, being myself an advocate of the views set forth in his (Prof. R.'s) essays. His position is laying other foundations than the Bible, and is calculated to strengthen and build up the harmonial philosophy of Mr. A. J. Davis." If Bro. Campbell is not advised of the existence of "this growing conviction," he ought to be.

8. Bro. Campbell asks, "Is your connection with schools feared, or is the school diminishing from an apprehension that you are teaching philosophy falsely so called?" We enquire again, does Bro. Campbell intend to make the impression that we teach a philosophy which operates disastrously to Franklin College? No one can believe such a thing. Does it really afford Bro. Campbell satisfaction that our school is somewhat "*diminished*?" His language would seem to indicate it. We deem it not improper to say that for thirteen years we had a respectable school, several years we outnumbered Bethany College in students, and perhaps our average has been equal to hers. We have a pleasant though small class this session. The "*diminishing*" is owing to various influences. We have failed to travel and lecture on the superior claims of Franklin College, in as glowing strains as others; in a word, we have not been as zealous as perhaps we should have been. The manner in which some of the writers in the Harbinger have acted towards us, has had an influence calculated to injure us. Still, time we think will put every school and every man in proper position, and we therefore complain not. For many years have we been urged to give ourself to the ministry of the word, and several brethren have insisted on our withdrawing from schools, on the ground that all our teaching in opposition to certain men, will be construed (as it has been) into opposition to Bethany College, while we remain a school teacher. We hope we are understood by Bro. Campbell,

Will he now listen to a few friendly suggestions regarding this unnatural, and, we think, unnecessary discussion. We believe it is true that our rencounter with Prof. Richardson and coadjutors has resulted and will result to the advantage of truth, but there was proper ground for debate. With Bro. Campbell, there is no vital question involved. We ask not for peace while there are such writers as Dr. Richardson, Mr. Russell, Mr. Carman, Mr. Melish, etc., in the field, but believing it is in Bro. Campbell's power to calm the troubled waters,

we beg him to sheathe his sword. He can no more defend Prof. R. and his associates than he can make a new world, and so fruitless an effort can not fail to diminish his almost superhuman strength, and should he resolve to carry on the war, innocent men must suffer.

Above all things we desire peace with the brethren, while we ask for no quarters from such as repudiate "the understanding" and precious oracles, for something they are pleased to call "the spiritual in man" to guide him, and we hope it may ever be our highest pleasure to pray for the union of christians and prosperity of Zion.

T. F.

THE MISSION OF THE HOLY SPIRIT.

THAT there is a good spirit of our Father we *believe*, although we cannot demonstrate its existence. We remind our readers that we mean *spirit*—the spirit of a person, of God—and we feel safe alone in employing the words of the New Testament when speaking of the spirit. Our purpose is, if possible, to present the matter in a manner that cannot be misunderstood.

1. After the ascension of our Lord, the spirit was sent as the advocate of the christian institution. The wisest and best men of earth were utterly incapable of organizing the body of Christ, or carrying out any of the principles of the new religion, without special and perpetual aid from above. The first thing the spirit did in advocating the cause of God, was to lead erring men "into all truth." Hence, at Jerusalem, on pentecost, the spirit was sent to the disciples, and especially to the Apostles. It brought to the minds of the Apostles all that the Lord had said unto them, and enabled them to speak with tongues, "as the spirit gave them utterance"—words. The Lord had said, "When you are brought before Governors and Kings for my name, study or think not what you shall say, for it is not you that speak, but the spirit of my Father who speaks through you." Hence the Apostles never considered it their privilege to body forth revelations from God, but they made known what had not entered into the heart of man, in words not taught by man, but "which the Holy Spirit taught." (Cor. 2, 14.)

When the divine power had given "All things which pertain to life and godliness," miraculous revelations ceased, and from the close of the first century to this day, no item has been added to the stock of our spiritual intelligence. The testimony was sealed up, and instead of

looking for new light, we should examine the sacred oracles. Should the written word be deficient in any particular, it will be time to seek wisdom to guide us into the way everlasting.

2. *The spirit was to "convince the world."* As the fact will be controverted by no one who regards the authority of the scriptures, the main question is to determine the *manner* in which the spirit has convinced the sinful of their errors. There are certain speculative views which should be noticed. It is supposed by some that the spirit must be poured directly into the heart to convince one of sin. But the Lord said, "The world cannot receive" the spirit. (Jno. 14, 13.) If this proposition be true, it is highly unbecoming for men of the world to pray, or permit religious people to pray to God that his spirit may be sent into their hearts. It is not promised to men of the world. The spirit convinced the three thousand on pentecost, not by falling upon them, but through the *words* of Peter. The disciples received the spirit, and spoke in seventeen tongues to the great multitude. Those who heard understandingly were *cut to the heart*, or convicted by the spirit, and cried out, "Men and brethren, what shall we do?" At the martyrdom of Stephen, the Jews were pierced to the soul by the words of the dying christian, and to allay their conviction they placed their fingers in their ears, and slew that innocent man.

Wherever the Gospel had been preached, and especially wherever it has been believed, the people have been convinced of sin. In exact proportion as men now hear, understand and believe through the words of the spirit, are they convinced of the danger of sinning against the Lord. Where the quick and powerful word is not known, the people feel no more consciousness of sin against Jehovah than the cattle of the field.

3. *The Spirit is promised the Christians.* As proof on this point we submit the following:

First, The church is compared to the human body, and as all the members of which it is composed are living, we conclude that the members of Christ's body are all blessed with the living active, comforting spirit of the head of the church.

Second, Paul said to christians, "Because you are sons, God hath sent forth the spirit of his son into your hearts, crying Aba Father."

Third, We are all baptized by one spirit into one body, and enabled to "drink into one spirit."

Fourth, The spirit bears witness to our spirit that we are heirs of

God, and joint heirs with Christ. If asked as to the manner in which the spirit bears witness, we should answer like all other witnesses—by giving testimony touching the matter under examination. The spirit bore witness to Paul by "*saying* bonds and afflictions awaited him." In the letter to the Hebrews, the Apostle inculcates the idea of the spirits bearing witness to us by the words written in our hearts. They are written by hearing and learning the truth. But the great question has not yet been touched.

Fifth, Christians are entitled, by virtue of their relation to the Father, to the in-dwelling of the Holy Spirit. Hence Paul says, "If any man has not the spirit of Christ he is none of his." It is the "earnest of our inheritance." We are inclined to pronounce this a substantial in-dwelling of the spirit in the soul. Recently divers writers amongst us have endeavored to make capital out of sundry things which they have given to the public as original, regarding the spirit. Amongst others, their high pretensions to spiritual enjoyment in the church might be mentioned. From their writings, one unacquainted with the views of the disciples, would irresistibly be drawn to the conclusion, that Alexander Campbell and the brethren generally, have spent their time in preaching mere words, forms and rituals, destitute of all spirit; but these new philosophers profess to teach that the spirit is really in the hearts of the saints. We wish, with all the premises before us, to say that we regard this movement sheer impertinence. What christian man ever thought of doubting the in-dwelling of the spirit? It never entered into our heart to suppose that, any believer in Christ had the slightest misgivings on this subject. The controversy has never been in regard to the fact of the spirit's power in the heart, but with direct reference to the *manner* in which the spirit is received. The brethren everywhere, have maintained that the spirit of God, indeed all revelations and all spiritual influences, have been confined to the institutions of the Lord. In the plainest words possible, we have been distinguished from all sects and parties, for more than a quarter of a century, for maintaining that the church is God's present medium of spiritual communication with mankind. Those in the church are the only spiritual persons of whom we have knowledge, whilst those out of the kingdom breathe not a spiritual atmosphere.

Sixth, *The fruit of the Spirit*. Our Lord said, "You know the tree by the fruit." Men do not even to this day gather grapes from thorns, or figs from thistles, and neither can we look for christian fruit from bad men. Those who exhibit the fruits of love, joy, peace, long

suffering, gentleness, goodness, meekness, faith, temperance and charity, are possessed of the spirit. A bad tree cannot bring forth good fruit. We have not felt to it be our duty to discuss any one of these cardinal points, to which we have invited attention, and in submitting them to our brethren we have not been disposed to examine the speculations of the denominations. We wish to understand ourselves, and then we will be the better prepared to make those without understand our purposes. We trust, however, our brief outline may indicate the course which will lead to the whole truth regarding the Mission of the Spirit.

T. F.

THE RELIGIOUS REVIVAL MOVEMENT.

POSSIBLY, there has at no former period in the history of our country existed so general a religious excitement, north and south, as at present. Neither the friends or enemies of religion can remain unconcerned. That many object to what are denominated religious revivals we are well aware, but we hold that the more well directed religious excitement can be produced, the better it will be for the cause of truth and righteousness. Enthusiasm, superstition, and fanaticism of every grade, are but perversions of genuine religion. It may not be improper to offer a few suggestions touching the cause or causes of the present excitement, its tendency and final effect.

Various causes have been assigned, and we doubt whether all are true—perhaps no one yet given is correct. We prefer looking at the matter first negatively. God, we presume, no one will imagine is more kind to the human family in 1858 than he was in 1857. Therefore all that is said in the religious journals upon the subject of “powerful outpourings of the spirit,” is without any proper foundation. Our Heavenly Father is uniform in the operations of nature, and in the kingdom of grace the law of the spirit of life in Christ Jesus is supreme. All men who are truly converted to God, are saved by the ordained and revealed appointments of the New Testament. There is nothing new on the subject of religion. In well instructed society these great religious outbreaks are unknown. They are not needed. Hence “powerful conversions,” and “terrible awakenings” reveal a very low grade of moral culture. In plain language, persons brought up in the instruction and admonition of the Lord, never fail to solemnly and most considerably acknowledge the authority of the Lord upon fully learning the truth. They are not influenced by sudden revivals. Reading

and reflecting individuals are not fascinated by these ebullitions of religious feeling. Thoughtless and volatile youths, and hard hearted old persons are suddenly startled at their condition, and hence their *conversion* is sudden and brilliant. It is also true that few, perhaps not one in ten of these impulsive converts becomes a warm-hearted, intelligent christian, and many more than half become even worse than they were before their religious awakening.

Yet we are aware that frail human beings in sin must be turned from darkness to light, and from the dominion of Satan to God, in order to enjoy eternal life, but our Father above has appointed the means. The Gospel is his power to salvation to all who believe. But to the question. What has produced the present religious interest? Two reasons may be assigned. In the first place, men in great prosperity rarely think of God. Neither are they religious usually in extreme poverty. The world never perhaps was more prosperous pecuniarily than on the first day of October, 1857, and never were men generally less inclined to worship God in spirit and in truth. But *the panic* came, and many of the rich instantly became poor, business was confused, and the future to the masses wedded to business became suddenly dark beyond description. It was a darkness *felt* most sensibly by millions. Many of the covetous were forced to loosen their grasp upon the almighty dollar; the working classes, particularly in the great cities of the north, felt the chilling blasts of want pierce their stubborn hearts. The world for the moment faded from the view of most persons, and in withdrawing the eyes from looking after things perishable, they were mercifully turned to God and things which pertain to another world. No sooner was attention directed to religion than myriads fled to it for refuge.

In the second place, most church people in the cities, particularly through riches, pride and vanity, had grown into a despicable aristocracy. Personal religion was but seldom seen; almost every thing in worship was performed by machinery. The preacher, the organ, and the hired choir did most of the service, while the people generally were mere lookers on, ready to pay their money in order to relieve themselves from honoring God in their bodies and spirits, which rightly belong to him. But fortunately some one hit upon the idea that the people could worship in spirit, and most acceptably for themselves. Hence the prayer meeting was soon found spreading far and wide. We admit there is much which is objectionable in all great excitements, particularly religious, but like the tornado they tend to purify. With

much that is unauthorized, there will be found good wheat in the chaff. Hence christians should be busy. This is the Lord's time for work, and it is emphatically the day of our salvation. T. F.

JAMAICA MISSION.

For many years we have felt but little confidence in any missionary operation founded in human wisdom. We need not fear a northern or southern spirit while the Bible maintains supreme authority, but men left to themselves are as apt to become Mohammedans, Pagans, Jews, Mormons, Southern fire-eaters, Northern abolitionists, or "Higher-law religionists as christians. Hence we have preferred missionary operations by church authority alone.

Our attention has been called to this subject by a letter in friend Bogg's paper, from the pen of J. O. Beardslee, missionary to Jamaica from the Society at Cincinnati. The writer exhorts his friends to be "prompt in their remittances"—this is not apostolic—and is careful to say to the "Board," that "*they can only remit such monies as are contributed expressly for the Jamaica Mission, and from sources untainted by contact with slavery. My mind,*" says he, "*is unalterably made up to suffer want and privation, rather than receive aid from those who hold their fellow-creatures in bondage.*"

We offer no comments. While we adhere to the constitution of our King, there will be no north, no south, no east, no west, and the world will remain the field in which all the servants of God can unite their efforts in building up the cause of their Saviour. No human policy will bind society together. "There is one body and one spirit, even as ye are called in one hope of your calling—one God, one Lord, one faith." (Paul.) T. F.

CHURCH ORGANIZATION.

In view of all that has been said pro and con, regarding church organizations, I have come to the following conclusions:

1st. That the church of Christ is composed of all the obedient believers in all time.

2d. But that a church of Christ is an assembly of saints, who meet regularly and worship God according to his laws.

3d. That each congregation is independent of all others, as respects government or discipline, but each church should respect the acts of

others. It is presumed that all are governed by the same unerring authority.

4th. That no church is independent as it respects the peace, prosperity and welfare of the whole, therefore the churches should confederate and coöperate in all the works of faith and labors of love, knowing they have a common interest and a common destiny.

5th. That it is the duty of all the churches, to the extent of their ability, to send out missionaries to preach the Gospel to the world. (Acts ii, 22, 1; I Thess. 1, 8; II Cor., 8, 23.)

6th. That it is the duty of the churches to sustain their evangelists pecuniarily, and in their ministerial character. (Gal. 6, 6; Rom. 15, 27; I Cor. 9, 11; Phil. 2, 29; I Thess. 5, 12-13.)

7th. That it is the duty of the evangelists to preach the Gospel, to baptize the believers, to congregate the baptized into a worshipping assembly, and to remain with them, teaching and admonishing, until the congregation is able to edify itself in love. (Acts ii, 23-26; I Tim. 1, 3; Tit. 1, 5.)

8th. That it is the duty of each to select from among themselves persons for their own officers, so soon as these possess the qualifications. (Acts 6, 3; Acts 13, 1-3.)

9th. That it is the duty of the evangelists to ordain such persons to office, by prayer and laying on of hands. (Acts 6, 6; 13, 3; Tit. 1, 5; I Tim. 5, 22.)

10th. The evangelists are not church officers, but church messengers, sent out to preach the gospel to the world, and organize other churches, and have no disciplinary power over the churches after they are officered. (They are to see that the laws are executed. T. F.)

11th. That there are but two classes of church officers, Bishops and Deacons.

12th. And that there should be a plurality of Bishops and Deacons in every church. (Acts 14, 23; Acts 20, 17; Tit. 1, 5.)

13th. That it is the duty of the bishops to oversee, to govern, and to teach and edify the churches in love, hence there are no places for mere ruling bishops, as drones, or know-nothings and do-nothings. (Tit. 1, 9; I Tim. 3, 2.)

14th. That it is the duty of the deacons to attend to the temporalities of the churches, under the direction of the bishops.

We have no desire or wish to discuss the above items, nor do we deem it necessary.

Christ has established but one kingdom or church on earth, called his body, (Col. 1, 18; I Cor. 12, 20,) and that the congregations of saints are but parts of the whole; but the parts or members are as connected and dependent on each other in order to the welfare and peace of the whole, as the parts of the human body are, in order to its healthfulness and preservation, and as in the human body each member has its own function to perform for its own good and that of the body; so in relation to the church and its members, hence we infer that the congregations and individual members are bound by the highest obligations in the universe, and by a common interest, to coöperate for the good of the whole, and that no congregation or individual is at liberty to withhold their talents, property or persons when the cause demands them.

S. B. GILES.

REMISSION IN OBEDIENCE.—NO. 3.

BROTHERS FANNING AND LIPSCOMB:—Having in separate essays, no. 1 and 2, given our thoughts as to the necessary preparation of the heart of a sinner before he is entitled to baptism, and shown that the Lord hath ordained baptism for the remission of sins, we now proceed to our third proposition, to-wit: *That when Christ was on the earth no sinner ever prayed to him for the forgiveness of his sins, and that the Apostles promise no forgiveness without submission to the new constitution.* Our Lord had said to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. (Jno. 3, 5.) And yet it appears the thief did enter in without being born of water. This mercy was extended to him because he had not the power to be baptized. (Guess work. T. F.) Again our Lord said to his disciples, "he that believeth and is baptized shall be saved." (Mark 16, 16.) Yet God has the same power now to save a penitent sinner without baptism that he had then. From this testimony may we not indulge some hope that a sinner who becomes a believer in the last extremity, when he has no power to be baptized, may in like manner be saved without baptism. (All speculation. The thief was told that he should die—nothing more. Case not applicable. T. F.) As no sinner ever prayed to the Lord Jesus to forgive his sins, we infer that the expressions used by the Saviour in all cases (except to this thief,) indicating that he did forgive sins, alluded to the body and not to the soul. (Too much imagination. T. F.) Knowing that our Lord sometimes spoke ironically, as in John 2, 19, he said, "destroy this temple and I will

raise it up in three days," may we not allow some latitude of construction also in this case? The word sin signifies a transgression of law. There is a law of Christ and there is a law of nature, and in all cases where he alluded to forgiving sins, we understand that he meant sins against the law of nature, and not sins against the law of Christ. (No such sins charged. T. F.) Sins relating to their bodies and not to their souls. For instance, a man may expose his body to the inclemency of the weather more than nature can bear, and thereby bring on himself some disease, then in such case he sins against the laws of his nature, and for such sins Christ did forgive the penalty, he cured all such. (We pay the penalty for opposing nature. T. F.) His main object in doing these miracles was to make the people believe that he was the Christ, the Son of God. And no person did believe on him without testimony. But we will examine some of their cases. He said to the man sick of palsy, "Son be of good cheer, thy sins be forgiven thee." (Mat. 9, 2.)

This man had not asked the Lord to forgive his sins, knowing that baptism had been ordained as a means of forgiving the sins of the soul. We suppose that this man exposed himself more than his nature would bear, and that by these means he had brought on his body this disease. And the Saviour to manifest the power of God cured him, thus forgiving him the penalty of that sin. (Miraculous, and not applicable, if correct. (T. F.) Again, our Saviour cured the impotent man at the pool of Bethesda without saying that he forgave him his sins, or even that he sinned, yet when the Lord afterwards saw him he said to him, "Behold thou art made whole, sin no more lest a worse thing come unto thee, (John, 5, 8 and 14) thus insinuating that this man had sinned, and that this weakness had been sent upon him by the Lord as a judgment for his sins. If this was the Lord's plan, then the wicked would be as full of diseases as Job was of sores, whilst the righteous would have none. This we cannot believe, because all experience teaches us that the Lord is as gracious in a temporal way to the wicked as to the righteous. Then our Lord must have meant sin against his nature and not against his God. That he had exposed his body more than he was able to bear, and that in consequence through that he had brought on this weakness, and that if he should do so again he might bring on a worse disease, perhaps consumption. In those days we hear of no prayers put up to a throne of grace by mourners for the forgiveness of their sins, nor do we hear of any priest making prayers for mourners.

We would like to know when and where this custom began. We think that an unbelieving sinner has no right to pray, and that the Lord heareth not such sinners, because "without faith it is impossible to please God." But when a sinner becomes a believer in the Lord Jesus, that he is the Son of God and the Saviour of sinners, then he is a worshipper of God, and like Saul of Tarsus, he is willing to do his will to the best of his knowledge. Such sinners as these we believe have a right to pray, and the Lord heareth them, although they are not yet christians complete.

I remain, as ever, your brother in the good cause.

JAMES YOUNG.

Remarks.—Sinners are encouraged to seek for or pray for the right way, just as Saul was, in confidence that the Lord and his people will be well pleased. But this is a very different matter from an alien asking the Lord to forgive his sins, when he knows not how to enter the vineyard, and indeed, is seeking for the blessings of the christian religion in the kingdom of Satan. Brother Young possibly strains the point in regard to the supposed forgiveness of what he calls physical sins.

T. F.

THE GOSPEL OUR ONLY HOPE.

THOUGH corrupted, abused and dishonored by the most unworthy service, the world knows nothing better than the christian religion. Regard it as lightly as they may, and pronounce it a failure as often as they dare, men have never yet been able to offer a system that can for a moment compare with it. When we lose confidence in the word of God, the Gospel of our salvation, truly are we hopeless, utterly hopeless. Though many things cause us deep grief, and discourage our timid, trembling, faithless hearts, yet when we turn to the truth itself, as God himself has spoken, how firm is our reliance, and sure and steadfast the foundation of our hope. Amidst the scoffs and blasphemies of enemies, and the treachery of false friends, it has remained pure, strong, beautiful and heavenly — our only trust. We may be elated by worldly success, and may boast of intellectual achievements, but without the sure hope of the Gospel we are most sore tasked and miserable beings. These vanities of earth must soon be left by us, to tempt others equally wanting in true wisdom. We must meet realities, over which worldly honors and wealth have no power, and the most

gigantic mind cannot surmount. Then nought of earth can aid us—no might of human force or intellect can gain the victory for us, we must triumph if we triumph at all, through the sure hope of the Gospel sealed, and made forever sure through the death and rising of Christ our Saviour.

I know, viewing the many failures and short comings of christian people, we are disposed to despair of the ultimate success and triumph of the truth. To see the christian profession too often sunk into mere ceremony, and its purity, holiness and sacredness turned into every species of partizan bigotry and selfishness present little to encourage us, when we rely upon man rather than God. That men should endeavor to cloak deeds of fraud, deception violence, revelry and infamy under a pretended profession of the christian religion, is no fault of the Gospel. It is only evidence that there is no sincerity in them, and that notwithstanding all their professions, they are a wicked rebellious, Godless people, fully determined to spend their days in the service of the flesh. The christian religion is not chargeable with these things. The primitive christians were a people, God-fearing, zealous, fervent, patient, and pure in heart and in life, and they were made so by the same gospel which we enjoy. They were a people dead to the world, with its empty attractions and speculations, and devoted earnestly to the simple truth, without comment or interpretation. They were content to hear what was commanded, and perform it with the best energies of mind and body. They were torn and divided by no speculation of "total depravity," "effectual calling," "election," "free grace," "spiritual influence," or any such questions of theological strife. The truth of God in its simplicity and purity, was what they sought to know, and knowing this they desired to know nothing beyond. The church was to them indeed and in truth the body of Christ, the only ark of safety from the sin, corruption and pollution of the world. They were content as the Body of Christ to labor for each other's welfare, and for the growth and health of that body. Of the various hobbies of modern days to enable men to do good easily, honorably and expediently, according to human notions, they knew nothing. The church, the body of our Lord, was to them "missionary society," "sunday school," "Bible class," "widow's relief association," "orphan school," and for every other praiseworthy enterprise. Whatever was done was done by the body of Christ, and the glory and honor was to no institution of man, but to Christ and his church alone. Thus

consecrated in every act and thought to the glory and honor of their master's kingdom, they felt that they were in truth his people, and were ever ready, with willing hearts and hands, to do his service, at whatever the sacrifice. Under such training the church grew and strengthened internally, and spread abroad its influence in the proclamation of the truth.

Can we not under the same gospel enjoy and realize the same happy condition? We need just as much as any people did on this earth, the redeeming and sanctifying influence of the Christian religion. We need it in our daily intercourse with our fellow-men, We need it to keep us free from sin; to subdue our passions; to banish from our hearts and lips every malicious thought, every slanderous word. We need it to make us upright in our dealings with our neighbors. We need all the power of Faith, the strength of hope, and the self-denying, conquering and God-like power of christian love; to strengthen, elevate and purify us in this world. These we, as the servants of heaven, have the right to enjoy as fully as any mortals ever did. But not while we are listless, careless and indifferent will these blessings and influences of heaven flow to us. When we labor for heaven—when our hearts are filled with love for the cause of our master, and our hands gladly perform His service, will He bless us, and crown our lives with the full enjoyment of all the peace, consolation and comfort of the Gospel.

W. L.

ALEXANDRIA, April 24th, 1858.

BROTHER FANNING:—This Reformation commenced its career by laying down as a cardinal maxim for its guide, of having a "Thus saith the Lord," in all matters of faith and practice, and it may occasionally be well enough for us to revert to this fundamental article of our faith as we progress, to see whether we have deviated in any particular whatever. The following queries which I send you, I should like to see in the *Advocate*, with your answer thereto:

1st. Is there any precept or example in the New Testament which authorizes unordained persons to administer the ordinances,—either baptism or the Lord's supper?

2nd. Have we in the New Testament any *unequivocal* authority for partaking of the Lord's supper every first day of the week?

3rd. Have we in the New Testament any precept or example for the regular meeting together for the purposes of worship, of a congre-

gation of christians, without being at the same time under the care, and having the presence of a regular minister, either apostle, prophet, evangelist or overseer?

Please let me have your answer to the above, with your quotation of chapter and verse in each case.

O. D. WILLIAMS.

ANSWERS TO THE ENQUIRIES OF BROTHER O. D. WILLIAMS.

1. There is no precept or example in the New Testament intimating that ordination is requisite for administering the Lord's supper or baptism. Bro. Williams is under obligation to show authority for ordination as a conditional qualification for performing these requirements. Perhaps it may not be amiss to suggest that merely entering the kingdom may be regarded as a consecration or ordination to perform any service for which we are competent. The following scriptures exert an influence in our mind. "And they (the disciples—new converts) continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers." (Acts 2, 42.) The disciples it must be kept in mind, continued in the "*teaching*," "*breaking of bread*," and "*prayers*." It would be quite as easy to prove from the Scriptures that men ought to be ordained pastors, bishops or preachers to pray, as for the service specified by our correspondent.

Again, "And on the first day of the week when the disciples came together to break bread." The disciples came together to perform the service, and not for some one to attend to it for them. Under the Old Testament the male members of one of the twelve tribes of Israel were consecrated to the priest's office for the purpose of sacrificing for the whole nation, and it was death for any one not a priest to officiate, but thank God we are not Jews—we are in a different dispensation. In the kingdom of Christ all are "Priests to God," (Rev. 1, 6; Pet. 2, 5,) and by virtue of our priestly dignity are authorized to perform the service for ourselves, and when we let this labor to hirelings we dishonor ourselves, insult our Master, and prostrate his cause in the dust.

Ordination never imparted qualifications or authority for the observance of any obligation whatever. Paul and Barnabas had been acceptable preachers for a considerable time before they were ordained by the church at Antioch. Men primitively gave evidence of their ability by their labor, and when it was clear they were fitted for preaching, overseeing, waiting upon the poor, etc., they were set apart for the

labor, and this consecration was nothing more nor less than setting them apart as to their time, labor, field, etc. Men were not ordained for the purpose of enabling them to oversee the flocks; but because they had given practical evidence of ability to oversee they were consecrated by the Evangelists to this labor.

2. If the supper is a Lord's day service—which no one should deny—we are under obligations to attend to it as often as we “regard the day to the Lord.” If there is “unequivocal authority” for partaking of the Lord's supper at all, there is authority for partaking on every first day. No one claims a command for the practice, but we are assured the primitive christians acted under the influence of the spirit's guidance, that they assembled on the first day of each week, and they met to break bread. (John 20th chap.; Acts, 20, 7; I Cor., 16, 2.)

3. We are not sure it was at any time the peculiar duty of Prophet, Apostle, Evangelist or Overseer to conduct the worship in the congregations. The advocates of this view should give some authority for the practice before they ask us to disprove it. The Evangelists planted the disciples in the bay, but the members of the church constituting “living stones,” “a holy priesthood,” and “a peculiar people,” performed their own family and congregational service.

We deem it becoming to call attention to a few plain scriptures bearing on this vexed question. We begin with the first converts after the ascension. The disciples “*continued steadfast in the Apostle's doctrine, prayers, breaking of bread,*” etc. (Acts, 2, 42.) Paul said, (Ro. 15, 14) “And I myself am persuaded of you my brethren, that ye are also full of all goodness, filled with all knowledge, able also to admonish one another.” If the members were filled with so much “goodness” that they were able to admonish one another, we are disposed to conclude that it was not the privilege of the evangelists more than the “lay members” to admonish. The Apostle again exhorts the disciples not to forsake the assembling themselves together, but to exhort one another daily. These brief quotations give the practices of the first christians, and not feeling disposed at present to engage in a lengthy argument on the subject, we suggest that the habit of Prophets, Evangelists or Bishops performing the first day service, is certainly in opposition to all the authority in the scriptures. This is the main cause of the sad failures of the congregations. The disciples having but little to do in the congregation, grow weary, lack spiritual experience, and often become ashamed of the Lord. The practice of

others besides the members performing the sacred service, which the Lord has ordained for the health and growth of the body, cannot fail to prostrate the church, and make idle, speculative, fault-finding and spiritless professors of religion.

T. F.

QUERIES AND ANSWERS.

Brother B. writes from Salem, Tennessee, that he heard a Methodist preacher ask the following questions:

1. If the teaching of A. Campbell is true, is not that of others false?

2. If this doctrine be true, then does it not follow that they ONLY who believe and practice it are members of the church of Christ?

3. On this hypothesis where was the true church before the days of Mr. Campbell?

Answers.—Alexander Campbell and brethren possess no new doctrine, but the old doctrine which was given at the beginning. The uncharitable doctrine on earth is that which condemns all who do not obey the truth. Many, rather than receive it, have renounced all religious belief. A. Campbell established no new church, but directed attention to a church founded at Jerusalem on pentecost, against which the gates of hell were not to prevail, and which has withstood every storm to this day. There have been good men and women in every age, and such *only* are members of the church. We moreover believe that the church has been as a city on a hill in every age from the Apostles to the nineteenth century.

T. F.

THE GOSPEL ADVOCATE FOR DISTRIBUTION.

With the view of extending the field of usefulness of the Gospel Advocate, we propose to furnish it at such a rate as will barely cover cost, to such congregations or individuals as may desire it for gratuitous distribution. The good that might be effected by the circulation of a dozen or two copies in any neighborhood is not easily estimated. Much might be done to break down prejudice, and prepare the minds of many for receiving the Truth, by a small expenditure on the part of individuals and congregations. We propose to furnish it at the following rates for the current volume:

8 copies to one address,	- - - - -	\$5 00
18 " " "	- - - - -	10 00
50 " " "	- - - - -	25 00

CENTREVILLE, TENN., April 21, 1858.

BROTHERS FANNING AND LIPSCOMB:—I am at this time holding a meeting in the Town of Centreville, and am happy to say that the truth is having a good effect on the minds of the people. The Methodist friends here are very courteous, and kindly opened the doors of their meeting house to me, and turn out well to hear. I am persuaded that much good can be done here by the proper presentation of the old Gospel.

R. B. TRIMBLE.

CAMARGO, March 9, 1858.

BROTHER T. FANNING:—You will please give us an article through your paper on the subject of Jewish salvation. I mean not only the Jews, but all other persons that were saved previous to the birth of Christ. The doctrine is taught in our country that all were saved by the blood of Christ, prospectively. From the days of Adam even up to John the Baptist, and still farther on even up to the death of Christ, all were saved by or through his blood prospectively, and that there is no difference only one part of mankind had to believe on the Saviour to come, be crucified, resurrected and crowned in heaven, and the other class had to believe that all this had been done.

When and to whom was the Saviour first promised? And, again, when and to whom was the particulars of a crucified and risen Lord first made known? We have the promise of a resurrection from the dead, or a changing of our mortal bodies at his second coming. But is it possible for us to know the particulars of that resurrection or change?

L. V. Y.

REPLY.—Although the subject of *eternal life* had not been brought to light when the Messiah made his appearance, the rule of action was, and is, "The Lord of all the earth did, and will do what is right," and and we hesitate not to say that all who acted in conformity to the light revealed, will ultimately be happy.

T. F.

There are a few excellent disciples at Columbia, Tennessee, who earnestly desire aid from the teaching brethren who may pass that way. Brethren, who labor in word and doctrine, we should aid the feeble. Who will visit Columbia?

T. F.

The disciples have commenced meeting in Murfreesboro' to keep the ordinances. Constant family and congregational worship is the great moral lever which turns all the sincere and intelligent to the Father.

T. F.

FRANKLIN COLLEGE COMMENCEMENT.

The closing exercises of the present session of Franklin College will take place in the college chapel, on Wednesday the 16th of June. The exercises of Mrs. C. Fanning's school will take place on the afternoon of the same day."

W. LIPSCOMB, *Sec'y.*

THE ALUMNI SOCIETY.

The Alumni Society of Franklin College will meet on Tuesday the 15th of June. A prompt attendance is desired. The address of the Society will be delivered by James B. Clark, Esq., of Jackson, Miss.

F. M. CARMACK, *Sec'y.*

OBITUARIES.

BROTHERS FANNING AND LIPSCOMB:—Sister Elizabeth Thompson is no more on earth. She was stricken with paralysis, a disease to which she had been subject for years, about the first of January, and after severe and protracted sufferings, died on Saturday, April 10th, 1858, aged 43 years and ten days. The greater portion of her life had been spent in the service of the "King of kings and Lord of lords." She was baptized by Bro. B. F. Hall in 1833, at the time he and old father Thomas Claiborne first visited this country. In full possession of her faculties to the last, and with faith unshaken in him who is the "resurrection and the life," she calmly and resignedly fell asleep. O, how strong, how supporting amid the shadows of death, is the Christian's Faith and Hope and Love!

Sister Thompson has left a deeply afflicted companion, a large family of children, and many friends to mourn her loss. May the rich blessings of our Heavenly Father rest upon the afflicted ones! God grant that their present deep affliction may redound to their eternal good.

F. M. C.

CASTALIAN SPRINGS, TENN., April 15th, 1858.

No one was more beloved in her neighborhood than sister T., and no one was more deserving the high regard of acquaintances. Bro. T. and children have our sincere sympathies.

T. F.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. IV.

NASHVILLE, JUNE, 1858.

NO. 6.

THE PASTORATE.

Perhaps no subject has been discussed with more earnestness, for a few years past, than what most of our writers call the Pastorate. From the extreme sensitiveness of many brethren, when speaking on the subject, we conclude there is something of deep moment connected with it.

We observe that it is a matter of warm debate among the brethren in Great Britain; and by the by, we are most free to admit, that it seems to us that some of the Christian teachers in England, and indeed a few of them even in Australia more nearly approximate the simplicity of the primitive saints than most of us do in America. In the May number of the British Millennial Harbinger, a Bro. T. H. M., of Edinburgh, Scotland, takes the position that the Scriptural pastors—shepherds of the flock—are “*the seniors*” of each congregation, who, he says, (we believe he and Peter agree,) “are commanded to take the oversight without even an election for this purpose.” Is this the teaching of the spirit? If so, in each congregation, the most experienced, as in the house of Stephanas—the first fruits of Achaia—(1 Cor. 16, 15;) are divinely authorized as Christians, without an election, ordination, installing into office, or any other condition, to minister to the saints—to feed the flock—and others are commanded on account of their labor, not from the authority of office, to submit to them.

But this view is so foreign from the speculations of the times, that we really doubt if the brethren, many of them at least, will receive it.

There are two objectionable views regarding the Pastorate, which

we beg leave very respectfully, to briefly notice before urging what we regard as the truth on the subject: 1st. Many, even of the brethren, say, think and feel, no doubt, that what is every body's business, is nobody's business, and hence they spend their time for years without the least religious service because they have no leaders, that is, no one has been *ordained* to call the disciples together, sing, pray, read, exhort, break the bread, direct the fellowship, etc., for them. It does not occur to them that Christians as Christians, are the only people on earth authorized to do these things, and if they neglect the service they impoverish their own souls, and thwart the designs of the Christian institution. The disciples anciently "met to break bread" (Ac. 20, 7;), they were able "to admonish one another," and as a "royal priesthood" they offered up spiritual sacrifices, well pleasing to God. We may be asked, why then were Elders ordained in the churches? We answer, when the disciples were congregated anciently, each labored to the utmost of his ability, and when by labor all gave assurances to each other of the peculiar fitness, of each, in the different departments of the house of the Lord, and occasion required, men possessing the qualifications were consecrated to the service in the different departments. Hence, some who had given evidence of competency, were set apart to "*serve tables*" as the seven at Jerusalem; others were devoted to special missions, as Paul and Barnabas to go to the Gentiles; and others were ordained to the labor (*office*) of overseeing the flock, or as Pastors or Bishops in the church.

2. Nine-tenths we presume of the church members of this age suppose that most, if not all, religious service should be performed by a single individual called Pastor. He may be an old, or young, married, or single man, according to his own taste, and the people who employ him. Hence the pastorate has become one of the liberal, learned, and popular professions. Most denominations have what they call "Theological schools," to prepare youths for taking the oversight of the old men, women, and children of the country. Aspirants in perhaps about equal number press with avidity into the professions of law, medicine, and theology; but what surprises us most is the startling fact, that a people who years past acknowledged the Bible as their only creed, seem as anxious to conform to the customs of the times as others. There seems to be a determination that farmers, carpenters, blacksmiths, lawyers, traders, etc., are not good enough to perform the service of God, and consequently a "reverend class" must be raised up, to take this burden from the people, for pay.

This might answer very well if we were all Jews or Romanists. In the Jewish age the ministers of religion, or priests, were confined to a single family, the tribe of Levi. They offered all the sacrifices, and it was death by the law for one of another family to approach one of God's altars. All remember the story of Korah, Dathan, and Abiram, with the two hundred and fifty princes of Israel (Num. 16, 32;). For their support the sons of Levi received one-tenth of all the earnings of the other families of Israel. Amongst Romanists, whilst no particular tribe is preferred, all are not regarded as priests, and no one worships, save by the authority of the higher officers. In one sentence the Romish hierarchy is modeled after the Jewish commonwealth, and Protestantism is but a modification of Romanism. We have more than a thousand reasons to urge against this whole system of things, but for the present we must content ourself with a plain statement of what we consider the teachings of the Bible, on the delicate subject of the Pastorate.

We believe the Jewish economy was taken out of the way, that all Christians are "Kings and Priests" (Rev. 1, 6;) before God are authorized to sacrifice themselves, and dare not "let" their service upon peril of apostacy. In confirmation of this statement we invite attention to 1 Pet. 1, 5; 9: "*Ye also as lively stones, are built up as spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*" Again he says: "*Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.*" We deem other quotations as to the priestly authority of Christians unnecessary. Are we asked for details as to the *mode* of operation in each attaining to his proper place in the church?

It must be kept in mind that churches have never sprung out of the ground, or come into existence by chance. The Lord has ordained that competent persons—ministers—shall preach the Gospel, convert the people to God, and teach the converted "THE ALL THINGS" which Jesus Christ enjoined "*for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till all come into the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth (who are to speak the truth but the members. T. F.) in love may grow up to him in all things*

which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according, to the effectual working in the measure of every part, maketh the increase of the body unto the edifying itself in love."

We would be happy to know what proportion of the churches in the United States really attempt to "*increase the body unto the edifying itself in love.*" Whilst we sincerely believe the Evangelists are the only persons authorized to organize congregations, and that they are the most important officers under Christ, we are forced to admit the failures in churches to grow and prosper is owing in a great degree to the fact that few preachers amongst the disciples of late years have taught the converts to *walk in Christ Jesus*. After Paul and Barnabas planted churches in Asia Minor they remained with them, or returned to see them, till they felt assured that they were able to keep house for God. Then they ordained them Elders in every city, or set apart the most experienced brethren, called Elders, to take the oversight or act as shepherds, pastors of the flock. It will be remembered that there is no instance in the New Testament of a single bishop, overseer, or pastor in a congregation, but we find them always in the plural number. We may be told "this was accidental." The Scriptures were given with special design, and there is nothing therein contained without deep significance. The practice of one man and he often a beardless lad, assuming the pastorate of a State, District, or even a congregation, we regard as downright Popery. It is an attempt for a single individual to perform in the place of the brethren, all the service of the house of God. These pastors generally attend to the singing, offer the prayers, do the reading, deliver the exhortations, attend to the supper, indeed everything, while the poor, weakly, sickly, dying and dead members, contribute their *mite*, not usually to the Lord, but to the pastor, as this is the chief purpose of all their sacrifices, and return home flattered into the feeling that Heaven stands open for their reception. The wickedest men of society would pay just as liberally for these feelings, as the pious members of the church.

But we must conclude by repeating that the seniors of the congregations are the Lord's only pastors. Their duty is to feed the flock; overseers should not perform all the labor, but they should understand perfectly, every operation. Their chief business is to employ all the force actively. Let the experienced brethren with full purpose of heart, set themselves earnestly to stirring up the minds of the brethren

to active service, let them be careful that each one is really performing the labor in building up the walls of Zion, for which he is best qualified, and let the preachers bestir themselves to the preaching the word, planting believers with Christ, congregating the saved, and giving primary lessons to the young converts, and prospects will soon change.

We beg our preaching brethren to bear with us. We wish to accomplish nothing personally, and we entertain the kindest feelings towards the ministers of the word. We are aware that many suppose if they do not manage to get the promise of salaries for preaching to congregations, they cannot live by preaching, and of course will be driven from the field, but we can assure them that their philosophical plan is the surest ever discovered to rob them of all independence and authority as preachers, it never fails to make men flatterers and beggars, and is sure to bring starvation to their doors. We must walk by faith, and if the Lord tell us to go without two coats, or money in our purse or subscribed on a paper, it is because he has rich deposits all along the pathway of the confiding minister of religion. But we must say finally we have the Lord and all the Apostles on our side of the question, while Rome and her philosophical daughters say no.

T. F.

HUMILITY.

This sweet sister of the "charity that thinketh no evil," is one of the brightest jewels in the Christian's crown. Our Divine Master and pattern enforced it constantly by his precepts, and his life was a living embodiment of it. The richest blessings he pronounced were for the meek, the lowly in heart, the quiet spirit that seeks not preferment; whose course is marked by *acts* not words, and who can be likened fitly to a rivulet, concealed itself, yet marking its onward way by the verdure and beauty to which it has given life. And even in this world, the followers of humility are blessed, for though their names may not always be high on the list of the world's heroes and statesmen and warriors, their empire over the hearts of those with whom the accidents of life throw them in contact, is stronger and more durable.

Have you not, reader, known such an one? It may have been a woman, a frail, delicate woman, already past the meridian of life, not learned save in her Bible, and in words of gentleness; not beautiful but in the light of love that illumines her pale face. Your educated ear

may have been shocked many a time by her solecisms in grammar, and in your hours of pleasure you may have found more congenial company; but when sickness and sorrow have overtaken you, when your butterfly friends have flown with the sunshine that slept upon your path, her low gentle voice and the Divine truths it uttered have been to you as the ministry of an angel.

It may have been a minister of the Most High, with few attractions to catch the eye of the multitude. He may have been poor, and trusting often to a too careless brotherhood for the support of himself and family. He may have been neither an orator or a linguist, yet "truths divine came mended from his tongue," and you felt as if you could sit at his feet forever, learning the lessons of goodness so well enforced by his life of patient, earnest labor, and again humility asserted her superiority in the person of this, her true disciple.

And there are others—heroes of which the world takes no note—who amid toil, and poverty, and neglect, are struggling bravely on, gaining the mastery of their own spirits, learning lessons of endurance, of uncomplaining love; doing all they can for the good of those around them, keeping a clear conscience in the sight of God, and when they die scarcely a bubble on the great ocean of life shows where they sink. Yet they are not unnoticed in the Kingdom of Heaven. There is one more note added to the song of the redeemed and sanctified. One more starry crown is cast down in rapture before the throne of God; one more angelic wing is sporting over the fields of celestial glory, and in the great day of accounts, many a laureled brow, many a pompous divine who *here* would have drawn aside his Pharisaical robes to preserve them from the contamination of his touch, would most gladly change places with the faithful keeper of the few things committed to his care.

I think that we, as a people, are too much deficient in this quality. Taking as we do a bold stand *for* the religion of the Bible, and *against* the abuses which age has made venerable in the eyes of the masses, our position must necessarily be one of warfare, and in the heart of the strife we are apt to neglect the cultivation of the softer Christian graces. Finding so much of weakness and superstition and craft and a pagan spirit of blind persecution among men whenever the law of God crosses their preconceived notions, we often find it a hard task to keep at its post in our hearts the meek forgiving spirit which should characterize the followers of Christ.

Too much of our zeal is, I fear, engendered by the strong opposition against us, and not by love of our Blessed Master and his Gospel. Too much of the proud American spirit mingles with our religion. We have too much of the spirit which would say to the erring, stand aside for *I am holier than thou*. Not that I would have even the weakest among us yield so much as one letter of the written word to the superstition of the times, but I would have them draw oftener from the arsenal of kind words and deeds, believing that these will melt oft times the heart that hardens itself against the thunders of denunciation and the arrows of sarcasm.

And, I say it not in accusation, but as being one of the consequences of our position, our *minds* are too much employed, our hearts kept too closely in the back ground. We read the Bible too much for the sake of its argument, and too little for its beautiful pictures of the blessed Jesus. We contemplate Him too much in the awfully sublime character of *God made manifest*, and too little as the "*Son of man*," the favorite expression of his own lips.

We dwell on the fiery, fearless eloquence of Paul, but we stop not to contemplate the dove-like meekness, the careful shunning of aught approaching to arrogance, that formed one of the chief elements of his character; and we too often forget that it was the disciple who loved the most that was most in favor with his Master.

The sad spectacle of a *world* in error, and the sense of our responsibility as teachers of the *true way*, though it should be fully impressed on our minds, should not be allowed to intrude on those hours when we long to escape from the thralldom of earth, and give an ear to those inborn longings for something higher and purer and better, than aught we can find in this fleeting, unsatisfactory state, that come around us in the twilight hour, or when the large stars seem reading our souls, which belong to universal humanity, but which religion has purified and ennobled, and made one of our chief sources of enjoyment. In such an hour their voice is to the humble, sincere christian, as the whisperings of an angel, telling him that though care and pain and reviling may be his portion *here*, above in his Father's house of "many mansions" remains for him the crown of life, the palm of victory, and the ambrosial leaves of the "tree that grows on either side of the river that flows from beneath the throne of God;" that he is enabled by the strength of his *love* and of his *obedience*, to assert his claims to his long lost state of favor with his God, and to enjoy his peace in the heart here, and his presence and blessing through the countless cycles

of an ever-during eternity. Such thoughts have power to soothe an overburdened heart. They are the oases scattered along the christian pilgrim's pathway, where he may lay aside his cares, and rest and renew his strength for the journey before him. They are the best antidotes for a haughty spirit, for whoever looked closely into the mercy and loving kindness of the Father who died for us, and the Father who ordained the sacrifice, but returned from the contemplation exclaiming with the psalmist, "What is man that thou art mindful of him, or the Son of man that thou visitest him?"

MARY E. STRICKLAND.

FAYETTEVILLE, ARK., April 6th, 1858.

STATE AND DISTRICT ASSOCIATION.

ELDER T. FANNING'S REPLY.

BRO. FANNING:—On my return home yesterday from Lexington, Miss., I found the Gospel Advocate for April, containing my letter noticing the co-operation of the six churches, who met by their messengers at Franklin College last winter for consultation, and also, your reply. You say, "that unusually Bro. E. exhibits much kindness and fairness in his letters, but from some cause we occasionally find from his pen matters that to us, seem rather obscure, if not unfair," and in conclusion, you say, "upon the whole, we are not so well pleased with the matter, or spirit of the Bro. E's communication as we would like to be." At the above statements I own my astonishment, and regret, cannot remember that I have ever written you an unkind sentence, and as to my "obscurity," attribute that to my want of capacity to write otherwise. I have read my letter to you a second time, in order to find any remarks which may be construed either into unfairness or unkindness, and I can find neither, and I must say that I have no convictions of wrong, either intentional or otherwise. You think it quite objectionable that you should be considered as having "changed our teaching" (yours) upon the subject of "co-operation." You say that "our position has been, is now, and must be, while we respect the Bible, that is, the privilege of churches, as churches, to co-operate in any Christian labor." This is all I have ever plead for upon the subject of District and State meetings for Evangelizing purposes, and it is wholly unimportant whether the messengers be from six, or sixty churches, and this is all that our State meeting ever claimed in its defence, which you have steadily objected to, and must say that it doe

seem that from what you now say, that your objections are really without force. If Brother Fanning should place himself in what seems to me and others, a contradictory position, he must not, therefore, charge us with unfairness and unkindness for saying so. Your reply as to the duty of Evangelists and preachers, is by no means satisfactory. I can find no authority for our preachers having special authority to ordain either Elders or Evangelists; that work belongs to the church to which they belong, and not to the clergy specially, or generally. Allow me to say Bro. F., that the spirit of unkindness has never entered into any of my communications to you at any time, and that I think that such an imputation was wholly gratuitous, but no doubt you think otherwise. I make it a uniform rule, never to think any evil, unless forced from the circumstances to so judge, and now Sir, he answers that we are as good friends as ever, but in my judgment, you have not redeemed yourself from inconsistencies in your opposition to our State and District co-operation for the spread of the Gospel, but I am now willing to leave the subject for others to judge of.

G. W. ELLEY.

Lexington, Ky., May 1, 1858.

NOTES ON BRO. ELLEY'S REPLY TO T. FANNING.

1. If Bro. Elley intended nothing *light* or *disrespectful* we insist not on the validity of our suggestion. We will not regard it unkind in any one to point out our "*contradictory position*," regarding State co-operation, but it is not complimentary to us or the writer, to intimidate a contradiction without showing it clearly. We think there is a difference between our teaching. In the Kentucky co-operation the brethren have thought proper to create a body or society under a constitution, with articles No. 1, 2, 3, etc., a money basis, agents not known in the Scriptures, and many things we regard as unnecessary. We teach that all such organizations are useless, that they take the place of the churches, and perform the labor, as State and District co-operations which legitimately belongs to the churches as churches. Because Freemasons, Odd Fellows, or Abolitionists, do certain work that may be regarded Christian, it is by no means an argument that Christians should form Freemason or other societies to enable them to perform the service which the Savior has required of his disciples, as disciples, and not as Masons, etc. We see nothing to prevent churches co-operating upon agreement in any good work. In the days of the Apostles a brother "*was chosen by the churches*." Why may not churches, as

churches, send missionaries to Jerusalem, or Evangelize the State? The Apostles never thought of creating Grecian, Roman, Asiatic, Irish, or Spanish co-operations, to convert the world or educate the converted, but everything in their time was done by the authority, first, of the King, and secondly, of the churches. Are we contradictory in our position? What is done by State, County, or District co-operations is no more the work of God, than the conversions by denominations are the true and unadulterated service of the churches of Christ.

2. If Bro. Elley is really anxious to know whether Evangelists have any "special authority to ordain Elders" we beg him to read Titus 1; 5. Titus was an Evangelist, and was "*left in Crete to set in order the things wanting and ordain Elders in any city.*" Bro. E. says this labor "belongs to the church." If he will find the shadow of authority for churches ordaining, even by their Bishops, Elders or experienced men, in order to consecrate them to the office of overseer, we will admit our "contradictions" and ignorance of the New Testament.

In the Apostolic times Evangelists were consecrated by the hands of the seniors, (Acts 13; 3., (1) Tim. 5; 14., (2) Tim. 1; 16, and Elders were set apart to the Bishop's office by Evangelist, (1 Tim. 3 chapter, and 5th chapter, 22 verse.) When Bro. E. finds us mistaken, he will be so kind as to inform us and the public of our error. We very respectfully suggest that either many of our most excellent brethren have not examined the Scriptures with care, regarding the consecration and labor of Bishops and Evangelists, or we have not. We think we are willing to learn, if the brethren can direct us to the light, but we have had to *unlearn* so much, that we hope they will not trouble us with their "*must be so's, speculations, or dogmatism.*" We will hear the truth, as it is written, and if there is unwritten truth, we will listen to it attentively.

T. F.

THE WORSHIP OF THE CONGREGATIONS.

Bro. J. R. W., of Ky., asks some very important questions regarding, particularly, THE FIRST DAY SERVICE, which we desire to answer.

1. *What constitutes the worship of the disciples on the first day? Does it require an act or acts, what are they?*

2. *Are the disciples authorized to perform the service without an Evangelist?*

REPLY. We rejoice that the subject of the Lord's day worship is attracting general attention.

At present we are not disposed to enter into a labored discussion of the subject, but we consider it highly important to state clearly the requirements of the New Testament.

We are not tenacious as to the order of the different parts of the worship, but the following seems to have been the course of the first Christians.

1. The assemblage and Christian greetings on the Lord's day.
2. Prayers of the Saints.
3. The teaching, reading of the Divine oracles.
4. The exhortations and confessions of the disciples.
5. The Lord's supper.
6. The songs of praise.
7. Communicating, or putting money into the treasury, a sacrifice, with which God is well pleased.

We cannot see how it is possible for the disciples to neglect any of these parts, and still maintain a position in the church of Christ.

Regarding the difficulty of worshipping without an Evangelist, we beg leave to make a few very respectful suggestions. It is the duty of the Evangelist to preach the Gospel to the world, plant the taught with Christ in Baptism, congregate the converts, teach them all things in which they are to walk, to see that they keep the ordinances, ordain the Elders in the congregations, and set in order everything wanting for the perfection of the body. But it is not the work of the Evangelist to perform the service of the congregation. When the disciples give the worship into the hands of a hired preacher, as one who works merely for the profit or place, to lord it over God's heritage, they abandon, in fact, the religion of the Bible. The healthful soul invigorating life giving and life sustaining ordinances, have been given into hands not entitled to them. The hired, or voluntary service of the church in the hands of preachers, enrich not them spiritually, and makes the disciples poor indeed. We regard the whole Popish scheme of employing youths or old men as pastors to perform the service of the congregations as destructive of the Christian religion. There is legitimate work for preachers, and when they leave their proper field, they can but do mischief. There is a special course of life also revealed for the disciples, and whether they give the labor required of them into the hands of others, or from sheer indolence abandon it, spiritual death is the prompt and relentless attendant. We implore the beloved Evangelists and brethren to re-examine the whole subject.

T. F.

SUGGESTIONS FOR THE YOUNG.

It seems a cruel task to spoil the hopes and dreams of a youthful heart, yet young persons are so apt to regard life as an unending panorama of beauty and loveliness, that it is a very difficult matter to convince them that stormy, wintry mountains and burning deserts lie in the way of every one born of woman, and to prepare them to meet and master these difficulties. A very great majority of the young set sail upon the unknown, uncertain sea of life, with no chart but an indefinite hope of having a prosperous voyage; with no compass save a heart filled with joyous enthusiasm, and the fatal delusion that they will need no other, and when the tempests come they founder and go down.

I desire not to sadden the heart of a single young mariner, but I speak words of truth when I say that tempests will come as certain as death comes; that disasters will rise thick and plentiful as the stars, and that the days of every son and daughter of Adam are few and full of trouble.

The difficulty dear reader — I take it for granted you are young—is to induce you to believe these things. You are so prone to look at life through hope's kaliedoscope, that your heart very readily answers—the future is eternal summer and sunshine, changing only from beauty to beauty, from pleasure to pleasure. You will find your heart is a very unfaithful teacher, and while it tells so sweet a tale of life, is beating your funeral march to the grave.

Permit me then as a fellow-pilgrim, whose highest aspiration in this life is to make smooth some of the places that before were rough to the feet of the weary, to offer a suggestion or two that may be of service. Were this the last moment I might spend on earth, the last line I might pen, I would write upon your hearts—Go, sit at the feet of him who said, "they that seek me early shall find me." At the commencement of life's battle plant yourselves firmly upon the everlasting Rock of Ages; there will you be safe and happy. If you intend to live in earnest, and not in mockery, this is the only plan. And it is not a hard matter to become a christian. It is very simple and very honorable. When the scheme of redemption was first presented to mankind, it was so plain, so simple, that all who had ears to hear and hearts to feel, could comprehend and embrace in a moment. It is so still in spite of the deluge of darkness which Antichrist has been, and is, striving to pour upon it. Doctors may disagree, but we find the disciples of the Lord

praising him with "one accord," and with "singleness of heart." Speculatists may theorize and write nonsense, but the humblest follower of the Son of Man may see the way to eternal life, clear and unclouded, for he is commanded to "cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the obedience of Christ." This language needs no interpreter, no expounder. So it is with God's commands and promises. But the world has ever had its dreamers of God and heaven, and it will ever have those who teach for doctrine the commandments of men. None but the wilfully ignorant need have any difficulty in finding the way to become heirs of God.

It will not injure you to become a christian. The Saviour prohibits nothing that you would do and say "my mother tongue taught me this." Christianity will fulfill every honorable desire of your hearts; will gratify every elevated hope, satisfy every aspiration, and the end is eternal rest. Would you be rich? It gives you wealth that neither moth nor rust can corrupt; treasures that thieves cannot steal. Would you be honored? He who serveth Christ is honored of God. If you are candid, the thought of being honored by the living God will make you tremble with joy. Would you be powerful? True religion will give you power over the world, the flesh and the Devil—the power to help and heal the weak and broken-hearted—the power over yourself; and this a power that no king or captain possesses. "Better is he that ruleth his spirit than he that taketh a city."

Nothing hinders you from being thus exalted but your voluntary allegiance to the flesh. In God's name emancipate your spirits from this disgraceful thralldom and be free in Christ! The divine tenderness of the Son of Man as he calls—"Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart; and you shall find rest unto your souls,"—should melt your hearts. No sincere man can read that invitation of the Saviour and not be deeply moved. No thoughtful man can contemplate the Son of God weeping over Jerusalem or in Gethsemane, and not praise the Father that He sent His son to die for us. No correct man or woman can contemplate his life and character, his sufferings and death, and not strive to do him honor. Obey the commands of God, seeking for no reason for your obedience save that he who commands is the Eternal Father. Let no philosophy or vain deceit enter your hearts. Let the Word of Life be its own

interpreter, and you are safe. Turn from all the fleshly desires of this sinful life, and then

Launch thy bark, mariner!
 Christian, God speed thee!
 Let loose the rudder bands,
 Good angels lead thee.
 Set thy sails warily,
 Tempests will come;
 Steer thy course steadily,
 Christian, steer home!

ELM CRAG.

C. K. B.

✓ WERE HANDS IMPOSED ANCIENTLY IN EVERY INSTANCE FOR THE PURPOSE OF CONFERRING MIRACULOUS POWERS?

A quite confident writer in the *Christian Evangelist* for May, 1858, over the signature of "Sigma," says: "If a passage can be found in the New Testament positively, and unmistakably, teaching that hands were imposed for some other purpose, than exerting miraculous powers, I pledge myself to find one teaching with equal plainness, the sprinkling of babies."

We do not call attention to the subject for the specific object of replying to "Sigma," but in consequence of many others holding a similar view. We do not deny that there were miraculous displays in the days of the Apostles by the imposition of their hands, neither do we deny that the Romish, Episcopalian, Methodist, and other creeds, does "receive the Holy Ghost for the office and work of a bishop in the church of God, given by the imposition of our hands," but we deny that the spirit was ever communicated by hands in the consecrations to service. The Apostles laid their hands on the seven because they were "*full of the Holy spirit and wisdom*," (Acts 6, 3; 6;) and the seniors at Antioch imposed their hands on "Paul and Barnabas not to impart spiritual powers, or make preachers of them, but to consecrate them to the work amongst the Gentiles. Acts 13, 3. "Sigma" is too inexperienced and rash a writer to be encouraged.

T. F.

NATURAL LAWS ABLE TO SAVE THE SOUL.

BRO. FANNING:—You will pardon me for troubling you with a request, which I make mainly upon the solicitations of others.

We had a discourse, preached recently at Salem, in which the

preacher took the position generally assumed from Rom. 2, 11; 16; and a subsequent conversation concerning that passage which resulted in my agreeing to ask you an expression of your views through the Advocate.

The preacher asserted that "good Heathens are now in Heaven," redeemed by the "law unto themselves," &c. He also declared that Heathens have written upon their hearts (flesh) that which is sufficient and complete to the redemption of their souls, and much more of such as is peculiar to this kind of teaching.

Will you give us your understanding of that passage *in extenso*? and oblige,

Yours, truly,

A. H. APPLETON.

Murfreesboro, May 13th, 1858.

REPLY.—A free rendering of the passage we apprehend will make the matter plain (See Rom. 2, 11, 16;), "*For there is no respect of persons with God, for as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law.*" Many Gentiles, as we have said in another place, who on account of their blood, could not be members of the Jewish church, learned the righteousness of the law, and could therefore sin against God, and for their sins they were to perish, but the Jews who were under the law were to be judged by the law.

"FOR WHEN THE GENTILES WHO HAVE NOT THE LAW do by nature, (*phusei*, custom, habit,) the things contained in the law, these having not the law are a law unto themselves." They became a law to themselves from learning the precepts of Moses.

"Who show the work (substance) of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

We know not how to give any further exposition. The statements are :

1. Men out of the church learned truth, and when they did not act worthy of it, stood condemned before God.
2. Many such have so much truth in their hearts that they are said to possess it *substantially*, and are a kind of law unto themselves.
3. To such their conscience bears witness.
4. The THOUGHTS of enlightened men always accuse them, but of fools, never.

These are all true statements which can offer a difficulty to no one satisfied with the word of God.

According to the preacher's doctrine, it is a pity, but he and all his hearers, were Heathens. The doctrine is that all savages are under divine "inner-conscious law, and are safe, whilst in this enlightened land, only one in a thousand is wise or secure." What a curse the Gospel is, if this doctrine is true."

Such preachers ought to be placed in more appropriate callings. It is a shame for such impertinence to be permitted. Are there no Aquilla's or Priscilla's about Salem to instruct such preachers.

T. F.

SUPPOSED CONTRADICTIONS IN THE BIBLE.

CORINTH, Miss., May 4th, 1858.

BRO. FANNING:—An explanation is wanted on the following passages of Scripture: Romans 2; 12, 13, 14, 15. It appears to me from the readings of the passages quoted that persons are justified by the law. But in the 3d chapter, 28th verse, Paul concludes (after a short process of reasoning), that a man is justified by faith, without the deeds of the law. And again he says (31st verse) "yea, we establish the law," and then he says (4; 5,) "but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." And again it appears (4; 2,) that Abraham was not justified by works, but it appears from what James says that Abraham was justified by works (James 2; 21).

Now, from the investigation that I have made, it appears that there is a contradiction in terms, and I respectfully ask of you an explanation.

Yours, in hope,

J. S. DICKEY.

REMARKS.—Gentiles, who on account of the blood, denied the honor of being members of the church of God, could, and did learn moral right from the law, and consequently, were able to sin without law, and for their crimes were culpable before Heaven. Many of them, as Cornelius, from their intimacy with the law of Moses, showed the work—substance—of the law written on their hearts, they had learned it, and we repeat, that although excluded from Jewish privileges they were by virtue of their borrowed light, a law unto themselves. Many out of the Kingdom enjoy much of its light, are therefore a law unto themselves, and by it are condemned already. The Apostles "estab-

lished the law" by showing that it was fulfilled before it "was taken out of the way" by the Messiah. Abraham was not justified by the law, he died before it was given, but he was justified in the obedience to certain requirements connected with promises which he *believed* with all his heart. The works by which the disciples were justified, of whom James spoke, constitute the *obedience* of their faith, and had no reference to the customs of Moses. It is now the work of God, in which we are justified—approved by God and all good men—to "believe on his son," (John 6, 29,) and walk in all the commandments blamelessly. The obedience of the Gospel is the work of faith, that purifies the heart, and saves the soul, but the law of Moses was not of faith. Hence the difference between the law and the Gospel. There seems to us to be no contradiction. T. F.

PRESIDENT CAMPBELL'S NOTICE OF THE SENIOR
EDITOR OF THE GOSPEL ADVOCATE, IN THE MAY
NO. OF THE HARBINGER FOR 1858.

Brother Campbell's course towards us is more than a matter of regret. We are assured it is a subject of bitter lamentation with many brethren. We had hoped from our pleasant interview in Nashville, that after returning home, we might escape censure, but the influences which for some time exerted their power over him, seem to have lost not their force. The plain truth of the whole matter is, that if such men as Dr. Robert Richardson can exercise any influence over our highly respected and laborious Bro. A. Campbell, we can see no ground to hope for peace.

But we especially call attention to an article on 289th page of the May Harbinger, under the caption of "A Correction." There is no adequate cause for it, and we are sorry to see it. The following are the facts.

1. Bro. Campbell in speaking of us had intimated that, perhaps, the controversy between Dr. R. and ourself, was in reference to "*spirit alone and word alone*."

2. Dr. R. called his attention to a statement of his, in which he said that, "*All efforts to condense the spirit into word, or to evaporate word into spirit, are alike adverse to true religion*."

3. Bro. C. approves of this view (so do we), and says, "*I know not how the misstatement occurred, unless that writing the article away from home I had not an opportunity of examining Bro. R's essays, and had*

probably, before my mind some of those misquotations and misrepresentations of which he has complained, &c., which we have regretted to see in some of our Western periodicals." It will be remembered that Bro. Campbell in the first sentence of his article refers to the "Editor" of the Gospel Advocate, and consequently, we are compelled to meet the charges, first made by Dr. R. and now repeated by Bro. C., of "misquotations and misrepresentations," but in our reply we have but few remarks to offer.

1. We regard it as most unfortunate in Bro. Campbell, in his old age, to begin to admit upon partial representations that he has made a "misstatement." We never fully charged the doctrine of "spirit alone" upon Dr. R., and we are free to admit that frequently his teaching upon this point, is what we most heartily believe. The contradictions, however, are so glaring that we expressed doubt last year, if Professor R. really believes anything about the spirit. Professor R. in the quotation says, "*The word and the spirit should not be separated.*" This is what the brethren have long taught, but the picture has another side, which was turned from Bro. Campbell when he most unnecessarily admitted that he had made a "misstatement." Let us examine the matter. In the September Harbinger, 1856, Dr. Richardson wrote, "The veil of the outward appearance (What is this but the word which writers of this school, call the "Husk." T. F.) must be lifted from the face of divine revelation, before its beauty can be disclosed." "It was for want of this inward preparation that the disciples in the beginning, failed to comprehend the instruction of our Lord." "The understanding never can reach or rise to that substantive and spiritual reality, which must ever be, from its very nature, beyond and above the outward forms." "All attempts to reduce spiritual truths to the forms of the understanding must be futile, and derogatory to that divine word which addresses itself to our higher spiritual nature, to our self-consciousness, as the only legitimate object and auditor of its communications."

Dr. R. charges as a serious offence, that "*Bro. Fanning maintains that man is incapable of deriving knowledge from his inward spiritual nature.*" (See H. for May, 1858.) This is equivalent to saying that we attain to spiritual knowledge without the word of God, by an "*inward spiritual nature.*"

Again, he charges that our teaching leads to the conclusion that we are "*dependent upon revelation, that is upon words, upon divine communications, addressed to the bodily senses, which are in this system regarded as*

the only avenues to the soul." Of course Dr. R. takes the position that we are not "*dependent upon revelation*" for light divine. Yet Brother Campbell endorses Prof. R's teaching. Will not our venerable Bro. see the contradictions?

Another charge which Prof. R. made is the high offence, "To believe upon the testimony of the Apostles and Prophets that Jesus lived and died, and rose again as recorded, is to be at once in possession of the Christian faith."

We forbear. We do not think this is the teaching of Prest. Campbell and we are sure it is not the doctrine of any one with whom we are disposed to fraternize as a Christian.

2. We regard it as *unnecessary, unkind*, and as giving evidence of the existence of a disposition to defend the guilty and condemn the innocent, for Bro. Campbell to account for what he calls his "misstatement," by charging upon us "misquotations and misrepresentations" which he had seen in some of our Western periodicals."

It is not pleasant to be accused by so great a man as Brother A. Campbell, but we are conscious that he is mistaken, and we hope he will live to admit the error. In this confidence alone we write, and our purpose is to use our best endeavors to convince Bro. Campbell that his attacks on us will contribute not to the glory of God, to the advancement of his blessed cause on earth, or to the splendor of his own well-earned reputation. If Bro. Campbell, however, has concluded to defend Dr. R. and his teachings, good men and the cause of Christ must suffer.

We threaten not, and predict nothing regarding the future, but we pray to find a speedy terminus to this unnatural controversy.

T. F.

THE IMMORALITY OF AGRICULTURAL FAIRS CONSIDERED.

Although Agricultural Fairs have become so general in the United States, and members of all the churches are more or less connected with them, there are persons who complain that their tendency is detrimental to religion, and we feel, therefore, that it is a duty especially devolving upon us to briefly call attention to their moral bearing. Our purpose is not to enter into labored arguments, but to give the result of our conclusions, drawn mainly from our own experience and observation.

In the first place, we deny unqualifiedly that there is anything legitimately belonging to such fairs, sinful in itself. In the second place we give it as our candid judgment that it is well pleasing to God and good men for farmers, gardeners and mechanics, with their sons, daughters, and servants, to encourage each other by comparing their poultry and pigs, lambs and kids, cattle and horses, and the work of their hands, with the view of giving and receiving information regarding the best modes of labor, best domestic creatures, and to confer appropriate rewards for merit. We believe it is morally correct to *test* the value of all machines and animals in every way possible, to ascertain their appropriate uses and excellences.

We are satisfied in the third place, that there is not only much in Agricultural fairs to break down political and religious prejudices, but also to encourage the youth of the country as well as the aged, in the pursuits of industry designed by the Almighty to civilize the human family, and in the adoption of such moral principles as will best enable them to fill their respective stations in life in a virtuous, useful, and honorable manner.

In the twenty years that we have taken a prominent part in the Agricultural movement of the country, we are free to say that we have come in contact with fewer *mean spirits* in our industrial associations than in any other sphere in which we have acted, and we anticipate not on these shores of mortality, the pleasure of associating with more honorable, high-toned, and noble-minded gentlemen. The conductors of fairs are generally the very best citizens of the country.

With these convictions and feelings, we can advise our countrymen to neglect, by no means, Agricultural fairs.

Yet, we are disposed, as we enter the afternoon of life to change practically, our position regarding these fairs and the pursuits connected with them.

Men, from wicked intent, having taken advantage of our love of stock, and stock men, to speak reproachfully of us. The most scandalous insinuations indeed have been actively circulated by even a sage Professor in one of our colleges, and the unrebuked insolence in high places, has emboldened others, too groveling to see anything good in men not of their type, and too indolent to own what excites their envy and hatred in the possession of others to take advantage of our position to circulate statements injurious to us, most hurtful to the cause of Christ and incalculably disgraceful to themselves.

Whilst, therefore, we admit nothing necessarily sinful in fairs, and can say much to encourage them, and while we believe they have been, and will be of great service to the country, we see, as we think, adequate reasons for giving them less of our attention in the future. The minister of truth, is possibly in best condition to serve others, the less time he gives to wordly associations.

We may, or may not *incidentally*, attend Agricultural fairs, and our property may, or may not be exhibited, but with the sole view of not giving even the slightest occasion for persons disposed to vent their bitter passions on our account, and to prevent the least possible consumption of our time in labor which may be quite as well executed by others, who can not perform certain service required of us, we have concluded to resign from this day, as we suppose, henceforward and forever, all our honorable offices in Agricultural associations. We desire not to boast, but to intimate that from some cause, we enjoy the confidence of our fellow-citizens without, for which we thank God. We consider it not improper to say that, in addition to our position amongst the higher officers in the Davidson Agricultural Society, we have the honor of representing our county in the State Agricultural Bureau, and the State of Tennessee as her Vice President, in the United States Agricultural Society. But we regard it as no sacrifice to give them into the hands of others, who may do them greater honor, and especially, when we reflect that perhaps the step may have the tendency to silence idle talkers—possibly to save us from an over burden of wordly responsibilities, and above all, it may in the good providence of God, enable us to labor with more efficiency in the cause of Christ.

T. F.

PEACE RESTORED—PUBLIC AND SERIOUS OFFENCES CAN NOT BE SETTLED PRIVATELY.

It is known to many that there has not for several years been a pleasant state of feeling between Bro. S. E. Jones and the congregation at Franklin College, of which he is a member; and it is also extensively known, that on the 6th of January, 1858, charges of a serious character were made against him in the church. Whereupon the undersigned were requested by Bro. Jones and others involved, to examine into the difficulties and report.

In this service we have acted as promptly as circumstances would allow, and inasmuch as the unfortunate matters in some shape, are so widely known, it is considered due to all concerned, and especially to

the cause of Christ, that at least the results of the investigation should be given to the brethren. The first charge had reference to Brother Jones' course towards the congregation; and the second, to his treatment of certain brethren of the church.

After the calmest and most patient examination on the 12th of May, we submitted the following:

1. "We are well satisfied from some cause that Bro. S. E. Jones, has not for several years been unkindly disposed towards the congregation. He has often spoken in such a manner as to be very offensive to many of the members, and has done much to destroy the enjoyment of the church.

2. "We are satisfied that Bro. Jones towards many members of the congregation, has been actuated by an improper spirit; and has talked, and acted in such a manner as to produce the most prejudicial and injurious impressions.

3. "For all of which full and satisfactory acknowledgements and confessions are due from Bro. Jones both to the congregation and to Bro. T. Fanning, as the member particularly injured by his course."

To this report we are happy to state that Bro. Jones made the following prompt response:

1. He said, "I am very free to acknowledge that I have not treated the church as I ought to have done on several occasions, in that I have not been as reserved in my remarks as I should have been; and under improper impulses I have spoken unkindly in the congregation. For which I most sorely repent, and God helping me, the times past shall suffice, and I am determined never to do so again.

2. "As to Bro. Fanning, for myself I must say, that I have acted in a way towards him, and spoken to others in a manner, unbecoming and unkind, and in a manner to his injury; for which I am truly sorry, and most heartily regret the same.

S. E. JONES.

In an interview of Brethren Jones and Fanning with the committee, May the 20th, they thought proper to adopt the following course, viz:

"The undersigned fully acquiesce in the judgment of our brethren, as set forth in their report, and we desire all whom it may concern to regard our approval as a final settlement of all our personal difficulties.

S. E. JONES,
T. FANNING."

On Friday evening, May the 21st, 1858, the final report was sub-

mitted to the congregation. Bro. Jones made the most satisfactory statements before the brethren, and after various kind and conciliatory remarks by himself, Bro. Fanning, and others, in which all expressed themselves perfectly satisfied the beloved disciples joined in a song of praise, extended to each other the hand of peace and congratulation on the triumphs of the Gospel in the hearts and lives of believers, and separated with a determination to follow, if possible, peace with all men.

Justice to the cause, and the parties concerned, would not allow us to submit a more condensed report.

E. CHARLTON,
W. LIPSCOMB.

A THOUGHT.

God, for man's redemption and glorification, presented to him a single, plain proposition, based upon a simple fact for his belief. Men, to transfer the honor from God to themselves, have devised and constructed; instead pompous and senseless systems to bewilder the people and blind their eyes to Truth. On the one hand stands the simple proposition "Jesus is the Christ," attested by Heaven's own wonderful miracles. On the other are presented systems of American theology as diverse, contradictory, and antagonistic as man in his march and reckless strife for his own ambitious ends would have them. Heaven presents a proposition upon which all men who trust in God and his Son must be united. Humanity presents a maze of distraction, diversion and confusion, from which no man unassisted by might greater than his own can extricate himself. Which is worthy of the respect of man?

W. L.

TO CORRESPONDENTS.

Many thanks are due to our kind brothers and sisters who have spoken so favorably of our Editorial labors. We are anxious to please, if we can do so by pleading for what we regard the truth, as it was given by the spirit. Those brethren who have expressed so much regret at the existence of the controversy with Dr. Richardson, and more especially with Bro. Campbell, we assure do not, and cannot possibly, feel so much regret as ourself; but we have not been satisfied, we were at liberty to act differently.

There is real cause of difference as to matter and spirit with Prof. R., but the discussion with Bro. Campbell, is a matter of policy and personal feeling on his part. Still, we allow not ourself to conclude that the results will ultimately be detrimental to the cause of religion. Whilst we have not sought martyrdom as has been intimated, we are conscious we have been injured so far as Franklin College, and our means of educating the youth of our country are concerned; but time, we trust will correct false impressions. The Lord only knows what will be the end of a strife which we consider has been *forced* upon us, and which we daily pray to our Father in Heaven to bring to a termination.

T. F.

SCHOOLS AND EDUCATION.

Our first obligation in life is to provide for the temporal wants of our selves and those dependent upon us; our second is to become wise, and aid others in becoming wise in all that is useful; and our third and highest obligation consists in our spiritual relations. Education it may be affirmed is the prime object of life, and schools are the agents through the influence of which we become qualified for either a good or evil course of life. There is no subject, however, regarding which there seem to be more glaring and shallow mistakes than schools. Every association of life is a school; and every object with which we come in contact impresses us either advantageously or injuriously. The being far removed from human associates, though he may gaze with astonishment at the big river, the cloud-capped mountain, and the awful heaven above, with all influences earthly, he is still educated as the brute, and is in truth, only an animal man. He sees not "through nature up to nature's God," as poets wildly sing; but is to all intents and purposes but a natural man. His type is, to besure, the best, but the influences are too groveling to allow him to penetrate to the Invisible. There is a river so deep, wide and dark between this world and the next that nothing short of light divine can enable us to enjoy even the faintest glimpses of objects beyond it. We repeat that every human association is a school. An inspired Apostle laid down the rule that "evil communications corrupt good manners," and to our thinking this seems invariably true. Children brought up as the associates of the degraded and vicious can not be good or happy.

Hence it is of the first importance to direct attention to a class of primary schools, calculated, first, to protect the young from evil, and

secondly, to direct their innocent feet in the way everlasting. We will proceed in order—

INFANT SCHOOLS.

1. Into this school we are ushered without our knowledge or consent; but we enter perfectly innocent. That is to say, we inherit no stain from our parents, or even from Adam, to call down the frowns of Heaven upon us. We came into this world neither wicked or righteous; but capable of both to a high degree. So was our mother Eve when first placed in the garden with her confiding and yielding husband. Ability for good, or for evil, is neither. But like the blank sheet of paper, the heart of the innocent babe is susceptible of Heavenly influences from the moment it opens its eyes upon the world, or of the blots so foul as to obscure even its native innocence, in a very short space.

If these things are admitted as correct, we may venture to speak more plainly regarding infant teachers and infant schools. No unrefined or wicked person should be trusted as the nurse of the child. God designed the mother as the most suitable person for giving the first lessons. It should neither hear nor see, anything of a vicious character.

2. The second stage is what might, from the general negligence that prevails, be denominated the *idle age* of children. It usually occupies the years from the cradle, to the age of 12 or 14. It is the space when parents drive away their children to get rid of their noise, and they run wild in the street, along the road side, in the poultry yard, or in the nearest neighbor's orchard. The lessons, the teachers, and the nature of education are suggested by the circumstances. This department of Satan's Grand University seldom fails to settle these prattlers in the paths he would have them walk. We think it rarely the case that if children are permitted to follow their own impulses till they are twelve years of age, that they can ever be brought under government. Are we asked for a remedy? We will most cheerfully offer one.

Let parents when their children are ready to leave the nursery, remove them to spacious apartments—to the observing, laboring, and health saloon. Without a figure, let children be trained up to responsibility, and let them never pass the bounds of authority; teach them to hear and obey; lead them to labor with their own tiny hands, to work for their bread, and they will love it, and be happy. God ordained that the first industrious stage of human existence should con-

stitute the school for teaching submission to superiors, and particularly to the Deity. This may emphatically be called the "*transition state*." Children from three to fourteen usually fall into the habits of the lower animals, or assimilate themselves to God.

We desire to state a single fact, which for years past has exerted a powerful influence upon our own mind, and the subject of education.

It is rarely, if ever the case, that we have succeeded with one who has grown up as the wild weed, without restraint or direction, and we cannot call to mind a single youth brought up to habits of close industry who has disappointed our expectations in his literary course. This is the main course of the success of the people we facetiously call Yankees, above all other people in the world. They are brought up to work for their living; and the word failure is not in their vocabulary.

3. The third period of youth, we shall for the sake of distinction, denominate

THE AGE OF TRIAL.

This occupies the space in which youths either turn their thoughts up to God; begin to think seriously of their responsibilities to parents, teachers, and the world, or give themselves over to fleshy indulgences, in the use of stimulating food, tobacco, whiskey, etc. It is a period remembered even by old persons with deep interest. From 14 to 21, ninety-nine hundredths of the young either become indissolubly wedded to virtue, form habits of thought, application, and energy, or abandon themselves to their own appetites. We consider it entirely unsafe to trust them through this tedious and dangerous period without physical as well as mental labor. One third of our time given to rest another to labor, and the balance to intellectual and moral improvement, could not fail to make us healthy, wealthy, wise, and good.

4. Our purpose in penning these remarks was, when we began, to call attention to the institutions, we call schools and colleges among us. While we are free to admit there is much more education out of the schools, good and bad, than in them, their importance should not be doubted.

We have spent most of our life either in the school room, or in some way connected with schools, and we see not at present, how we can change our calling. As we advance in years we ardently desire to advance in usefulness, and therefore, we think it not amiss to respectfully intimate our views touching the future.

Our past experience proves to us that school failures depends very

much upon the course of school conductors. We do not speak of large or small schools exclusively. The small school may be much more successful in making scholars and good men than the large one. Schools and colleges without government become exceedingly corrupt; while it is possible to have everything in order, and perfect success in every department. We think our mind is fully made up, should our life be spared a few years, to place Franklin College in her proper light before the public. Why can not all vicious habits, such as profanity, idleness, the use of tobacco and stimulating drink, be banished from schools? These are the bane of most colleges in the bounds of our knowledge. If once removed, application and happiness would be the natural result, morality and religion would be loved. No institution conducted thus, could make room for the applicants. We hope to speak again on this subject.

T. F.

RE-IMMERSION.

LAWRENCE COUNTY, May 18th, 1858.

BROTHER LIPSCOMB:—Please answer the following queries for the satisfaction of us weak brethren.

1. When an individual is baptised by a baptist, in the baptist faith, in the full sense of the term, is that individual thereby baptised into Christ (the body of Christ, the church)?

2. If he is, what body is he in when the brethren receives him from the baptists?

3. If he is not in the body of Christ when a baptist, does our receiving him into fellowship baptise him into Christ?

4. If it does, is there then not more than one way of getting into Christ?

5. If there is more than one way, then how many ways are there?

I hope you are able to answer the above queries Scripturally, and by so doing you will greatly strengthen the faith of many.

Yours truly, in hope of immortality,

W. A. FLOYD.

REPLY.—No service is acceptable to Heaven which is not performed with a full understanding of its purposes. No individual who goes through the form of immersion without understanding its meaning is in the least profitted thereby. While we are disposed to think that many who are under the various systems taught in our land are

better than the systems themselves, and many are frequently immersed under them who do believe that immersion is for the remission of sins; yet the authority of the Scripture is for re-immersion where the intention of act was not clearly understood. It is for each individual to determine for him or herself whether the performance was in obedience to the word of God, or according to the theory of some human party.

W. L.

POPLAR SPRINGS, Pontotoc Co., Miss., May 8, 1858.

PREST. T. FANNING,

DEAR BROTHER:—I stated to a friend the other day that the case of Uzzah should teach us the importance of obeying the Lord. I said he (Uzzah) was killed for touching the ark after, when the Lord commanded him not to do so. My friend said it was not so; that I was mistaken. Since then I have been making some examinations, and I cannot satisfy myself. If I am in error "our preachers" are to blame, as I heard them refer to this case to teach the importance of obeying the Lord.

I wait to hear from you. Was Uzzah a Kohathite? If so, point me out the chapter and verse. If I am wrong I want to get right.

I am, Dear Brother, yours,

In hope of eternal life,

R. T. JONES.

REPLY.—We conclude that Uzzah was a Kohathite, from the fact that others were not permitted to carry the ark, (Num. 4 chap.) and it will be remembered that David authorized this service. (2 Samuel 6, 1; 2;)

These were the particulars in which the people disobeyed the Lord in this matter—

1. The Kohathites were commanded to "*bear the ark,*" and in this instance they put it on a cart drawn by oxen.

2. They were required to "*cover the ark with the vail,*" (Num. 4, 5;) and the children of Israel were hauling it exposed.

3. The Kohathites as we have shown, were not only to bear it veiled by the priests, but were forbidden to "*touch it lest they die.*" (Num. 4, 15;) "And when they came to Nachon's threshing floor Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it; and God smote him there for his error, and there

he died by the ark of God." (2 Samuel 6, 6; 7.) We do not see any room to misunderstand the sin of Uzzah. T. F.

SHELL MOUND, Sun Flower Co., Miss., May 4, 1858.

Editors of the Gospel Advocate,

DEAR BRETHREN:—I desire to occupy an unobtrusive corner of your paper, to apologize to the brethren, and before the public, for having lived an unchristian life for several years, and to announce my determination to do better in the future. Public wrongs demand public acknowledgments, not less than positive reformation in him who would expect forgiveness either from the church or the world. I am not ashamed the one and essay the other.

Intrinsically, every man stands or falls to his own master, that is, his conscience and the Supreme Being, are the great umpires before whom he has to appear with his cause, and in whose decisions he is bound to acquiesce. But as no man is independent—as all stand related to others in social life, every one must respect the tastes and opinions of others, and defer to the great moral law of his being. Hoping you all success in your paper, and all good enterprises.

I am, respectfully, yours,

JAMES H. CURTIS.

We rejoice to hear from Bro. Curtis, even in his humiliation. Few men are better qualified to do good than he. T. F.

SUCCESS OF THE GOSPEL.

A good Sister writes us from Corinth, Miss., April, 20th:

"Brother Holmes is holding a meeting here which is attended by all classes. The most intense interest prevails. So far there have been two accessions."

Bro. Leroy Sutton, of Trenton, Ga., encourages us

"To contend earnestly for the Bible, and the Bible alone, for our faith and practice, in opposition to all human, philosophies, and everything that exalteth itself above the Truth."

Bro. M. Love, from Athens, Tenn., April 28th:

"BRETHREN.—When I wrote you last I was on a tour in Ga. We had some very interesting meetings, the result of which was twenty-one additions at different points, among them a Methodist preacher of talent. On last Lord's day I buried him with our divine head in

Baptism. Bro. Allison was with me at some of the points. I find him zealous for the Truth."

Bro. A. Flower, of Albion, Ill., writes May 8th:

"I am at this time engaged in a protracted meeting, which has lasted fourteen days and has so far resulted in thirty-one additions; twenty-seven by Baptism, and two reclaimers. The people have almost suspended their labors for two weeks, and the interest and deep concern of soul seems still to increase. Continue your labors of love and truth despite the unfair spirit of the age, and some of our own brotherhood.

In truth and love,

ALFRED FLOWER.

WORDS OF ENCOURAGEMENT.

EDWARDS, Co., ILL.

BROTHER FANNING:—I am prepared to say that we who read the Gospel Advocate in this part of Illinois are greatly rejoiced to see the firm stand you have taken in favor of Bible truth, against vain philosophy. We are much pleased with your effort to maintain the authority of the church in all missionary operations. Dear Bro., may the Lord preserve you from every hurtful snare, and uphold you in all that is good and great.

In hope, your Brother,

A. WALKER.

We rejoice to be assured by the above letters, from Brethren Flower and Walker, that there are still noble hearts in the good State of Illinois, who love the old Gospel and dare to speak for its authority, despite the strong efforts that are there being made to supplant the Truth by a *progressive* religion.

W. L.

Bro. Howard Major renews his subscription to the Gospel Advocate for two years, and writes:

"Bro. Fanning I am always pleased with the spirit and teaching of the Gospel Advocate on the subject of the church order and authority and am satisfied it is according to the Book. I believe you are right, and you being on the Lord's side I shall not cease to pray God to give you strength, that you may call no man or set of men, master on earth."

NEWS FROM ARKANSAS.

Mt. Ida, Ark., May 12th, 1858.

DEAR BROS. FANNING & LIPSCOMB:—I am at this place with my family, on our way to our destination in the balmy South, to occupy a

new field for the gratification of many brethren and friends, having bid adieu on the 26th of last month to the brethren and friends of Washington county, our former field where I have labored for near three years, forming many acquaintances and strong ties that were hard to dissolve. O 'tis hard to part with long tried and faithful friends; but those ties are made to be broken, but the seasons of pleasure enjoyed with the brethren and sisters of Washington county will never be forgotten by me. There are brethren there tried and faithful we left behind. Our beloved brothers, Graham, Trott, Jackson and Marshall; brethren that are able to successfully present the Truth to the acceptance of their fellow men. May the Lord bless them in their labor of love. The cause is onward in that region. We held a meeting on the West Fork on White River, embracing the third Lord's day in April, at which two young ladies obeyed the Lord. Tuesday near Fayetteville at a private house two others made the good confession fourth Lord's day and Saturday before of the same month. We held our last meeting with the beloved brethren in Washington county, at Middle Fork Union, at which there were five immersed, and one united with us from the Baptists. During our stay at this place we preached two or three times, and one young lady confessed and obeyed the Lord. The prospect is good at this place for much to be done for our Master's cause. May the Lord prosper his work everywhere in Christ.

J. S. ROBERTSON.

MILLVILLE, Rusk City, May 10th, 1858.

DEAR BROS. FANNING & LIPSCOMB:—As the Gospel Advocate is pretty extensively read in this vicinity, I wish to say that there are some of the prominent members who are esteemed as good brethren, and one a prominent proclaimer of the Gospel of Jesus Christ, who deny the foreknowledge of God. They speak of Jesus knowing things as they came to pass only. If you think a notice of this would be of service many of the brethren would be glad to hear from you on that subject. The love I entertain for the good of my Master is my only apology for my speaking thus.

The church at this place meets for celebrating the death and sufferings of our Savior on each Lord's day. When I came here, two years last winter, we numbered twelve, but we now have increased to thirty-six. May the Lord preserve us all.

Yours, in hope,

SAMUEL HENDERSON.

RESPECTFUL SUGGESTIONS.—The knowledge of future events in the Scriptures is called foreknowledge, (Ac. 2, 2; 3;) yet all things to God are present. Many idle theories have sprung from an imaginary foreknowledge of Deity. If the brethren can satisfy themselves with the style of the New Testament, we will all be of one mind. Beyond this all is conjecture.

T. F.


Brother M. S. Bell writes from War Eagle, Arkansas:

"We had three accessions to our little band during the past year, and are now eight in number. It has been twelve years since I came out from the world and took my stand on the Bible. I have met with much opposition, but I am still for the truth, and for Christ and his church, and am convinced that in his church alone can we render service to God."

Bro. W. C. Huffman reports favorably of the disciples in Hartsville Tennessee.


ENCOURAGEMENT FROM THE NORTH.

Bro. Calder Williams, of Illinois, writing from Green Co., Wisconsin, May 3d, 1858, reports only twenty congregations in that State, and some 180, with four colleges, in his own State. He represents prospects as flattering, and we hope that we fully appreciate all his good wishes concerning us.

 FRANKLIN COLLEGE will close the session for 1857-8, June the 16th, and arrangements have been perfected for opening the next session, under the most favorable auspices on Monday, September the 6th, 1858. Catalogues will be forwarded upon application.

T. FANNING, *President*.

W. LIPSCOMB, *Secretary*.

 MRS. C. FANNING'S School for Young Ladies, will close the present session on Wednesday, June the 16th, and the session for 1858-9, will be opened on Monday, the 6th of September, 1858. Mrs. F. has the assistance of the Faculty of Franklin College, and an admirable Professor of Music in Mr. F. Sulzner. On account of several young ladies having completed their course, there will be vacancies for some half a dozen more pupils next session.

T. FANNING.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. IV.

NASHVILLE, JULY, 1858.

NO. 7.

PRESIDENT CAMPBELL'S NOTICE OF THE SENIOR EDITOR OF THE GOSPEL ADVOCATE, IN THE JUNE NUMBER OF THE MILENNIAL HARBINGER, FOR 1858.

PRESIDENT FANNING.—Having read President Fanning's "Reply" in the May No. of the Gospel Advocate, I desire to say a few concluding words in reference to the whole subject in controversy. In the first place I must express my regret at the spirit and temper as well as the evident purpose of Pres't F.'s article. He persists in endeavoring to make the impression on the public mind, that Dr. Richardson and certain other brethren whom he names, are teaching, as he says "unmixed and unblushing infidelity." This charge he effects to sustain by a few brief extracts from their writings. These extracts do not at all sustain Pres't F.'s assertion, and we wish to say that we consider it an outrage upon both editorial and Christian courtesy and upon the rules of church order and discipline, that a persistent effort should be thus made, without any adequate reason, to injure the character and influence of pious and excellent brethren who utterly repudiate the sentiments attributed to them by Pres't F.

As to Bro. Richardson, I am perfectly familiar with his sentiments on all the questions involved, and I can assure Pres't F. that he does him the grossest injustice, not only in certain uncourteous references which he makes, but in attributing to him any views incompatible with the great principles which we have always believed and taught. Pres't F. has allowed himself to become super-excited, and his feelings and perceptions are manifestly in so morbid a condition that things appear to him quite otherwise than what they really are. Others who can judge of the "meaning of words" as well as Pres't Fanning, do not find in Bro. Richardson's essays the slightest grounds for Pres't

F's charge, and invectives, nor will the intelligent brethren justify or sanction his reckless assertions. We would suggest that if he would dismiss the whole subject from his paper, it would become a much more efficient "Advocate" of that Gospel which is designed to promote peace and love and Christian union, and as we have no idea of entering upon any discussion upon the matters involved, we shall, for our part, take no farther notice of them, but shall leave the "Advocate" to pursue its disquisitions upon what is "a prior" and what "a posteriori" *ad libitum*.

A. C.

REPLY TO PRESIDENT CAMPBELL.

Ten years ago, we should have been much surprised at the character and terminus of this most useless attack of Bro. Campbell upon us; but now there is nothing in the matter to excite the least astonishment. The discussion has always been painful to us, yet we hesitate not as to its momentous importance, and while all the brethren, no doubt, sincerely regret its existence, the results have been, and will be, favorable to truth. Not only does the cause of Christ demand a reply from us, but while we entertain the least self-respect, there is not the slightest apology for submitting to such treatment. No man more sincerely deplores family difficulties than ourself; and it grieves us to the heart, to think that there is a misunderstanding with Bro. Campbell. We feel assured that, no man of the age has accomplished so much for the human family. The influence is not confined to the people called Christians. There is not a Protestant sect of the land, that has not improved from the teaching of President Campbell and coadjutors. Still, he is but a man, and recently, he has done what in former years, would have been utterly impossible, and what no man can do, without jeopardizing his character for candor and fairness. He has assailed us, not because he objects to our teaching, but to defend others whom he has aided in publishing their bitterest personal insults of us, and he has failed to do us the justice to let us be heard in his columns. We have published every thing written by himself and associates against us, and while we have no great confidence in our ability to defend any cause, we rejoice to believe that in the present controversy—the power of a giant is not required—the truth *defends* us. Why does Bro. C. refuse to review our reply to his attacks on us? We did not expect him to publish it, and is it possible, he hesitated on the ground that he was unwilling to trust his readers to know even the character of the controversy? Is he unwilling for the people to see what is said of the speculations he is defending? In our present remarks, we desire nothing more than to set forth in a few brief notes

our objection, to Bro. Campbell's farewell essay to us. While his notice is not prolix, there are, we believe, as many objectionable things affirmed, or suggested in it, as we ever found in the same space. We expect to speak in kindness, but with a little more freedom, than formerly. Forbearance in this instance, fails to be a virtue.

1. The course of Bro. Campbell at this late juncture in declining "any discussion upon the matters involved," in declaring that he will "take no further notice of them, but shall leave the "Advocate" to pursue its disquisitions upon what is a *priori* and what is a *posterior ad libitum*," is so singular, contradictory, sneering and offensive, that we are constrained to protest against all such dignity. The facts in the case justify no such procedure, and we will not. In the first place, Pres't Campbell most unnecessarily made the attack upon us without the least provocation. He charged upon us the sin of "seeking to make a false impression," that we entertained some malicious intentions against "Bethany College and the Millennial Harbinger," and he declared that he had no "*associates that ever taught the doctrine of light from the inner consciousness.*" We replied respectfully, and showed as clearly as words could enable us, that Bro. Campbell's associates did appeal as a test of truth to "*the spiritual in man,*" "*the higher nature,*" and "*inner consciousness.*" Bro. Campbell had entered into the discussion, had made the issues—we met them fairly and courteously, but instead of admitting, as he was bound in justice to do, our conclusions, he declines "any discussions," abandons us to our fate, and sneers consummately at something he calls the "*a priori* and *posteriori.*" In the labour of almost half a century this is the first instance we recollect, of Bro. Campbell's closing his columns against the respectful arguments of any one, and of leaving the field in so unjustifiable a manner. We think it strange in the circumstances that Bro. Campbell should have challenged Duncan R. Campbell, or Robert J. Breckenridge to single combat. He had much better silence false teachers nearer home, in our humble judgment. The cut at us regarding the "*a priori* and *a posteriori*," is in keeping with the vein of bitterness that runs through all his notices of us.

2. When Bro. Campbell expressed his "regret at the spirit and temper" of our article, he would have been much more satisfactory to the brethren had he submitted the evidences of our bad temper. But such "hedging" charges in the circumstances, avail not with the discriminating.

3. When he refers to "*the evident purpose*" of our article, he leaves

his readers to infer that evil design prompted us. Indirect charges are difficult to meet, and we consider them more than disingenuous. He accuses us in a previous article of "seeking to make a false impression," but explained it by contending that "*seeking to make a false impression*" might be done in ignorance; and therefore, he intended nothing personally offensive. This is singular logic.

5. When we denounced the doctrine of "*spirit either our own or that of God, acting within us, being the cause of the effect which we call knowledge*," as maintained by Mr. Russell, and Dr. Richardson's charge upon us of the crime of "*depending upon revelation, that is upon words, divine communications addressed to the bodily senses*, for spiritual light, as unblushing infidelity, we had nothing else before our mind but this teaching. Those men occasionally wrote things of a different character, but now Bro. Campbell says we "*affect to sustain our charge by a few brief extracts*." We "*affect*" nothing. If they penned these things in ignorance, they ought not to speak on religious subjects, and if they had deliberately made up their minds to teach such views—the philosophy of Andrew Jackson Davis, and spiritual infidels generally, we affirmed not too much. When Bro. Campbell stated that he was "*perfectly familiar with Bro. Richardson's sentiments on all the questions involved*," and he assured us that we "*do him the grossest injustice*," he certainly forgot his essay last year on "*Natural Religion*" to counteract without asserting it, Dr. R.'s teaching on the subject. And surely, he did not recollect the impression on our mind, that Dr. R.'s connection with the Harbinger had been severed on account of his teaching. What does this mean? Bro. C.'s course proves that, he regards Dr. R.'s teaching as *false*, but not infidel. We know not how to discriminate between a false theology and infidelity.

5. When Bro. Campbell accuses us of "*the grossest injustice*," and "*uncourteous references*," he certainly did not consider the import of the words he employed. Had we used the words "*grossest*" and "*uncourteous*" with reference to him, he would have lost all respect for us. We will be pardoned, we trust, for intimating, that from the beginning of the controversy, we have not indulged in style that becomes not a gentleman and a Christian. We boast not—it was nothing more than our duty. We can scarcely imagine what Bro. C. means by our "*uncourteous references*." We have *hinted* nothing. We have had greater reasons to object to Bro. C.'s associate, Dr. R. particularly, on personal grounds than from the tendency of his teaching. In

the first place, as we told Bro. C. in a conversation, thousands of our best brethren, firmly believe that, when Dr. R. asserted that Bro. Campbell was a teacher of the "natural theology," by which "the being and perfections of God" can be learned from the "works of nature," he intended to make a false impression, and therefore, is not a man of truth. Again, thousands of the best men in the nation regard Dr. R.'s course in leaving the matter in discussion to speak of some one "training horses for the turf," and "*keeping company with sporting and betting gentry*" as malicious in the extreme, and as infamously slanderous; and his refusal to correct the impression, is evidence of possessing qualities which place him beyond the recognition of truth loving, honorable and Christian men. Does Bro. Campbell consider our allusions as to the moral obliquities of Prof. R. and Mr. Russell's conduct in abandoning the Gospel to pray for mourners, in receiving \$25 from partizans for his "*manly*" conduct, in opposing the spiritual views of Pres't Campbell, as "*uncourteous references?*" Be them, then, uncourteous. God will approve.

6. We know not the authority for Bro. C.'s statements, that we have "allowed ourself to be *super-excited*" till our "*feelings and perceptions* are manifestly in so *morbid* a condition that things appear to us quite otherwise than they really are." Our simple reply is, that no one in all this controversy has privately or publicly pointed out any thing indicative of bad temper; and, it strikes us, that Bro. C. has ventured to make the charge, without sufficiently weighing its import.

7. But last of all, and worst of all, Bro. Campbell exhorts to "peace and Christian union." The exhortation almost confounds us. How can he hope for such results? We deplore difficulties amongst the brethren, detest factions, but we are assured that no religious union, based upon human policy can be permanent. We would rejoice to be at peace with all men, but no peace can be anticipated in the midst of contradictions. No difficulty of our life is more mortifying to us than the misunderstanding with Bro. Campbell, and there is no man on earth, whose friendship we so much desire—we intend no flattery—but the price demanded is what we cannot pay. The accusation that we "persist in laboring to make a false impression" without the least shadow of evidence, the charge of "*grossest injustice*," "*uncourteous references*," "*reckless assertions*," and the intimation that our highest ambition in writing, is to injure Bethany College and the Harbinger, in order to build up Franklin College and extend the circula-

tion of the Gospel Advocate, place the hope of Christian sympathy beyond our sight without a radical modification, both as to the matter and manner of Bro. Campbell's writing. We could but despise the character of one who would seek, or accept the friendship of any man, upon so dishonorable terms. When we denounced certain teachings as infidel, we did it on authority which no man familiar with its meaning or tendency of the system could deny; when we saw the moral obliquities of Dr. R., we desired no longer his fellowship, and whilst we pray to God most fervently to enable us to be at peace, if possible, with all men, and regard our union as Christians as above all that is earthly, we desire it not, if we can not have it on the basis of truth and righteousness. If Bro. Campbell is determined to conduct a war of extermination against all who oppose the new theology of Dr. R., Mr. Russell and others, we can not hope for peace or Christian union. We already have a college in Illinois, under the Presidency of a man who boldly and defiantly teaches divine knowledge from *within*; and in Kentucky, another is soon to go into operation under the Vice Presidency of Dr. R., whose doctrine, unless he has renounced it, is identical, and under the Presidency of Prof. Milligan, who but a short time since, wrote that we "as a church can do but little." We gravely ask Bro. Campbell and the brethren, how we can anticipate peace and union, unless the speculative and infidel system recently set forth by these men and others, is publicly renounced?

Before closing, we beg permission to suggest with the profoundest respect, that even Bro. C. himself, through the influence, no doubt of those he is defending, has said things in the May Harbinger regarding "*the animal soul*," "*the spirit*," "*the true*," "*the false*," "*the morally good*," "*the morally false*," "*beauty*," "*moral sense*," "*inner consciousness*," "*cravings of our spiritual nature*," "*he has suffered the punishment of our sins, and therefore, we can not be punished for them*," which we regard as unfortunate; and if ever criticised, will betray the insidiousness of a system that has endangered the church in all ages from the Apostles. A hint to the wise, we regard, as quite sufficient. We are resolved by the help of God to indulge in no bad temper, to fellowship all that will permit us on "the foundation of the Apostles and Prophets," to compromise no truth, to defend not bad men if we know it, to stand our ground firmly where we have the word of life to defend us, to deal fairly with all men, to renounce error, if found under its influence; and above all, the good Lord supporting us, we will press towards the mark for the prize of the high calling of God in Christ

Jesus, and from our soul love all, as our brethren, who believe in the Lord through the words of the Apostles, and live humbly before God.

T. F.

For the Gospel Advocate.

THE PASTORATE—A REVIEW.

BRO. FANNING:—In the June number of the Advocate, there is an editorial, over your initials, upon the subject of the *Pastorate*, which, by your permission, I will briefly review through the same channel. While in your article, there are many sentiments to approve and commend, there are some that are objectionable; yea, and even mischievous, I think.

I will mention some of the objectionable clauses in your piece, and then offer my own views touching the same points. I, however, fully agree with you as regards the subject, that "There is something of deep moment connected with it." We cannot, in my estimation, exaggerate its importance.

You made the following quotation from a British periodical, published by our brethren; "The seniors of each congregation are commanded to take the oversight *without even an election* for that purpose." To this, you strongly intimate that the spirit and Peter both agree. I deny your assertion and challenge the proof. I do not know *what spirit* teaches such a doctrine, I am certain it is not the Holy Spirit. I am, to, equally certain that neither Peter, nor any other Apostle, teaches any such thing. It will not avail you anything to refer to 1 Peter v. 2; there the Apostle is simply exhorting the Elders "to take the oversight of the flock, not by *constraint*, but *willingly*; but does not, at all, intimate, that they should *take the office* without an election—unless you can make it appear that *election and constraint are synonymous terms*. In arguing against elections, you are forced to take one of two alternatives—either that the Elders are to be a self-constituted class, or that they are to be wholly the work of the Evangelist.

To both of these positions I object, as neither scriptural nor philosophic. In the first case, the most ambitious men would rush into the office, and often wholly unqualified to discharge its responsible duties; this result you could not prevent; for if you give the congregation discretionary power in the matter, it would be equivalent to an election. If you take the second alternative, that the Evangelist is to do the whole thing, you are contending for unscriptural authority.

The part of the Evangelist is to *ordain* Elders—not to select them. For them to claim more would be an assumption, dangerous to the proper balance of powers that should always be observed in the church. After the Elders are fully invested, the Evangelist then has some additional, well-defined powers over them.

The following seems to me to be the true mode of making Elders: The congregation selects by popular vote, and the Evangelist *ordains*—invests them with the robes of office. Should there be any Elders in the body, they co-operate with the Evangelist in the ordination. This view of the subject is strikingly set forth in the analogous case of the selecting of seven deacons in the Jerusalem church. Why should not both these classes be selected by the same mode, since they are both wholly congregational in their work. Neither will it answer your purpose to argue against ordination as preliminary to the proper discharge of the duties of office, or that there is no such thing as office in the Christian Church; and that all labor in the congregations may be performed “Without an election, ordination, installation into office, or any other condition.” If you can show a Scriptural warrant for such assumption, I will yield the whole matter.

You very considerably remark, “That you really doubt if the brethren, many of them at least, will receive it.” (This doctrine of yours.) I think that there is not much doubt about that matter. I predict that it will receive no congenial place among many of the brotherhood of this “Reformation.” We do not want it—we have no use for it.

Bro. F. seems greatly concerned that there is danger of the brethren favoring *Theological Schools*, and really sees, in their estimation, “that farmers, carpenters, blacksmiths, lawyers, traders, etc. are not good enough to perform the services of God, and consequently, a *reverend class* must be raised up to take this burden from the people for pay. If I understand you in the foregoing extract, it is, that you are utterly opposed to any special or professional education of preachers, and are in favor of illiterate persons, (such as are comprised in most of the classes that you have enumerated,) performing the “services of God” without pay. Such teaching is fully a generation behind the intelligence and liberality of the age, and will not take, I am assured, with many of the disciples—it would better suit a people that are incased in a very “hard shell.” You say that you regard “the practice of *one man*, and he often a beardless lad, assuming the pastorate of a State, district, or even a single congregation, as down-right popery. The

practice of placing one man over a congregation, and even a district too, (and beardless lads at that,) was instituted by the Apostle Paul, in the cases of Timothy and Titus—the one he placed over a single congregation at Ephesus, and the other over a district comprising all the congregations on the island of Crete. These youthful Evangelists did not *assume* their positions, but were *placed* in them, and such should be the order of affairs now, whether in reference to “beardless lads,” or to gray-headed seniors. Paul (as if directing against such objectors as yourself) tells Timothy to “let no man dispise thy *youth*.” You will contend that these examples are Evangelists. True: and so were they temporarily Pastors, *ex officio*, in their respective fields of labor. Indeed, they possessed jurisdiction over both the Elders and laity of those localities, as the following Scriptures prove. “Let the Elders that rule well be counted worthy of double honor.” “Against an Elder receive not an accusation, but before two or three witnesses.” “Charge some that they teach no other doctrine.” And such expressions as the following: “Preach the word,” “Reprove,” “Rebuke,” “Exhort,” &c. The last position of yours that I shall notice is, that the seniors (Elders) of the congregations are the Lords *only* pastors. I have shown, I think, in the cases already alledged, that such is not fact. I readily grant, that, from the nature of their calling, they are the only *permanent* Pastors; and, other things being equal, the more suitable ones.

Where they are sufficiently qualified for their work, no others are needed, except Evangelists occasionally, to aid them in holding protracted meetings, and to exercise that supervision that is required by the King, in order to have the laws of the Kingdom faithfully executed.

But should congregations, not having suitable Elderships, (and such is the condition of a large majority,) undertake to get along with “farmers, carpenters, blacksmiths, lawyers, traders, etc.,” they will soon find whether or not they are “good enough to perform the service of God.” Such, if they do not call in extraneous aid, will soon realize a perception of their condition by bringing death and dissolution upon themselves.

You will doubtlessly advise that none but competent Elders be placed in office, which would, in effect, deprive a large majority of our congregations from having any at all. But few of them have men capable of making good Pastors. Such is our experience as a denomination.

The true plan, in my opinion, for congregations that have not efficient Elders, is for two or more of them to unite their resources, and procure an Evangelist to visit them monthly, or semi-monthly, as circumstances will allow, until they can do better, for I do contend that a half loaf, or even a quarter loaf, is better than no bread at all.

My advice to all the congregations is to have Elders, if they possess the qualifications in any degree, and if they will not answer a good purpose as preachers, they may be made valuable as *rulers*, provided always, that a suitable Evangelist is over them, to instruct them in their duty, and to direct their work, as was the case, in such instances, in Apostolic times.

I am, very respectfully yours,

ALEXANDRIA, TENN., July, 1858.

O. D. WILLIAMS.

REPLY TO BRO. O. D. WILLIAMS.

We award to Bro. Williams the honor of being the only *open* opposer of our teaching in the South-west. He fully endorses the system, without defining it, of Dr. R., and others co-operating with him, and for his frankness we respect and applaud him. His is a much more manly course than that of others, who, in cautiously surveying the ground, quite *confidentially* suggest that we have not sufficiently "examined matters under discussion," and the men we have pronounced infidel, "teach just the opposite of what we have said of them." When we called attention to Dr. R.'s speculations, we predicted that he would abandon the ground which he and his associates occupied, and deny all their plainly avowed premises. The results have confirmed our conjectures. As Bro. W., however, considers himself in the opposition, we will take the more pains to notice his conclusions.

1. While Bro. W. seems not disposed to be unfriendly to us, personally his style is scarcely respectful. He speaks of our sentiments as being "*mischievous*." It occurs to us that such a charge demands proof, or the more pious may regard it as a determination to find fault.

3. He sternly denies that "*The seniors of each congregation are commanded to take the oversight, without even an election for that purpose*," &c., tells us that "neither Peter nor any other Apostle teaches any such a thing." He, moreover, affirms that when Peter exhorts "The Elders," (Seniors) "*to feed the flock, taking the oversight*," etc., he does not intimate that they should take the office without an election. In reading this particular statement, one might suppose that Bro. Williams was fully competent to give the proof as to the necessity of an election to

the office of Elder, but not a word do we find. When, however, we tell Bro. Williams, there is not a syllable in the Bible about "making Elders," or "*Evangelists investing them with the robes of office,*" or even the "Elders' office," we hope he will not consider our remarks "*mischievous.*" If there is such scripture, doubtless he or others can point it out. If there is neither such an office, nor "robes" of office, all he and others have said upon the matter must be extremely idle. The word *elder* denotes *OLDER*, and is attained alone by one man living longer than another. Experience, time, and labor, then, and not Evangelists "*make*" them. When made thus, they are exhorted to "take heed to themselves, and to all the flock over which the Holy Spirit (not Evangelists) has made them overseers, to feed the Church of God." Acts xx. 28. The Spirit of God thus pointing out men to feed the sheep, is quite different from "*selecting them by popular vote,*" as Bro. Williams teaches. He says, if we can show where men, not elected by others, and not installed into office, did the work, he will yield the whole matter. We state that ordination did not make preachers, but men were consecrated to the labor of Evangelists, in consequence of having given practicable evidence of possessing the necessary qualifications to do the work.

Paul and Barnabas were preachers before their ordination at Antioch. If the consecration did not instal them into office, what was its purpose? It was Heaven's order to "*recommmend them for the labor amongst the Gentiles,*" which they had given so abundant ability to perform amongst the Jews. The Corinthians were commanded to "*submit themselves to such*" as the house of Stephanus afforded, in consequence, not of having been elected by "the popular voice," and robed with "official authority" by the ordination of Evangelists, but because they "*HELPED the Apostles and LABORED.*" (1 Cor. xvi. 15.) This popish idea of bowing to *official authority* seems to influence the conclusions of many besides Bro. W., and yet there is not a word of authority in the Scriptures for it. Paul exhorts the brethren to "remember them who have the rule over them, who have spoken unto them the word of God, whose faith follow, considering the end of their conversation; Jesus Christ, the same yesterday, to-day, and forever," Heb. xiii. 7 and 8. Again he says, "We beseech you, brethren, to know them who labor among you. And to esteem them very highly in love for their work sake," (1 Thes. v. 12, 15). This is not official reverence, but esteem for the faithful labor of God's servants. This official authority is the rock which has wrecked more

churches and men than any other in our acquaintance, in this Reformation.

3. Because we teach that "farmers, carpenters, blacksmiths, lawyers, traders," etc., are fully authorized, as Christians, with no office higher than is guaranteed to them as members merely of Christ's kingdom, to keep the ordinances of the Lord's house, and dare not "let their services to hire," Bro. Williams infers that we favor the "illiterate," and that "such teaching is fully a generation behind the intelligence of the age." We must say to Bro. W. that the doctrine which takes the worship from the disciples and places it in a so-called literary class, takes the bread of life from the children of God, and consigns them to the man worship in which in all countries Rome and her daughters have long revelled. We would rejoice to see all Christians thoroughly educated, and the more learned good men are, the greater are their advantages in the vineyard of the Lord; but "God has chosen the weak things of the world to confound the mighty." Our strength is in the truth, and not in literature, however highly one may regard it.

4. When Bro. W. represents Timothy and Titus, whether he is serious or not, as "beardless lads placed, one over the congregation at Ephesus, and the other over a district," he speaks without authority. Timothy, who was exhorted to "let no man despise his youth," had been an Evangelist at least thirteen years, and was some forty years old when Paul "besought him to abide at Ephesus," not as Pastor, but, as was his peculiar province, as an Evangelist, to "charge some that they teach no other doctrine," to "preach the word, do the work of an Evangelist," etc., etc.

But it is singular that after all Bro. W.'s broad and bare assertions regarding youthful and single pastors of churches and districts, and in opposition to the Seniors being the Holy Spirit's overseers, he should abandon all, by admitting "*That the Seniors, from the nature of their calling, are the only permanent Pastors, and other things being equal, they are the more suitable ones.*" Hence there seems to be no ground of controversy. This reminds us of all the speculative school, from Dr. R., and Prof. M., to Bro. W. They furiously attack us, yet close the controversy by admitting all we ask. We do not thank them for their admissions. When the opportunity offers, they may exhibit their true colors. They have proved themselves fully adequate to the task of teaching, with a good grace, systems as opposite as the poles. The Spiritualism of Andrew Jackson Davis, and of Paul the aged, are found upon the same page, if not in the identical sentence.

5. Bro. W. closes his "Review," by settling down on what he calls "the true plan," in his "*opinion*," "for congregations that have not efficient Elders, two or more of them, to unite their resources, and procure an Evangelist to visit them MONTHLY, or semi-monthly, until they can do better," with the presumption that a half a loaf, or even a quarter of a loaf is better than no bread at all." We beg leave to differ in "*opinion*" with Bro. Williams. If congregations are too poor to worship God for themselves, they are not only sick and dying, but the sooner they acknowledge themselves dead and buried, and twice plucked up by the roots, and abandoned of Heaven to their own folly, the better for them and the cause of Christ. A few miserable crumbs doled out to such by a hired stripling, in monthly doses, only protracts their miserable and disgraceful existence, and the sooner they silence their empty profession, the better for the world and the cause we plead. While we feel that it is necessary to let our readers see the character of the opposition, we say in much forbearance, that we are heartily ashamed to witness so utter a destitution of love for the truth, with men who have had ample opportunity to learn the will of the Lord.

The ambition, however, of some of our ablest men, to prove themselves orthodox, of others to gain the fellowship of the heresies of the times, and of many, to submit the administration of religion to a literary class called Pastors, indicates a fearful want of confidence in the ability of the church to show forth the authority, perfections, and praises of Him who has called us out of darkness into his marvelous light. We trust Bro. W. will more sincerely examine the matter, before he undertakes again to correct our teaching. T. F.

THE BLESSINGS OF THE GOSPEL ONLY IN OBEDIENCE.

Beyond all doubt the besetting sin of the day is an aversion to labor, physical, mental, or religious. We are persuaded that most men and women have some ambition for distinction, but the trying matter is that its cost is labor, toil, and unflinching endurance. All men, probably, would like to possess a competency of the good things of this life, and there are few, indeed, who might not with proper exertion, but what multitudes do we see who barely make out to supply their daily wants as they come upon them, and are never able to lay up anything for the trying hours of sickness and affliction. Most young persons whose intellects are in the least awakened, have some

desire to become learned, and aspire to some sort of intellectual culture, but small indeed is the number of those that ever reach the condition of the tamest mediocrity. Why is it? Simply because our wise creator has given no excellence except upon the condition of exertion and unwearying toil. The possession of wealth and enjoyment of mental distinction are open to all, but they alone ever taste of their sweets who are willing to bear the labor of scaling the rugged heights on which they are placed. In Christianity the same law holds good. God our Father has manifested his love, given to us his will, placed within our reach the means by which we may attain to happiness and peace in this life, and honor and immortality hereafter, and most persons have some desire for these blessings, but nothing has been offered except on conditions. All will most readily confess that these ends are desirable, but those who are willing to bear the burthen and heat of day for their attainment are few indeed. If the blessings offered in the Gospel were to be had without exertion, doubtless many would be willing to reach forth their hands and take of the enjoyments. But our kind Father has ordained that there should be no blessings except at the cost of labor. All the offerings of his grace are to us upon the condition that we are willing to endure the toils and hardships that may be required at our hands. We have often said that the moral curse of the age is that people expect to be accounted servants of heaven without service, but in indolence, negligence, and disregard of all the obligations imposed by the gospel. That the Christian profession is a mere idle form of words without meaning or influence. Hence we have come to the point that the *easiest* way of keeping up the appearance of a respectable profession is the best. We might as well expect wealth in golden abundance to flow to us, and honors and chaplets of renown to encircle our brows while we are idle, careless, and negligent, as to expect the enjoyment of the blessings of the gospel without that devotion of time and energy which heaven requires.

There is much speculation about influences that operate upon man in rendering him spiritual, and the matter of spiritual enjoyment has become to the minds of many a perfect maze of confusion. The world has come to regard spiritual enjoyment as antecedent to all Christian service. The ancient and divinely promised order was and is that Christians were to receive and enjoy the spirit, upon condition of faithful obedience to the law of Christ, we now must be spiritual before we can obey the Saviour. This is but a vain effort to lessen our responsibilities to heaven, and excuse ourselves in the neglect of the obli-

gations of the gospel. No people on this earth were ever blessed with spiritual blessings, and filled with the fruits of the spirit that were unwilling to worship God as his servants, and manifest in their lives their entire submission to his requirements. Unless the professed servants of God feel that it is their imperative duty to worship God in all his appointments, in reading and meditating upon his word, singing his praises, exhorting one another to love, and to good works, and in often, very often, bowing before God in sincere and humble confession and prayer, they cannot expect to be other than a light, irreverent, worldly, and godless people. But when they are willing to do these things, they must become godly, spiritual, and holy in heart and life; upon no other condition have they the right to expect anything but barren leanness and poverty, and then alone will they be regarded worthy of the name of sons and daughters of the Most High.

Whenever men and women on this earth have been disposed heartily to labor for the Lord, He has not failed to bless them with the fullest abundance of all spiritual honors and privileges, and their lives have been ever filled with all the fruits of Peace, Righteousness and Love. Any show of submission except a devotion of time and means, and energies of mind and body to the service of our Lord is but useless and empty mockery of allegiance to heaven, and leaves us at all times open to the insidious attacks of the world, the flesh, and the devil, and ready always to fall away and become abandoned and reckless of all that is holy and just.

If the Christian religion is to be our peace, solace and comfort, our highest enjoyment through the storms of disaster in this life, and the sure and steadfast anchor of hope for an inheritance beyond this life, we must, my brethren and sisters, love it more sincerely, consecrate our hearts and lives to it more earnestly, and apply ourselves with greater diligence to all of its duties, privileges and requirements. Thus alone will God be honored by our submission, and we receive the fullest enjoyment, and every spiritual blessing and honor as his children.

W. L.

BLASPHEMING AGAINST THE HOLY SPIRIT.

BRETHREN:—Please give your views of Matt. xxi. 31 and 32. I am blinded upon that subject. Yours in the one hope.

W. S. C.

The passage referred to by our brother is that in which Christ is speaking of the unpardonable sin of blasphemy against the Holy

Spirit. We think there is little difficulty in understanding what constitutes that sin when we read the whole connection. The Saviour had been charged by the Pharisees with the crime of receiving his power from the Prince of Devils, Beelzebub, and this was undoubtedly the sin with them against the Holy Spirit. They saw his wonderful works, such as no man could do, but instead of being convinced by them, they hardened their hearts in wickedness, and in mad defiance of the testimony presented to their own eyes, charged the Saviour with being an emissary of the wicked one. For such a sin Christ has said there is no forgiveness either in this world or that which is to come. The sin of blasphemy against the Holy Spirit is then, evidently, in denying the power of God through his spirit, and attributing his works to the Prince of Devils.

How many of the sinful practices and doctrines of the present day are sins against the Holy Spirit might not be very easily determined but undoubtedly such sins do exist. The constant disposition which men manifest to rob God of all the glory of man's redemption and elevation, and to arrogate to themselves whatever has been accomplished for man's social and religious advancement bears strong marks of this sin

W. L.

THE LOVE OF THE TRUTH.

WE know no higher test of Christian character than a deep, earnest, reverential respect for the word of God. We may be deceived by a mistaken zeal, but sincere reverence for God's Word is a test by which we cannot be deceived, and which cannot be counterfeit. To hear the word of the Lord with trembling and reverence shows a regard for the authority of Heaven. The Lord has said "To this man will I look, even to him who is of an humble and contrite spirit, and *trembles* at my word." The love of the word of God impelled the disciples of our Saviour, when many were turning back and walked no more with him, and he put to them the trying question, "will you also go away?" To reply, "Lord to whom shall we go, for thou hast the *words* of eternal life." Our blessed Lord himself has given it repeatedly as the highest test of loyalty to Him. Before Pilate he says, "Every one that is of the truth *heareth* my voice." Again, to the Jews who had believed on him he says, "If ye continue in my word then are you my disciples indeed," The aged John to his beloved children gives most fully the characteristic by which they might know that they were the servants of God, and might assure their hearts before

Him. "We are of God," says he, "he that is of God heareth to us." Again, "By this we know the spirit of truth and the spirit of error, he that is of God heareth us, he that is not of God heareth us not." Again, "By this we know that we love the children of God, when we love God and keep his commandments; for this is the love of God, that we keep his commandments, and his commandments are not grievous." Such tests as are here given leave us no room to doubt in regard to our position before Heaven. Any other test of mere feeling or transient emotion may be false and deceptive, but when we know that there is constantly abiding in our hearts a constant love for the words of our Master, and a continual disposition to hearken to all that he commands, we have the strongest assurance that we are the children of God. Men and women profess conversion to God under various influences, but soon it appears who have been turned to God by a sincere conviction of the truth, and who have been under the impulse of merely animal feeling. Those who are truly turned from sin and folly to the love of the truth, desire the sincere milk of the word, that they may grow thereby, while those who have been mere dupes of deception and creatures of passion, have no love for God's word, and never think of looking to it as the source of spiritual food for Christian growth and strength, but soon fall away into wickedness and hardness of heart, ten-fold more difficult to reach with the truth than if they had never been the dupes of such deceptions. Those who intelligently enlist in the service of the Great Captain, and own allegiance to the Lord, have the deepest and most abiding reverence for the word of God, and love for the testimony upon which is founded their confidence.

There is no surer mark of a corrupt life and secret baseness of heart, with any professed servant of God, than to hear him speak slightly of the word of God, or manifest indifference on any question involving its authority. I know there is much vain declamation about the authority of the word; "The Bible, and the Bible alone," has been the meaningless, empty babble of many a tongue, while the heart and the life were in the wickedest rebellion against all of its teachings. This is all the vainest mockery. We show our love and reverence for the word of the Lord when we diligently read its teaching, fill our hearts continually with its holy lessons of spiritual life, and tremble at its authority. Any other sort of respect for the living oracles is the emptiest affectation and show. When indeed we love the truth, we are ready to exclaim, in the fullness of our hearts, with David of old, "O,

how I love thy law; it is my meditation all the day." "Thy testimonies have I taken as a heritage forever, for they are the rejoicing of my heart." Such is the expression of every heart filled with veneration for the words of Jehovah.

W. L.

AN APOSTATE.

CHESTNUT BLUFF, Tenn., May 31st, 1858.

DEAR BRO. FANNING:—Elder Thomas Owen, near Brownsville, a Baptist Minister of high Christian character, informs me, that while in Arkansas he met with a Mr. Collinsworth, who represents himself as once having been "a Campbellite Preacher," and fully conversant with the "Campbellite" doctrine, that baptismal regeneration is one of the strong-holds of "Campbellism," etc., etc. Bro. Owen wishes to know something of the history of this Mr. Collinsworth. He says that Mr. C. told him that he was from Bedford County, Tenn., etc., etc.

Bro. Owen says that Mr. Collinsworth is using stronger exertions to prejudice the minds of the people against the doctrines of the Christian Church than any other man he has ever met with, and that while in the company of Mr. C., sheer justice required that he should defend the Christian Church from the vile persecutions heaped upon it by Mr. Collinsworth. He informed me that he has read the writings of the principal editors of the Reformation, and that he has never seen anything assimilating to what Mr. Collinsworth represents us as believing and teaching.

My answer was, that I knew very little about Mr. Collinsworth, but that I would get you to give him full information. I therefore hope that you will not fail to do so as soon as you can. In fact, from what he tells me, your special respects to Mr. C., through the Gospel Advocate, are necessary.

Though Brother O. is a Preacher belonging to the Baptist Church, *he is* a firm believer in the doctrine of the truth.

Your brother in the faith of the Gospel,

JNO. H. MOSS.

REMARKS:—Our *quondam* friend, J. R. Collinsworth, indulged in idle speculations, apostatized and was excluded from the Church at Lewisburg; and is now a very mean enemy.

The doctrine of Baptismal Regeneration, no disciple ever believed or taught. Bro. Campbell was unfortunate in some of his remarks in

the Extra, published in 1830, but he did not then believe, and he does not now believe that baptism is regeneration. It is the *washing* of the new creation, renovation, or regeneration, (Mat. xix.28.; Luke xxii. 28.; Titus iii. 5.) but the washing of an institution is no more the institution, than the fruit of the tree is the tree. T. F.

For the Gospel Advocate.

SPIRITUAL BAPTISM.

Regarding Spiritual Baptism, it may not be amiss to refer directly to the argument of the doctrine based on Col. ii. 12-16. *“Buried with him in Baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead.* The Colossians are said to have been raised through faith in the operations of God. [Faith in the operation of God in raising Jesus from the dead. T. F.] Therefore it is supposed to refer to the operation of the spirit. [No authority. T. F.] By which the soul is regenerated [Regeneration has no reference to an operation on the soul. T. F.] in spiritual baptism. It should be borne in mind, that the Colossians were raised from that in which they had been buried. Is this supposed to be true of all Christians, after their conversion and regeneration by spiritual baptism? Are they taken from under those influences of the spirit? Are the advocates for this doctrine prepared for this admission? The text does not read as generally quoted—raised with him through the operation of God.—As though the baptism of the spirit was the operation alluded to. But the idea is, that persons buried in the waters of baptism, were raised from the water to walk in a new life by faith. That is, they were led to be baptized and raised to a new state of life by faith in the operation of God; who raised Jesus from the dead. The operation of God spoken of, was his act of raising up his Son from the dead, not the act of regenerating the soul by spiritual baptism, it was their faith in the resurrection of Christ, which led them to be buried and raised in Christian Baptism. This is precisely what the Apostle teaches in this text. Hence baptism is here and elsewhere connected with the resurrection of Christ. Baptism saves us, says the Apostle Peter, by the resurrection, 1st Peter, iii. 20. Therefore we have been buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life, Rom. vi. 4. If the dead rise not, why then were you baptized for the dead? 1st Cor. xv. 29. We have

multiplied and explicit evidence that water baptism is the only Christian baptism, by which persons are initiated into Christ, he being the head of the body, the church. It should be borne in mind that the Apostle says, "Buried with him in baptism." If these texts, Col. ii. 12. and Rom. vi. 4, do not mean water baptism, we ask what do they mean? If they mean spiritual baptism, then it is not this baptism in which we were buried with Christ. The bible no where teaches that Christ was buried in the baptism of the spirit; but to the contrary, He taught the people, during his stay on earth, that he would send the spirit to *them* that believed on him. For the spirit was not yet given, because Jesus was not yet ascended nor glorified. If Christ was not buried in the baptism of the spirit then it was not this baptism that Paul had reference to, when he said we are buried with him in baptism. It is sheer nonsense to talk of being buried with Christ in that in which he himself was not buried. The scriptures mention but four baptisms, and of course it is one of those that Paul referred to. We have the baptism of suffering recorded in Luke xii. 50, and it is not the baptism in which we are buried with him. Nor the brethren at Colosse, for they never had been crucified with Christ nor buried with him in the earth; for they were alive at the time Paul wrote the Epistle to them, addressing them in the following language:—"Buried with him in baptism," The next is the baptism of the Holy Ghost, and that of Fire, as prophetically alluded to by the harbinger, John, in Mat. iii. 11. We have just shown that it is not the baptism of the Holy Ghost that our Lord was buried in; for such a thing as Holy Ghost Baptism was never given till some time after Jesus had ascended to heaven, and was coronated as King of the universe; then it was sent to his disciples, as a comforter, to guide them into all truth; not to convert their souls, but to bring all things to their remembrance that our Lord had communicated to them during his stay on earth. We have no account that our Saviour or his disciples were ever buried in the Baptism of Fire. We cannot suppose that the baptism of fire spoken of in Mat. iii. 11, was a symbol of good, or any benefit to be conferred upon the righteous; for the scriptures never speak of fire as a blessing, but as an evil, a curse to be inflicted upon the wicked. Surely, it was not this dreadful baptism that the Colossian Christians were buried in. It will be remembered that the baptism mentioned in Rom. vi. 3 and 6, is that by which believers are initiated into Christ and become new creatures—"Know ye not that so many of us as were baptized into his death." It is clear then that the baptism by

which we are said to be buried, is that which puts us into Christ, and everything else that men, in their wild imagination, may denominate baptism, is worthless; for this is what puts us into Christ. And now we have only to ascertain what this is; and the Apostle on this point, in another part of his writings, fully explains himself. In 1st Cor. xii. 13, we read, "By one spirit are we all baptized into one body." The body here mentioned is Christ's body, the church of which he is the head. The whole passage is now clear.

The baptism which the Apostle connects with a burial is that which puts us into Christ; but it is "by one spirit" that we are "baptized into him." In the commission given by Christ to the Apostles, he said, "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; Mat. xxviii. 19. In this commission, be it observed, the Saviour tells his Apostles to baptize the people into his name as well as that of the Father and Holy Ghost. In Rom. vi. 3, the subjects are baptized into Christ. In Col. iii. 27, the Apostle says, "So many of you as have been baptized into Christ, have put on Christ." In view of all these circumstances of the case, we think we are fully authorized to come to the conclusion that it is water baptism in which believers put on Christ, are baptised into Christ into his death, have been buried with him, and raised to walk a newness of life. The scriptures represent Christians as having been crucified, dead and buried with Christ, and raised to walk a new life. In this view of the subject, how impressive the exhortation of the Apostle to his brethren, who had been thus buried and raised with Christ in baptism. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." There are many reasons why our affections should not be set on the perishable things of this earth, because they are fleeting, and we shall ere long cease to enjoy them; but to the Christian that seeks for that life which is eternal, that is hid with Christ in God, when Christ, who is our life, shall appear, then shall we also appear with him in glory.

And may the Lord help us to use the means of salvation, that we may gain heaven, and all the blessings of the same.

Fraternally yours in Christ,

BLUFF SPRINGS, Tenn.

WM. J. HAILES.

FRANKLIN COLLEGE COMMENCEMENT.

The fourteenth annual Commencement of this institution took place in the College chapel June the 16th, 1858. The day was delightful, and several hundred persons present seemed much interested in the addresses of the young gentlemen. We considered the character of the audience, equal, if not superior to that of any previous assembly in this institution. Every thing seemed to be conducted to the satisfaction of the spectators, and we regard it not at all unbecoming in us to say, the performances were much to our satisfaction. The friends of the College were evidently delighted.

The afternoon of the same day was spent in hearing essays and music from the young ladies of Mrs. Fanning's school. We never saw an audience manifest a higher degree of satisfaction at the genuine merit of the compositions, with the beautiful and modest bearing of the young ladies, and the music was all that could be desired. Prof. Sulzner, has made himself a name as a faithful and highly competent teacher, that will remain, when he shall have passed from time. We should be much pleased if our brethren, particularly, were fully apprized of what we are doing in the education of youth. T. F.

PARTYISM.

A notable feature of every moral, social, or religious movement of the present day is the disposition to do whatever is attempted on a grand scale. We are told that the triumphs of mechanism is past removing the necessity for the toilsome labor of individual handicraft, and that everything in arts of industry tends to consolidation and combination. In the moral and religious aspects of society we see very much the same tendencies. The idea of individual efforts accomplishing any great and permanent good is not current with the would be social and moral reformers of the day. Instead, we are accustomed to look for good only from the operation of some colossal moral machine in which the people are lost sight of, or are only looked to as the source from whence to draw supplies wherewith to keep in operation this grand machine. That such was the state of matters in the darkest day of Romish degradation all are ready to admit, but probably we are not so ready to see that the prevailing tendencies of this day are toward the same end. There is scarcely a party of religious people in our land, that is not already consolidated in a vast missionary, or some other sort of an association, overriding everything like personal individual usefulness in its members. We, as a people are not

so far advanced in these things as many others, but the indications of the last half score of years are that we too must soon follow in the same road and furnish ourselves with all the accompaniments of a *respectable* religious body. I repeat, our disposition is, at present at least it appears, to follow in the wake and imitate the example of others. To what extent this feeling will lead and what checks it may receive we cannot at present decide. Certain we are, however, that things which twenty-five years ago were condemned most severely as utterly unknown in the economy of Christ are now in many quarters received and commended to the acceptance of the brethren. So far, however, we have not done much on the grand scale, and efforts at consolidated machinery for accomplishing good have not been very successful. 'Tis true that we have a feeble starveling at Cincinnati, called in courtesy a Missionary Society, and in several other quarters quite pretentious evangelizing and educational schemes, still compared with the efforts the results have been as yet lean, and there has been but little hearty coöperation of the disciples of Christ in any of the these plans. We would gladly hope that there might be even less, still there are some indications that are not the most pleasing. There is growing up among the people, called the disciples of Christ, a strong party feeling, a feeling to sustain "*our denomination*" at every hazard, and the current sectarian phraseology of the day is insinuating itself into the language of our speakers and writers.

The bold, original platform, that we were not a party upon which so many a noble triumph was gained, seems to have been lost sight of, and we are now especially pleased if we have gained numbers and influence in any locality, to be regarded merely as one of the orthodox recognized religious bodies. Such was not the feeling in the day when this movement was as a vigorous, athletic giant, fearing no danger, and asking no quarter. Then the question was not, does this or that man belong to "*our denomination*," or has he been recognized and respected among us? but it was, does he love the truth above all things, and does he teach it? If he does, he is our brother by every tie that the love of God entwines. If not, we have no use for him on any ground. This is the spirit we still need; this love of truth above the love of party; this feeling that we are more ready to expose and reform error among ourselves than with any other people. Should an error, however, be now marked, the ready cry of croakers is "you are ruining the cause," "you are ruining the cause." What cause do they mean? If they mean the cause of a party, let us rather be

thankful for every blow which it receives. But if they mean the cause of our blessed Lord, let us remember, the truth has never yet suffered from the exposure of error, but has always come out brighter and more beautiful from the conflict. While we are bound together by the simple love of the truth and the practice of its injunctions, we will be superior to all evil from such causes.

If we are determined to stand upon the truth, as God has given it, then all such croaking must appear to us most despicably degrading to a Christian people. If our trust is still to be in the strong and mighty power of the Word of the Lord, we can not fear to be ready at all times to hear the fullest exposures of any error that may have crept in among those whom we are wont to regard as brethren. Where the simple love of the truth is the bond of union, the fullest and freest discussion, instead of separating, must rather bind in closer and firmer bonds those who are worthy. But if we expect strength and influence from some vast consolidation, sustained by worldly wealth and favor, and having no basis except in some contrivance of man, every jar and mistake in any part will be felt by the whole, and the entire concern will be the constant subject of suspicions, and dread, and continual disturbances.

If we are indeed the servants of Heaven, we need no such bonds of human devising, but we love those who love the truth, and every aspiration and impulse of our hearts is in unison with theirs. The same glorious aims inspire our hearts, and the same promises and blessings cheer us on in our way, and the same trust is in his blessed cause. This is the strongest ground of Christian union—the love of the truth, and faithful obedience to all its teachings. W. L.

UNITED WE STAND—DIVIDED WE FALL.

FEELING satisfied that it is necessary for Bro. Campbell and others, to hear the views of good brethren regarding the unfortunate controversy with him, we have selected, for the public eye, the following very discreet letter from our highly esteemed Bro. Dr. M. Hackworth, of Ala.:

DICKINSVILLE, ALA., June 24th, 1858.

BROTHER T. FANNING:—Dear Sir, I have just finished reading, with *much pleasure* and *deep regret*, the April, May, and June numbers of the Gospel Advocate. *Pleasure*, because I see much in them which

is so well calculated to *instruct sinners, strengthen the brotherhood, and build up poor, languishing Zion*. *Regret*, because I see that all is not yet right in quarters from which we should look for no evil. O, how long will it be till that glorious day will come when all the great and good men amongst us will have learned to be "wise as serpents and harmless as doves?" Are we, while treading the rugged path of life, while traveling through this veil of tears, authorized to look for entire *consistency* among ourselves? We do not ask for peace, or terms with sin, the common enemy of our souls, while there is one sin, or sinner in the whole world. But we pray for peace and union in Zion. Can we hope, *ever hope*, to see the brethren seeing eye to eye, of the same mind, of the same judgment, and speaking the same things? (All Christians are one now. T. F.) And until we can thus hope, can we count on much being done towards the conversion of the world? Was there not much meaning in the language of the Saviour when he prayed "that they may be one as we are, that the *world* may believe that thou hast sent me?" O, was not the holy Apostle, right when he told the Corinthians they were *carnal*, and walked as *men*, because they had discords amongst them? And is not the same Scripture applicable to us when similar misfortunes befall us? And, Bro. Fanning, does it not look very much like a misfortune, similar to that of the Corinthian, is likely to come upon our churches from the Franklin and Bethany difficulty? (We hope not. T. F.)

Already men are casting it in our teeth, that it is with a grace, not becoming us, to call on others, from the pulpit, for union while we are divided among ourselves. (Bro. Campbell and we differ not regarding the gospel. T. F.) And I confess, that for me, I do not feel myself so well prepared to repel the force of it. To be sure, I can make an offset by telling them that they, too, are divided. But still I feel that as two wrongs never made a right, I have not done anything by the offset which will justify divisions and discords among us. And, my brother, although I have never conversed with the first brother who was in the least disposed to censure you, neither have I conversed with any one brother, who does not deeply mourn over the unfortunate difficulty. Every brother with whom I have conversed on this lamented (and I meet with not a few) subject, is decidedly of the opinion that the discussion between you and Dr. R. R., was, and is, one of vital importance to the cause of Christ and the church generally; and that our venerable and highly esteemed brother Campbell, should, in all conscience and reason, have given you, in the Harbinger, that

usefull and welcome messenger, page for page with Dr. R. R., until you had exhausted your arguments, or were willing to leave what you had said with your readers respectively. This discussion being one which, in the very nature of things, was referable to the readers of the Harbinger and Advocate, *and to these alone.*

Brethren have told us that they were very anxious to circulate the Advocate among their non-professing friends, being better suited to their needs than any other periodical known to them now; but doubting, really, as to the propriety of doing so until this controversy is ended, they do not take action. So much do they regret the apparent alienation of feeling existing between two main defenders of our cause. If it existed between any other two individuals, we should pay but little attention to it. But as it is, I do hope you will not be surprised at the deep and anxious interest which we take in its settlement. We see not, in justice to yourself, and the position in which you are placed, how you could have said less. But our hearts desire and prayer to God, is that you may both unite in the fear of God, in bringing this matter to a favorable termination. (We pray for peace, but are ready for war. We have but little to hope from the advocates of the new theology. T. F.)

In thus addressing you, my dear brother, you may depend upon it, I am but giving you the sentiments of many brethren who feel deeply concerned. I hope that this will be a sufficient apology for this intrusive upon your patience. I ought to add, that there are men of no religion, but who are with us in sentiment, who feel almost as much on this subject as any of the brotherhood. But we will, *very impatiently*, wait the result. (We regret it more than any one, yet God will be honored in the results. T. F.)

O, Lord, take us not out of this world, but keep us from the evil of it.

As ever, your devoted brother,

MATT. HACKWORTH.

"THE BIBLE UNION"—A NEW PAPER IN CONTEMPORATION.

We have received from Bro. D. P. Henderson, of Louisville, Ky., an address by himself and Bro. Dr. T. S. Bell, in which they propose to publish in that city a weekly paper "devoted to every interest which the Bible teaches belongs to us." These are brethren of superior ability, and we will take pleasure in giving our readers their prospectus, and in doing

all in our means to enable them to enlarge their sphere of usefulness. From the general tenor of the circular, however, we think likely they may be slightly mistaken in some points. It occurs to us that an appeal to Kentucky, to the South and West, or to the North, evinces not a proper view for a religious editor—the world is the field. Again, it is possible, the brethren promise too much, and both they and their readers may be disappointed. But as we know not what men can do till they are tried, we offer our brethren at Louisville, all the encouragement in our power.

T. F.

PERSONAL.

WHILST we as deeply regret the difference with Bro. Campbell as any one of our personal friends can do, we beg leave to say to several of our excellent brethren, who have furnished protests to his defence of Dr. R. and doctrines, that for the present, we consider it prudent to delay their publication. There is really, no positive evidence that there is any important discrepancy between Bro. Campbell's teaching and our own, and we still hope a little more time for reflection will enable us to amicably adjust all our real and imaginary difficulties. Bro. Campbell is much devoted to those who have long coöperated with him, and he is reluctant to admit their abandonment of the Bible. We presume, indeed, that even Dr. R. does not *now* intend so rash a step, although his writings last year placed him beyond the precincts of the Christian religion. We may possibly show in our next some new features of the same system; but, should Bro. Campbell in the meantime, lose sight of what we regard a very contracted school policy, all may come right so far as he is concerned, in a single hour. We still love him for what he has done, and though he should in the evening of life, exhibit too warm an attachment for men, unworthy of his confidence, we hope for the best. He must, however, rest assured that the brethren familiar with the controversy, do not approve of his recent *attack* or *exit*.

T. F.

EDUCATIONAL FACILITIES.

We deem it our duty to very respectfully call attention to our educational advantages in Franklin College. We have seldom spoken or written a word on the subject, but we deem it our duty to the brethren, particularly, as well as ourself, to speak firmly. By our own means we have a good college edifice, and other important buildings

for conducting an institution of learning, and a better cabinet, and better apparatus, than any institution amongst us, North or South. In point of climate, good water, convenience of approach, freedom from vicious influences, and general comfort, we are acquainted with no school possessing equal advantages. Regarding moral influence, we consider everything as favorably as could be desired.

From the fact, however, that the zeal of our friends and our Faculty, has not been for a few years past adequate to the wants of such schools as we have contemplated in Tennessee, and as should have, and as such will exist, our success has not been according to our wishes or what we can make it. Preaching from home mainly, and other engagements, at home and abroad, have operated unfavorably. We have determined, "the Lord willing, and we live," to give ourself in the main to the instruction and care of youth, and to communicating with the brethren and the world by our pen. Our friends may rest assured that the very best school advantages will be afforded, at prices which will enable all who desire it. Our determination is not only to have able and devoted teachers always on the ground, but if possible, to give satisfaction to all who may favor us with their patronage. Our brethren and friends may rest assured that we will give every necessary attention to their children and wards.

T. F.

NEWS FROM TEXAS.

Bro. B. F. Hall, of Grayson Co., Texas, under date of May 25th, writes:

"I am getting on here in Texas quietly. I preach steadily at four different places, and some promiscuously. Our cause is steadily onward. Our increase is gradual, but some are added at almost every meeting. Bro. M. W. Matthews and I are now holding a meeting in Sherman; our audiences are large and well attended. Five have already made the good confession, and others are expected. Dr. Matthews is still an eloquent, impressive and efficient minister of Jesus. His heart is in the work. Could we only get him again in the field he would be eminently useful. I would like to read your paper, but I am not able to take it. (We will furnish all preachers gratis who desire the work. T. F.) Yours, fraternally,

B. F. HALL."

We hope to hear from Bro. Hall often, and a letter from Bro. M. W. Matthews we would rejoice to read. In Texas the beloved disciples seem to be alive in the work.

T. F.

Bro. B. J. Mayer, of Brockville, Ellis Co., Texas, informs us that he is laboring in the cause of Christ, with fair success. We cheerfully send him our paper. T. F.

SAN ANTONIO, Texas, June 13, 1858.

DEAR BRO. FANNING:—It is with pleasure I avail myself of this opportunity to write to you. You have it in your power, my Brother, to communicate to the preaching brethren in Texas, and you will please give them some notice of this part of the country. We have a beautiful country and healthy one, and think that a minister of the Gospel would do well here. We are all poor and new beginners, but we have something to spare and would contribute liberally for the support of the Gospel. I will say in short, that the people are desirous to hear the Truth, but there appears to be a difference in some respects between us and the sects; they have the largest audiences, but we progress faster, although they are much embittered against us still they desire to hear us, and I do believe that much good can be done here if the Gospel had preachers. [Make them. T. F.] Excuse me Bro. Fanning, for my feeble letter, but I can say this to you that my whole desire is for the Redeemer's cause. May the Lord bless you, and strengthen you in all your laudable labors of love.

Yours, in the hope of the life which is to come,

JOHN HENSHAW.

N. B.—The church is situated in Atascoco county, twenty five miles South of San Antonio, on the head of Lucos Creek.

J. H.

GOOD NEWS FROM THE SOUTH.

COLUMBUS, May 22d, 1858.

We most devoutly rejoice with the disciples at Columbus. T. F.

BRO. FANNING:—Our little society of Christians at this place have just had such a feast, I cannot forget the pleasure of giving you, and through you the brethren, the good news of twenty-one accessions to the Lord. Bro. P. B. Lawson preached for us some eight days; was upon every occasion quite happy, and forcible in cheering on the Christian, and convicting the wayward.

A few days preceding the labours of Bro. Lawson, a Baptist Bro. by the name of Teasedale, from Washington city, held a protracted meeting for three weeks, causing a great excitement in all the churches,

adding some thirty-seven or eight to the Baptist church. He plead for the Bible, and the Bible alone. He received applicants for baptism by experience, and by profession of their faith without experience, in fact I could but think, were it not for the power of old associations, he would be with us. I was rejoiced to see the Baptist receive the Truth from him so heartily.

Your Brother,
JOHN GILMER.

FRANKLIN COLLEGE—SESSION FOR 1858-9.

THE fifteenth annual session of Franklin College will open Sept. 6, 1858, and continue forty weeks.

CHARGES.

Board per week,	-	-	-	-	\$2 00
Tuition per month,	-	-	-	-	5 00
Washing per month,	-	-	-	-	1 50
Fuel " "	-	-	-	-	1 50
Vocal music per year,	-	-	-	-	5 00
Matriculation—paid but once,	-	-	-	-	5 00
Graduation fee,	-	-	-	-	5 00

Catalogues sent upon application.

We promise to give the best school advantages of the country, and to satisfy all who can be pleased by devotion to the interests of the pupils, committed to our care.

T. FANNING, *President.*

W. LIPSCOMB, *Secretary.*

THE Preparatory Department will be conducted by C. K. Barnes.

PRICES.

Board and rooms per week,	-	-	-	\$2 00
Tuition per month, from	-	-	-	2 to 4
Washing " "	-	-	-	1 00
Fuel and light,	-	-	-	1 00

MRS. C. FANNING'S SCHOOL FOR YOUNG LADIES.

THIS well known institution will open its next session September 6th, 1858, and continue forty weeks. Mrs. F. will still have the assistance of the Faculty of Franklin College, and such other aid as

the school may require. The young ladies have access to the Library Cabinet and Apparatus of Franklin College, and there is no competent person at all acquainted with the school, who doubts the superior advantages afforded the pupils. There will be room for a few more pupils, at the opening of the term.

T. FANNING.

TO PREACHERS DESIROUS OF IMPROVEMENT.

It will afford the managers of Franklin College very great satisfaction to furnish without charge for board, tuition, etc., for the session of 1858-9, to twenty approved ministers of the Gospel, who may desire greater literary advantages in the prosecution of their heavenly calling. Having witnessed so many bad effects in attempts to educate young men for the ministry, who regard preaching as a mere popular profession to gain a support and position, it is desired that no one should apply who cannot give evidence of practical ability to promote the cause of Christ. This is a matter to which we have long been anxious to call the attention of our brethren, and we sincerely hope in the manner proposed, to enable some of our faithful ministers to become more useful in the cause of Christ. We sincerely hope our brethren will not hesitate to address us on the subject, or visit the College at their earliest convenience.

T. FANNING, *President*.

W. LIPSCOMB, *Secretary*.

OBITUARIES.

HOUSTON Co., Texas, May 25, 1857.

DEAR BROS. FANNING & LIPSCOMB:—It becomes my unpleasant task to announce the death of our highly esteemed brother, C. L. WALL, who departed this life on the 28th of November last, at the residence of Sister Murchenson, in this county, aged 43 years.

He had been a zealous and devoted Christian for the last eight years of his life. His exemplary life and Christian deportment is seldom equalled. He was ever foremost in all good works, and liberal even to a fault, and loved by all. But he is gone from this world of sorrow to a brighter home. When questioned as to his willingness to depart, he remarked that he had no fears to die. His trial was to leave his beloved wife and little children, but he feared not at all.

His amiable wife and four lovely children, with his brethren and friends, are deeply depressed with irreparable loss on earth, but they

may indulge the consoling hope of a happy re-union where parting and trouble will be no more.

D. R. WILSON.

DEAR BRETHREN:—I write to inform your readers of the death of a much esteemed and beloved sister in the Lord—Cynthia Carnes. Sister C. was a daughter of our well known deceased Bro. Dr. Gowen, of Cannon county, Tenn., and consort of Bro. A. B. Carnes. She died last 23rd Feb., at her home near Woodbury. Sister C. had been for a considerable time in poor health, and was fully aware of the approach of the last enemy. Her sufferings during her illness were at times great, but she bore them with fortitude, saying, "if it is right to wish it, I desire to be relieved from my sufferings, let the will of the Lord be done." One of her favorite passages was, "they that trust in the Lord shall be as Mount Zion, which cannot be moved," and when friends were weeping around her she quoted the lines—

"To sleep in Jesus, blessed sleep,
From which none ever wake to weep."

Sister C. had been a woman of prayer, daily, secret prayer, and when called to pass through the dark valley it was in prayer and faith that she entered its gloom, not fearing nor doubting. Her chief regret, she said, was that she had not done more for her Master in Heaven.

Sister C. had been for nearly thirty years in the church of God, having been immersed by Bro. Frederick E. Becton.

She often talked with her children about dying and her most fervent desire was that they might be trained for the skies, and so live as to lay up treasures in Heaven. For them chiefly she seemed desirous of living longer, but such was not the will of God. But though dead she can yet speak to them by the memory of her piety, her counsels and prayers. Thanks be to God, his word declares that He is the God of all comfort. May that word which was the staff on which the wife and mother leaned in the journey to the tomb be the constant support of the husband and the children through all the pilgrimage of life.

In hope of eternal life, yours,

J. D. EICHBAUM.

McMinnville, June 24th, 1858.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. IV.

NASHVILLE, AUGUST, 1858.

NO. 8.

THE NEW BIRTH.

"Except a man be born of water and of the spirit he cannot enter into the kingdom of God." John iii. 5.

The Scriptures of truth plainly teach that erring mortals, in order to enjoy the salvation of the Gospel on earth, and immortality in the future state, must be born again. No self-abasement, abstraction from society, speculation, or wordly morality, will answer in time or eternity, for the new heart and spiritual life required of us all. "God will not be mocked," and men who treat the new birth lightly can not stand when the Lord comes to be admired in all that trust him, and to "take vengeance on them that know him not," and that obey not the Gospel of our salvation. Its importance, however, may be admitted by many, who regard it as mysterious, and so profoundly recondite, as to be incomprehensible, and therefore, we desire very respectfully to lay the matter if possible before our readers, in so simple a form that it cannot be misunderstood. We believe, indeed, the original Scriptures are plain, but by making translations sustain the Romish mystical theory, transmitted to us through Protestantism, it seems most difficult for very many sincere persons and even scholars, to see clearly the teachings of the Heavenly oracles. We claim not the honor of having made remarkable discoveries regarding the new birth, but we claim to have learned some of the difficulties which often prevent honest enquiries from gaining the light, and consequently, we feel constrained to do what may be in our power to assist such into the path of life.

In this, as in the examination of all subjects, there are certain preliminary points which must be satisfactorily settled before it will be possible to draw correct conclusions.

In the first place, it becomes us to ascertain if the new birth is a subject intended to be understood? Is it possible for *sinful* creatures of earth to understand it in order to be delivered from the power of darkness, and translated into the Kingdom of God's dear son? Can they have *satisfactory* knowledge of the fact? Men rarely forget the day of their marriage, and shall we conclude that our marriage to Christ, is a subject of which we must forever remain ignorant? The ancient Christians spoke of their salvation from sin with great confidence, and rejoiced in the liberty of the Gospel of Christ. There are reasons, however, for the people of this age, regarding the new birth as a mystery. Roman Catholics at a very early age attached a mystical influence to water, called "regeneration," and hence the origin of the pernicious dogma of "baptismal regeneration." All parties which have descended from the Romish church—Episcopalians, Presbyterians, Lutherans, Methodists, etc.—entertain the theory of a mystical power connected with water to regenerate the hearts of depraved infants, as well as *sinful* adults. The truth of the doctrine rests upon the presumption that infants are guilty before Heaven, on account of Adam's sins, and unless this guilt is removed, there is no salvation for them. Hence, in Presbyterian theology, if *one* parent is a believer, the child is entitled to the benefits of this imaginary baptismal salvation. Even Mr. Wesley taught that there is a secret power in baptism to "*take away the guilt of original sin.*" The various Baptist sects, if we are not mistaken, admit the guilt of original sin in infants, and maintain the doctrine of mystical regeneration, but the only difference that we have been able to discover between theirs, and pedo-baptist regeneration, is in the agent to which the parties respectfully attribute the mystic power. Whilst Rome and her branches attribute it to water, the Baptist maintain a mystical regeneration of spirit, in order to the salvation of condemned and dying infants.

We consider it not unbecoming to offer a respectful suggestion or two regarding these very popular theories. We have found nothing in the Bible regarding this regeneration of infants, and hence, attributing it to the water or spirit, to our mind, is equally absurd and anti-Christian. Whilst we admit very freely the corruption and imperfections of infants, we have read nothing in the Scriptures of the moral pollutions of their souls, believe nothing, therefore, regarding their guilt

before the throne of God, and since the Saviour has said, that "of such is the Kingdom of Heaven," and except the wicked be "converted" and become as a little child—innocent—"they cannot enter into the Kingdom of Heaven," we have no respect for systems which inculcate either the mystical regeneration of water or spirit, in order to the salvation of infants.

This, though doubtless, is the foundation of a dreamy, incomprehensible, and mystical regeneration, which is a dark cloud hangs over the Christian institution, and which is the most fruitful source of infidelity, and disobedience to God in this age. No one under its influence can believe the word of life, and obey the Gospel with confidence that it is "the power of God unto salvation to every one that believes."

We are moreover satisfied that this system had such a strong hold upon Rome, and even Protestant England, as to compel the translators of the Bible to make the Scriptures speak a language never authorized by Jesus Christ or his Apostles.

Who has not observed the many palpable contradictions in the Roman and Episcopalian translations of the conversation of our Lord with Nicodemus?

In the first place there is something comparable to the wind, which no one can tell whence it comes, or whither it goes, connected with what they call the birth of the spirit; and secondly, our Lord is made to express great astonishment that Nicodemus, a ruler of the Jews, could not understand it. These reflections incline us before entering into an exposition of the new birth, to examine with some care the eighth verse of the third chapter of John. In the Roman version it reads—

"The spirit breatheth where he will and thou hearest his voice, but knoweth not whence he cometh or whither he goeth, so is every one that is born of the spirit."

The King's version, which we use, reads—

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth, so is every one that is born of the spirit."

The Romish is slightly the more perspicuous reading, but no one can understand either. We will notice a few of the difficulties.

1. In the first place, whether intended by the translators, or not, the impression on most minds in reading the passage, and more especially from the references to it in sermons is, that religion is comparable to the wind, which breathes on the forest oaks till they are felled, and

so are men to look for religion to fall upon them till their bodies and souls are thoroughly filled—overwhelmed by it. Hence the newspaper reports North and South, that “the Lord is pouring out his spirit upon sinners everywhere, and they are falling as the trees of the forest in every direction.” This view leaves no room to connect religion with the mind, understanding or heart, but man is made a mere passive agent to absorb religion as the plant does the dew, or, as the sponge drinks in the water.

2d. The expression, “canst not tell whence it cometh or whither it goeth,” is neither true of the wind or the spirit. Neither do those who quote it to prove we *can not tell* whence either comes or goes, believe what they say. We never heard a mystic speak on the subject, who did not declare that the spirit comes down from Heaven, and goes directly into his heart, and yet to prove it he quotes “you cannot tell whence it comes or whither it goes.”

Before dismissing this link in the mystical chain, we deem it prudent to translate a single word from Greek. It is *oidas* from *eideoo*, and it from *eidoo*, which signifies to SEE or tell by *seeing*. With this rendering the passage reads, “the wind blows where it pleases, and you hear the sound thereof, but can not “*see*” or perceive by seeing, whence it comes,” etc. We know that whether the Saviour was speaking of the wind, or spirit, that men could tell whence it came, but his object was to show that the *quickening* by the spirit was not a matter of ocular demonstration, but he by no means desired to make the impression that men could not tell whence the influence comes.

3. But we have a more serious difficulty still. We are fully satisfied that the employment of the word *wind*, necessarily mystifies the whole passage, and indeed the new birth. Will the English reader remember, when we tell him that the same word *pneuma* is translated in the first clause of the verse WIND, and in the second clause SPIRIT. This is not the word in the Gospel for wind. It is *anamos*. It is used thirty times in the Greek New Testament, and can in no place be correctly rendered spirit, whilst the word *pneuma* is found about three hundred and eighty times, and is translated spirit or ghost, in every place, except *wind* in John iii. 8, and *life*, Rev. xiii. 15. Hence, there is no apology for rendering *pneuma* wind. We feel assured that a correct reading of this verse will remove all difficulty. We hope it will not be regarded as presumptuous to call the following the Christian translation of John iii. 8.

“THE SPIRIT INSPIRES WHERE HE WILLS AND THOU HEAREST HIS

VOICE BUT CANST NOT SEE WHENCE HE COMES, AND WHITHER HE GOES, SO IS EVERY ONE BEGOTTEN OF THE SPIRIT."

It will be observed that the phrase *born of the spirit* expresses not so exactly the correct idea as *begotten* or quickened. Hence John says, "whosoever believes that Jesus is the Christ is begotten of God, and every one that loves him that begat, loves him also that is begotten of him." 1st John v. i. The word here translated *begotten* is the same found in John iii. 8.

4. It is important next to state that there is a *single* birth brought to view by the Saviour in the conversation with Nichodemus. It is not one birth of water, and another birth of spirit, but says he, "except a man be born again, he cannot see the Kingdom of Heaven." To make this plain to Nichodemus, our Lord said, it is a birth, by water and the spirit; or a new creation, or salvation accomplished by the washing of the new institution—baptism—and the reviewing by the Holy spirit. (See Titus iii. 5.) How perfectly imbecile would it sound for one to speak of a birth of father, and not of mother, and *vice versa*? and yet it is as incongruous to speak of a birth of water alone, or spirit alone. Still vain mortals speak of a birth of God, or of our Heavenly Father, without the least reference to the influence of our mother in religion. It must be remembered that our Lord seizes upon the natural birth to illustrate the spiritual birth, and the resemblances should be preserved throughout. But we may be asked, who is our mother in religion? Paul says, "but Jerusalem which is above is free, which is the mother of us all." Again he says, "ye are come unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem," and this same Jerusalem or church of God, is called "the bride, the Lamb's wife." Hence, in the spiritual world, our mother is quite as dear to us as in the natural world. Were it, therefore, possible to be born of father or mother alone, of water, or spirit alone, or of God without reference to our spiritual mother, the church, it would imply an illegitimacy, disreputable before Heaven and earth.

With these thoughts before the mind, we trust we are somewhat prepared to examine last of all

THE NEW BIRTH.

In the natural birth the child is quickened into life from the germ which God has appointed, before its birth; and the moment it comes into the world it is said to be born—born of father and mother at the same instant. Thus, we are graciously enabled to contemplate the process of the Almighty in quickening dead sinners into life spiritual.

He has made the sufferings of his Son the *procuring* cause of our salvation, but his spirit in his appointments, is the agent or instrumental cause in our redemption.

The process is plain. The spirit was to "convince the world of sin." This is accomplished at this day as it was at Jerusalem on Pentacost, by the Gospel of Christ, the word of God, the good seed of the Kingdom, which sown in good ground, "the honest and understanding heart" fails not to bring forth fruit to eternal life.

The sinner hears the word of life, his heart is quickened, the belief unto righteousness accomplishes the change required, he renounces himself and the world, confesses the Lord before men, is buried with him by baptism into death, arises from this planting to walk in newness of life, and is thus made new, born over, by water and the spirit. From this moment he regards God as his Father by adoption, and the church as his nursing mother. In such a salvation, we have proper grounds of rejoicing, and while we cleave to the church as the pillar and support of the truth, and look up to God as a kind Father, always to smile upon us, there is no cause on earth which should be permitted to turn us from the light and life of the Kingdom, to the weak and beggarly elements of the world. Our purpose has been to state what is truth, and whilst we feel not disposed at present to debate any point submitted, we would be pleased in proper circumstances, to answer any difficulties which may be offered. It may be in place in conclusion to say that the Lord, in order to create sinners new, has ordained faith as the *only* condition of the change of heart, repentance as the *only* condition of the change of life, and baptism as the *only* condition of the change of state. Through their combined agency dead sinners are made alive to God, and are constituted members of his family on earth. In consequence of this new relation, the adopted are made partakers of the divine nature, and by a patient continuance in well doing, seeking for glory and immortality, they will be made the partakers of eternal life. T. F.

THE NEW THEOLOGY, WITH ITS DIRECT AND INDIRECT DEFENDERS.

WE feel conscious that no one could regret more seriously than we do, the introduction of a new theology amongst us. Of its extent we know not, and the end of its influence we cannot anticipate. We had thought, and still think, there are but few who encourage this danger-

ous mysticism; but there is a determination on the part of some, to sustain its propigators. Since Bro. Campbell has taken his position, some who previously declared themselves in opposition to the philosophy, begin to intimate that, possibly they "*did not understand the matter,*" and they talk learnedly of some "*innate*" powers to guide us in the path of life. Two or three preachers, we very much regret to learn, even in Tennessee, now pronounce the teaching of Prof. Richardson, and coadjutors, quite harmless, and we are informed insist in a rather private and confidential manner, that they teach just the opposite to our representations. Such a course is painful beyond expression. No doubt there are good men who have not examined the matter, that regard the controversy as useless, and towards such we entertain the most kindly feelings; but men in the present crisis, as in the difficulty with J. B. Ferguson, who will ignore the merits of the question, through policy, and really offer the most insidious opposition to the truth, it occurs to us, forfeit the claims to Christian respect. But the Lord will judge us all.

As intimated in the July number, we feel it incumbent upon us, to call attention to the modern spiritualism amongst us, not previously noticed. We select a few items from the pen of *I. N. Carman*, editor of the "*Christian Sentinel*," published at Peoria, Illinois. It will be remembered that friend Carman is fully endorsed by Brother Campbell, and many of the brethren in Illinois. This endorsement we regret much more than the false teaching. Without intending the least disparagement, it is certainly true that the opinions of such men as Prof. R., Mr. Carman, and others of like proclivity, would weigh but little, but Bro. Campbell endorses them, and others say "all is right." We will hear Mr. C. speak for himself—

1. In the June No. of the *Sentinel* he maintains that "no one, strictly speaking, takes the Bible absolutely, but simply his understanding of it, or some others adopted as his own," and that if this is not true, "private judgment is sheer emptiness." "Certain views of the Bible," he says, "are to all of us virtually the Bible itself." Regarding the views of some who ask "what does the Bible say," Mr. Carman says he "has no faith." Finally Mr. C. defines his position thus: "When one gives legal evidence that he is honestly and faithfully striving to live up to God's word, he is entitled to full Christian friendship."

What does all this mean? Simply that the Bible is not really and truly an authenticative creed, but each must be received upon his own

private interpretation of the Bible. This amounts to no positive belief or authoritative religion. We will not debate the position, but will call attention to other similar obliquities of the system.

2. He graciously informs his readers that "Annanias regarded *Saul* as a *brother* before the baptism, but there was no church fellowship between them till afterward." This is the antiquated dogma of the oldest Baptists of the country. They maintain that men are pardoned, saved, and are brethren before they get into Christ, but deny Methodist and others churches fellowship till they are baptised. But Mr. C. asks, "why do we in common with almost all churches, decline receiving a man into the fellowship of our congregations whom we regard as unbaptised? Because we have no trust that any such are justified of God? Nay, verily, but because the legal declaration of this, for visible purposes has not taken place." He next quotes a passage in Pres't Campbell's McCalla debate to prove that, "sins are really pardoned when the sinner believes, yet there is no formal acquittal till baptism." No explanation is necessary. What now must be our conclusions.

First, that when Annanias called Saul *brother*, it was in the Christian and not Jewish sense; secondly, that persons are justified of God, or saved before they obey "that form of doctrine" found in the Bible; thirdly, that "real pardon is in consequence of faith, before submission, and not from the "obedience of faith."

Have we perverted the teaching of Mr. Carman? Is this the opposite of what he teaches? Will Bro. Campbell continue to defend such editors? Will the three or four secret defenders of the new theology in Tennessee do so? We wish it distinctly understood that so far as we are individually concerned we regard the teaching as an entire abandonment of the salvation of Christ by the Gospel, and we can find no ground for religious connection with such, or their aiders, abettors, or apologists. We seek union with all good men on the Truth, as it is written, but we feel that we would be recreant to the cause of our Master, to strike hands with men who not only disregard the authority of the Bible, but also labor with might and main to destroy all who are disposed to maintain the honor of the cause of Christ.

We hope it may not become necessary to call attention to the new theology again, but should we deem it prudent, we pray God that we may be adequate for the labor. We think we have done some good service by the controversy. We have at least directed attention to a

specious infidelity amongst us, and whilst we have incurred the displeasure of men we love, we are satisfied that some who have been engaged in propagating the spiritual philosophy, will not be found to do so again, and we have reason to hope that such as have not entirely abandoned the Gospel platform may be enabled to recover themselves from this most insidious snare of the Devil. T. F.

ARE WE LIVING OR DEAD?

"Thou hast a name that thou livest and art dead." Rev. iii. 1. What a solemn accusation was this against a people professing to be servants of God, living members of the body of our Lord. "Thou hast a *name* that thou *livest* and art *dead*." To what multitudes might not the same dreadful reproof be addressed, "you have a name that you live, and are dead." What an awful thought is it to us that we too, even we ourselves, may have only the name of life, while ghastly stiffening death enwraps us in its icy folds. What a thought that even we, after all our boasts, be found in the great day of accounts to have been dead while we seemed to live. Who can estimate the cost of such a mistake? Is it not an important question to know then, my brethren and sisters, whether *we* are spiritually dead or alive? How shall we know this? The law of the spirit is plain. We cannot be mistaken. Paul to the Romans says, "to be *carnally* minded in *death* is but to be *spiritually* minded in *life* and peace." Again he says, "if you live after the *flesh* you shall *die*, but if you through the *spirit* do mortify the deeds of the body, you shall *live*." Is it a matter of uncertainty with us according to this rule to know whether we are *dead* or *alive*? We are either under the dominion of the flesh or of the spirit. We either serve God or Mammon. If all our aims and purposes are of the earth, sensual, groveling, and fleshly, surely we have no right to claim for ourselves the "life and peace" of the Gospel. On the other hand if the cause of righteousness, mercy, and love, fills our hearts, and animates our actions until all that we say and do, points toward Heaven, surely it is no vain assumption for us to claim to be the children of God by adoption, and to have a well founded hope that he who raised up Christ from the dead shall also "quicken our mortal bodies by his spirit which dwells within us." Such an assurance and such a hope, may well cheer our hearts in hours of trial and sorrow. Again, to the Gallatians Paul say, "be not deceived, God is not mocked; for whatever a man sows that shall he also

reap. For he that seweth to his flesh shall of his flesh reap corruption"—*death*, "but he that soweth to the spirit shall of the spirit reap life everlasting." Likewise in his admonitions and advice to his son Timothy, he says, "she that liveth in pleasure is dead while she liveth." The beloved John says, "love not the things of the world, for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world, and the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Again, "he that loveth not his brother abideth in death." Again, "whosoever hath this world goods and seeth his brother hath need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? Finally, our Saviour has in presenting to his disciples the great day" of accounts gives the tests by which we shall be tried, the *tests* of *life* and *death*. To those on his right hand, the King, will say "come you blessed of my Father inherit the kingdom prepared for you from the foundation of the world, for I was hungered and you gave me meat, I was thirsty and you gave me drink, I was a stranger and you took me in, naked and you clothed me, I was in prison and you came unto me." To those on the left hand the King will say, "depart from me, you cursed into everlasting fire prepared for the devil and his angels, for I was a hungered and you gave me no meat, I was thirsty and you gave me no drink, I was a stranger and you took me not in, naked and you clothed me not, sick and in prison and you visited me not." "These shall go away into everlasting punishment, but the righteous into life eternal." How shall we, my brethren and sisters, stand such tests as these? Are we feeding the hungry, giving drink to the thirsty, clothing the naked, visiting the sick and imprisoned, or are we spending our days in luxurious ease and selfishness, content to take care of ourselves, and let suffering and tatters go on unheeded by us? Are we too proud to visit the hovels of the degradation of misery and woe? Are we so much afraid of a blot upon our social standing that we cannot come down to speak a word of kindness that might raise the thoughts of the outcast to aspirations for a better life and turn a fellow being from the awful gulf of everlasting woe? Is it our only ambition to stand high in earthly honor, wealth, and rank, to fill out our days in every indulgence that the flesh demands, and to shine in the world of fashion and pleasure? Surely if such be our aims the bitterest disappointments must attend us. The religion which was established at the cost of the life of the son of God, and the sacrifice of so many of his followers, de-

mands a different service from all this. To be indeed a people alive unto God, full of the life of the Gospel, requires a sacrifice of personal ease, of comfort in this life, requires a self-denial in pleasure and indulgences, requires a readiness at all times to shoulder manfully our cross to bear faithfully our burthens without a murmur. In this world, to gain distinction we labor for it. In service to Heaven we must do the same. To be great and wise and good spiritually, we must let no trivial matters hinder our obedience to Heaven. Be it the attendance on the weekly assembly of the Saints on the Lord's day, the contribution for the poor, be it attending the sick and afflicted, administering comfort to the distressed, taking care of the fatherless and widow, or any other service, all must be done cheerfully, willingly, heartily. Grudging service is not acceptable to God. The King will bless the doer in no deed that is not performed with hearty good will. My brethren and sisters, let us think of these things. Let us examine ourselves and know whether we are *living* or *dead*. W. L.

WORLDLY BARGAINS AND PLANS.

WE earnestly recommend to the consideration of the brethren the following apposite and sensible article from the pen of our excellent Bro. D. Oliphant, of the "Christian Banner," published at Brighton, Canada West. He talks like a man who had confidence in God's way of doing His work, in preference to all human schemes. We rejoice to know that we have so earnest and hearty co-laborer for the authority of the church, while so many are either non-committal, or are ready to accept any scheme of wordly expediency instead of standing up firmly and unflinchingly for Heaven's order. Read the article brethren and sisters. He talks like a man who loves the Truth.

W. L.

"A very objectionable feature of the modern society is the practical countenance it gives to what we may call the wordly bargain system. It is conceded that the Gospel laborer is as deserving of liberal reward as any workman this side of the new heavens and new earth. But the bargains made between churches and preachers, and especially between 'a missionary' and a 'missionary society,' are doubtless, seriously deficient of inspired sanction. Our Lord in heaven never deals with us either in things temporal or spiritual, according to the wise conceptions of commercial propriety in the employment of Evangelists. God guarantees, in what we call the natural world, that our 'bread shall be

given and water shall be sure;’ but he never provides in advance a stock of necessities and bargains with us that we shall receive so much per day or per year. He superintends the world and keeps all nature’s ordinances in good order; then we plow, sow, reap, and receive according to our faithful service and his bountiful providence, but not upon the stipulation plan. It would indeed be a curious sight, even in this calculating and speculative age, to see a modern patriarch of the field withholding his hand from the plow or reserving his seed in the granary till he received a guarantee from heaven that he was to be rewarded so much for his labor.

“Looking back upon our very dear brethren who freshly from the lips of the apostles accepted the glad word, how, let us ask, did they operate? Did any of them enter the field of their labors upon the bargain-in-advance principle? Is there anything like it in the Pure Creed! Ah! but a voice is heard; it tells of prudence. Yes, in whatever chapter of amendment we are working, this same smooth-talking gentleman will preach from his standing text—discretion.

But although a State missionary society might, so far as purity of terms would indicate, be a mere contrivance of the State to carry out State purposes, and the missionaries be mission-men to fulfil a political mission, we are sometimes logically informed of the utility of such a society by reason of its having kept certain laborers at work; that so many sermons have been preached; and that so many converts have been made. This species of logic is supposed to settle the whole question. While we would rejoice with an apostle that the Gospel is preached and men saved, even if the preaching should be through envy and strife, it is too much for us to call this reasoning reasonable. Heaven’s models are not thus to be set aside and trampled under the heel of prudential zeal. The labors of the brethren in Christ, without a missionary society, are larger, warmer, and every way superior for capital purpose of evangelizing and bringing men under the divine government. Let these devout reasoners—and we freely admit their piety—take the bands off all their missionary machinery and enter the field as the Lord’s faithful disciples, working as the brethren did primitively, and then recount to us the fruits of their labors. Will fewer addresses be delivered? Nay, will there not be many more? Will less zeal be possessed or manifested? Rather there will be a bigger and purer stock of it? Will a less number of souls be saved? Who believes it?—will there not be two or ten, or twenty, or a hundred to one?

“Refer to facts. Where and when did any missionary society perform what the first disciples performed among Jews and Gentiles? They did certainly ‘with one mind strive together for the faith of the Gospel,’ not merely to edify one another but to ‘hold forth the word’ to turn sinners from sin to salvation. Where and when did a missionary superstructure make such headway in working and winning as a handful of disciples in Virginia, Kentucky, Ohio and other parts, between 1816 and 1836?

“But discretion again meets us and tells a pitiful tale concerning the sacrifices made in the early efforts of brethren in America. And were these sacrifices too great? Can we calmly look upon our Lord on Calvary and in the grave, and complain of sacrifices? The religion of Christ never will, we conclude, while the current dispensation lasts, be permitted to make its way over the world in silver slippers. The Lord intends to make drafts on us according to the measure of his superabounding favor and affection; and if we are not prepared to make sacrifices, calling and accounting all our duties so many pleasures, from the love we bear to Christ our Redeemer, like the true laborers we read of, we ought to be ready to deliver ourselves up to the safe-keeping of the flesh at once. We cannot thus belong to the Lord’s company of spiritual men.

“There is, however, a sentiment uttered by friend Franklin that is not only endorsable but praiseable. He says in effect to brethren, ‘Do not dispute about plans.’ Agreed! Let the friends at Cincinnati, then, show the example by actively repudiating their organised discretionary plans, go to work after the sure model, and teach all to follow them as they follow Christ. We need workers. We need strong, zealous, big-souled workers. Organizations and their plans are far worse than useless. Nice dove-tailed schemes, showy conventions, loud-sounding resolutions, home-made laws, commercial memberships at so many dollars apiece, salaried agents to procure salaries for others, bargains with missionaries for a certain number of days’ preaching for a given amount of funds, let all such latter-day patchwork and prudential planning be thrown into the Dead Sea, and let the health-indicating and health-inspiring proceedings of the model brethren be substituted. Thus will the world be converted, for thus the world was once converted.

“We require workmen, living, spirit-stirring, light-shedding, love-diffusing, zeal-producing, fruit-bearing, sin-subduing workmen; yes, men whose minds are quickened by the electricity of heaven, and

whose souls are expanded to overflowing with the Lord's life-message which he asks his people to carry to all who dwell beneath the skies. Workers we must have—workers we must all be, or perish we shall as all idlers ought. We need workmen who are Gospelly robust and self-sacrificing, whose zeal is not created or regulated by the missionary hot-bed, but in whose hearts Christ dwells by faith, and who are therefore enabled to show Christ to others and implant in the souls and affections of men what is deeply and abidingly implanted in themselves.

D. O."

THE SIMPLICITY OF THE GOSPEL.

THE crowning excellence of Heaven's message of good news to man is its adaptation to man in the humblest condition of life. It requires no course of learned training, no toilsome years of philosophic investigation, to understand its meaning. Every man or woman on this earth who has intelligence to understand plain propositions, and a heart possessed of honesty enough to make it true to itself, can comprehend, receive, and be blessed by the glorious manifestation of God's love for perishing mortals.

To every good and honest heart the story of the birth, the life, the sufferings, and the death of Jesus, appeals with a mightier force than any human eloquence ever heard on this earth. What vanity and presumption is it for a class of declaimers that traverse our land, to substitute for this simple good news of a Saviour's love, every species of pompous harangue and empty senseless speculation, by which the minds of the people are confused until they know and believe nothing on the subject of religion. The consequence is that mystification, blindness, and uncertainty, possess the people. The intelligent know that the system of things which has prevailed, and even yet holds sway, is a veriest deception and counterfeit. Yet even many who would gladly receive the Truth are driven into this wild fanaticism for want of knowledge of the better way, while the ignorant, the thoughtless rush pell-mell wherever excitement leads them.

It is a lamentable fact, yet strictly true, that after all our boast of having the word of God, the people are ignorant of its teaching; they know not what it contains. The vast majority would think as soon of consulting Webster's spelling book to learn the way of salvation as the Bible. They have some indistinct idea that it tells us that God made the world in six days, and that the first man's name was Adam, and

perhaps have heard something about the flood and Noah's ark, perhaps a little about Sampson, and may probably have heard of such a personage as Jesus, but the idea that there is presented in the word of God, the means of salvation for man, has never once entered their vaguest conception. The preaching, the exhortation, and all that stuff put into the hands of children called Sunday school literature, tends to the same end, the utter confounding and destroying all notion of a sensible, plain, and simple plan for man's redemption. It all tends to blindness and bewilderment.

Before any man or woman receive the Truth all this notion of mystic influence must be swept away. The Bible is indeed a dead letter so long as the people are taught to expect light and salvation outside of its teachings. When men and women can once be brought to the point to regard the word of God as intelligible, simple, and authoritative, and as containing God's revelation for their redemption, they are far advanced toward receiving the Truth. But until this point is gained it is indeed a labor of difficulty and uncertainty. Every sort of obstacle and hindrance opposes the Truth. The mind and heart filled notions of visions, dreams, sights, and ghostly spectres, have no room for simple glad tidings of our Saviour's love. Sensible belief in Christ in such circumstances is utterly impossible. But when the Truth can break through this cloud of superstition and error, and well founded faith, takes the place doubting fickle emotion, how glorious is the change. Then indeed the word of God is permitted to have its power. Then as the seed sown into good ground it brings forth an hundred fold.

Is this reign of superstition to becloud our land forever? What will break its charms? Nothing my brethren but the Truth. It is God's means which He will bless when faithfully spoken. Preach it, brethren as if you believed it. Preach it as if you trusted it. Preach it in the love of it, and God will bless it, and in blessing it will bless all who preach it faithfully, earnestly, and trustingly. W. L.

GODLINESS.

"Godliness with contentment," says Paul, "is great gain." "Godliness is profitable unto all things." "Follow after righteousness, Godliness, faith, love, patience, meekness." He speaks also in his 2d letter of men having the form of Godliness and denying the power thereof. Peter enjoins upon the Saints to whom he wrote, Godliness

as one of qualities which make up the perfect man in Christ Jesus. What is this quality upon which so much emphasis is laid by these two greatest lights of Christian world? All, doubtless, are ready to answer that Godliness is that quality which assimilates us to God. But the question with us is, do we appreciate the necessity of endeavoring to possess a character that likens us to our Maker, or do we in reading these passages pass them by with little or no thought of their meaning? We fear that often times the simplest, clearest, and yet most important matters of Christianity make no impression upon us. We from habit, read the Scriptures, in an idle, listless way, and pass over the most palpable truths and requirements, merely on account of simplicity. When we read the injunction "add to your faith courage, to courage knowledge, to knowledge temperance, to temperance patience, to patience Godliness, to Godliness brotherly kindness, and to brotherly kindness love, does it make an impression upon our hearts that these are qualities for *us* to possess, and without which "we are blind and cannot see a far off," or do we transfer them to some friend neighbor, brother, or sister, and say these are qualities which he or she very much need. I fear this is very much our practice in dealing with the commands of Heaven. The great idea of personal responsibility we are little disposed to entertain. The idea that *we* are to deny ourselves of ungodliness and worldly lust, and that *we* are to live soberly, righteously, and Godly in this present world," is not quite compatible with the rebellious spirit that dwells in most human hearts.

The beauty, the glory and excellence of the Gospel is that it makes us each individually accountable and responsible; when, therefore, we are commanded to exercise ourselves unto Godliness, it is no mere flourish of words. There is meaning in it, which if we fail to impress upon our hearts we are traitors to Heaven, and deceivers of our own selves. I know we are ready with all sorts of excuses, and doubt whether any one ever yet set about finding an excuse for neglect of duty, that did not find one ready at hand. The wicked one has an abundant supply and many a victim of excuses is thereby brought to speedy destruction. But let us remember that whatever God commands us to do he expects us to perform. He has not required of us impossibilities. When he commands us to subdue our passions, to control our temper, to render good for evil, blessing for cursing, he requires nothing that is more than we can perform, if we fully resolve in our hearts to do it, relying on the help of His omnipotent arm. So too when we are

commanded to live Godly, to "add to patience Godliness," to be perfect even as our Father who is in heaven is perfect; it will not do for us to say these are impossibilities. Heaven and immortality cannot and will not be gained unless we manfully make the effort, and we are strongly assured that God will bless us in our efforts. Let us therefore live Godly. Let us live not for the world with its vanities, but live for eternity. Live ready at all times to render an account to our Maker.

PERSONAL.

OUR former Brother, J. R. Collinsworth, of whom we spoke in the July No. as an *apostate*, complains bitterly, and we are willing, if he has not abandoned the cause, and is not representing us, as reported by a respectable Baptist minister, as preachers of water regeneration, to make all proper correction. Friend Collinsworth must show his faith by his works before we can respect him as a Christian. He may belong to the school of Messrs. Ferguson, Richardson, Russell, and Carman, but we fear not to the school of Christ. T. F.

HAVE WE A CREED?

HAYWOOD COUNTY, Tenn., June 30th, 1858.

BRO. FANNING:—I again trouble you in order to gain some further information on some other subjects, which I am unable to see through satisfactorily, and as I am very plain, and sometimes quite a blunt spoken man, you may perhaps conclude that I am trying to get up a controversy with you. I can assure you that is not by any means my design, for a man of my learning and talent to get up a debate with one of your learning, talents, and experience, would look to me unbecoming. I am down where you have been, but you are up where I never was, nor ever can be in scientific knowledge and experience, therefore, you would have an overwhelming advantage of me, for which reason alone I would not wish to get into a fight with you; therefore, if you find me pitching at you as you probably will before I get through, you must not conclude that I mean to debate, but that I merely mean thereby to wake you up in order that you increase your light. I have had no instructor or teacher for twenty-two years, except the Bible, and almost everything that I know about the religion of Christ I have learned from that Book, and as far as I know there is not one single Christian teacher in this county. It seems to me that practice among the members and teachers of the Christian church at the present is very different from what it was some years ago. Then

they could agree or disagree, but now they cannot agree to disagree at all, if they disagree one or the other must die (spiritually), or come to an agreement. Some years ago every member of the Christian church was allowed to read and learn all he could from the Scriptures, and was under no restriction (that I know of) not to tell or teach what he might think he had learned. Now, if any one reads the Scriptures and learns what he may think is its true meaning and tells or teaches it without first getting the sanction of the brethren who may have charge of the Iron Bedstead, he is in danger of being cut off from the church, no matter what he think he has learned from the Scriptures. He must wait until he can hear from Bethany or Franklin College before he teaches it, or else his destiny is sealed in that church forever, if it happens to be something that these Colleges have not learned or sanctioned. John Thomas was cut off for preaching materialism. Ferguson was cut off for teaching spiritualism. By this we know we must not teach either materialism or spiritualism. What then must we teach in this case? (Preach the Word, Ed.) I thought the Christian church once fought against the use of the Iron Bedstead or the principle of fixing a standard for its members to come up to, (our Bro. is mistaken. T. F.) but I now find that the Christian church according to my views on the subject, occupies and exercises precisely the same principles and practices of the sects, and to which it was once opposed. By its direction, or in other words, by the duties enjoined upon the church by the interpretation put upon the Scriptures by its teachers, members are whipped up to a certain standard fixed by Bethany or Franklin College, his head is cut off forthwith without mercy. There is no use in his pleading innocence. Ferguson did die so soon as he raised his head above the standard fixed at Bethany, and he was slain evidently without mercy as has been shown quite clearly to my mind from the many kicks he has received by the Gospel Advocate since his death. These were given through fear of his coming to life again. Now I am not exactly able to tell whether there is more than one Iron Bedstead or not, and Bro. Fanning seems sometimes to talk like he had one, perhaps it is the old one which Bro. Campbell had, if so it may be fortunate for Brother Campbell, for you remark in your last paper that if Brother Campbell has concluded to defend Dr. R., good men, and the cause of Christ must suffer. Then it may be that Brother Campbell may find himself stretched upon the same bedstead upon which he tortured Thomas and Ferguson. Look again at Dr. Richardson's case. He believed from Paul's letter to the

Romans, and other Scriptures, that the being and attributes of God might be known from the works of creation. This principle of what is called natural theology, Dr. R. dared to teach without authority from Franklin College. No doubt but what Dr. Richardson thought it was taught in the Scriptures, but President Fanning thought differently, and as soon as you made the attack on Dr. Richardson, and afterwards not retract, you began your threatening, and are now threatening Brother Campbell likewise if he defends Dr. Richardson.

By this we may learn that we must not teach that we can learn, or gather any idea at all from the works of creation, either of power, wisdom, goodness, or anything of that character, for these are some of the attributes of God, and therefore they cannot be learned from the works of creation, we must not say or believe that we can see in anything in creation that from which our reasoning faculties could form any idea at all of either wisdom, power, or goodness. Then we know on the other side that it would not do for us to say that all these things just happened so, and that we can see no order or harmony, or anything in all the works of creation that the faculties of mind which we are possessed of could form any idea of power into formation, or the upholding and continuance of all these things in their proper places and causes, for there cannot possibly be a more self-evident falsehood asserted than for a man who is possessed of the faculties of mind common to all mankind to say that he can see no signs of either wisdom or power, as displayed in the works of creation. Mark you, we do not pretend to say that we can form any idea of God's character, for we are dependent entirely on written revelation for his name and character, but if we ourselves of this earth, and all things that it contains, if the sun, moon, and all the planets in the starry firmament did not just happen so without any cause, they must of necessity have had a just cause to produce them; this, therefore, every human being on the globe who is possessed of the natural faculties and powers of mind common to mankind, can see and know without any written revelation. They can know without written revelation that if these things did not just happen so without any cause, they must of necessity had a cause. This, therefore, proves to all intelligent human beings the existence of some first cause of all these things, therefore, the existence of the first cause of all things being clearly and satisfactorily proven by the works of creation, written revelation then comes in; mark you, not to prove the existence of a first cause, but to tell us who that first cause was (that it was God,) and to make known to us

the character of that first cause which was God, therefore we find not one single argument, or proof adduced in any portion of written revelation to prove the existence of God or the first cause of all things, for this is clearly and fully proved by the works of creation, hence written revelation begins right where this proof ends. By telling us that in the beginning God created the heavens, and the earth, &c., previous to these, we know there was a first cause, for the works of creation proved it. His eternal power and God head of other invisible things of him are clearly seen from the creation and the world being understood (as I have just said) by the things that are made. Then the Heathen, who I suppose to be possessed of the natural faculties of mind common to all mankind may, and does see and know most assuredly from what they see around them, of the works of creation that there must be, and is, beyond all doubt, something in existence somewhere, and of some name and character which gave existence to what they see, and from the evident power that must of necessity have been exercised in its formation and construction, and the great wisdom displayed in the harmony and regularity of all around them, many of them are struck with awe and veneration at that power and wisdom so manifestly displayed in the works of creation around them, that they would willingly pay that honor, respect and praise, which is due to the author of these things, if they knew who or what it was. Hence in all nations we find some kind of worship in existence, got up under the influence of these impressions, but not knowing what it was that did all these wonders, they see around them some worship the sun, some the moon, some other things of various kinds, and in these forms of worship they may do some things that are written in the law of Moses or of Christ, and thereby became a law unto themselves, and thereby be saved.

There is no man, I presume, who knows everything that is in the Bible; if there was, that man could with propriety say to another, you must not teach that, but one who does not it seems to me, might prevent the truth being made known in some cases by such a practice. Please explain these things.

Yours, most respectfully, in brotherly love,

WILLIAM PARKER.

REMARKS.—Our correspondent will please remember that we profess to believe in a standard of religious truth. The Bible fairly translated is the Christian creed. Schools have not the right to give authoritative views to the brethren. All that is said about Heathens

"looking up through nature," to the great first Cause of all things, is visionary. Hence Moses taught, not as speculatists had supposed that the world came by chance, that first of all God created the heavens and the earth. Our Brother certainly perverts Paul to the Romans; and last of all, the declaration that "the world by wisdom knew not God," puts an end to all controversy.

Men enlightened by Divine revelation, can see the power, wisdom, and goodness of God in all his mighty works, but to natural men, they speak not.

T. F.

— ILLINOIS, July 13th, 1858.

BRO. FANNING:—Permit me (after having for some time been a reader of your valuable paper, and believing it to be, as it claims, an advocate of the *Gospel*,) to submit to your readers a few queries, a faithful answer to which, we think, will be edifying to some.

1st. Can a person who is not in the church get therein without immersion?

2nd. Can a person be in the Church, then out, and then in again?

3rd. If so, is this not authority for re-immersion?

4th. Is there any Divine authority for one practice which we have, namely, calling the church the Christian Church?

URIAH HARDY.

ANSWERS.—1. Anciently, believers put on Christ in immersion.

2. Those who are represented by the seed in good ground, bring forth, some thirty, some sixty, and some an hundred fold. Yet men who sin against God, may "fall from favor."

3. Peter sinned, and yet re-immersion was not necessary. Indeed, it is necessary to no one, who was once immersed understandingly. Such may sin, but pardon afterwards, is promised in consequence of repentance and prayer. If we sin, we have an advocate, one to call us to God, Jesus Christ, our Saviour.

4. There is no authority for calling the body the "*Christian Church*." The Church of God, including all obedient believers, is correct, the churches of Christ, meaning the different congregations, of disciples, is also Scriptural. We dislike to hear the brethren speaking of the "*Christian Church*." It is not the sacred style of the New Testament.

T. F.

— MIDWAY, Madison county, Texas, July 1.

BROS. FANNING AND LIPSCOMB:—I take great pleasure in informing you and your readers, that the cause of our Master begins to look

up in this part of the country. I have just returned from a "Tent Meeting," held by two congregations of disciples. The disciples at Midway, and those on the opposite side of the river, in Houston Co. The meeting was held at a most beautiful lake near the river.

The following brethren were the proclaimers: Bros. Wilson and Roberts, of Houston county; Bro. H. McKenzie, of Falls county, and myself. The meeting continued ten days and resulted in twenty-one noble accessions. Seventeen by immersion, one from the Baptists, and three by commendation. We labored to dissipate the darkness that filled the minds of the people, by the simple introduction of the light. Nothing more was attempted than a simple presentation of the facts of the Gospel. They were most gloriously triumphant.

Truly, is the *Gospel* God's power to subdue man's stubborn will. May the Lord enable us to live as Christians should. I take pleasure in stating that each of the above named congregations meet every Lord's day, to worship God for themselves.

I am, as ever, your Brother,

B. SWEENEY.

MASONGROVE, July 15th, 1858.

DEAR BROS. FANNING AND LIPSCOMB:—We have just closed a meeting at this place, with three additions. I think the cause is looking up some in this section. We send you the obituary of Sister Jennett Hamilton, of Masongrove. Sister Hamilton united with the Christian Church the fall of 1849, in which she lived a consistent and devoted member up to her death, which took place the last day of May, 1858. Sister H. expressed her willingness to die, she feared not death, for she had given herself to the Saviour. She leaves a husband and four little boys to mourn her loss, but they mourn not as those who have no hope, for she leaves a world of sorrow for one of bliss. In death she smiled, and with her admonitions to Bro. H. to train the family for immortality, her spirit took its leave, while the body return to the dust. Thus our Sister is gone to her reward. Blessed are the dead that die in the Lord. They rest in hope, and their works follow them.

As ever, yours,

JAMES HOLMES.

BAPTISM BY SUCH AS DISREGARD THE ORDINANCE.

TALLISBY, Miss., July 1858.

MY DEAR RELATIVE:—My health is bad, but I desire to serve God the balance of my days; but there is no Church of Christ within forty

miles, with which I can unite, and I do not believe I can travel the distance. There is a Methodist Church and the preachers would baptise me, but I do not believe the Methodist doctrine, and I write to you to get your views on the subject.

J. B. SWARENGEN.

REPLY.—We rejoice to hear of the determination of our cousin to submit to the Gospel of Christ. Our advice is to send for the nearest Christian, and demand baptism, in the name of our Saviour, at his hands. We have seen our Methodist friends go through some forms intended to be immersion, but it was always in so faithless, awkward, bungling, undignified, and ludicrous a manner, that we regarded it as a burlesque, of the Gospel obedience. They immerse not to put on Christ, but to retain or secure members to the party. Again, the Methodist Church, though composed of zealous religionists in our humble judgment is not so much led by the spirit of Christ, as by animal impulses. Still there are religious persons in the Church.

T. F.

WHILST we dislike invidious names, our correspondent below, seems to give some good hits, which we consider not entirely inappropriate. We would prefer a different style.

T. F.

THE GUM-ELASTIC BAPTIST.

THERE are persons among the missionary Baptists, who will acknowledge every point and practice of the Christian Church, but glory in the name of Baptist. You can bring them up to any principle in the Gospel, and let them go, and they drop right back into the Baptist harness, and there they are just as they were before, and whenever a member of the Christian Church settles within their reach, they soon find out his or her objections to the Baptist Church, and they are particularly careful when he or she is present to preach just such doctrines as they know or believe will please them until they get him or her, as the case may be fitted, to the Baptist harness. First then they walk him a little, then trot him awhile, then lope him awhile, and in a very short time you will find him one of the fleetest, and most efficient members in fixing and fitting the Baptist harness on every member of the Christian Church they can influence, and who is not well posted in Scripture knowledge, and of such I must say there are too many. There are a great many members of the Christian Church scattered through this country, and most of them are in the Baptist harness, and they soon became champions in the Gum-elastic cause.

W. PACHER.

DEAR BROS. T. FANNING AND LIPSCOMB:—It is my painful duty to announce through the Gospel Advocate the death of our beloved brother, James S. Soape, aged 45 years, who departed this life at his residence in Panola county, Texas, on the 24th day of Oct., 1857.

In all his relations of life he was an exemplary man; his conduct was regulated by pure principles of morality and religion; as a husband, father, neighbor, and master, he was affectionate, kind, obliging and indulgent. For more than twenty years he had been a member of the Christian Church. In his last illness he gave evidence that he had an abiding trust in God, and that death to him was but a translation from the conflicts of earth to brighter and more glorious scenes in the home of the blest. He has left a dear companion, three daughters and two sons, and a large circle of friends to mourn his loss, both in Tennessee and Texas, but they ought not to mourn as those that have no hope, for if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

SAMUEL HENDERSON.

GOOD NEWS AND KIND WORDS.

GEORGETOWN, Texas, July 4th, 1858.

BROS. FANNING AND LIPSCOMB:—Brother S. B. Giles and myself have just closed a meeting of four days in Bastrop, at which we gained seven, and the week previous we gained seven in Youngs settlement, Bastrop county.

The cause is certainly onward at both of these points. Through the Advocate, I beg leave to invite the brethren and friends of the Bible cause, as pleaded by us, to attend the Christian Tent Meeting at Georgetown, Williamson county, Texas, commencing on Friday before the first Lord's day in October next. If any of our Evangelists in other States, or in this State, or any of our brethren or friends, who desires to visit Western Texas, will attend said meeting they will be cordially welcomed by us. We confidently expect this meeting will be one of the largest ever held in Western Texas.

Bro. Fanning, you have many in this county who sympathize with you in your misfortune, in regard to the course pursued by Brother Campbell towards you in your Dr. Richardson debate. No one here believes Brother Campbell capable of intentionally doing wrong, yet all knowing his peculiar zeal and interest for Bethany College, and you being placed at the same point at Franklin, it was much easier for the Doctor to insist that yours was a war on Bethany, than to meet

your argument. Remember, Bro. F., "Charity or love beareth all things." Due respect for our seniors, especially for our dear and beloved Brother Campbell, should characterize all our acts and words.

May favor, mercy, and peace, be with you and all the lovers of our Lord Jesus Christ.

STEPHEN STRICKLAND.

ELDERS AND BISHOPS.

I would be pleased to see a full statement from one of you in regard to the office of Bishop and Elders, as we have some preachers here which are teaching that they are synonymous terms, and that Elder implies office as Bishop.

I think a full statement in the Advocate from you would settle the difficulty.

S. HENDERSON.

REPLY.—The word elder denotes an older person, or one of experience, in opposition to a novice or new convert. Bishop, indicates office, but a bishop is always an elder or experienced man. Not every elder—old men—however, is competent for the labor of the bishop. We hope to examine the whole matter soon.

T. F.

CUMBERLAND county, Tenn., July 12th, 1858.

DEAR BRO. FANNING:—For my own satisfaction and that of others, I wish to ask a question or two, regarding church rights, which you will please answer as soon as you conveniently can. Suppose that Brothers A., B., and C., are members of the church at the same place, Post Oak Springs for instance, and Bro. A. has been known to be intoxicated frequently by drinking ardent spirits, Brothers B. and C. have both seen him drunken, and it is a general report among the world, and yet Bro. A. is not dealt with for this crime. After a while the brethren, A., B., and C., all remove from Post Oak Springs, and have their membership at Antioch for eight years before the church at Antioch gets in possession of this report, and they bring charge. Now, supposing Bro. A. has not been drunken since the date of his entrance at Antioch, but has only been drinking pretty freely, have the brethren a right to deal with him for his former crime? and have not B. and C. incurred guilt for not having informed against him before? As these seem to be questions in the mind of some, and we have a case of this sort hanging up, please answer when opportunity will serve.

Yours, truly,

A. C. AYTSE.

ANSWER.—When Brothers B. and C. saw Bro. A. intoxicated, they

were under the most sacred obligations to reprove him, and if he did not reform, it was their bounden duty to report him to the congregation. But after living with A. seven years they had no proper ground to charge him for a sin, he had seemed to overcome. It is true that for "dram drinking" it would have been perfectly correct to charge him on two counts at least. In the first place it is physically, intellectually, and morally impossible for a dram drinker to continue a sober man.

2d. Dram drinking has the appearance of evil, and no member of the church should be suffered to indulge his appetite. It is no excuse to say the drinker takes the whiskey as a medicine. It is ruinous on whatever pretence it is taken. We can call the names of even preachers who "*drink* for their health." Death is preferable to drunkenness.

T. F.

ARKANSAS FOR THE TRUTH.

WASHINGTON, Ark., July 4th, 1858.

DEAR BRO. FANNING:—The Advocate for June is just received, and its contents as usual read with much interest.

I am much pleased with the Advocate, and the course you have thus far pursued, standing firmly on the Bible, the whole Bible, and nothing but the Bible, for what you teach in relation to our Holy religion. I am glad you have the independence, the fearlessness, to declare the Truth, and to discard all this *jargon* about "natural religion," "inner consciousness," "man's deriving knowledge from his spiritual nature," &c., &c. Away with such balderdash, and away too with the "*philosophy*" that belongs to such teaching. The plain teaching of the *Book* is what we want, and I had thought that that was one of the cardinal points in the teaching of the current reformation.

Dear Brother, do not become discouraged, hold on to the truth in faithfulness. You *have* the truth, and through this controversy you have maintained it. And first here I would like to ask, why have not your articles appeared on the pages of the Harbinger? To say the least your articles will compare well with your opponents. What has been the practice and *boasting* of the Harbinger on this subject? Has it not been that both sides are given? What then has wrought such a change and this too when you are regularly publishing everything that has appeared from the pen of your opponents? Has not Bro. Campbell a thousand times complained of just such treatment from his opponents? and a thousand times showed its want of courtesy, nay, its sectarianism? It does seem to me that comment is unnecessary.

But worse than all, is Bro. C.'s last article on this subject, in the June Harbinger. It does seem to me it is in bad taste, bad spirit, and fails to touch a single point at issue. But I forbear. H.

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BRENHAM, Texas, June 23d, 1858.

DEAR BROS. FANNING AND LIPSCOMB:—I have taken a few minutes to drop you a few lines, in which I wish to know if you have received a communication from me, in which I reported the result of my last year's labour. If you have not received my report I would just say I had sixty additions, mostly by confessions and baptism. My labors the present year, from April up to the present time, have been twelve, ten by confession and baptism, and two by report.

I have just returned from Lagrange, Fayette County; I spent ten days, and had four confessions and baptisms, three gentlemen, and one lady. One of the gentlemen made a confession last winter, and wishing to obey the Gospel applied to Mr. Hill, a Baptist minister, requesting to be baptised, but not thereby to be considered a member of the Baptist Church, but he could not do so, as Baptism is the door to the Church, and although his lady is a member of the Cumberland Presbyterians, and an excellent woman, having been immersed, he could not consent to go into that establishment, and so he remained till I visited them, and notwithstanding the false charges and misrepresentations against us, he succeeded in getting the Presbyterian Chapel for me to address the friends in, after which he came forward and on confessing his faith I immersed him in Christ with the others. And so having put him on, they will have to contend earnestly for the faith. May the Lord sustain them. Many who heard that day said never had a people been more misrepresented. I have baptised twelve in that vicinity since last August, and there are a good many who are members, or have been of the Christian Church there intend organizing soon.

Dear Brethren, may the Lord prosper and sustain you, the cause is his, never fear.

In the one hope, I remain yours, in Christ,

AARON NEWMAN.

Bro. N.'s former report did not reach us.

W. L.

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ATHENS, Tenn., July 15th, 1858.

ELDERS T. FANNING AND LIPSCOMB,—*Dear Brethren:* After my Christian regard for you, I wish to give you a history of a tour of

some seven weeks in Georgia. I left home on the 26th day of May, same evening spoke at Hairs Creek in Bradley county. Next morning immersed one intelligent young lady; same day spoke in Hamilton county, had two additions from the Baptists. From thence I went to Walker county, Georgia; spoke on the fifth Lord's day at Shady Grove, and immersed one young man; on the next Lord's day I spoke at Cane Creek, had four editions, two from Baptists, and two by immersion; on Thursday following I spoke at Brother Liles', in Gordon county; had one addition from the Baptists on Lord's day at Captain Taylor's School House; had one addition from the world on the following Lord's day; I held a meeting in Jasper, in Pickens county; had three acceptions from the Baptists. On Wednesday and Thursday held meeting at Pleasant Hill, same county; had ten accessions, one from the Baptists, and nine from the world. On Friday commenced a meeting at New Liberty, same county, which continued five days and resulted in twenty-seven additions. From thence I came into Murray county, where I met with Bro. A. Allison; we had an interesting meeting, which resulted in eight immersions into Christ, two of which are a step-son of Bro. Allison and his beloved daughter. On Friday last we commenced a meeting in Bradley, at Bethlehem; about miles South of Cleveland immersed two, making in all *sixty additions*. To the Lord be all the praise.

Your Brother in the Lord, in hopes of eternal life,

M. LOVE.

Bro. Love's reports are always cheering. He labors as if he had a work to do in this world, and such labors the Lord will ever bless.

W. L.

WHISKEY, TOBACCO, AND PROFANITY, IN SCHOOLS.

NEWHOPE, Tenn., June 19, 1858.

BRO. T. FANNING:—In the June number of the Gospel Advocate, in an article on "Schools and Education," you ask the question, "Why cannot all vicious habits, such as profanity, idleness, the use of tobacco and stimulating drinks, be banished from schools?" I answer, unhesitatingly, they *can*, and they *ought* to be. I am a sort of school-master, and about two years ago I became convinced that these evil habits ought to be excluded from schools, and I have ever since acted accordingly. I receive none who use profane language, intoxicating drink, or tobacco, unless they in good faith, abandon these habits.

I am fully aware that some *men* will not patronize a school of this

sort. They say they will not suffer their liberties to be taken from them! In taking profanity, intoxicating drink, and tobacco from them, we are not taking away their liberties, but we are freeing them from the slavery of these *sins*, for sins they are, every one of them. The man who frees men from these sins is a philanthropist; and no man has greater opportunities to do so than the teacher of schools and colleges. Bro. Fanning, I do hope you will not only "speak again on this subject," but that you will speak often. Much is *needed* and you *can* and *ought* to speak.

It would meet my hearty approbation, and doubtless, the approbation of very many others, if there was a department in the Gospel Advocate, devoted exclusively to the subject of education. Gladly would I contribute to such a department. What think you, Brother Fanning?

Yours, in hope,

GILBERT RANDOLPH.

P. S.—I hope the difficulty between you and Bro. Campbell, has seen its worst. You have not said one thing which I could wish you had not said. I wish I could say the same of Bro. Campbell. He surely will retract.

G. R.

Our purpose is to have more to say upon the subject of education, and we trust our brethren will cheerfully coöperate with us.

T. F.

THE TRUE WORSHIP.

SUMNER, Tenn., July 9th, 1858.

DEAR BRO. FANNING:—Your reply to questions noticed in the June No. of the Advocate, as to what particular acts constitute the first day worship, induces me to make a remark or two. The forms of the doctrines (acts) of Christianity, exhibited in the practice and religious exercises of the disciples, builds the Church up in her most Holy faith, but faith without works is dead being alone. James x. 17. Everything therefore enjoined by Him, who is head over all things, to the Church, is indispensable to her welfare, if not her existence, if the number of them be not only seven, but twenty times seven, not one of them should be omitted, lest we fall under the charge of not bringing the appointed offerings. On the other hand care should be taken not to bring anything the Lord has not appointed, lest we be charged of Him with placing strange fire upon the Altar of God! Lev. x. 1. The most particular object I had in view in addressing you this, is to solicit an answer in the Gospel Advocate to another

question noticed before, and of vital importance to the consideration of the subject to which they refer. Question. What constitutes any act, or one act, rather than another proper divine worship?

T. V. BUSH.

All we do by the authority of God, is the service of God; what we perform upon our own authority, is our work, and what we do by authority of men, is the worship of men. The only evidence of Scriptural authority, is a positive command, or example of one or more persons acting under the immediate guidance of the spirit. We must renounce the authority of Shakers, Quakers, Mormons and others, who profess to direct the guidance of the spirit of an inward feeling, or the New Testament authority. All persons who claim revelations in their consciences, it occurs to us, are beyond the reach of spiritual truth. The Lord's word should be our directory through all the trials of life. We would be glad to hear from Brother Bush often. T. F.

YELLEVILLE, Ark., June 20th, 1858.

DEAR BROS. FANNING AND LIPSCOMB:—I avail myself of this opportunity of acknowledging the receipt of four numbers of your excellent paper, the "Gospel Advocate." I am engaged in the proclamation of the Gospel at present. My work lies in a portion of five counties, and is so extensive that I can pass round it only once in two months. I do not know of another Evangelist in this section of country; true, Bro. Lemmons rides below me (East), but on the North, South and West, there is nobody. There is not to my knowledge more than ten or twelve proclaimers in the State, and not more than four or five of them devote their entire time to the work. Truly, the harvest is great, but laborers are few. Superstitious sectarianism is the principal barrier to success of the Gospel.

Yours, in Christ,

W. B. F. TREAT.

GOOD ITEMS FROM JACOB CREATH, JR.

In a recent issue of the American Christian Review, published by Bro. Franklin, we notice some capital hits from the pen of Bro. Creath, which we think will not be out of place in the Advocate. Speaking of places wanting preachers, he says:—

"I think I was told at one of these places, that they did not want any man who chewed tobacco or smoked cigars, or who wore black

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silk gloves, or who walked with a golden or silver-headed cane, or who wore a golden chain to his watch. They want *laborers* and not *loafers*, who will ride out on Sunday, on the railroad or turnpike, in a buggy, and preach one sermon on Sunday, and eat a good dinner, and then lounge about the rest of the week, and smoke cigars and talk politics. They want a man who will spend the whole of his time in reading his Bible, in meditation in secret, in private prayer, in fasting, in teaching the Scriptures, in religious conversations in families, in exhortations, in visiting from house to house through the week, and catechizing the children and servants at the morning and evening devotions, who will talk upon pious and religious subjects of the Scriptures, and who will let philosophy and transcendentalism alone—"the higher and lower laws"—metaphysics and hair-splitting, and all such stuff—one who will preach, teach and live the simplicity of the New Testament. They do not want fops, nor dandies, nor "ladies men;" they want *laboring men*—pious, zealous, and God-fearing men—such men as were Timothy, and Titus, and others. The old men of this reformation, the pioneers, must needs get him, each one, a strong new broom, and begin and sweep away these new cobwebs of philosophy, that are beginning to weave themselves over the public mind, and put in their place the plain sayings and words of Christ and the Holy Spirit. The way to get and retain and exhibit the Holy Spirit, and the spirit of Christ, is not by wrangling and exposing the follies and weaknesses of our brethren, but by daily reading and meditating upon the sacred writings by private and public prayer, by attention to our own hearts, thoughts and words, and by attention to divine ordinances and pious conversation. There seems, of late, too much attention to hunting out rich congregations, large salaries, and the ease and comfort of the preacher, more than to the edification of the congregation, and the conversion of sinners."

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#### OBITUARIES.

MARTHA A. CHAMBLIN, wife of John C. Chamblin, departed this life on the 11th of March, 1858, in the 37th year of her age, after a painful illness of five days. She obeyed the Gospel in 1836 in the State of Missouri, was immersed by Bro. Wilks. She moved thence to the State of Tennessee, and thence to Chatooga county, Ga. She lived an exemplary Christian life, and has left an affectionate husband and ten children to mourn her irreparable loss.

A. CHAMBLIN.

Departed this life in Barnwell District, S. C., May 21st 1858, at the age of forty years, after a painful illness of twenty-four days, Mrs. Philistia B. Bush, daughter of Charles and Lydia Ashley, leaving a husband and seven children, with many relatives and friends to mourn her death. Her sickness was of the most painful kind, but was submitted to with Christian fortitude and resignation, and in a manner exhibiting in a high degree the power of the Christian religion.

The deceased had been for about twenty years a consistent professor of the Christian religion, having early in life united herself to the Baptist church at Rosemary, in which she lived for nine or ten years, as an ornament to her profession, after which she joined the Christian church at Union, where she continued to exhibit in her life and conversation the Christian graces. She was a devoted wife, a loving mother, a kind and indulgent mistress, and a benefactress of the poor and needy, and many will long remember her deeds of charity and acts of benevolence. She died trusting in a gracious Redeemer. "Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them."

A. W. O.

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#### ELDER JOSHUA K. SPEER IS NO MORE.

HE closed his mortal career at his residence in Bedford Co., Tenn., about the last of May, 1858, much regretted by all the brethren who knew him throughout the State, and in distant sections of our country. He has left a devoted wife and several small children that much need his aid, to mourn his loss. Bro. Speer was among the first, if not the very first from the Baptist ranks, to teach the Christian religion in this State, and we can call to mind no one who has labored more assiduously and more successfully in the churches of Tennessee. Most, if not all the congregations he planted, or taught, meet weekly to keep the ordinances. We can not say as much for any other Bro. He loved the Truth and the Church of God, and spent his life chiefly in maintainance of their honor. In addition to his labors in Tennessee, he was the first to erect the standard on the Yadkin, in North Carolina. Many disciples were made and congregated in that State by him, and the reports have been most favorable in relation to their promptness in the service of our Lord from the beginning. Is there no one who can furnish us with a detailed obituary, and sketch of our Brother's life.

T. F.

# THE GOSPEL ADVOCATE.

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T. FANNING AND W. LIPSCOMB, EDITORS.

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## PROSPECTS IN MIDDLE TENNESSEE.

FROM some severe reverses in Tennessee of late years, but little has been expected from us by our friends at a distance, yet we are happy in the belief that there is spiritual life in the churches. During our vacation of more than two months we have travelled and preached most of the time, and we have never been so well satisfied with prospects. The apostacy and opposition of several popular men, who were numbered with us, have doubtless had the effect to induce the brethren to re-examine the foundation on which we are building, and the result is, that an unusual degree of intelligence is evinced by all who *read* and *study*, especially the *Divine oracles*. We regard it not the least flattery to intimate the probability that there are perhaps more independent thinkers, and devoted and intelligent Christians in Tenn., in proportion to the numbers professing faith, than in any other State in the Union. Our church afflictions have had the effect to weaken the confidence in the infallibility of men, to teach us humility, and we are not sure but they have had an influence to better qualify us for grappling with difficult questions. We feel it due to the brethren to refer briefly to some of the places we have visited this summer.

In June we visited the congregations at Hartsville and Bledsoe's Creek, in Sumner county. At the latter place, the brethren after many severe trials, have gained strength to meet and keep the ordinance. Bro. F. M. Carmack is now teaching school in the neighborhood, and if he will preach to the world and let the brethren perform their own life-giving labor, he will be of great service in the cause.

At Hartsville a few years ago, there were a few straggling disciples praying for any man called a preacher to come and break the bread of life to them, but they have learned better—that Christians are the proper persons to worship the Father. Now the body is growing in spiritual strength, and the Gospel "*sounds out*," through the agency of several intelligent and indefatigable brethren. Perhaps no congregation can be found, in which so many members are alive to the work, and we remember no one which promises more useful talent. Should the brethren who are now engaged in the instruction of others give their hearts fully to the work, we may expect great things. The little reverses, we have heard of some of them meeting, in being denied admittance into partisan houses, and on sectarian lands, are but small matters, intended to show the meanness of human expedients, and to teach Christians humility and forbearance. A good indication this. The brethren are at work!

In the county of Wilson, in July, we visited Lebanon and Bethel, a few miles in the country, and had the pleasure of inducting a few into the kingdom. In Lebanon there remains some well tried sisters, and a few faithful brethren, but they do not feel able to keep house for the Lord. This is a great error. Where two or three meet in the name of the Lord, they have the promise. At Bethel, we presume there are a hundred or more members who employ Bro. Sewell to preach, and they meet monthly to encourage him to perform the service for them. There are intelligent and good men amongst the brethren, and we are encouraged in the hope, that in the future, God will be honored in his ordinances every week at Bethel. We learn the disciples met to break bread, the Lordsday after we left. This is a life and death trial.

We deem it not improper to refer very respectfully to some of the opposition with which the brethren meet it Wilson. This is the headquarters of Cumberland Presbyterianism, and without specifying the modes of attack upon the kingdom of God, we must say that we regard the members of this denomination the most relentless opposers of Truth known to us; and take them all in all, there is less kind feeling and less real generous sentiment, in our view, among them, than in any people known to us. We regard the religion as a positive evil to every one under its influence. Yet, there are some intelligent men, on other matters, and persons in high esteem on other grounds, connected with this sect. We receive no quarters from the members.

But by far the most unnatural and worst opposition in Wilson is

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from our Baptist friends. Personally, many of the Baptist members have long cultivated friendly relations with the disciples, and towards us individually they have exhibited their warmest regards. Still, the Baptists are not of us. The plain truth is, the intelligent of the denomination know that our position in religion is right, and they desire to approach it so closely as to enable them to induce some of our friends to believe that the differences are so slight that if they will become members of their party, it is about equivalent to entering the church authorized by the New Testament. Many have been led off in this very unfair manner. We beg leave to say to our Baptist friends that while we highly respect them for their friendship towards us, we regard their religious stand-point as unauthorized by the Bible. There is no Baptist church acknowledged by inspired writers. It is a sect, the leaders preach that revelations are made at the mourners bench, that the anxious are pardoned, and saved, before they obey "from the heart the form of doctrine," through which believers anciently "were made free from sin, and became the servants of righteousness," (Rom. vi. 17 and 18,) and lastly, the Baptist as a people, in no country think of keeping the weekly ordinance of the Lord's house. Their worship is through a hired priesthood.

We sometimes think the *official* worship is the secret of opposition to us. We are of the opinion many of their preachers are satisfied we teach the Truth, and it is their effort to darken counsel. The pastor at Lebanon for instance, we have heard, has felt it to be his duty on several occasions during the past summer, to refer quite delicately to our teaching. In one instance the impression was made that "*some people preach a merely historical faith*," in a connection that left no doubt to whom he referred, but "Baptists," he very triumphantly exclaimed, "*preach that faith is Evangelical*." In this, the pastor intended to affirm that the faith he preaches differs from our faith in the Lord Jesus Christ, through records of the New Testament. Does he not know that *Evangelical* faith is equivalent to *Gospel* faith? and that the Gospel faith, is nothing more nor less than trusting in God through the historical facts, written that we might believe, and believing, might have life through the name of Christ. Having learned that the Lebanon pastor is a clever gentleman, we do not like to charge ignorance or dishonesty upon him, but we suggest very respectfully, that he presumes upon the ignorance and credulity of his hearers; and, secondly, we ask him in much kindness, if he desires to benefit us, or our friends in Wilson, to point out our errors in our presence, should we be spared to visit Wilson again.

We desire to cultivate the kindest relations with the Baptists, and all others who profess to fear God, but we have not much patience with any one who does not act openly and fairly in religious discussion. But whilst we would be gratified to fraternize with good men everywhere, we should not feel honored in any fellowship save the union for which Jesus prayed, and in believing through the words of the Apostles.

In the county of Cannon, we visited the brethren at New Hope, near Woodbury, and found many old and new friends. Some of the disciples are endeavoring to keep the ordinances of the Lord's house, but many were converted with a different view, and it is scarcely to be hoped they will ever learn that the true worship of God consists in personal obedience.

In Rutherford we visited the bretheren at Ebenezer, where they honor the Lord in meeting on the first day of the week, and at Murfreesboro, in which the disciples are alive to the work, and are evidently growing in grace and the knowledge of the Truth. No people of our acquaintance seemed to have entered into the work with a better resolution, and we are familiar with no congregation that has made greater progress. We also preached to the brethren at Millersburg, where they have been scattered, and some have erred from the path of duty, but the Lord has been kind to them, and at the meeting they determined to rally on the foundation of Christ and the Apostles. There is much valuable material at that point, and we have a right to expect much from the members. The Lord has been bountiful to them, and if they should fail to honor them in keeping the ordinance, great and hopeless will be their fall. But we entertain an abiding confidence that the beloved brothers and sisters will never look back. We hope yet to hear of the Millersburg congregation sounding out the Gospel.

We next visited Shelbyville, in the county of Bedford, and were kindly invited to address the citizens in the Baptist meeting house. Brother Tillman of this place, is an excellent brother, but he needs associates and the countenance of Christians. There are a few disciples in the vicinity, but no congregation. We also preached at Flat Creek, in Bedford, where there is about a hundred members. We have evidence to believe that the brethren will walk in the light of the Lord.

Next, we preached in Fayetteville, Lincoln county, in August, had the use of the Methodist meeting house, were favored with a fine hear-

ing, and immersed one. A few sisters in this place meet on Lordsday afternoon to sing, engage in religious conversation, etc. There are men in the vicinity, who, if they had faith, would enable these sisters to keep the ordinances, but we heard that some, to avoid responsibilities, had joined the Baptists.

We next preached at Petersburg, near the Marshall line. The Cumberland Presbyterians, for the second time, had the satisfaction of turning their neighbors into the streets to hear the word of God. The people listened with interest, and there were many brethren present.

We next visited Lewisburg in the county of Marshall, and delivered three discourses to large and deeply interested audiences. Bro. Dr. T. W. Brents a very efficient teacher, assisted by our well proved Bro. Reese Jones, had just added between thirty and forty to the Lord. The cause has been greatly abused in Lewisburg by J. R. Collinsworth. He professed to believe that religion is revealed in the Bible, and being a man of an active brain and ardent feeling, preached with considerable success for several years, but finally he got into his head something that he called "*the real*," and "*formal*," in religion, which is the modern infidel notion of Theodore Parker regarding what he calls "*the absolute religion*," or a religion independent of the Bible, and that can exist better without its forms than with them. Another phase of this infidelity is, whatever men consider truth is truth to them. It is generally manifested by preachers attempting to preach any doctrine that may suit the audience, or that will promise a few *salary* crumbs. Such men believe *nothing*, and such a man we regard our quondam friend. We much regret his apostasy on his own account, as well as on the ground of injury sustained by the church, and his own family.

From every indication, we look for him to do us all the harm he possibly can; but we are fully aware that our brethren whom we named above, possess all the ability to meet his *open* opposition; and the Lord will reward him for all his unmanly deeds. We would to God we could speak in more respectful terms of our former associate; but as we said to the apostate Shehane, "when a man abandons the cause of the Bible, we are bound not only to abandon him, but to regard him as untrustworthy in any respect."

From Lewisburg in company with Bro. Manire, we visited Berea, on Duck river, and preached to a large audience. The church was once in a flourishing condition, but through the influence of a sort of catch-penny, phrenological lecturer, preacher, slanderer and swindler,

called Robert Smith, and others under the show of forming a paradise on earth, by a community upon the common property speculation, the cause has been very much injured. There are, however, good and "noble Bereans" yet, and we believe the cause will revive. The same afternoon we travelled some twenty-five or thirty miles to Nolensville, in Williamson county, and addressed a very attentive audience of gentlemen, only, on the "measure of religious truth," and reached home the same night.

Early in the month of August we visited some of the churches in Williamson and Maury. In Franklin, the county site of Williamson, there has been a church since our first visit in 1831. The brethren, some of them at least, meet to worship the Lord, and the interest is increasing. Bro. Davis is an acceptable preacher and a good man, and the Lord has called him to preach.

We also preached to our old friends, after an absence of twenty years, at Hillsboro, and baptized one. The disciples were strengthened and refreshed, and the same evening we reached Boston, preached, and baptized two, and were rejoiced to find that almost all the people in the neighborhood, mainly, through the influence of Bro. Seth Sparkman, were meeting weekly to worship.

We next preached at Williamsport, in Maury Co., to a large and much interested auditory. No one confessed the Lord, but a Methodist friend since wrote to us, "It is thought that if you travel through this way often to preach, this whole nation will be baptized and join the church."

We preached two days at Columbia, baptized some of the best citizens near the town, but found some of the brethren wrecked by whisky and speculative theology. They generally are found together. There are some faithful women, however, remaining, and a few brethren who we trust will right up, and go to work in good earnest.

We next preached at Thompson's Station, baptized a good Methodist lady, and returned home to direct in our school operations.

We regard it as entirely becoming in conclusion to make two or three statements touching prospects.

1. We have labored in Tennessee in word and teaching for twenty-nine years, and we never witnessed half the anxiety generally to hear and examine the Truth.

2. We never before saw half so many brethren determined to labor for the Lord. More churches are meeting for worship than have been at any previous date engaged.

3. We conscientiously believe that the brethren no where on earth, possess a higher appreciation of the Truth, and of spiritual life, than in Tennessee, and with all our reverses the prospects are flattering. A faithful perseverance in well doing will remove mountains.

T. F.

### READING.

It is written by the finger of God (Rev. i, 3.), "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things written therein." Paul says, "whereby when you read, you may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed to his Holy apostles and prophets by the spirit. That the Gentiles should be fellow heirs, and of the same body and partakers of his promise in Christ by the Gospel." Eph. iii. 4, 6. Again, the apostle not only said to his son Timothy, "that from a child he had known the Holy Scriptures which were able to make him wise unto salvation," but he exhorted him earnestly "to give attendance to reading, to exhortation, to doctrine," to "study to show himself approved unto God, and to "continue in the things he had learned."

But if there is any obligation in this age superior to all others, it is the requirement to read the sacred oracles. We can indeed entertain but little hope that the world can be improved morally, where the people regard enlightening influences like the wind blowing upon the forests; and this must be the condition of all who close their eyes against the word of life, and look for religion to come direct from heaven, expect it to enter their souls, not through their minds, intellects, understanding and heart, but to gain admittance like water into the sponge—by absorption—or thrill through their physical systems as lightning through the oak, or the gases through the vegetables. The attention must be arrested from such low and animal conceptions of religious influence, before true spirituality can abound. We ask the brethren, why is it that many amongst us are inclined to speculate. Why do not all progress in the spiritual light faster? Why do the disciples differ in their views? and why is it that so many complain of coldness in religion? The answers are easily given. The book of God has been closed or neglected, and Christians have depended upon their own reason, *their* views, and religious *policy*. Whenever churches or individual Christians substitute their own policy, for the authority of the

Scriptures, moral death is the immediate and inevitable result. The moment we turn from the light of God—the Bible—we are in mid-night darkness. All men, great and small, learned and ignorant, fall under the same impenetrable cloud.

But our intention in these remarks is to call attention to a few very plain practical matters, touching the subject of reading, which we sincerely hope will be of advantage to many—

1. Without labor, study, reading, reflection, human beings can hope for but little intelligence on any subject, and especially so on the subject of religion. It is a matter which can be understood alone by reading, or hearing the word of God. "Faith comes by hearing," and we rejoice in the belief that all responsible beings are capable of studying the words of Truth to advantage. When man was driven from the garden, he was to eat bread by "the sweat of the face," and we may add, gain light from above, by effort, continual effort.

2. The *manner* in which we read, should not be considered a trifling affair. When the children of Israel returned from captivity, ignorant in many respects, of their own law, "Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding. And he read therein from the morning until mid-day, and the ears of all the people were attentive unto the book of the law, and the people stood in their place. And the Levites read in the book of the law of God distinctly, and gave the sense, (Translated the words the meaning of which they had forgotten or never knew. T. F.) and caused them to understand the reading." Nehemiah, chap. viii.

We certainly need an earnest and continued effort to induce the brethren and others to read in order to understand and know the Truth.

3. The works to be read are matters of no small interest. We, of course, place the Bible first of all. Men, women, and children, may read it not only with profit, but become wise unto salvation, without knowing much of other books. It may not, however, be out of the way, to suggest, very respectfully, some of the most necessary studies connected with the Bible.

In the first place we recommend that students of the Heavenly science should learn to *articulate* the English alphabet, spell and to read English in a manner to be understood. This is a great achievement. Few persons are adequate for this labor. The English grammar should be known. This is too often regarded as an

important accomplishment. Few speakers or writers are correct in their language, and yet there is but little apology for defects in this department. Next, we recommend the study of history—of all history—and particularly the history of religion as presented in the Bible and the most reliable ecclesiastical works.

Next, we urge the necessity of having always at hand, dictionaries, lexicons, and works on criticism. For many years we have doubted the utility of works on the evidences of religion, except in so far as they afford a history of the various books of the Bible; but such efforts as Bishop Butler's to show analogy between things natural and supernatural, are superlative nonsense. Religion is extraordinary. Heavenly, supernatural, revealed, and the world by philosophy can know neither it, nor its author. All knowledge is useful, but any light substituted for that spiritual and glorious light in the Book of books, becomes darkness impenetrable. Commentaries are dangerous. We regard it as in keeping with our most important Christian labor, to offer a few thoughts in regard to the study of religious newspapers and periodicals. Their uses are various, and yet they may be productive of much evil. They have proved for the last forty years, the most efficient agents to call the wandering from systems of speculation, to the contemplation of the spiritual oracles; secondly, they have proved valuable in exposing false theories which have taken the place of heavenly wisdom; thirdly, they have been means through which brethren become acquainted; fourthly, the reports of evangelists, found in our papers, have been of immense value in encouraging the brethren; and lastly, we are disposed to regard religious periodicals as very useful works on Bible criticism. We are much surprised though, to see how few read the religious journals. We doubt not there are a half a million of persons in the United States who have declared themselves in favor of the Bible alone as authority in religion, and we have no idea there are thirty thousand readers of religious periodicals amongst us. Not more, we presume, than one in twenty of the people called Christians, subscribes for a paper devoted to religion, and of that number, perhaps not one in five reads with the view of understanding what is under examination among the brethren. In our travels, we have been surprised to see so very few disciples who are at all familiar with even the discussions amongst the brethren. It is said our civil government was built, and still rests "on the virtue and intelligence of the people," and be this true or false, we feel conscious that the success of the cause we plead, depends mainly upon the INTELLIGENCE of its

professed friends. Christian knowledge will awaken in us Christian life. No people on earth can feel deeply, who do not personally examine the ground of their faith. If we could feel free to exhort our brethren on any topic it would be on this subject. Mr. Wesley, we believe it was, who said eight hours for rest, eight hours for labor, and eight for study and devotion, and this is an admirable division of time. How many professed Christians read even one hour in twenty-four; and how many meditate an hour in the week? David said of a good man, "His delight is in the law of the Lord, and in his law doth he meditate day and night; and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper."

When will the beloved disciples become aroused to greater diligence in reading and study. Would it not be well for writers and speakers everywhere, to give special attention to this department of our high and holy calling. Read, and study the Bible, brethren, and read every thing you can, calculated to advance the cause of the Saviour.

T. F.

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## PARENTAL MISTAKES IN THE EDUCATION OF THEIR CHILDREN.

THE excessive anxieties of parents in reference to the education of their children, frequently create barriers which place success entirely beyond their reach. This remark is true, also, in a religious sense. Parental solicitude, to do for innocent children what was not necessary, was the ground-work of the doctrine with Romanists and Protestants, of a mystical power in baptism, called "baptismal regeneration," and with the Baptists, a mystical influence of the spirit, which *they* call a "regeneration of the Holy Spirit," to change the imaginary corrupt and sinful nature of their criminal infants. There is not one word in the Bible regarding the guilt of the infant before God, or its salvation by a mystical influence of water or spirit. But the anxieties, nevertheless, of parents, have filled the world with false and injurious systems.

Though it was our object in commencing this essay to make a few suggestions touching fatal mistakes regarding education in our schools.

1. Should parents make the impression on the minds of their daughters that their education is intended merely to *accomplish* them as young ladies, that they may appear well, and by it be enabled to

marry well, and have but little more use for their studies, their minds will but seldom be earnestly engaged with what should occupy them, their progress will be poor, they will graduate on time and money, possess but little love for their books, understand nothing clearly or satisfactorily, and soon prove that their education was a deception upon them and all concerned in it. There are, of course, exceptions, but there is perhaps more hypocrisy in female education than in reference to any matter regarding which there is so little suspicion. Hence oft' times to cater to parental prejudice, teachers encourage extravagant dressing, lightness, fashion, deception in examinations, and particularly in essay reading on graduation days, as the surest plan to please parents and daughters, and line their pockets with luxuriating cash. Worse still, many parents love to have matters thus.

2. Fathers, in the next place, from a mistake as to the meaning of education and its purposes in life, innocently destroy all hope of success in their sons. We have known kind men, who, for instance, from the supposition that classical learning and the higher mathematics, chemistry, geology, etc., are not necessary for *farmers*, so impress their sons with the inutility of education in general, that soon they conclude that spelling, grammar, etc., will not make corn, potatoes, or cotton grow, and the whole subject is abandoned. We have seen well disposed young men, from these false notions, make but little progress, though they spent years sufficient in school to have made them fine scholars.

By impressing upon youths the idea that they are to become physicians, many begin to consider what they can omit in a respectable course of study, and indeed, how little will answer to make themselves doctors, and very often they philosophise themselves thus into the opinion that a very small amount will do. Frequently parents tell their sons they are to be lawyers, and they must study with reference to this profession, and nine times out of ten they look off at an ideal something they consider a popular profession, and as "distance lends enchantment to the view," all smaller matters, such as reading, writing, geography, history, grammar, arithmetic, and gentility are entirely overlooked. We can scarcely call to mind one who attended school with a desire to become a preacher, that preaches or is even a good man. Such are dazzled with the idea of their own future greatness, and thus gazing at a man of straw, they fail to perform the labor which alone can qualify them for goodness and usefulness.

These are all fatal errors, but we may be asked to suggest a better plan. We will do so with pleasure.

Let parents impress upon the minds of their children the incomparable value of education in developing their physical, mental and moral powers, that great labor is indispensable in every pursuit of life, that it is in their power to possess large stores of knowledge, and that without a well developed mind and body nothing of great worth can be achieved, and the study of the English branches, classics, mathematics and science will serve but as delightful pastime. We are sometimes told that Latin and Greek cannot be necessary for persons who are to speak English, and English scholars can be made much sooner than classical scholars. We wish to make a statement on this subject which may be somewhat startling. We never knew an "irregular"—one who takes but a part of a course—that became well acquainted with any branch, and our observations not only lead us to the conclusion that a first-rate speller, reader, writer, grammarian, or arithmetician cannot possibly be made, without a much more extended and laborious course of discipline than is supposed necessary in the acquisition of these primary branches, and we moreover declare that we never knew a finished scholar in any one of them that was not a *general* scholar. In plain words, one can become a *first-rate* Greek, Latin and English scholar much sooner than he can become an English scholar alone. Indeed, we doubt if there is any such scholar. Hence the highest mathematicians are best qualified to teach arithmetic, the best linguists are best qualified to teach the A. B. C.'s, and the men of the largest moral perceptions are best prepared to instruct in the simplest lessons of religion. The fact of one possessing the will, the self-denial, the patience and strength of mind to become a scholar, is the surest if not the only evidence of ability to engage in any popular profession, or of taking responsibility in any position in life.

Finally, let the education which consists in developing the powers of the body and soul, and in filling the mind with wisdom, be regarded as a fortune in itself, and of higher value than the theory of any profession can be without it, and it will be sought after as hidden treasure. The standard of educational worth must be elevated before genuine training and knowledge can be appreciated by the youth of our country. This labor must be accomplished mainly by teachers and parents.

T. F.

## THE QUESTION OF REVISION.

THERE is no work so much needed as the Bible correctly translated. We have rejoiced much at the efforts of the "Bible Union," and the "Revision Association," in laboring to give the world an improved version of the Holy Scriptures. True, we have expressed some doubts regarding parts of the procedure, and for this sin, the Secretary has ceased to forward the publications. Be it so, we are most cordial in the work of revision, but we have felt from the beginning that there may be grounds of difficulty.

In the first place, the vast amount of expense merely to make a show of many revisers, when in fact, some two Baptist are to do all the work, seems to us a shallow expedient. The labor now depends, we presume, upon Doctors Conant and Hackett. The latter has been sent, we presume, with the funds of the societies to Athens to study the Greek language, with the view of becoming better qualified to prosecute the work.

Secondly, while it is admitted that the disciples of Christ have paid about one-third of the entire expense, the labor of Alexander Campbell, in giving the Acts of the Apostles for criticism, is treated most uncivilly by the Baptist papers generally. We have not had the pleasure of seeing it, but we expect it not to pass the examination of the final revisers, and we are not disappointed. We had no right to look for respect.

The brethren's money has been taken, and from this time forward, we shall not be surprised at any insult.

Upon the whole, we regard it as bad policy to engage with any party, to perform labor which the Father requires of the church of Christ. We have placed ourselves in a situation to sacrifice much of our independence, and to receive the worst treatment from a denomination that is devoted to party, and which is utterly incapable of making or receiving an unsectarian Bible. There are as good men, no doubt, as partisans can be, amongst the Baptists, but it detracts greatly from our high position, as servants of God, to associate with the Baptists or others, except upon the foundation of Christ and the Apostles. The time may be near at hand when it will become the duty of Christians, to give the world the Scriptures in a style which no others on earth are as competent to give or receive.

The Revision movement can but exert a good influence on a small portion of the Baptists, and in this we rejoice.

T. F.

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DEATH WITHOUT HOPE.

PAUL encouraged the brethren to believe it was their privilege to sorrow not like some who were without hope, and we sometimes hear of deaths which we regret not, and others, in which there is not the slightest ground of hope.

The brethren of the "Reformation" have causes of sincere rejoicing that a paper misnamed "*The Christian Sentinel*," which we referred to in a former No., the very last journal amongst us openly advocating the *direct spiritualism*, and various other forms of infidelity *is no more*. It died, like J. B. Ferguson's paper in consequence, of men and women who believe the Scriptures, having no use for such a sheet. A good indication this, in the Northwest.

Bro. E. L. Craig has established at Jacksonville, Ill., "*The Bible Advocate*" in its place. Regarding the moral death of J. R. Collinsworth, we regard it due to the brethren to notice the completion of his shame, and then we hope never to write his name again. Bro. W. P. Cowden, of Lewisburg, informs us that he has "joined the Cumberland Presbyterian church." He says, "in giving his trial of soul to the Cumberland brethren, he said he experienced pardon of sins about the time he was fourteen years old. Shortly afterwards he was sprinkled, and now is preaching for his new brethren." To our mind it is perfectly plain there is not a sincere and intelligent man on earth, who has read and preached as much truth as friend C., who was ever convinced that a knowledge of pardon of sins is experienced in the revelations of the altar or mourner's bench; that immersion is not *the* baptism of the New Testament, or that sprinkling is obedience to God. Dead, dead, hopelessly dead, is he. T. F.

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CHURCH OFFICERS.

FROM the fact that we maintain the right of Christians, as the priests of God, to offer their own sacrifices to Heaven, we are asked by some of the brethren in Missouri if we deny the existence of church officers? We say no. We find the following officers mentioned in the New Testament.

1. Evangelist, or ministers of the Word, are "faithful men," educated, set apart, sent out, and sustained by the church, to preach, plant the believers with the Lord in baptism, organize the congregations, and set in order things wanting.

2. Bishops are the ordained seniors or elders, whose labor it is to feed the flock with spiritual food.

3. Deacons are the servants of the church, whose labor is mainly to supply the flock in temporal matters.

4. Deaconesses are Godly women, devoted to the relief of their distressed sisters of earth.

We read not of others.

T. F.

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### SUCCESS OF THE TRUTH.

FOR many years we have published but little in reference to our tours, though we have met with good success all the time. We have reason to thank God, that during the present year, we have been enabled to induce many brethren to keep the ordinances of the Lord's house. Recently we have had the honor of introducing into the kingdom of our Saviour by immersion, some of the very best citizens of the State. Other brethren are laboring with success, amongst these we may mention Bro. J. L. Sewell, of Putnam; Bro. Trimble, of Franklin; Bro. Lee, of Maury; and Bro. Holmes, of West Tennessee. We would to God, we had a thousand successful preachers in the State where we have now one. We trust the congregations will raise up men to go forth into the Gospel field. This is the Lord's plan, and is wonderful in our eyes.

T. F.

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### PERSONAL.

WE have on our table communications almost without number, regarding a controversy, which we are ardently laboring to bring to a close. The brethren must bear with us for refusing their well intended and able productions a place in our columns. The time may come when we may find it to be our duty to give many of them publicity. They may rest assured that their approval of our course, fills our heart with inexpressible gratitude to God. We think it not improper to suggest that good and true men in different States, are laboring to have a full adjustment of the differences with President Campbell. We have no ground at present, on which to build a hope, still the darkness may suddenly pass away.

T. F.

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### FRANKLIN COLLEGE.

WE are pleased to tell our friends that this institution has not opened with so flattering prospect for several years. We are determined to give, if possible, the very best educational advantages, to advance the interests of all pupils, and satisfy all patrons disposed to appreciate ardent labor. Our purpose is to place it in the power of our brethren and friends of limited means to educate their sons. Mrs. Fanning's school is also, as usual, doing remarkably well.

T. F.

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GIVING UP THE TRUTH.

Most persons who obey the Gospel do so with sincere purposes of heart, and their desire is to be faithful servants of our Lord, to grow and be built up in holiness and godliness, as children of the Most High. True, many of the young, and even of the more aged, may not have very distinct views of what constitutes a life of obedience to God, but most know enough of their duty to be profitted and attain to still greater acquisition if they remain steadfast to the purpose of the hearts in setting out to run the Christian race. But when we see a failure on the part of such numbers, to attain to anything like a state of Christian intelligence or devotion, does it not become a question of serious moment to know why these things are so? Why is it that so large a portion of those who submit to Christ never are able to take any part in the service of the congregation of the Lord. Even to read a portion of the word of God, or offer an acceptable prayer to the giver of all our blessings?

Why are so many so indifferent as hardly ever to be found in the assembly of the Saints; or, if these careless and uninterested in the worship? Truly, this is a poor exhibition of the exalted character of "kings and priest unto God."

Submission to Christ by confessing his name, turning from our sins, and being buried with him in the watery grave is but the starting point in the Christian life. From this point our course is either upward or downward. As babes in Christ we may grow in favor, in courage, godliness, brotherly kindness, and love, but this growth is not attained by merely wishing for it, and waiting to become strong without exertion. The subjection of our spirits, our minds, and our bodies to the will of God is not the work of a moment. There is required of us continual labor, a continual reaching forward from the first ray of Truth that penetrates our hearts to the fulness of the stature of the man in Christ Jesus. At no point can we stop and say, "this is enough." The moment we become satisfied with the attainments already made we must begin to fall.

On the other hand the work of departing from our profession, of denying the Lord that bought us, and putting him to an open shame, of becoming castaways and reprobates, is not the work of an hour. Probably no man in the full enjoyment of faith in the Lord, in a day or even a week resolved to give up all and turn back to the service of the flesh and the devil. The work of apostacy is a gradual one, it is no instantaneous change from good to evil. The horrid crimes that

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blacken humanity are not the result of a momentary impulse, but have their origin far back in an uncontrolled and disobedient childhood, a reckless youth, and a violent and revengeful spirit of maturer years. Step by step the work has been accomplished, and we punish the culprit for the crime which is but the full growth of his earlier training and habits. Thoughts and purposes always precede words and acts. Murder, adultery, theft, and arson, first exist in the purpose of the heart. "Lust, when it hath conceived, bringeth forth sin, and sin when it is finished bringeth forth death." "He that hateth his brother is a murderer." "He that looketh on a woman to lust after her hath committed adultery already in his heart."

Sin is most insidious. Its snares are often about before we are aware of it. Nothing but eternal vigilance and unceasing prayer can render us safe. The Scriptures abound with warnings to guard us from its secret influence. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." If we would watch our own hearts, we would soon see the continued need of the strictest care. How often do we begin, first with the omission of one duty which we regard as of little importance, and another, until we soon find ourselves far gone in apostasy from the Truth. Perhaps we first neglect the frequent reading of the word of God, and then we begin to lose all pleasure in daily meditation upon his goodness, in thanking him for his mercies, and in praying to him for his strength. We let a day pass without calling upon his name, and another, until the week goes by, and we feel little disposition on the Lordsday to meet with his people, and excuse ourselves upon some pretence, and soon all interest in the concerns of God vanishes from the heart. We begin to find faults and imperfections in those whom we delighted to love, begin to insinuate that this brother or that, is not so pure as he might be. We begin to question the propriety of this or the other command, can see but little use or profit in many of the requirements of the Gospel. We begin to become sceptical, and talk about contradictions and improbabilities of the things of the spirit. The company of the Saints and the godly conversation of the people of God have no delight for us, but we prefer the vain gestic and wicked godless ribaldry of the profane and vulgar. Thus leads the downward road, until soon we are past recovery from the snare of the wicked one.

In such a state of things, how careful and watchful does it become us to be. Let us beware when we feel too confident of our own

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strength. "Let him who thinks he stands take heed lest he fall." When the cares of the world multiply about us, and schemes of gain or renown dazzle us, when temptations to wickedness beset us, let us watch, let us be guarded well with the full armor of God, "having our loins girt about with truth, having on the breast plate of righteousness, and feet shod with the preparation of the Gospel of peace above, all taking the shield of faith, and taking the helmet of salvation, and the sword of the spirit, which is the word of God, praying always with all prayer and supplication in spirit watching thereunto with all perseverance." Thus alone can we be secure amidst every wile and machination of the Devil, and be enabled to resist every lust of the flesh. Let us especially beware of the first step in the road of departing from the right way, the first neglect of an obligation to Heaven.

W. L.

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#### WHY MEN ARE INFIDELS.

WE verily believe that no man ever yet examined the records of Scripture with a desire to know the truth, that was not most firmly convinced that they are indeed what they profess to be—the words of inspiration—communications from God to man. I know many men boast of being sceptical, and pride themselves upon their disrespect for the word of the Almighty. They have ready at their tongue's end every infidel quibble, and seeming contradiction that has been hunted out by the boasted lights of infidelity, things which no man of sense can regard in any other light than the most contemptible puerilities. No man of an honest heart and sane mind ever yet was convinced by a careful study of the work of God, that it is the work of imposture and deception. Men are infidels simply because they have been, and are slaves to such practices as wholly unfit a man for the enjoyment of immortality, and divest him of the desire for it. Such men can afford to be professed open, Heaven-defying infidels.

W. L.

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It is a sad mistake to suppose that men and woman can fully fill up the Christian character without faithfully discharging all the duties of the state in which they are placed. Paul teaches servants and masters, husbands and wives, parent and children, how they may adorn the teaching of God our Saviour in all things. It is by filling up the full measure of their relative duties. Whatever may be our condition in life it is our privilege as servants of God, to honor him and adorn his doctrine by every act of our lives. How exalted are our privileges? How great are the mercies of our God?

W. L.

## NEWS FROM GILES AND OTHER COUNTIES.

DEAR BROS:—Though a stranger to you I hope I have the right to call you brethren in the faith. My intention in writing to you is to enlist the brethren, if possible, of Giles, Lawrence, and other adjoining counties in the cause of evangelising.

In the first place, let me give the condition of the few congregations of disciples worshipping in these counties. Since my arrival in this country I have visited the congregation at Rural Hill, in Giles; at this place I found a little body of soldiers, but I believe they are without bishops, (Are they without brethren? T. F.) and house, they only come together when they can have preaching, which is not very often I learn. (Cannot Christians worship God by virtue of their membership in Christ's body. T. F.) I have spoken once for the brethren at Shady Grove, Lawrence county. At this place I found several disciples, and I think they are destitute of bishops, (Worship is not official, but Christian. T. F.) but have preaching perhaps twice a month by Elders Gibson and Blake. At both of the above named places the brethren seem desirous to see the cause of our Lord and Master prospering.

I also spoke at Mt. Horeb Academy, in Lawrence, at which place there was once a flourishing congregation, with efficient bishops, and preached to by Elders Russel, Wilson, and my much beloved uncle, and father in the faith, J. K. Spear. But alas, for the course of Mt. Horeb, only three or four disciples are to be found, and the old meeting-house is turned into a wagon-shop, and the people are so thoroughly sectarianised that the Gospel in its original purity seems as foolishness to them.

I have spoken twice at Rockfall, Lewis county. No congregation there. I have also spoken in Campbellsville, at which place there are a few brethren; and on last night I spoke in Lynnville. Here I find a large congregation, but I am told that they do not meet weekly. (Why is this? T. F.) Here they have the labors of Elders Barett, Lock, and White, occasionally. These brothers preach at different points on the Lord's day, but I believe they do not preach much in the week. I make these statements that the brethren at the above named places may have a knowledge of each other's conditions, and thus be brought together in one coöperative body, that they may take into consideration the all-important subject of evangelising. Brethren, I am satisfied that if the old fashioned Gospel could be preached in these counties equally, that in one year the congregations which are already

planted would begin to grow, their zeal would commence burning, and manly efforts would be made to sustain not only one laborer, but would labor to fill the harvest field. Yes, many cold hearts would throb with new energies and vigorous impulse, many poor sinners brought back to God. What shall we do? Shall we be still? Shall we see our houses taken from us? Shall we hear sinners crying for mercy, asking what they must do to be saved, and we not send the word of the Lord to them? The denominations are all at work, all converting sinners by hundreds, to their respective parties.

Bro. Fanning, can you not visit some of the places of which I have spoken? Bro. Lock says that the brethren at Lynnvile are very anxious for you to visit them, and hold a meeting with them. He spoke last Lord's day in Mt. Pleasant, about the first preaching of the kind in the place. It is also desired that you go there. Oh that we all may be instrumental in doing much good in behalf of a glorious Saviour. Shall we have a coöperation? Yours, in Christ,

J. K. SPEER, JR.

Giles county, Tenn., Aug. 25, 1858.

If the brethren in the counties mentioned will hold a coöperation meeting we will endeavor to attend.

T. FANNING.

#### CHURCHES IN KENTUCKY.

DEAR BROS:—We are much pleased and gratified at your course in the reformation. We have noticed your operations in advocating the Truth with delight, and especially the defence of the Truth against speculations, and thank God that you have been enabled to conduct the controversy with such a spirit of kindness and forbearance. We hope the day is not far distant when the churches will be aroused from their lethargy, not only upon the infidelity amongst us, but upon a more Scripturate organization and worship. The churches in this region have far degenerated, in putting out their service to hirelings. Some of the most wealthy and best churches are so completely under the influence of the hireling system that they only meet one Lord's day in the month, and that too to sit and hear one pray, preach, break the loaf, and return thanks for all the church. The preacher rarely calls on any one to take part in the worship, perhaps the church containing from one to three hundred members, and not more than one or two members in the body that could be induced by any force bodily to take any part in the worship. This is pretty generally the case throughout the State, so far as known to me, with a few exceptions;

and why are the churches in this condition? Because they are not taught better. It looks as though it were a settled policy of the sectarian preachers to prevent rather than encourage the churches to live in the service of the Master, to grow in grace and in the knowledge of the Truth.

The church of Christ at this place has for many years repudiated the hireling system, as being anti-Christian in its tendency. Although we have some times tried the system which always had a crippling influence upon the service of the church.

On the 4th Lordsday in July Bro. A. Rains, and young Bro. Harding, of Winchester, Ky., were with us, and three noble ladies were added to the church, though I am sorry to see in the American Christian Review of last week that Bro. Rains, in his notice of the church, refers to the incompetency of the eldership. Generally, clearly endeavoring to disparage, or at least not to build up in their body, and calculated to draw and destroy every impulse.

We would be delighted to see you once more in Kentucky, contending for the Truth, upon the subjects above named. If you can come, call and see us. We want to see you face to face.

Yours, in hope of a better state of things,

JNO. G. SIMS.

Nicholasville, Ky., August 3, 1858.

#### MISSIONARY REPORT.

DEAR BROS:—More than six months have passed away since last I wrote you, and my apology for not writing is contained in the following:—

I hoped 'ere this to perform a general preaching tour over the Nation, but unforeseen circumstances have prevented the accomplishment of this purpose, and consequently I have had but little of interest to communicate to you. Sickness in my family, and my farm, have necessarily engaged the greater portion of my time; still we have not been forgetful of this great object of our residence in this Western country—the preaching of the glorious Gospel of Christ. We have been delivering on Lordsdays a series of lectures on *historic* and *epistolary* Christianity at our public school-house, and at the church near the line. We are pursuing this course preparatory to the planting and organization of a church in the Nation, near Christian Mission, and we hope to have the pleasure of communicating the accomplishment of this important enterprise sometime during the present year.

By special request of some of the churches I held two protracted meetings in Washington county, in June, which resulted in the conversion of seven persons.

On the 3d July I had the pleasure of attending the Commencement of Arkansas College, located at Fayetteville. Our talented Brother, Robert Graham, is still President of this institution, and continues to be a popular and successful teacher and preacher.

In hearing the able and appropriate addresses of the many young men of much promise, and in witnessing the dignified and impressive manner of President Graham in conferring collegiate honors, I was forcibly reminded of the many similar scenes enjoyed during our residence at Franklin College. How sweet the memory of those happy days.

On Lordsday, July the 4th, I delivered to a large and attentive audience at Fayetteville, an address on "Christian Liberty," and another at night on "Present Salvation." This church is still prospering under the able teaching of Bro. Graham.

August 1st, the first Lordsday of this month, we had the pleasure of hearing Bro. Geo. Harlan, of Murray county, Tenn., son of Bro. Joseph Harlan, of Sumner, confess that "Jesus Christ is Lord to the glory of God, the Father," and of baptising him at Christian Mission, Cherokee Nation, into the name of Christ for the remission of sins. Having travelled up the Arkansas river in the heat of mid-summer he laid the foundation of a violent attack of billious fever—soon after his arrival at my house he was prostrated, and continued in a very critical condition some eight or ten days. At times he almost despaired of recovering, and in view of the probability of leaving this world, he requested of me the privilege of obeying the Lord, in whom he believed with all his heart, and whom he devoutly confessed with his mouth, in the institution of baptism, stating that he had been convinced for some time of his duty to obey the Gospel, but for some reasons he had postponed it. He improved from the time of his immersion, and this morning took leave of us for home, rejoicing in a kind Providence which had been the occasion of his submission to Christ as Lord of all. May the Lord bless him, and may he prove an ornament to the Christian profession.

Yesterday Brethren Graham, Northam, and myself, closed a meeting of several days continuance. The forenoon of those days was devoted to the church in the State, and the afternoon to preaching to the Cherokees in our neighborhood. We had no additions, but I think

favorable impressions were made, the fruit of which will be seen 'ere long.

This morning the Brethren left for Fayetteville, near which place we are to meet again next Saturday to hold the annual meeting of the churches of Washington county.

My family having somewhat recovered, and my crop off of hands, I intend devoting my time to travelling and preaching, and as the churches in Washington county are without an evangelist, I may spend a portion of my time with them, till they can be otherwise supplied.

If the church could find a suitable preacher and send him as a missionary to the Cherokees, to coöperate with me in the good work, my judgment is that it would be a Scriptural and profitable investment of the Lord's means.

Our thoughts are often with good brethren and sisters of Tenn.; we miss their society here, but whilst we are debarred many privileges still we have reason to thank the Lord who has opened the hearts of a few Christian friends to sympathize with us in our time of need. I must acknowledge the Christian kindness extended to us by our beloved and charitable Bro. John Alberty and family. The good Lord reward them abundantly for all their kind attentions.

Remember us, brethren, in your prayers—pray for the triumph of primitive Christianity among the people. We need your sympathies, we need your prayers. Farewell!

Your brother in the Lord,

J. J. TROTT.

Christian Mission, Cherokee Nation, Aug. 10, 1858.

DEAR BROS:—The third Lordsday in last month I was at Lampasas Sulphur Springs. The meeting closed Thursday night following—six women and fourteen men—twenty were immersed, and a church formed of twenty-seven, which will, I think, meet and keep the ordinances. Bro. A. Dickson lives there. Bro. Caloway, from Arkansas, Bro. W. B. Rogers, and some Baptist ministers were with us. The meetings was amid the tents of visitors to the Springs, and as nearly "all sorts of people" as we might expect to find anywhere. Still, it was marked by good order, and profound attention. The Cumberlands commenced a meeting at the lower spring a week before, and closed Monday night, or rather Tuesday morning of our meeting, with some eight or ten additions. They had a *wonderful* time!—prayed

that the Lord would hinder the "*barrier*" about to be set up them in a few day," i. e. *our meeting*; said we were worse than the Devil, weighed down the merits of the blood of Christ with water, etc., as I was thoroughly informed.

One Methodist minister, who attended our meeting frequently, gave me quite a solemn (?) lecture, about saying Christ was *immersed*; proceeded as if I had committed some great moral outrage, and closed by saying, "I hope you will not do so any more my Bro." Still, he would attend, and look on interestingly, when we visited the water day and night. I thought of admonishing him for looking on and seeming interested in such horrible wickedness, but did not meet an opportunity.

Some of the Baptists are nearly right, and some of them might, perhaps without propriety, be called *Gravesites*.

Affectionately,

C. KENDRICK.

Salado, Bell county, Texas, August 4, 1848.

#### REPORT FROM DECALB.

DEAR BROS:—We had quite an interesting, and I trust profitable, meeting here, embracing the first Lordsday in this month. The result was nine baptisms, and one received by letter. The brethren too were stirred up to more than ordinary zeal, and made to rejoice in the success of the occasion. Good impressions were also made on outsiders. Besides which there were too elders made (Elders were made anciently by time and experience. T. F.) for the congregation here, and as the *manner* of doing that thing may interest beyond those immediately interested, I will here briefly detail it. A committee of five brethren were appointed with reference to this matter at a monthly meeting, two months previous to the one at which the matter was consummated. They asked until the next monthly meeting before they reported, which was granted. They then brought in the report, recommending two brethren. The report was received, and the nominations put to a vote of the congregation—there being a general turn out—which were unanimously carried. The vote was manifested by rising. (There is just as much authority to vote married men and women to be husbands and wives. T. F.) The brethren thus chosen were solemnly ordained to the office, in the usual manner, one month afterwards, at our late protracted meeting.

This mode is, I think, fully as Scriptural, (There is not a word of

Scripture on the subject. T. F.) and equally as sensible, as any other, and I think *far preferable* to rushing into the office with violence. (We suppressed the preachers names that countenanced these things. T. F.) In the aggregate I think our meeting was a decided success, and I trust that its effects will be permanent.

As a congregation we have been in the habit of meeting twice a month. We now have up the question, "Whether or not we will meet weekly?" The prospect is that it will be decided affirmatively. We think them decidedly better than the monthly and semi-monthly meetings, where they are properly conducted.

Fraternally, yours,

O. D. WILLIAMS.

Alexandria, Tenn., August 16th, 1858,

Bro. Williams fights the Truth, and yet it seems from the determination to meet often together to worship the Father, that he and the brethren are disposed to walk in the light of life. In this we rejoice. Persevere beloved brethren.

T. F.

DEAR BROS:—I have not heard any one express himself on the subject, still I am prepared to say, being a very careful person, to notice things *narrowly*, that the prospect of doing good in this country, is better than I have ever seen.

My reasons are: first, the people are pretty well informed now, and are anxiously seeking to become more so; and, second, the worshipping orders around us, have exhausted almost all their religious appliances, and cannot move the people very much.

If our preaching brethren in this country had a little more energy and were not afflicted with a disease, two of the morbid effects of which are, first and natural fondness for filthy lucre; and, secondly, the very ancient desire for the chief seats in the synagogue, much good could be accomplished this fall.

As ever,

MATT. HACKWORTH.

Columbus, Miss., August 15th, 1858.

DEAR BROS:—I visited Aberdeen, Miss., in the month of May, and spent a few days, just on the heel of a very great excitement gotten up by the *Rev. Mr. T.*, of Washington, D. C.

We had four worthy accessions to the good cause, and the prospects for good are more flattering than ever before.

The brethren are now meeting on the first day of the week to teach

and amonish one another, and to commemorate the death of the Saviour. They are exerting a goodly influence on the community.

Yours, in love,

W. H. HOOKER.

Mt. Hebron, Ala., July 28th, 1858.

THE coöperation of the Mountain Distret will hold its annual meeting with the church at Fountain Springs, commencing Friday before the first Lordsday in October, at 10 o'clock, A. M. It is earnestly desired that each church shall be represented by letter and delegates, setting forth in detail, the condition of the respective congregations, with the amount of funds contributed for the sustenance of the evangelists.

J. P. RASCOE, Secretary.

Rock Island, August 15th, 1858.

DEAR BROS:—The course of primitive Christianity progresses slowly in North Alabama, owing to the scarcity of proclaimers of the "pure testimony of God." However, within the last two months, I have gained thirteen accessions to the various congregations where I have labored, viz., one at Mooresville, Ala.; one at Stony Point, (Old Cypress,) Lauderdale county; three at Moulton, Ala.; five near Johnson's Mills (six miles from my residence), Limestone county; and three at Tabernacle, Morgan county, Ala.

You shall hear from me again soon, when I trust I will have good news to communicate, as the prospects at several points are flattering.

You humble brother in Christ,

J. H. DUNN.

Lone Mulberry, Ala., August 31st, 1858.

### THE NEW THEOLOGY.

WE intimated some time since that our brethren in Great Britain are quite alive to the interests of the Christianity of the New Testament, but we now feel in duty bound to lay before our readers a short essay upon the New Theology amongst us. Whilst men from whom we have a right to expect at least moral honesty, are whispering through the land, that there is nothing wrong, a brother in the British Millennial Harbinger for August, speaks in a style that can but command respect. Read brethren.

T. F.

### EVIL TENDENCIES OF THE "INNER-LIGHT" DOCTRINE.

"The evil tendencies of a system may, in justice, be pleaded in opposition to it, when its tendencies are evil; but, if good, they inure to

its benefit. I shall attempt, in this article, to demonstrate the evil tendencies of the doctrine of "inner-light," or "the divinity within,"—"partial inspiration."

"1. The doctrine, if universally received, would result in the overthrow of the Bible, and the annihilation of all faith, resulting from its divine testimonies; for no man can believe that faith in Christ is the result of receiving "the teaching of the Apostles," (John xvii. 20,) and at the same time believe that "their words"—the Gospel—possessed only a "death-revealing power." No man can believe that the power of the Gospel is a "death-revealing power," if he believes "life and immortality are revealed or brought to light through it." Does it reveal the power of death to the believer, or is it "the power of God unto the salvation of the believer? Who is right, Paul or modern advocates of this new doctrine of German transcendentalism—this internal divinity? Who shall we believe?

"2. If a man know God by the power of "the divinity within," then was Paul mistaken, in saying "the world by the wisdom knew not God." How absurd was it to ask, "How shall they believe on him of whom they have not heard?" Why, Paul, "the divinity within" is the source from which we derive our knowledge of God; "our instruction comes purely from within." So answers a new school of Neologistic would-be philosophers, in the middle of the nineteenth century, and in the bosom of the Christian church. The doctrines of "the divinity within" come not from the Bible, but from Shakspeare, who cannot determine a question of divinity for me, neither "*within*" nor *without*.

"3. It is an evident truth, that the idea of God and our accountability to Him, of spirit and soul, of Heaven and Hell, are not inborn, but revealed. If inborn, or attainable by the divinity within, where is the necessity of revealing that to man, of which he was instructed "from within?" Why did the Saviour say, "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal him?

"4. If all men are accountable, then do all men possess "the divinity within;" but how strange that its guidings are not uniform. Strange that it should lead to results so diverse—strange that the "divinity within" has not always acknowledged divinity without or above. Will not divinity acknowledge divinity? If, then, all have this "divinity within," and if divinity acknowledges divinity, then will all men be saved. But if all men possess this divinity—if divinity in-

heres in man, and man is lost—divinity condemned by divinity—divinity in Heaven and divinity in Hell. What a thought! How meet that it should descend from imagination as its mother, and as the begetting of native pride of the human heart! Man ever desires to deify himself. Blessed Saviour, keep us at thy feet! Fill us with the divine spirit of humility, love, and a sound mind!

“I will conclude, at present, by saying that I shall feel constrained, by the love of Christ and my regard for His cause, to oppose in all proper ways, at all times, in all places, under all circumstances, and with all my feeble powers, this “new issue,” in whole and in all parts. I care not who its advocates may be, or what position they may occupy. I care not what relation they may sustain to any of the institutions of literature, science, or religion. I shall do what I can to overthrow their opinion. If they prostitute their positions or institutions of learning to the propagation of a Bible subverting vagary, I will do all that a Christian man may do to defeat them in their work; and if any organization with which they are connected becomes an engine to aid them in their work, I will do all in my power to level that organization with the dust. I fear some brethren are slumbering on a volcano. We have labored too long, and suffered too much, in establishing the truth of a living, soul-redeeming, Bible Christianity, to give it up for any system of German Neology. If I loose friends by doing so, I shall rejoice thereat. Indeed, no man is my friend who will ask me to sacrifice my judgment and a consciousness of duty, in order to gain or retain the favor or friendship of any man or association of men. I rest here for the present, but may write again. These are my sentiments, honestly and plainly expressed. V.”

#### PROGRESS IN OBEDIENCE.

DEAR BROS:—The cause of our blessed Lord still advances here. We have had some nineteen additions since the first of May last. One reclaimed and four baptized into Christ, and added to the congregation, at our weekly meetings since your visit in July; two of the four had been members of the Baptist church, but said they had not been baptized understandingly.

Bro. Stalker is preaching every Lordsday in Sumner, Macon, and in Wilson. He was at Taylorsville, in Wilson county, 2nd Lordsday in August, and the Baptist preacher would not let him preach in their house, but he was invited to a grove by a brother of the preacher,

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and when the congregation assembled, I am told Bro. Stalker delivered quite a mild and most excellent discourse.

He convinced and immersed an intelligent lady, Sunday before last.

I have visited the neighborhoods recently where the brethren were not meeting on each first day of the week, and by reading the word of God, and talking to them, they acknowledge themselves convinced that it was done by the first churches. Two of the three churches have determined to keep the ordinances, and the others say they will do so as soon as they can prepare for it.

Would you not do well to publish in the Advocate a very plain and pointed piece on the subject of weekly meeting, and the weekly contribution? Surely, when our brethren are convinced that the Bible does teach these things plainly, they will act it out.

With much love for you and the brethren at Franklin College,

I remain in the Lord, your Brother,

W. C. HUFFMAN.

Hartsville, Tenn., September 1, 1858.

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#### CONSULTATION MEETING.

HICKMAN, KY., September 9th, 1858.

BRO. FANNING,—*Dear Sir*: Our consultation meeting commences on the Saturday before the second Lordsday in October next. Your presence and aid is urgently solicited, and much good, I think, would result to us and the cause of Christ by your visit.

Our love in the Truth, as it is written,

WM. G. ROULHAC.

Per request of the church.

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#### REPLY TO THE INVITATION OF THE CHURCH AT HICKMAN, KY.

IN answer to the above, I beg leave to say to the brethren at Hickman and elsewhere, that nothing would afford me greater satisfaction than to attend to those calls, but Franklin College has been greatly injured by my absence, and I consider it my highest duty, at present, to give my undivided attention to the youths kindly committed to my supervision. The most unfair and wicked opposition has been exhibited by expelled students and persons from whom we had a right to look for truth and fair dealing, and I consider it incumbent upon me particularly to prove to the brotherhood and the world that very high educational advantages are offered in Franklin College. The institu-

tion, I am thankful to Heaven, to be able to say has opened with healthful patronage, and every prospect is favorable for good success. The members of the Faculty are determined, if in the power of men, to make the school an orderly and safe institution for the education of youth. Young men, we believe, can be brought under wholesome government, and restrained from the vices so generally attending Colleges. Although we have not been disposed to boast, we doubt not that we have educated more destitute young men than any school amongst us, and we doubtless now are doing more in this direction than any school in the country.

We are anxious to do good by assisting, particularly our brethren in the education of their children.

T. FANNING.

DEAR BROS:—I seat myself this evening to drop you a few lines, believing that you are always glad to learn of the cause of Truth prevailing. I had meeting the second Lordsday in August, in Conway county, and had an addition of three Sunday, in White county one addition, and including the 5th Lordsday in Van Buren county, ten additions, the Truth must and will prevail. I will just say, the subscribers have received their Nos.

As ever, your Brother in the faith,

J. J. STOBAUGH.

Clinton, Ark., September 1st, 1858.

#### TEXAS REPORTS.

DEAR BROS:—I am now seated to give you the progress of the good cause in this section of the far West. I held a protracted meeting in the west end of Dallas county, (Grapevine Prairie,) commencing on Saturday before the 2nd Lordsday in July, in connection with Bro. T. Jasper, which resulted in eight additions by confession and baptism.

We also held a meeting in the same neighborhood, commencing Saturday before 2nd Lordsday in August, which resulted in seven more by confession and baptism, and two from the Baptist. To the Lord be all the praise. Truth is mighty and will prevail, when presented in its purity and simplicity.

The Gospel Advocate is still read with much interest by the brethren here. In fact, the brethren think it a great feast to get a new number of the Gospel Advocate.

May the Lord bless you, amen!

A. M. DEAN.

Cross Timbers, Tarrant county, Texas, Aug. 26, 1858.

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### GREEN RIVER CO-OPERATION.

THE brethren of Southern Kentucky purpose holding a coöperation meeting in Hopkinsville, commencing the Thursday before the first Lordsday in November, 1858, and exhort earnestly the churches to send representation. It is always profitable for brethren to meet together for consultation. The following are the questions to which answers are sought:—

1. "When was your church organized?"
2. "Who are your officers?"
3. "Who is your preacher?"
4. "What is your number of members?"

Address Isaac N. Caldwell, Hopkinsville, Ky.

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### REPORTS.

Elder James Holmes of West Tennessee reports as follows: "We have had some sixty additions in some three months in our field of labor, including Masongrove, Cageville, Lemalismac, and Miller's Chapel."

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Bro. J. A. Clark, of Anderson county, Texas, reports valuable additions in his section of country.

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Bro. James H. McDonald, of Moulton, Ala., reports a good meeting at that place, conducted by Brothers Dunn, of Limestone, and Randolph, of Walker county. Several additions and some of the erring returned to the fold.

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THE brethren are urging us to attend the meeting at the Missionary Society at Cincinnati in October, and we are inclined to do so.

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### OBITUARIES.

DEAR BROS:—I announce to you with much sorrow, the death of my wife, Malinda Campbell. She departed this life in hope of eternal life on the 21st of last month, after two weeks sad affliction. We had lived together twenty-four years, and almost sixteen years in the church of Christ. We have lost five children by death, and she has always divided my sorrows and doubled my joys; in a word was a Christian

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wife, but the Lord has taken her, and left five children with me to mourn her loss, with many friends and relatives.

I desire the prayers of all Christians that I may bring up my children in the fear and admonition of the Lord, and that I may not be overcome by sin. Yours, in the hope of eternal life,

E. H. CAMPBELL.

Cannon county, Tenn., Aug. 4, 1854.

Brother Campbell has our sincere sympathies in his sad bereavement. EDS.

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DEAR BROS:—It becomes my painful duty to record the death of our much beloved Sister, M. J. Morton, who fell asleep in Jesus June 26th, 1858. Her illness was short, and she bore it with Christian fortitude. She had been a consistent member of the church for about three years, and has left an affectionate husband, and two motherless children to mourn her loss.

On the 9th inst., yesterday, the younger child was released from earth. Bro. Morton and one child still tarry on these shores to prepare for another and better state. R. A. COOK.

Cagesville, Sept. 10, 1858.

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It pleased God to remove from our midst on the 26th of July last, Brother John Curtis, aged about seventy-five years. Brother Curtis was for many years a member of the Christian Church, and until the time of his death was one of the Elders of the church.

It was the great desire of his life to learn his Master's will, and to perform the same, as well as to teach and enforce it to others by precept and example. In the death of Brother Curtis the church has lost an efficient and zealous Elder.

The cordial sympathy of the congregation is tendered to our aged and widowed sister in the Lord, and also to the children and relatives of the deceased. Although we mourn the departure of our beloved Brother, yet we do not mourn as those who have no hope.

Resolved, That the editors of the Gospel Advocate and Millennial Harbinger be requested to publish the above, done by consent of the church, on Lord's day, August 22, 1858.

S. V. CARTLEDGE, Elder of the church.

Poplar Creek, Choctaw County, Miss.

# THE GOSPEL ADVOCATE.

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T. FANNING AND W. LIPSCOMB, EDITORS.

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VOL. IV.

NASHVILLE, OCTOBER, 1858.

NO. 10.

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## CHURCH OFFICERS.—No. 1.

THE subject of officers in the churches of Christ has been a matter of the deepest interest for many years, and notwithstanding the many able essays that have been written, the light is yet but dim. Why is this? Is the subject obscure, or even "hard to be understood?" Or has the failure to arrive at the truth arisen from veiling the eyes at the very threshold of the investigation? Mystery Babylon, the mother of most human expedients, regards an office as a kind of sinecure — an honor without service — as something that can be held by the worst of men without invalidating it. The idea is that there is something in the church called office, that can be conferred, transferred, sold, purchased, or employed, as a man does his cattle, or other available means. Hence Romanists are free to admit that there have been Popes who were unpardonably bad men, yet they contend that the *office* of Pope in their hands was not in the least impaired. The abandoned Joseph Smith, Jr., of Mormon memory, expressed to his deluded followers great astonishment that the Almighty should have installed so profane, drunken, and fleshly a creature as himself into the office of law-giver, prophet, and priest of God. This extreme insolence was borrowed, and is easily traced to Rome. This phantom misnamed *office*, in the various denominations, possesses a charm of inexpressible surprise. All that men have will they freely give for an empty sound, and especially if they

can have their brows encircled with imposing insignia. Hence the idea in all the parties of *official* worship, that value is given to the ordinances alone by virtue of the official dignity of whoever performs it. It has not been many years since we heard a learned Episcopal clergyman insist, in an exhortation to a dying man, that as his episcopal office had regularly descended to him from the Apostles, there would be special virtue in administering what he called the "sacrament of the Lord's supper," before his demise. This was promising salvation by virtue of office alone. But this is the very quintessence of Roman assumption. The most abandoned drunkards, gamblers and whoremongers in that ancient body, profess the power of forgiving sins, and granting seats in the eternal mansions, solely from official power. Who has not witnessed the degrading service in party religions, of men whose only merit consisted in their "Reverend" titles, and what neither depended upon their personal worth or their labors as christians.

Even amongst us, who profess to take the Bible alone as our religious creed and government, much of the same official worship prevails. Hence we hear writers speak of "robes of office," "installed into office," "conferring office," "authority of office," "dignity of office," "perquisites of office," etc., etc. It has been but a few years since we heard an "official elder," in Tennessee, in a discussion regarding the policy of the church of which he was a member, when he could not carry his point by argument, assert that he was "an officer, and that he would exercise the authority of his office like a man." It has not been long since a colored brother approached us with grief and bitter complaining, that the elder's office which he had held for years, had been snatched from him by the election of another, and he refused to be comforted because his official authority had been ruthlessly torn from his brow by votes. We often hear of elections to office, of ordaining to office every where, and there seems a general admission that all is right. Usually, as in the denominations, preachers amongst the disciples come together to make evangelists, or install men into something they called the Evangelist's office. In like manner do the brethren speak of the Bishop's and Deacon's office. Doubtless this is the cause of so much strife to get position amongst preachers and church members. In our judgment the greatest farce ever performed by well meaning people, consists in calling an assembly of church members, men, women and children, white, black and mixed, to elect men to take certain positions in the body and initiate them into what they call the offices of the church.

But equally objectionable is the practice of preachers traveling over the country to *organize churches*, in their style, by holding elections and ordaining old men, boys, new converts, married and unmarried men, and whomsoever they fancy, to something they denominate the elder's and deacon's office. Such appointments are always fancy work, and to the best of our recollection, we never knew such an "organization" that did not result in serious injury to the cause. The reason is obvious. Men are not usually consecrated on this plan because of their previous labor, but frequently those elected and ordained never read a chapter before their families, returned thanks at their own or other's table, prayed in public, or did any service further than to confess, submit to baptism and receive the hand of fellowship. It has indeed been but a few years since, in this vicinity, these convenient robes of office were placed upon a gentleman of our acquaintance who did not even profess to be a member of the church. But the office was, as it is regarded in England as well as in this country, a commodity of trade which could be conferred upon any one whose electioneering tact might enable to gain the casting vote of perhaps some servant girl, and his office is made sure as well as his living. We admit this is somewhat the idea of obtaining worldly offices, but we do most solemnly protest against all empty, conferred and imposed offices in the church of God.

To our mind the whole idea of scriptural offices and officers has become at least dim, and in most sections it has certainly been lost. To be plain and candid, we are not willing to admit there is any reference in the New Testament that such an office may be conferred, given by imposition of bonds, or otherwise, or taken away at the pleasure of men in high or low positions in the church. Yet we have the word OFFICE in the christian scriptures, and it is our purpose in this paper to give, if possible, in the plainest possible manner, the meaning as communicated by the good spirit. It may be well to repeat, that the offices of the New Testament partake not of the nature of civil offices, and we are not sure but the attempt to comprehend their import by worldly offices, is the cause of much confusion, contradiction and most pernicious falsehood. The office of squire, captain, major, colonel, or even general may, for instance, exist, in the absence of all official labor. The meaning seems to be a privilege, honor, or authority, imparted or granted, that depends upon really nothing in the subject. We confidently believe that there are no offices in the church of Christ of this character. We moreover declare that we are not satisfied that an election or ordination, or both combined, ever conferred a New Testament office. We repeat, such sinecures, such empty sounds, are unknown in the Bible.

But the question is, how shall we arrive at the truth on this question? We need utter no opinion, it would be of no value. If we have no plain teaching of the spirit on the subject, then all is worse than midnight darkness. We are encouraged, however, to open the Divine volume for light.

*The word office in the New Testament expresses simply and alone, the particular labor of the various members of the body.*

It is translated from four different Greek words.

1. Paul says, "I am an Apostle to the Gentiles. I magnify my office. Ro. 11, 13. The word in this passage is *Diakonia*, which means service, labor, employment, work, as will be apparent by its use in a few other places.

Luke 10, 40. "But Martha was cumbered with much serving." Her domestic labor constituted her office, as Paul's labor amongst the nations was his work or office. Ro. 12, 7. "Or *ministry*, let him wait on his *ministering*," Rev. 2, 19. "I know thy works and charity and service." 1 Cor., 12, 5. There are differences of *administrations*, service or labor, "but the same Lord." From these scriptures we not only learn that each disciple's religious occupation is his office, but also that the word office was predicated of Paul, and should be of all christians who really labor in the Lord's vineyard. It may be in keeping with our general purpose to say that when Paul speaks of "the office of deacon," (1 Tim., 3. 10.) he employs the verbal noun, *Diakoneitoosan*, which should be translated, "The service of ministering to the wants of the needy."

2. In Ro. 12, 4, Paul says, "As we have many members in one body, and all the members have not the same office." The word here is *Praxis*—practice or work. He adds, "So we being many are one body in Christ, and every one members one of another."

In this passage we see that the functions of the different members of our individual bodies, are the offices — that each has its office — and if there is fitness in the Apostle's illustration, the members of the one body of Christ each has his particular *office* to honor. If all christians are kings and priests, we cannot see why all are not officers.

3. 1 Tim., 3, 4. "If a man desire the office of a bishop, he desireth a good work." The word is *Episkopee*, and denotes visiting or overlooking. It is found in three other passages in the Greek Testament.

4. Lu. 17, 44, reads, "Thou knewest not the time of thy visitation." Visitation of the Lord to the needy.

5. 1 Pet. 2, 12. "They may, by your good works, which they shall

"behold, glorify God in the day of *visitation*." In the day of his special overlooking favor or regard to a lost world.

6. Acts, 1, 20. "His bishopric (work of visitation, overlooking) office, let another take—*undertake*."

7. The fourth word translated office is *Entoleen*. Paul says, "They that are of the sons of Levi, who receive the office of priesthood." The literal reading is "Receiving the *commandment* of the priest's service. We do not regard this word as differing essentially in meaning from the others employed, but still it is applied alone to the Jewish office, and when christian offices are enforced words are used whose meaning can but be understood. This matter, however, we wish to present from another point of view.

It will be remembered that our position is, that *office* in the body of Christ consists not in a commission, whether from the Pope, a college of Bishops, evangelists, or a church, but is always expressive of the labor of each disciple, and is taken from the labor really performed, and not from any election, ordination, purchase of money, or present, as in Rome or England.

A few examples will fully illustrate our idea of office in the highest and of course only christian sense:

1. The word God is not arbitrary, but denotes *good*, and conveys the idea of all perfection. The Saviour asked, "Why callest thou me good; there is none good but one, that is God." It is true our Saviour was entitled to the name God by inheritance, but the word is expressive of all the infinite perfections of our Father in heaven.

This title *conferred* expresses nothing, and can have no meaning when applied to any other being in the universe, save the Father. Roman cardinals have decreed the Pope to be "Lord God the Father," but it inures not to such a frail, sinful worm of earth. God is, and there is not another.

2. The word Jesus is not a title of honor, but said the angel, "He shall be called Jesus, for he shall save his people from their sins." The word applied to any but the Saviour, would be as sounding brass or a tinkling cymbal."

3. John, the *Baptist*, is John—in English—the *immerser*, *sprinkler* or *pourer*, if the word expresses either action. He immersed the people, and it might have been said they were the immersed of John, but to call them on account of this act being performed by John or others, *immersers*, *sprinklers* or *pourers*, is the very extreme of folly. Men who baptize—if the word is English—are Baptists. If their labor is

to immerse, as was John's, they are really and in truth immersers. With such a view no one is deceived.

4. The twelve were called Apostles because they were sent by the seniors, and Paul and Barnabas were called *apostles* (Acts 14, 14,) in consequence of having been sent from the church at Antioch.

5. There were men called angels or messengers of churches, because it was their business to bear messages from their respective churches to the needy, and especially the message of life to the poor. But to speak of a man being a messenger who goes nowhere and does nothing to entitle him to the designation, is certainly most inappropriate.

6. The word *disciple* denotes a pupil—one taught and directed by another. Thus, we have disciples of Plato, Kant, Cousin, etc., and we can very readily conclude the meaning of a disciple of Christ. Men and women cannot be elected to this honor, and it is not in the power of God or men to *confer* this distinction. It is, in strictness, the natural result of one's own course, and all the powers that be can neither make us or unmake us disciples.

7. The name *Christian* has been the subject of warm controversy for more than a quarter of a century amongst us. The point in debate has not involved the meaning of the name, but has had reference to the *manner* in which it came into use. President Campbell, for instance, has long maintained that, although it is the most appropriate name, it was given by the enemies of christianity. Others say that it was conferred by Paul and Barnabas. Is it not infallibly certain that it is a title which was never *given*, granted or conferred, either by christians or infidels, but had its origin in the very nature of things? The followers of Christ could but be christians, and so soon as the fact of following him was ascertained, the name expressive of the life was sung by both friends and enemies. King Agrippa said, "Almost thou persuadest me to be a christian;" but Paul and Barnabas first called the disciples christians in Antioch. (Acts, 11, 26.) The language and the fact do not imply that Paul and Barnabas conferred or gave the name christian to the disciples, but as the only proper designation growing out of the profession and life of the disciples, these servants of God first expressed the whole truth with regard to their name. Hence, as was said of the Son of God, the name is ours by inheritance.

If we are not followers of our respected Bro. Campbell, and were not baptized in his name, it is an insult to our Master as well as to us, and also a very gross slander to name us "Campbellites." Sacred designations must spring from facts and character, and hence the offend-

sive name alluded to cannot be appropriated to us unless we apostatize from Christ. With the foregoing statements we conclude this article, by assuming that the names Elder, Evangelist, Deacon, Bishop, and all others in the church, spring from certain qualities or services of men, and cannot be conferred. Neither are offices given, but each member's labor constitutes his office.

T. F.

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### SECRET SOCIETIES.

If we are not naturally disposed to oppose whatever is not ours, and whatever is out of our reach, we are often anxious to find motes in our brother's eyes, although beams may be in our own. Foot travelers despise such as ride in carriages, because they are deprived of the luxury themselves; persons in poor apparel sneer at the well dressed from envy; the poor condemn the rich the world over, because wealth is beyond their grasp; the foolish hate the wise on similar grounds; good men are disliked by the vicious, and even righteous institutions are often condemned in consequence of ignorance regarding them. Yet there are proper grounds of opposition to many even popular institutions, as well as to the conduct of men who travel in different directions from ourselves. We have had occasion several times in our life to refer to secret institutions, and we have found their friends always unyielding, and the usual reply is, that we know nothing of them, and have no right to speak. We wish to say in the most respectful terms that we consider it our privilege and duty to examine impartially and thoroughly every society claiming the attention of our fellow-citizens, and particularly such institutions as occupy the talents, time and energy of the brethren. Frequently church members give more of their money, time and influence to human institutions, than to the church of God. We think we are not prejudiced against any association, and we are sure our feelings are kind to all. The christian religion was revealed to the world in the midst of evil influences, and proved adequate to relieve all who would adhere strictly to its requirements.

Though it is not our present purpose to enter into an argument regarding human societies to conduct the affairs of the kingdom of heaven, or the various secret associations employed by men of the world and christians formed into a closely united brotherhood, to do whatever may seem best in their own eyes; but we design merely to intimate their bearing with earth, saint and sinner. So far as men of the world are concerned, we have but a single remark to make. We should feel

disposed to urge our contemporaries with all the energy of our soul, to take advantage of the institution of Free Masonry, Odd Fellowship, etc., but it has seemed to us that when our friends of the world engage zealously in such organizations, it is too often concluded that they contain all that is necessary to form the best state of society, and hence the religion of the Bible is treated lightly. We are more than free to say that in the secret societies of the age there is much to command our respect, and it was said by a celebrated preacher of the north a few years past, that the benevolent institutions of the times were doing more for the human family than the churches. We assert nothing regarding such conclusions. The statement may be authorized, and yet there may be substantial reasons for dispensing with all human organizations, secret and open, for moral effect. Whilst, however, we cheerfully admit good principles in all the secret societies of which we have knowledge, we give it as our most matured conviction that there is not a single valuable idea, rule or practice in one of them, that was not borrowed from the scriptures. There is nothing original in them — “there is nothing new under the sun.” In reference to christians we feel free to offer a thought or two in stronger terms. The church of God seems to us the only institution worthy to engross our talents, zeal, money and influence. Moreover, when we advocate righteousness by the authority of the church, the honor is all to God and his cause; but when we plead for temperance or benevolence by means of institutions founded in the wisdom of men, we take the honor from our Heavenly Father and give it to sinful men.

Furthermore, if we are not very much mistaken, when church members and particularly preachers embark in these secret institutions, their zeal for God abates, their hearts are captivated by their new relations, and not unfrequently such preachers soon evince a surprising preference for the worldly societies.

We beg leave to suggest the following conclusions:

1. We are satisfied no christian man is placed by human wisdom in circumstances so favorable for honoring the Lord and benefitting the world, or becoming better, as the church is capable of doing.
2. We are satisfied all christian men connected with these moral societies, do in fact by their connection, detract from the dignity and authority of the church of Christ.
3. Our observations have lead us to conclude that entering into any secret society, even under the profession of the best intentions, is the first step in apostacy from the christian religion.

4. We regard it the duty of members of secret organizations upon their conversion to Christ, to avail themselves of the very earliest opportunity to give their decided preferences to the church of the Lord.

5. It seems to us a question of doubt whether christians under any pretence whatever, should permit themselves, or whether their brethren should permit them to join any such questionable associations. They may be of some service to the world, but can be of no advantage to christians. Such, at least, are some of our views on the subject, respectfully submitted to the thoughtful.

T. F.

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### RESPONSIBILITY.

THE foundation of all excellence in this life is responsibility. Considered even in reference to earthly matters, this is true. No man ever yet acted worthily, nobly or effectively in things even that pertain to this life, without a deep sense of responsibility. No achievement ever yet in the least deserved the name great, that did not have its origin deep laid in an abiding and earnest conviction of responsibility resting upon the individual. Nothing so marks the differences amongst men in all stages in life as this single fact, that with some life has no duties, no earnest realities, but is a mere time of pleasure to be squandered in idleness, while with others every day has a reality, every hour its duty, and the lifetime itself is invested with the heroism of deep, lasting responsibility. All ages are marked by this distinction. In youth it is most clearly apparent. The child upon whose mind there has been no impression of responsibility, no stamp of usefulness and worth grows to manhood destitute of all care, utterly dependent upon others, dissatisfied, reckless and untrustworthy; while the child upon whose earliest perceptions are made the impress of responsibility to parents, and the conviction that all around are not mere slaves to do its bidding, will soon become self-reliant, conscious of a strength of its own that brooks not the little difficulties that oppose it in life, and early attains to an estate of manliness and uprightness that is worth to it more than the wealth of the Indies.

But especially in christianity is the effect of responsibility most marked. Multitudes profess to be servants of God, but small indeed is the number of those who ever rise to a consciousness of the real responsibilities of a christian life. Few indeed ever feel that they are responsible to God for all they do in this life. Few indeed ever regard

the obligations of christian profession as of real, living importance. Few indeed ever reach that position that they cannot for any earthly consideration be led to transgress wilfully the commands of the Almighty. With how large a multitude is the profession a mere feeling, leading at one time probably to what would appear to be most active and efficient service, but oftener permitting us to neglect all the duties and requirements of the Gospel without the least compunction, rendering us the merest dupes of chance, the veriest slaves of the ever-varying phases of passion. Under such influences life is devoid of all purpose, all efficiency whatever for anything worthy or good. The creatures of such influences at best scarcely deserve a rank among the beings whom God intended to honor and glorify his name on earth. He alone is a nobleman in the Kingdom of our Lord who has risen to a proper conception of his responsibilities to his Maker, and acts worthily of that responsibility. He alone is an honor to his Creator whose mind is filled with the thought that above all the fleeting, perishing concerns of this life, there rests upon him responsibility to the God and Sovereign of the universe. This thought enobles, elevates man, and raises him to a position the most exalted and God-like on this earth. Deprive him of this thought, and he sinks to the state of the worst servility, a servility to chance, to ignorance and to passion. Shall we not then endeavor to impress upon our hearts the great thought of our responsibility, that we may be wise, just and upright before our God?

W. L.

#### ELDERS, BISHOPS, SALARIES, ETC.

DEAR BROS:—In vol. 4, and 7, of the Gospel Advocate I see an essay over the signature of O. D. Williams, together with your reply thereto, about which I wish, by your permission, to make a few remarks, but I do not wish to be understood as endorsing all of the views of Bro. Williams.

1. In your reply you say "that there is not a syllable in the Bible about making elders," or "evangelists investing them with the robes of office," or even the "elder's office." And you challenge the brethren to the proof. This I think it is easy found. In Acts xiv. 23, we read, "when they (alluding to Barnabas and Paul) had ordained their elders in every church, and had prayed with fasting, &c." Here elders were made by Barnabas and Paul, (They were elders before they were ordained. T. F.) and here Barnabas and Paul invested these elders

with office. Paul said to Timothy if any man desireth the office of a bishop he desireth a good work. 1st Tim. iii. 1. (The office notice is called the good work. Bishops are officers, overlookers, but elders are old men. T. F.)

2. Paul said to Titus "for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city." Here Titus was directed to make elders, (You add to the Word. It does not read, make elders. T. F.) and he was an evangelist, (Titus i, 5.) and in verses 6 and 7 Paul shows that elder and bishop are synonymous terms, either means the same thing. (A judge is a lawyer, but not every lawyer is a judge. T. F.) Here then is shown the elder's office. You say that the "spirit of God points out elders which is quite different from selecting them by popular vote." I think that they should be selected by the congregation, (Where is the authority. T. F.) but not by offering different candidates, and voting for each one to ascertain which one gets the majority, for in the church of Christ there is neither majority nor minority, the whole church must move together as one man. As to the selecting elders by the church I see no direct proof, but I think it sufficiently sustained by analogy, because the Lord has ordained this principle throughout the world—1st, when the children of Israel were greatly multiplied Moses was unable to try all their matters of dispute, and the people chose under judges, and Moses ordained them to decide all the small cases. Deut. i, and from 6th to 17th verses. 2nd, In the days of apostles when the number of the disciples were multiplied the disciples chose seven men as deacons, and the apostles ordained them to attend to certain duties. Acts vi. 1st to 6th verse. Again, when the number of churches had been multiplied by the apostles they ordained them elders in every church to oversee them, and then they commended them to the Lord and left them. Acts xiv. 23 and 24. Again, there arose a dispute among the brethren about circumcision, whereupon the apostles, elders, (Seniors. T. F.) and all the church of Jerusalem came together to consider of this matter, and after there had been much disputing James made a proposition to which they all agreed. Acts xv. and verse 22 says, "then pleased it the apostles and elders with the whole church to send chosen men," &c. In those cases men were chosen to do the Lord's business by the congregation, and ordained by the Lord's ministers, we believe in like manner that the apostolic church chose their elders, and Paul and Barnabas and Titus ordained them. And we notice that everywhere and at all times when the church acted all were

pleased, they all moved together as did the apostles, the elders, and the whole church at Jerusalem when they came together about circumcision. In like manner let men be nominated in the church (such as the Holy Spirit points out,) for elders who will please the whole church and the evangelist too, and then let them be ordained, as was Paul and Barnabas to preach to the Gentiles.

You have long opposed hireling preachers, and Paul said in his epistle to the Romans, "happy is he that condemneth not himself in that thing which he alloweth." Rom. xiv. 22. And Nathan said David, "thou art the man." 2nd Sam. xii. 7. You preach through the press for the hire of one dollar per year from each one who subscribes for the Gospel Advocate. This I think all right, and I think it right for a preacher to travel and preach for such hire as the people are willing to give him. Paul was a hired preacher, and he says to the Corinthian brethren, I robbed other churches, taking wages of them to do your service. 2nd Cor. xi. 8. Paul also said to the Corinthians, "even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. 1st Cor. ix. 14.

Your position as I understand it, is this, the old men in each congregation should be their pastors. That every congregation should have more than one pastor. That the old men of the congregation are the Lord's only pastors, and that the pastors should not be elected. Bro. Williams's is this, that old men or young men, may be the pastors of a congregation. That a church may have but one pastor. That the old men from the nature of their calling are the only permanent pastors, and that other things being equal, the more suitable ones.

From these premises you come to the conclusion that Bro. Williams has "abandoned all, and hence there seems to be no ground of controversy," and that "he has admitted all you ask." It seems to me that Bro. Williams has not abandoned one single point in his position, and it further seems to me that he has not admitted one single point in your position. But in order to show more plainly that the whole ground of controversy is still left untouched, I here state in parallel lines the propositions of each party:

#### BRO. FANNING'S PROPOSITIONS.

1. The old men in each congregation should be their pastors, and that without an election. (See Acts, 20, 28; 1 Cor., 14, 15, 16. T. F.)

2. That one man assuming the pastorate of a congregation is downright popery. (I only say there is no precept or example for it. T. F.)

3. That the old men of the congregation are the Lord's only pastors.

#### BRO. WILLIAMS' PROPOSITIONS.

1. The pastor of a congregation may be an old man or he may be a young man, but in either case he should be elected by a popular vote of the congregation.

2. That the practice of placing one man over a congregation was instituted by the Apostle Paul, and should be the order now.

3. That the old men, from the nature of their calling, are the only permanent pastors, and that other things being equal, the more suitable ones.

Hoping for a better understanding of the matters in dispute, I remain fraternally yours.

JAMES YOUNG.

*Remarks.*—This controversy may be settled by studying the meaning of two words, viz: *Elder* and *Bishop*. Will Bro. Young and others believe us when we say that the word *Elder* is a term used in comparison only. It denotes *older*. Hence Paul says: "Rebuke not an Elder, but entreat him as a father, and the younger men as brethren." If *Elder* denotes an officer, so must *younger*. Are we understood? The Apostles, Timothy and Titus, ordained old men seniors or elders, but not Bishops. Bishops or overseers are the seniors *devoted* to the care of the flock. The word *Bishop* denotes an overlooker, and its meaning is expressive of the work. For example, the word *Baptist* is expressive of the service performed in baptizing; and *Bishop* denotes an overlooker, but *Elder* simply implies a person of age and experience, and never necessarily does it denote an officer. There are many elders or seniors not competent for overseers, and hence Paul says, "Count the Elders (seniors) that rule well worthy of double honor, especially such as labor in word and teaching." I Tim., 5, 17. Regarding the support of brethren who give themselves to the ministry of the word, or overseeing the flock, there is no man living more disposed to encourage the brethren to give them all they deserve and need than ourself, but the hiring system inherited from the apostacy we dare not countenance. The brethren do not understand us, one another, themselves, or the Bible on this matter, and therefore more time is needed for studying the Divine oracles. We should encourage *consultation* and *investigation* meetings. Many of our preachers and prominent men, for lack of knowledge which could be acquired by associating with the brethren, are a full quarter of a century behind the more enlightened. Many others, who made a fair start in the race years ago, by substituting the dim tapers of speculation, or their own "*think so's*," have lost the light of heaven, and are now wandering through the wilds of human expediency. Bro. Young's and Bro. Williams' opinions are just as good as other men's, but in a religious investigation they are worth less than nothing. Perhaps it is not intended, but there is certainly a want of that respect which endears brethren to each other, in their writings. We have suppressed some of the objectionable features in Bro. Y.'s essay.

T. F.

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For the Gospel Advocate.

#### THE ELDER'S OFFICE.

BRO. T. FANNING:—I regret the necessity of the controversy with you and Bro. Campbell. That Dr. Richardson had drifted into speculation and metaphysics is very evident, and that he in manner, matter

and spirit has been mistaken, and it is to be deeply regretted that Bro. Campbell did not stop him sooner. It is clear to my mind that what you have been teaching on the subject in controversy, is the same that Bro. Campbell taught many years ago.

I must say with respect to the matter and spirit manifested in the Gospel Advocate, I have been much pleased, but in saying this I would not have any one to suppose that I endorse all that you or others might teach, and indeed I find objections to your remarks, found in the July number, regarding the Elder's office. You say, "When, however, we tell Bro. Williams there is not a syllable in the Bible about *making* Elders, or *Evangelists investing them with the robes of office*, or even the Elder's office, we hope he will not consider our remark *mischievous*; if there is such scripture doubtless he or others can point it out; if there is neither such an office nor robes of office, all he or others have said upon the matter must be extremely idle. The word Elder denotes *older*, and is attained alone by one man living longer than another, experience, time and labor, and Evangelists do not *make* them." I was thinking experience, time and labor only gave them the qualifications, and their ordination made them officers. (In this you are wrong. T. F.) Now, Bro. F., I would not have you to understand that I approve of Bro. W.'s views, and I trust the above extract does not express yours fully, or that I do not understand you, perhaps it is both. (This is our teaching. T. F.) Do I understand you to say that there is no such an office as Elder? (Yes. T. F.) And that all the old men in the congregation, who are qualified, should take the oversight, by virtue of age, and need no appointment or ordination? If this be your meaning I must differ with you, and proceed to give some of my reasons. (This is right. T. F.)

The word Presbyter, or Elder, is taken from the Jewish institution, and signifies rather the venerable prudence and wisdom of old age, than age itself. All Elders are old men, but all old men are not Elders. (Mistake. T. F.) The word Elder therefore became appropriated to designate station or office (Give an example. T. F.), both in the Jewish and Christian scriptures. A few references I think, will satisfy most persons on this point. "And they that had laid hold on Jesus, led him away to Caiaphus, the high priest, where the Scribes and the Elders (Seniors. T. F.) were assembled. Now the chief priests and elders and the council sought false witness against Jesus, to put him to death." Here elders are classed with the chief priests, scribes and council, and conveys to my mind something more than merely old age.

(It implies what is expected of the aged. T. F.) Again it is said that Paul and Barnabas passing through certain regions of the country, "ordained elders in every church. Acts, 14, 23. Now if these were elders before, by virtue of their age and fitness, how could the apostles ordain them elders (They set apart seniors to the work. T. F.), or why the use of ordination at all? (Ordination consecrated them to the work. T. F.) It looks to me like their ordination made them elders. (Ordaining old men does not make old men. T. F.) Again, when the Judaizers were seeking to bind circumcision on the Gentile disciples, "Paul, Barnabas, and others were sent up to Jerusalem, unto the apostles and elders (Experienced and wise men. T. F.), about this question." Acts, 15, 2. "And when they were come to Jerusalem, they were received of the church, and the apostles and elders." Verse 4. "And apostles and elders came together to consider this matter." Vr. 6. Again after the decision at Jerusalem, they wrote letters after this manner: "The apostles and elders and brethren send greeting." Vr. 23. Now would not a common sense conclusion be, that these elders were something more than merely old men? If they were not, why should they be mentioned separate from the brethren or church? To have mentioned the apostles and church would have included all. But to suppose that the elders were officers, then we can see the propriety of the style of Luke in placing the apostles first, then the elders, and then the church. Again, "Paul from Melitus sent to Ephesus and called the elders of the church, and said to them, take heed therefore unto yourselves and to all the flock, over which the Holy Spirit hath made you overseers." Here the elders are called overseers (The spirit pointed them out as such without ordination. T. F.), and placed in contrast with the flock, as superintendents and feeders of the flock, and this position they received by an appointment from the Holy Spirit, for the Holy Spirit made them overseers or elders. (The spirit directed old men of wisdom unto their proper work, but did not *make* them seniors. T. F.) If I were asked how the Holy Spirit made them overseers, I would say, just like all the officers in the church were made, for whatever the apostles did, guided by the Holy Spirit, was done by the spirit itself. Again, Paul says to Titus, "For this purpose I left you in Crete, to set in order the things that were wanting, and ordain elders in every city, as I had appointed thee." Tit., 1, 5. And in describing the qualifications of elders he calls them bishops, which I suppose all will admit expresses office, and if the qualifications and duties are the same, then I conclude they are two names for the same

office (They are applicable to the same person, but one denotes qualifications and the other work or office. T. F.), and Dr. Mosheim says, "The rulers of the church were called either presbyters or bishops,—titles which in the New Testament are undoubtedly applied to the same order of men." Vol. 1, p. 30. (No one disputes this. T. F.) Seeing therefore that elders were ordained (Older persons set apart. T. F.) in every church, and called overseers or bishops, and spoken of as a separate class, I infer there is an eldership or presbytery in every church that is in order, and that they occupy this office by virtue of ordination. (The brethren will have to re-examine this subject. T. F.) Again we ask, how are elders or bishops made or installed into office? (Bro. G. has already argued this question, but we will hear him again. T. F.) In examining this subject I find no difference between evangelists, bishops and deacons, so far as installing (We are sorry to hear our brethren adopt the language of Ashdod, *installing*. T. F.) into office is concerned; in this respect we may compare them to some of our civil officers (This is what blinds the eyes. T. F.), the Judge, the Sheriff, or the Magistrate, are all sworn into office, though their qualifications and duties are different, their manner or form of installing into office is the same; so we think in relation to the officers of the church. We find some evangelists and some elders and deacons ordained. We then infer all were ordained, and we also find in some of the churches they selected or elected those that were to be ordained, and we suppose all were so elected before ordination. To suppose a different practice in some cases, and not inform us of it, would leave us without being "thoroughly furnished unto all good works." But let us look at a few cases, as reported in the oracles of Truth. "Now there were in the church that was at Antioch certain prophets and teachers (Were they installed into the work by ordination? T. F.), as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 23. Here we see Paul and Barnabas, though undoubtedly ministers before, were not sent off to labor in another field without the consent and ordination of the church, for it is said, "when they had fasted and prayed, and laid their hands on them, *they sent them away*." So they were sent by the church as well as by the spirit. Although Paul and Barnabas occupied different offices, (Where is the authority? T. F.) their appointment and ordination was

the same. Their ordination was not to create them ministers, but to give them the sanction and authority of the church. (But you have said ordination makes officers. T. F.) Also in the church at Jerusalem, though in the presence of the apostles and by their direction, the church had first to select, or elect, the seven deacons, and then the apostles ordained them. If then we find the ordination of evangelists, elders and deacons the same, and the church at Jerusalem, the mother and model church, directed by the apostles, to make their own selection for one grade of officers, may we not conclude that this was the practice in all churches, and for all grades of officers?

S. B. GILES.

We hope to give the subject of officers a thorough examination, and therefore we are disposed to publish all that can be brought to bear upon the matter. It is certainly at present involved in great confusion, and the brethren seem to us to contradict themselves and the Bible at every step.

T. F.

### THE HOLY SPIRIT.

JOHN says, "I indeed have baptized you with water, but He (Christ) shall baptize you with the Holy Ghost." (Mark, 1, 8.) Peter said to the Pentecostians, "Ye shall receive the gift of the Holy Ghost." (Acts, 2, 38.) Paul said to his brethren, "Ye have received the spirit of adoption." (Rom. 8, 15.) And Jesus said of the promised comforter that he should "reprove the world of sin and of righteousness and of judgment." (John, 16, 8.) Thus we find in the Scriptures the baptism of the Holy Spirit, the extraordinary gift of the Holy Spirit, the reception of the Spirit, and the operation (or reproof) of the Spirit. We therefore propose to write an article under each of these heads, one of which you may publish in the Gospel Advocate until they are all published, if you can do so without crowding from your pages more useful matter.

#### THE BAPTISM OF THE HOLY GHOST.

Paul informs us there is "one Lord, one Faith, and one Baptism." (Eph. 4, 5.) That this one baptism is for the remission of sins I believe is admitted by all. All admit that the One Body, Spirit, Hope, Lord, Faith, Baptism and God and Father of all spoken of in this connection by the Apostle to his Ephesian brethren are essential to the

remission of sins, spiritual growth and final happiness of intelligent men and women in a land of Bibles. But those who would disparage the worth of water baptism, always insist that this is Holy Ghost baptism. If we can dispel this delusion we will have done much to settle the controversy with regard to the design of baptism. First then we desire to ask those who advocate this theory, and believe themselves to have received this one baptism in Holy Ghost baptism, why they still submit to be baptized with water in any form? Surely if they have been baptized with the Holy Ghost that is one baptism, and if they then add to that another in water, then Paul ought to have said, one Lord, one Faith and two Baptisms. But says the objector, "Cornelius was baptized with the Holy Ghost, and was subsequently baptized with water, in obedience to the command of Peter, which proves that we may have two baptisms." If so, will you be so good as to assist Paul out of the difficulty in which he places himself by saying there "is one baptism." If you will say with us that the baptism of Holy Ghost was a miracle of special design at the house of Cornelius, such a one as has not occurred from that time to the present, as far as revelation goes, and allow that when Paul said "there is one baptism," he alluded to the baptism to which the taught of all nations were to submit (Mat. 28, 19.), and that was made obligatory on "every creature" who believed the Gospel and would be saved (Mark 16, 16.), that was for the remission of sins (Acts 2, 38.), that saved the people (I Peter, 3, 21,) and to which all must submit or never enter the Kingdom of God (John 3, 5.), then we can see perfect harmony in the Scriptures. It really seems to me that those who insist that persons now must be baptized with the Holy Ghost because Cornelius was baptized with it, ought to give the evidence of the fact as he did. "For they heard them speak with tongues and magnify God." (Acts, 10, 46.) And the same evidence was given by those who received it on pentecost: "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Acts, 2, 4.) Now as the same cause produces the same effect, when attended by the same circumstances, on all occasions, and on both occasions of which we have an account of persons being baptized with the Holy Ghost in the Scriptures, that cause enabled them to speak with tongues to which they had before been strangers, as an effect; unless persons who profess to have been baptized with it now do the same thing, we beg leave to say we think such persons are mistaken, and that there is not a person now upon this earth who has been the

subject of it. But suppose we enquire of those who insist that persons must now be baptized with the Holy Ghost for the office of it in the Gospel plan of salvation. What say you friends? What do you want with it? Says one, I want it to break up the depravity of the heart. The heart totally depraved, wholly corrupt, the opposite of all good, insomuch that he thinks not a good thought, or does anything pleasing to God or acceptable in His sight, until this depravity is taken away by the baptism of the Holy Ghost. Suppose this is so. Who is to administer it? You will answer God alone has power to do this. Then if it is never done, and we can do nothing until it is done, who is to blame for it? Will the divine justice sentence the sinner to punishment in endless hell for not obeying the Gospel, when he could not until he would baptize him with the Holy Ghost, and thus enable him to do it. Was this its office in the cases of which we have an account in the Bible? The disciples were those who received it on pentecost. Had they been three years with the Lord, and sent to proclaim the approach of the Kingdom "to the lost sheep of the house of Israel," (Mat. 10, 5 to 7.) and finally to "preach the Gospel to every creature," (Mark 16, 16.) and their hearts totally depraved, wholly disposed to evil, opposite to all good until baptized with the Holy Ghost on the day of Pentecost? But says one, the three thousand converts of that day were baptized with it. Truly this is quite a discovery, and we would like to see the proof of it. If we have read our Bible correctly "Peter stood up in the midst of the *disciples*, the number of names together were about a hundred and twenty." (Acts, 1, 15.) "And when the day of Pentecost was fully come *they* were all with one accord in one place." (2, 1) "And *they* were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave *them* utterance." (verse 4.) Who were with one accord in one place? The disciples. Who were all filled with the Holy Ghost? The disciples. Not a word about any one else being with them. But "when this was noised abroad the multitude came together." [verse 6] Then it was not until after the baptism of the disciples with the Holy Ghost that the multitude came together from among whom the three thousand were converted. Not a word in the narrative about their having been baptized with the Holy Ghost.

We will next examine the case of Cornelius. Please notice his character before he was baptized with the Holy Ghost. "A devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God always." [Acts, 10, 2.] And was

his heart totally depraved, wholly corrupt the opposite of all good? Really it seems he had good thoughts and did good deeds before he was baptized with spirit or water. Then the baptism of the Holy Ghost was not intended to make him devoted, charitable or prayerful, for he was all this before. Peter tells us the heart is purified by faith [Acts 15, 9.], and by obeying the truth [I Pet. 1, 22.]; then the doctrine that teaches the necessity of Holy Ghost baptism for the purification of the heart is all a delusion.

But says one, "I want it as evidence of my acceptance with God." Then, we ask, had the disciples who received it on pentecost no evidence of their acceptance during their personal intercourse with the Saviour? And did it give evidence to Cornelius of his acceptance before he obeyed the Gospel? Now we propose to show that persons were pardoned and had reliable evidence of the fact under the gospel dispensation, who *were not* baptized with the Holy Ghost. Let us try. "Then Philip went down to the city of Samaria and preached Christ unto them." [Acts 8, 5.] "When they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were *baptized*, both men and women." [verse 12.] Now are they saved? Do the advocates of Holy Ghost baptism command men and women to be baptized that they regard as unsaved, when they have been baptized? Nay verily! So far from it, they (if their theory be true,) have them saved before they are baptized. Then according to their own theory, these persons were saved. But they had better evidence than this theory. Jesus had said, "He that believeth and is baptized shall be saved. [Mark, 16, 16.] Luke says they did believe and were baptized. Then if Jesus told the truth when he made this declaration, they were then saved, and had his word as evidence of the fact. Were they baptized with the Holy Ghost? "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon *none of them*, only they were baptized in the name of the Lord Jesus." [Acts 8, 14 to 16.] Then if the Samaritans could believe the gospel and be baptized in the name of the Lord Jesus, and have his word that they were saved without the baptism of the Holy Ghost, why may we not do the same thing? But says one, "I want the feelings of my heart as evidence of my pardon. I would not give such evidence for all the Bibles in the world." As we frequently hear such expressions as this, let us look at

it for a moment. We generally give credit to the testimony of a witness in court in proportion to the purity of his character. If one is presented who we are told, by his own friends, is deceitful, wholly corrupt, entirely disposed to evil, the opposite of all good, that he has gone forth from infancy speaking lies, insomuch that he cannot think a good thought, candid reader can you place great confidence in his testimony? Yet such, you tell us, is the character of the human heart, the feelings of which are your evidence of remission, upon which you say you would rather rely than upon the positive declarations of the Lord Jesus Christ, contained in the Bible. Look, kind reader, upon your witness in all the corruption of character you have yourself heaped upon him. Then look at the Lamb of God, in whose mouth guile was never found, and surely you will blush when you think of making such an expression again. But as Paul tells us there is one Lord, one faith, and one baptism, one God, etc., we have only to show that baptism in or with water is enjoined upon "all nations," and "every creature" who believes the gospel, in order to show that there is now no such thing as Holy Ghost baptism. Jesus says, "Go ye therefore and teach all nations, baptizing them into the name of the Father and the Son and the Holy Ghost." [Mat. 28, 19.] Now here is a baptism to which the taught of all nations are to submit, for it would have been anomalous indeed to have commanded the apostles to baptize them, without implying an obligation on their part to submit to it, hence this is THE baptism, and there is no other. There is no escape from this position. Then did the Saviour here allude to water baptism? Does any one doubt it? If so, from whence comes their authority to baptize with water in the names here set forth, that is, in the name of Father, Son and Holy Ghost? Again, as Jesus was to baptize with the Holy Ghost, and no human being ever had power to administer it, and as the disciples were commanded to administer this one, it is certain that it was not Holy Ghost baptism. This was to be administered in the name of the Holy Ghost, and as it is not probable the baptism of the Holy Ghost would have been administered in his own name, it is not probable that this was that kind of baptism.

We have seen that there was an implied command here to the taught of all nations to submit to this baptism, and in keeping with this commission we find the Apostles commanding persons to be baptized. [Acts 2, 38; 10, 48.] The baptism of the Holy Ghost was never a command to any one, but a promise; therefore it is not the baptism to which the taught are commanded to submit. To the proof: "And

being assembled together with them, commanded them that they should not depart from Jerusalem, but wait the promise of the Father, which saith he, ye have heard of me." What promise? "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." [Acts 1, 4, 5.]

Paul in the 6th of Romans, speaks of himself and Roman brethren as having been buried with Christ by baptism into death, etc., and finally tells them "Ye have obeyed from the heart the form of doctrine which was delivered you. Being then made free from sin." [Rom. 6, 16, 18.] When were they made free from sin? When they obeyed the form of doctrine. What was he talking about? About a baptism that was obedience, in attendance upon which they were *then* made free from sin. Was that Holy Ghost baptism? No, there is no obedience in that. It was a promise. Promises may be enjoyed but can not be obeyed. Water baptism is a command, and therefore may be obeyed, and was therefore the baptism to which the Romans submitted in doing of which they were then made free from sin.

In our next we will consider the gifts of the spirit.

Respectfully,

T. W. BRENTS.

LEWISBURG, Sept. 17th, 1858.

### WATCHFULNESS.

*"Let us watch and be sober."*

WE trust it will not be thought impertinent in one so inexperienced, to admonish the brethren, especially the younger portion of them, that there is much required of us as disciples of Christ, to retain what we have already gained in our attempt to restore the primitive state of things, no one should doubt. To hold fast what we have already gained is as important as to strive for further advance. Caution and care are most needful in positions of danger and peril. It would have been better for the race if our parents had been content to hold fast what they enjoyed, than to have indulged in any extravagant expectations.

It is extremely dangerous for us to suffer ourselves to become excited on any subject, and especially upon the subject of religion. It is sure to destroy the very element in the christian character of growing strong by suffering; the heroic disposition of waiting and serving in positions of danger and trial to which we may be called. Unshaken confidence in God should be entertained in times of sorrow and disappointment,

and without this we will become an easy prey to the enemy. Persons under the influence of a heated imagination exhaust themselves in a kind of vague sentimentality, their moral faculties are left in a feverish state, and the heart rendered harder and less susceptible of impression by religious truth. Have we not seen that the mind unduly excited, becomes strangely indifferent to the duties and enjoyments of the present in expectations of the future? It produces a discontented, speculative disposition, which is now manifesting itself to an alarming extent in many of our brethren. This spirit has created a false piety, a deceptive morality, which neglects the duties and responsibilities of this world in its aspirations for the future. It drives into ecstasies at the thought of heaven, but violates the every-day duties of earth. It talks enrapturously about uniting mankind in one great religious family, but would poison all the springs of life to effect it. It cherishes the hope of a millennium, but discards the only means of its accomplishment. This pharisaic righteousness must not be confounded with that pure religion which teaches that "denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this world." While the hope of immortality is the most sublime, cheering and soul-subduing, we should remember that attention to the duties of this life is the only means of its enjoyment. To abound in good works is to seek for glory, honor and immortality, and this is the condition on which eternal life will be bestowed. If we are commanded to pray and labor for future good, we are also exhorted to watch and guard against present evil. A restless, speculative spirit may have led some of our preaching brethren to reach after the unattainable, to grasp at what has no existence. The Gospel may have become too old fashioned for "this fast age." Many have become dissatisfied with the slow progress they are making in preaching the word as given by inspiration, and are attempting to explore new fields, to discover new truths, and to unravel the deepest mysteries. Though it is our duty to make all the progress we can in the knowledge of the truth, we had better stand still unless we move in the right direction. Young men may possibly enter the ministry as a mere profession to get a living, and hence such are continually seeking an opportunity to distinguish themselves in order to secure the best salary. In the effort to please they abandon the simplicity of the Gospel, and attempt to redeem the world without it—to regenerate man and renovate society without reformation—and to bring about the millennium by philosophy and science. The present condition of religious society is the result of

much that is vain and deceitful. Hence the hatred of law, the devotion to wild schemes and self-will, the love of adventure, and the consequent want of faith in the Gospel. Satan is on a grave excursion as a minister of light, preaching a new gospel and a new order of things. He has enlisted in his mission dreamers, vision-seekers, modern spiritualists, philosophers, poets, romance writers, politicians and *ministers*, and the very elect are liable to be deceived by them. These are men who are in love with themselves, men of corrupt minds who war after the flesh. Many of them are cloaking themselves under the sanctity of religion, while they inculcate the most corrupt and infidel speculations. These speculations should be exposed, it matters not from whom or whence they emanate. And the brethren should hold up the hands of those who battle against falsehood, remembering that ours is no personal warfare, but one of principle, a combat between truth and error, in which the interests of not only the present, but unborn generations are at stake. It becomes all who know the truth to be very prompt and decisive in its defence. It is far better for us to contend for the faith once delivered to the saints, than to explore new regions, make new conquests, or invent new plans for the improvement of the race. Hence Paul's final exhortation to the Ephesians is, "Be strong in the Lord and in the power of his might." "Put on the whole armor of God that you may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," etc. Our position in the religious world is one of danger and deep anxiety. We need men of strong faith and much humility—men who will die at the post of duty—who have clear heads and brave hearts, to stand as watchmen on Zion's walls. If Christians will do their whole duty the enemy will soon fly, and we will see hosts continually crowding to the banner of the cross.\*

T. GOODALL.

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#### [SUGGESTIONS FOR THE YOUNG.—No. II.]

I HAVE before me, gentle reader, a book published by the American Bible Society, which contains some very remarkable announcements, to which I wish to call your attention, I desire to say to you that the propositions contained in this book are received by a very large and

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\*The writer of the above is a student of Franklin College, from Illinois.

trustworthy portion of our countrymen, and that good and wise men for eighteen hundred years have believed and defended them, even to the stake and faggot.

The most prominent of these propositions are, that about four thousand years after the heavens and the earth were created, a child was born of humble and godly parents, in a city of Asia called Bethlehem, under circumstances the most unnatural; that he came into our world to devise some means for men, women and children to be pleasant, healthful and happy in this present life, and to possess eternal joys in an existence beyond death.

The good people who believe this book, also teach that this person whom an angel from the Most High God, named Jesus, lived on the earth about thirty-three years, performing many wondrous works; healing the sick in mind and body; raising the dead; calming the fierce winds and the billowy sea; and that He finally died a shameful and a very painful death on a cross, was buried, but rose again the third day and ascended into heaven, where universal authority was given Him.

It is further taught that God, the kind Father, so ordered these things, kind reader, that you and I, when we go forth to our daily labor, to the plow or the work-shop, to the counting-house or the school room, may have cheerful, patient and happy hearts, that we may lift up our voices in sweet confidence in the protection of Heaven through the silent watches of the night when we lie down to rest; that we may ask in perfect trust, for our daily bread, and for all things necessary for our bodies and souls; that we may be contented while we live in the world, whether it be in prosperity or adversity, and that our souls when this mortal coil is shuffled off, may be filled with a beautiful and an everlasting song, accompanied by the peaceful murmurs of the river of life in the garden of God. All this in the eyes of human wisdom and philosophy, is passing strange and most unreasonable. Let us, at this still hour of the night and in the fear of God, examine the matter. There is safety in it, else the better portion of our race would not be always persuading the rest to accept it. There is good in it, else all the good men in the world would not be always entreating, directly or indirectly, the bad ones to embrace it. I have said that to our eyes the plan of God for the salvation of our race is most unreasonable. Allow me to suggest that it could not appear otherwise. It is just as it should be. We could have no respect for it if we could dream of it in our own philosophy. The ways of God are not as our ways.

The child regards the alphabet as a very unreasonable arrangement, no doubt, but moved by an implicit trust in its instructor, it does not refuse to learn. So must we do if we would enter the kingdom. We may, we will be able when this mortal shall put on immortality, to see the fitness, to understand the divine philosophy of the scheme of redemption. But we must wait with faith for that. I know there are a great many clever people in the world who would have arranged all these matters differently, or not at all; but fortunately for us and for all men, they have not been permitted to exercise their wisdom or philanthropy in this particular.

We are taught in the book before us, that *faith is the foundation of God's plan for the salvation of the world*. No one disputes this, and it occurs to me that the *philosophy* of this arrangement is evident from the simple consideration that it is an impossibility for us to *know* the propositions to be true which we are required to believe. For instance, the foundation rock of the Kingdom of God is, that Jesus is the Christ, the Son of the Living God. I would ask how it is possible for us to *know* this? You cannot conceive of stronger evidence of the truth of this statement than has already been given. *The proposition cannot be mathematically demonstrated*, and positive knowledge is the result only of such demonstration. We cannot know that there is a place of eternal rest for the children of God, without experiencing such a state of existence, and I hope that no one who reads this will ever know that there is a hell, "where their worm dieth not and the fire is not quenched." Hence I do not think it a good indication to hear persons say, How do I know that there is a Heaven or Hell? How do I know that I will be forever lost if I do not submit to the authority of Jesus Christ? It is to be hoped that you may never know it.

ELM CRAG.

C. K. B.

### A RELIGIOUS DISCUSSION

Between the Rev. A. K. Tribble, Missionary Baptist, of Jasper, Dickens Co., Geo., and Elder A. Allison, minister of the Church of Christ, Maury Co., Geo.

THE following are the propositions to be discussed at New Liberty meeting house, west end of Pickens Co., Geo., to begin on Monday after the fourth Lord's day in November next, and to continue four days at least:

1st. The Baptist Church is the only legal christian organization on earth. Rev. A. K. Tribble affirms, and Elder A. Allison denies.

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2d. The Church or Kingdom of Christ was organized on earth by him after his resurrection from the dead. Elder A. Allison affirms, and Rev. A. K. Tribble denies.

3d. The saints will persevere, and none of them can finally fall from the grace of God and be lost. Rev. A. K. Tribble affirms, and Elder A. Allison denies.

4th. A believer in Christ must enjoy the forgiveness of sins before he is a fit subject for baptism. Rev. A. K. Tribble affirms, and Elder A. Allison denies.

Each disputant is to prepare his arguments, etc., antecedent to the debate, in order that the same may be published in book form for the edification of those who may desire to read it.

The vicinity in which the discussion is to be held is thickly settled, and no doubt but the people will take pleasure in rendering the visitors comfortable who may desire to hear the investigation of the above questions.

The Tennessee Baptist is requested to publish the above notice.

A. ALLISON,  
A. K. TRIBBLE.

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*Remarks.*—We rarely publish such notices as the above, but it is so singular a paper that we wish our readers to see what partyism will prompt men to do. The idea of a professed believer of the New Testament being willing to attempt to prove that any Baptist sect is the church of Christ, that men are pardoned by faith before submitting to Christ in baptism, or that even good men like Paul, are not now "To keep under their bodies lest they be cast away," exhibits a rashness and desperation which nothing short of a relentless party zeal could possibly excite.

T. F.

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### LIVE FOR GOOD.

THOUSANDS of men breathe, move, and live—pass off the stage of life—and are heard of no more. Why? They did not a particle of good in the world: and none were blessed by them, none could point to them as the instruments of their redemption; not a word they spoke could be recalled, and so they perished;—their light went out in darkness, and they were not remembered more than the insects of yesterday. Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in

kindness, love and mercy, on the hearts of thousands you come in contact with, year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars of heaven.—*Dr. Chalmers.*

WE very earnestly invite the attention of our readers to the subject of Bro. O.'s essay. Within a few years past an alarming latitudinarianism has threatened the cause of Christ. It has appeared under imposing titles, such as "Charity," "Liberal Views," "Progress," etc.

#### "OPEN" COMMUNION.

BROS. FANNING AND LIPSCOMB:—I beg leave to say a few things in relation to "open" communion, as it is called by the sects. And I do so the more willingly, because I conceive that many good brethren have gone into error upon the subject, an error affecting us seriously as a people, lessening our influence in a great degree, and exhibiting a great inconsistency between our principles and practice. This is much to be regretted. But, it is perhaps asked, in what consists this inconsistency? I think the answer is obvious when we look only for a moment at the question as it relates to our principles and practices.

1st. We, as a people, believe and teach that the sinner must believe in the Lord Jesus Christ in order to a change of heart, repent of his sins, reform his life, in order to a change of conduct, and be immersed in the name of the Father and the Son and the Holy Spirit, in order to a change of state—that when he does these he has the remission of his sins, the gift of the Holy Spirit, and is a new creature in Christ Jesus, entitled to all the privileges of a child of God. If this teaching is supported by the scriptures of truth, it follows that all those who are not immersed are not in Christ, are not in his kingdom and are not children of the kingdom, and consequently are not entitled to any of the privileges of the kingdom. Now as but few Methodists and Presbyterians have been immersed, they belong to this class, and have no right to the table of the Lord. And as often as we invite them to the table of communion, we say in *actions* that our principles and practice are not both scriptural, because inconsistent, the practice being opposed to the principles. I know some one will say we do not invite them as Methodists and Presbyterians; but this does not mend the matter. Often they are seen in the congregation and known to be what they are, and the invitation is given in such a manner as to cause them to

believe that we desire them to partake with us of the emblems of the Lord's body and blood. They are told the table is the Lord's, and to examine themselves and so eat. The elements is often presented to them by the deacons, and hence the idea is everywhere prevalent that we are "open" communionists, and will continue so until we take a firm and scriptural stand in relation to the Lord's supper. While I am opposed to "close" communion in the Baptist sense, I am equally opposed to "open" communion in the pedo-Baptist sense. Every one must see that our principles are either right or wrong. If right, then all who have been sprinkled for baptism are *out* of the kingdom of Christ, notwithstanding their sincerity, and have no right to the table of the Lord.

2d. We are told to eat the loaf and drink the wine discerning the Lord's body and blood. If we do not thus eat the loaf and drink the wine, we pervert the ordinance and are guilty of sin. In being immersed we commemorate the burial and resurrections of the Lord Jesus. Pedo-Baptists *cannot* thus discern the burial and resurrection of Jesus Christ in immersion. If they cannot, it seems to me they cannot discern the body and blood of the Lord in the loaf and wine. Do they not therefore sin in partaking with us of these emblems? And are we not partakers with them in their sin if we invite them? And do we not acknowledge their sprinkling as valid baptism? And do we not in effect say that immersion is of no value? The table of the Lord is "open" to all who will come to it as the Lord Jesus has directed, and is "closed" against all others.

At a future time I may pursue these thoughts farther.

Yours in the love of the truth,

A. W. O.

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### NEOLOGY.

WE hear a great deal of *German Neology* in this section of the country, under another name however. The *thing* exists without the true *name*. And sir, this is one of our most formidable enemies. But for this doctrine there would be but little difficulty in getting men to obey the Gospel in its native simplicity. This popular delusion is the grand reason that God cannot be taken at his word. Here is the great secret which prevents the universal success of the glorious Gospel of the Son of God. If men could just be persuaded to believe what God has commanded, *trusting him for all the rest*, the work of conversion

would be easy. But while ever this notion of *another*, and a *higher* power and authority is thought to be necessary, we will have our difficulties. I mean something.

I held a little meeting last week in Barton, Miss., my old home, and four very intelligent ladies made the good confession, and were immersed. I think, from the signs of the times, some of our Baptist friends, ere it is long, will become advocates for *infant* immersion. What is it, that men will not do, when hard pressed to keep up appearances?

MATT. HACKWORTH.

#### REPORT FROM MARSHALL COUNTY, TENN.

DEAR BRETHREN:—Bro. Reese Jones and myself have been preaching together some for the last few weeks. We commenced a meeting under very unfavorable circumstances, at Cedar Creek, on the fourth Sunday in July. \* We preached seven days, two or three of the first of which we did not ask the people to obey the gospel. After we thought we had sufficiently instructed them in the way of the Lord, we invited and exhorted them to obedience, and had the good pleasure to bury (as well as now remembered) sixteen in the waters of Baptism. The brethren and sisters were encouraged and made to rejoice in the Lord. The first Sunday in August and three succeeding days we spent at Smyrna, where we planted four more persons in the vineyard of the Lord. I preached one discourse the second Sunday in August at cross-roads. I found the congregation there in much disorder. They have some good material there, however, and they have appointed a day near at hand to set in order things wanting, and to strengthen the things that remain. A storm awaits them, after which we predict for them the dawn of a clear day.

At this place we commenced a meeting on Saturday before the third Sunday in August, which we continued thirteen days. The result was thirty six additions to the congregation here, and several others were immersed who put in their membership at other places. The precise total at this meeting I do not know, but it cannot fall short of forty. On the second Saturday of this meeting I preached at Phillippi. Two were immersed. Bro. Darnell continued the meeting there two other discourses and immersed eight others. At Liberty we commenced Saturday before the first Sunday in September, and continued until Thursday. On account of my ill health Bro. Jones was the chief speaker. I need not tell you after your long acquaintance with him,

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that the work was well done. Five were immersed, and two others came forward who were not prepared with change of raiment. The brethren meet there every Sunday, so last Sunday they not only had the good pleasure of planting the two applicants alluded to, but of hearing four others confess their faith in the Son of God, in all eleven at Liberty. At Wilson's Hill we began a meeting last Saturday, and it is still in progress. My ill health has compelled me to be at home for the last few days. There were five additions up to Tuesday, with a fair prospect for others.

So you will see there has been in this vicinity some eighty-five additions. Our opposers have united in all their strength to put us down, but the weapons of our warfare have proven mighty through God to the pulling down of strongholds. I never saw larger and more attentive congregations than we have had in general. Praised be the name of the Lord. To God be all the glory.

Your brother in Christ,

T. W. BRENTS.

LEWISBURG, Tenn., Sept. 1858.

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#### REPORT FROM TEXAS.

BRO. FANNING:—Two days since I returned from a tour of twenty-two days. I attended meetings at Austin, San Marcos and Lockhart. Twenty-three persons were immersed, and several united. And since I wrote to you of the meeting at Lampasses Springs, we held a camp meeting about twelve miles east of my house which resulted in some thirty-three or four additions. Thus, in a short time, I have witnessed near one hundred additions, and if my attention was not absolutely otherwise required, it seems not improbable that hundreds more might speedily obey the gospel, or if others could be had to labor in this ripe and wide field of usefulness. The Lord send more laborers unto the harvest.

C. KENDRICK.

SALADO, Bell Co., Texas, Sept. 12, 1858.

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#### REPORT FROM DYER CO., TENN.

Bro. Dr. B. W. Lauderdale, writes encouragingly of the church near Newbern. He says: "There are some seventy members. They meet every Lordsday and wait upon the Lord in hymns, prayers, reading exhortations, and breaking the loaf. They are not ashamed to keep

house for the Lord, and though they aid in supporting an evangelist—Bro. Holmes—they are not at all dependent upon him for conducting the public worship. They have covenanted with each other, that they will among themselves keep the institutions of the Lord's house. Several of the young brethren are not ashamed to read and pray in public, and even show sinners, who meet with them, the way of life. I do not believe there is a congregation in the State more faithful to duty. There is scarcely one in the neighborhood who believes the Truth that is not obedient to the faith. Parents have the joy to see their children turn to the Lord as soon as they grow to the years of discretion.

B. W. L."

DEAR BROS:—Upwards of twenty persons have recently made the good confession, and nearly all of them have been immersed, not far from this place. Our fall meetings will soon commence, and prospects are very favorable for great good. We cannot do very much holding protracted meetings here in the winter, or during "crop time." Corn crops are generally good and beef is plenty, and of the finest quality. Holding protracted meetings with these, as good for the body, without much sauce or condiments, is better than all the controversies I have seen amongst brethren. I wish I could say, with effect, "peace, be still," to the troubled waters. What a comfort it is that there is "a judgment to come." We shall never get our rights here. Suppose we let all strife die for want of food (it will scarcely die except by starvation), and await the action of the final Judge. I think you would lose nothing by this course.

Affectionately,

C. KENDRICK.

Salado, Bell county, Texas, July 8, 1858.

LONE MULBERRY, ALA., Sept. 8th, 1858.

BRO. FANNING:—I arrived at home last evening from Stony Point (Old Cypress), Lauderdale County, Ala., where I preached three days, including last Lord's day. The result was three additions to the cause of our blessed Lord, and prospects good.

Your devoted brother in Christ,

J. H. DUNN.

P. S. I concluded not to mail the above communication until after my return from Moulton, Ala., at which place I preached last Lord's day, and had three additions to the congregation, one by letter, and two whom I had formerly immersed.

The brethren in Moulton are doing pretty well—beginning to look up.

J. H. D.

Sept. 14th, 1858.

# THE GOSPEL ADVOCATE.

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T. FANNING AND W. LIPSCOMB, EDITORS.

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## CHURCH OFFICERS.—No. 2.

IN our first essay upon the subject of church officers, we made a few points to which we think proper to very respectfully call the attention of our readers, before proceeding in the discussion :

1. The word *office* in the New Testament, is expressive of the *work* of the respective members.

2. Contrary to the customs under Moses, and all other institutions of God or men, all the members of Christ's church may in strictness be regarded as officers. The Lord has assigned each a particular place in his body. Hence the practice of electing and ordaining a few to office, and styling them *the* officers of the congregation, is without authority in the divine oracles. With this view, ninety-nine hundredths of the christians feel that they have nothing to do, and look anxiously for some one called an officer to perform their worship for them. We regard it in place to intimate, that in our judgment, this is the main cause of the ignorance and fearful want of energy in the body of the Lord.

It may, however, be necessary to examine well the grounds of our conclusion, before confidently teaching it to others. The Apostle says, (Ro. ch. 12, v. 14,) "For as we have many members in one body, and all members have not the same office, so we being many, are one body in Christ, and every one members one of another." The plain teaching of the passage is, that our animal bodies are composed of many members, each possessing its own peculiar office—work to

perform; and the body of Christ is likewise composed of different members, all laboring in their appropriate office. This point is quite plainly presented in I. Cor., ch 12, v, 11-27, Paul says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. Now hath he set the members in the body as it hath pleased him. The eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. There should be no schism in the body, but the members should have the same care one for another." The doctrine seems to be, that God has "tempered" our natural bodies together with all the members performing their respective functions; and the church in like manner is fitted together, and all the members are necessary, and should have the same care for each other. It is proper to say that the members of our body have their own *natural* office to perform, and the moment one ceases to act, it is dead, useless and injurious. Likewise in the church, each member is to act the part for which he is qualified, and the test of competency is labor. When all the members strive to the utmost of their ability, it is easy to see who can sing, exhort, teach, oversee, wait upon the needy, etc., etc.

Again, it must be kept in mind that all christians are *kings*, and therefore are appointed to rule in their own proper sphere; and all are *priests*, and have the right to offer acceptable sacrifice to God. But this was not the state of affairs with the Jews. The sons of Levi alone were permitted to attend to the service, and the rest were to pay their tithes, listen, keep silence and be satisfied; but not so with the Lord's people now. All are to offer their own spiritual sacrifice, acceptable, well pleasing to the Father. It is a remarkable fact that the Romish hierarchy, and all her daughters in their service are modeled after the Jewish Synagogue; and it is still more remarkable that we who profess to adopt the New Testament order, are constantly attempting to be as orthodox — as Jewish and anti-christian — as our neighbors. Each has his office, but all have not the same office, and the trouble is to ascertain the place for each to labor.

In further illustration of the subject it might be well to notice the course of the primitive churches. The gospel was preached first by the Apostles. The people who believed forthwith submitted to the Saviour, and the very day in which they gave themselves to the Lord, they also gave themselves to each other in the fear of God. Christ is the true vine, and the disciples are the spiritual branches. They that were made by the preaching of Peter on Pentecost, "Continued

steadfastly in the Apostle's doctrine, in prayer, fellowship, and breaking of bread." This was the course in the new life, the reader will please notice. They began to keep the ordinances on the day of their conversion, and the Apostles and others could not perform their worship for them. We have frequently been asked the question, "If new converts, without a preacher, elder, bishop, or shepherd, can keep the Lord's house in order?" We answer, no. But there never were converts made without a teacher. The evangelists who planted the first churches, directed the worship till the disciples gave evidence of ability to keep the commandments.

Very soon after the conversion of the early disciples, some gave evidence of ability in one kind of labor, while others evinced competency in another direction, and thus all were employed—none in the others' way—but all were mutual helpers in the service. In the absence of what are denominated ordained officers to take care of the flock, Paul exhorted the brethren at Corinth to regard "The house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." Says he, "That you submit yourselves unto such, and to all that helpeth with us and laboreth." (I. Cor., ch. 16, v. 16-17.) It will be observed that submission was demanded, not on the ground as is generally supposed of *official* dignity, but solely on the ground of worth evinced by *helping—laboring* in the good cause. Much light may be thrown upon the subject by carefully examining the word.

#### ORDINATION.

The general idea is that anciently it conferred office, authority, dignity, the right to do what previously the disciples were not permitted to perform. Many suppose that ordination confers the spirit of God, or at least, spiritual power. Hence in the Romish and English rituals, and in the Methodist discipline, the ordainers in laying on their hands, are represented as saying, "Receive the Holy Ghost for the office and work of a bishop now given thee by the imposition of our hands." The same idea seems to generally prevail, and there is as much authority for even this extreme as for the idea of conferring by ordination the right to preach, overlook, serve, or perform other christian labor. The idea of inducting men into something called office to ascertain if they are competent to perform certain work, is not found in the Scriptures. The word *ordain* is generally used in the New Testament to express the idea of denoting or assigning one to labor, for the performance of which he has given practical evidence of the requisite ability.

There are several words in the Greek Testament translated ordain, as *Paieeo*, *Titheemi*, *Tassoo*, *Cheirotoneoo*, and the idea perhaps in every instance is to designate, separate or consecrate. The main question though regarding ordination is to ascertain if it creates an officer, or gives one authority to attend to any service whatever in the church?

The only light on the subject is in the examples of the New Testament. The first occurrence of the word is in the ordination of the twelve Apostles. They had been with the Saviour a considerable time, witnessing his wondrous works. Mark says (ch. 3, v. 14), "And he ordained twelve that they should be with him, and that he might send them forth to preach." It seems that this ordination did not constitute the twelve preachers, but had reference to their time alone. They were "Ordained that they should be with him;" but the sending them forth to preach was quite another matter. Neither did the ordination of the seven deacons at Jerusalem give them qualifications or authority, but rather consecrated them as to their time, and directed their labor. (Acts, ch. 6, v. 2-6.) The ordination of Paul and Barnabas at Antioch did not constitute them preachers. Paul had been a minister of the Gospel about eleven years, had preached boldly in the synagogues at Damascus, in Jerusalem, Cesarea and Tarsus; and he and Barnabas spent a whole year in preaching in Antioch before their ordination. (Acts, ch. 9, 20-30, and 11, 25-26.)

If the ordination did not *instal* them into a pastor's or evangelist's office, what was its purpose? We answer, it gave a different direction to their labor. Their time was to be given to the Gentiles, and hence they were the apostles to the nations and magnified their office.

These messengers of the church crossed the Mediterranean to lesser Asia, preached at Antioch in Pisidia, and various other places, and at the end of two years after planting the congregations, "They (*cheirotoneantes*) ordained them elders in every church." Or by extending their hands, designated—separated—seniors, elders,—older men,—experienced and wise men—that they should give themselves to the care of the flock. This subject is made still plainer in the instruction of Paul to Timothy and Titus. Timothy was left at Ephesus to see that the church was not torn asunder by false teachers, and to set in order the things wanting that she might withstand the evils that awaited her. For the labor of overseeing and serving, men were to be trained and proved by practice before consecration. (Tim., ch. 3.) Paul exhorted his son, "Lay hands suddenly on no man. (I. Tim., ch. 5, v. 22.)

Now the question is, if these men labored in order to give evidence

of ability before ordination, the extending of the hands of the evangelist qualified them not for the work of bishops or deacons, nor authorized them to attend to it. This they did before their ordination. What then is the meaning of it? We answer, the ordination was evidence to all the church and the world that the Holy Ghost designated them for their labor as the divinely authorized and only true bishops and deacons, and devoted them as to their entire time, to their respective departments of labor in the house of God. Hence the idea of ordaining men to give an occasional sermon, read a chapter on Lord's day, and break bread, is a very gross perversion of the objects of ordination. These things the members are to do as christians, and not from any official authority conferred by others. When men are ordained, they are devoted, as to their time and energy, to the work. It was not the purpose of our Lord that his evangelists, bishops and deacons, should give their time to any worldly calling, as farming, mechanical labor, merchandizing, the law, teaching school, or even in acting the *clergyman*. Titus was left in "Crete that he should set in order the things wanting and ordain elders in every city." (Titus, ch. 1, v. 5.) He was to see that these seniors, before he dare consecrate them, were "blameless, not self-willed, not soon angry, not given to wine, not quarrelsome, not given to filthy lucre; but lovers of hospitality, lovers of good men, sober, just, holy, temperate, holding fast the faithful word, that they might be able by sound doctrine to exhort and convince gainsayers;" and moreover, each "was to be the husband of one wife, having faithful children, not accused of riot, or unruly." (Titus, ch. 1, v. 6-10.) Such, and such only, were to be consecrated. We repeat that if all these qualifications were required before ordination, the teaching, the exhorting, the sobriety, the government of children, the care of the needy members, were matters which employed them as christians, and the consecration was intended to devote them—their physical, intellectual and moral powers, and their entire lives, to the work of the Lord.

So much we have thought proper to say on this matter, with the hope of removing erroneous views touching the purposes of ordination, and if we are not mistaken, we have made some very important points.

1. The members of the church, simply as members, are fully authorized to sing, pray, teach, exhort, break the loaf, overlook each other, supply the wants of the needy, and indeed, do all the services of the house of God.

2. The performance of the service afforded the highest proof that the members were qualified for the labor.

3. The ordination did not create officers, or instal men into positions to do service, which they were not in the habit of performing.

4. The consecration was intended to devote men to the special labor for which the spirit called them.

In our next we hope to be prepared to give the teaching of the good spirit regarding such officers as Apostles, Evangelists, Bishops and Deacons, and we very respectfully ask our brethren to give us a candid hearing. If we are correct in our conclusions, we may be saved from much unsatisfactory controversy in future. T. F.

#### THE MISSIONARY MEETING AT CINCINNATI.

WE had hoped to meet with the brethren in Cincinnati, October the 19th, but those who had the power to open the way for us to attend, refused, and therefore we were deprived of the privilege of being present. Nevertheless, from reports, it was one of the most interesting meetings ever held by the brethren. Regarding the proceedings we see but little in the papers, but the greatest importance should be given to the meeting from the assemblage of five of the oldest, most faithful, devoted, talented and efficient men of this reformation. We refer to A. Campbell, Walter Scott, J. Smith, Father Longley and J. Rogers. Any one might feel honored to travel five hundred miles to see so many great and earnest men together. Many others of note, as E. Goodwin, J. Challen, James Henshall, etc., were present. Although we find no authority in the Bible for such an institution as a Missionary Society, we could but feel happy in the society of the men who attended, and should the brethren ever conclude to hold meetings for consulting as to the best means of sending the Gospel to foreign nations, and the most successful plan of sending it out through all our home borders, we could but rejoice to attend. To our mind it would be more simple, reverential and effective to conduct all our missionary operations by the church, than through other organizations. The brethren must not consider us an enemy to scriptural enterprise. T. F.

#### "THOU SHALT NOT MUZZLE THE OX WHEN HE TREADETH OUT THE CORN.—(Deut. 25, 4.)

QUITE in advance of what we have to say in our essays on church officers, the frequent mistakes made in reference to our teaching, constrain us to offer a few thoughts touching the food of the ox that treadeth out the corn.

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Within a year past we have received divers letters to the effect that we oppose the *paying of preachers*, and that we really desire to see all preachers starved out of the gospel field. For some time we supposed that writers and speakers on the subject were merely attempting to throw difficulties in our way, but discriminating brethren very recently have assured us that we are not understood. We are either misunderstood, or divers persons are disposed to do us injustice, and without stopping to settle this question, we desire to repeat our true position.

Ministers of the Gospel should be sent out by the respective churches, and those who send them, those for whom they labor, and others in condition to aid in the labor, are to sustain them, or furnish them with the things of earth, in proportion to their service, their actual wants and the wants of their families.

In the second place, preachers should make known to the brethren their wants, and the seniors of the congregations are suitable persons for determining what should be done. This support is to be rendered to such only as really labor for the Lord. Our caption reads, "Thou shalt not muzzle the ox when he treadeth out the corn," and consequently we favor not the system of hiring a man at a given price, before we know whether or not he is competent for the labor. Moreover, we regard one as corrupt who could be induced to take the hard earnings of brethren without efficient service. We have never known an instance of things working well on what we call "the hireling system." Both the preacher and the people generally complain of false promises, and part with bad feelings. On the Gospel plan of feeding the ox that treadeth out the wheat, there can be no misunderstanding.

The brethren when correctly taught how and when to do, we believe will be most scrupulous to perform. The present system, however, of so many rambling over the country with pressing money projects, is well calculated to make the brethren stingy, and even to doubt as to what is their duty. These grand machines, whose wheels are greased alone by gold and silver, were not known amongst the Apostles. Though all we have is and should be considered the Lord's, but much wisdom is required in the disposal of our earthly estates to the glory of God.

T. F.

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#### SECRET SOCIETIES, No. 2.

We had not intended to call attention again to the subject of Secret Societies at so early a date, but the character of several communica-

tions from the brethren suggests the necessity of at least intimating, if possible, in plainer terms our views of the matter.

We tell our brethren, and all whom it may concern, that we have introduced the subject, not with a view of entering into an elaborate argument relative to the advantages or disadvantages of institutions founded in the wisdom of men. We admit, we suppose all that will be asked, viz: that most if not all secret societies have much to recommend them, and yet we respectfully suggest, that so far as Christians are concerned, we think that we have seen much that is objectionable in them.

Our brethren who have addressed us on this subject, must permit us to say that the points they make seem not applicable. They tell us that Bro. Campbell broached the subject many years ago, did injury in so doing, and was forced to hold his peace. Again they tell us that we are *ignorant* of the advantages of these associations; and thirdly we are pointed to the transcendent influence of Methodist preachers, particularly through Odd Fellows' associations, Free Masons' lodges, Temperance societies, etc., and we are exhorted to follow their example. We cheerfully commend all that is good in them.

We state in reply, that even admitting Bro. Campbell was silenced in reference to these societies, it is not positive proof that both members and others should not look carefully into the workings of all human and divine establishments. Moreover, we admit not our ignorance regarding them, and we are not satisfied that Methodist or other partizan preachers exert any better influence than the humble teachers of christianity.

The only point we wish to make is, that the Church of Christ covers all the good ground of all the moral institutions of the world. We conscientiously believe also, that when we protect the fatherless and the widow, and inculcate temperance in all things by the authority of the church, we glorify God; but through other institutions we only glorify men. We consider our brethren who plead for human orders sincere men, and we are willing to reason with them in kindness, and we ask them to award to us at least equal honesty of purpose. We should not become offended with each other.

The christian religion was communicated to our race at a time when the world was filled with human expedients, and it was the obvious design of its author, through the transcendent glories of his kingdom, to "break in pieces and consume" them all, and live on after their extermination. In exact ratio of the success of the Gospel, we most

devoutly believe all other institutions claiming the attention of the world, will disappear.

Beloved brethren, if we are mistaken we pray you to forgive us. Show us the better way, and it will be the pleasure of our heart to walk in it. "Straight is the way that leadeth to life," and in it we are all equally interested.

T. F.

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"THEY WENT OUT FROM US BECAUSE THEY WERE  
NOT OF US."

DEAR BROS:—Though not a constant reader of your paper, and for the last twelve months or more, having seen it occasionally, as I have met with it among the brethren where I have been, I am greatly pleased with the firm, independent, consistent, and at the same time, mild and conciliatory course you have generally pursued as far as I have seen and heard from you. It is one worthy of you and of the great cause in which you are engaged, and should commend the Advocate to the patronage of the brethren.

You are right in giving no quarter to *error*, wherever you find or meet with it. By "nipping it in the bud" as soon as you discover it you prevent it from expanding into those formidable dimensions into which it might soon swell, when it would be far more difficult to eradicate and root out. When originating and prevailing among the *sects* there is not so much danger from it to us. It is when it arises among the brethren, and is advocated by men of ability and influence—men of ingenuity and great powers of address and persuasion—that it becomes of such dangerous character. We have a good criterion to judge by here as to what is of dangerous character. It is not only the inconsistency of any thing with the word of God; but whatever is calculated to exert a neutralizing influence in reference to the gospel—to mar its purity in any way, or to destroy its force and power over the mind, calls for our opposition to it in putting it down, and in its destruction. "Every plant," says the Saviour, "which my Heavenly Father hath not planted, shall be rooted up." This is not only a truth as regards the certain eradication of error by Divine influence, but it has the force of an injunction or command upon us, to root out every thing not having the sanction of God's word, or which we find to be in opposition to, or inconsistent with it. But to the application of the language of my "text" contained in the caption of this article.

Occasionally a prominent brother seizes upon some speculation—

something of the character of which we have been speaking—and commences advocating it, either with the tongue or pen, or both, as the case may be. And it is fortunate for the brotherhood and the world if he cannot use the pen well, or if he has no periodical at his command, or cannot obtain access to the columns of one, for then the *error* cannot do one tenth of the mischief it might otherwise do; for when published and advocated in the columns of a periodical, it is "placed on file," if I may be allowed the expression, where it can be read again and again, and goes abroad on the "wings of the press" to spread and extend its mischief over the country! There is not much danger to ourselves or others, in holding speculations of any kind when we do not go beyond this, and keep them to ourselves. I have speculations myself on the Bible, or on matters connected with religion—religious speculations I might perhaps term them, or perhaps, more properly, *opinions* on many subjects connected with the Bible—and some of them of a startling character to the brethren, were I to divulge them; but as the preaching or publication of them would not be the Christian religion or any part of it, and as it would do no good, and might do a great deal of harm, I keep them to myself, as far as that is concerned. I might, by preaching and publishing them, get to myself a great name, or rather become notorious as some others have done, but it is a notoriety that I do not seek or want, for it is of no enviable character.—"Preach the Word," was the solemn injunction or command of Paul to Timothy, "be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine." And what his reason for giving him the injunction? We have it in what immediately follows: "For the time will come when they will *not endure sound doctrine*; but after their own lusts shall they heap to themselves teachers having itching ears; and they *shall turn away their ears from the truth, and shall be turned into fables.*" That time has come long since, and *is now*; for no prophecy has ever been more literally and exactly fulfilled! We see it in the very things of which we have been speaking, as well as among the different *sects*, where it holds as to every departure made by them from the truth. The language of Moses to the Israelites, in reference to the revelations of God, is worthy of our attention now, as it was that of the Jews to whom it was addressed: "Secret things belong unto the Lord, but the things that are revealed unto us and our children, to do them." This is of universal application—for all time to come—and applies now, under the Christian dispensation, "to us and our children," as much as it did to the Jews and theirs. When-

ever a man gets outside of the revelations of God—outside of the Bible which contains all of these of which we know any thing—he plunges into a boundless sea of speculation, where he is like the ship without chart or rudder, liable to be tossed about “by every wind of doctrine,” “like a wave of the sea driven with the wind and tossed.” “What do you suppose the seven thunders, heard by John, uttered?” asked an individual once of an intelligent sister. The reply was appropriate: “How should I know,” said she, “as the Bible does not tell us.” The desire to be “wise above what is written,” and to acquire a name and reputation by making and divulging discoveries in religion of what nobody else has ever seen, are the two great sources of speculation and error in religion. And it is something notable, that whenever a man imbibes an error in religion, it immediately takes possession of his mind like a demon that can’t be expelled; and becomes a hobby that he is riding on all occasions—the absorbing thought of his mind, which,

“Like Aaron’s serpent swallows up the rest.”

And the next thing is, that the brethren either have to withdraw from him, or he takes the advantage of being cut off from them, and leaves them himself.

When the history of such men—their past life—is examined into closely, it will generally be found that there has always been something wrong about them—that they never were really “of us”—“rooted and grounded in the faith,” as they should have been. Hence the language of the Apostle, in reference to them, is generally true to the letter: “They went out from us, *but they were not of us*,” and equally true is what he immediately adds: “For if they had been of us, they, no doubt, would have continued with us.” The teaching of the apostles is the criterion which this same writer, John, lays down for us in judging of these matters. After cautioning those for whom he wrote, to “believe not every spirit, but try the spirits whether they are of God,” and giving the reason, “because many *false* prophets [teachers] are gone out into the world,” he lays down this infallible criterion or rule by which to try these spirits: “We [apostles] are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error!”

J. R. H.

• Spring Hill, Maury Co., Tenn., Sept. 30th, 1858.

## FASHIONABLE PREACHERS.

Staying all night, recently, at a house of entertainment, on a public road in Tennessee, I picked up a volume entitled "Southern Tales and Sketches," by F. W. Thomas, author of the "Clinton Bradshaw," etc., containing, among other things, a sketch of the celebrated Methodist preacher, the "Rev. Henry B. Bascom," made a *bishop* of the M. E. Church, South, before his death, some few years ago. The character of a *fashionable* preacher is well depicted as follows:

"My lady friend, though a rigid Episcopalian, was a great admirer of Mr. Bascom. She thought he would look so well in the gown, and that he would read the service so eloquently. She said she felt like presenting him a gown anyhow. Mr. Wesley and Mr. Whitfield always preached in a gown, and she could not see why he did not. She was warm in her eulogies of his personal independence, and dwelt particularly on the fashion of his toilet, and how becomingly his apparel *fit* his manly form. She thought him the handsomest man she had ever seen, and wondered why he smoked so many cigars—and, above all, how he could chew so much tobacco. [He did it to be *fashionable*.] She said that unlike every other *popular* preacher she had ever seen, he seemed to be indifferent to the admiration of her sex, and that he certainly had no address in ladies society." Such is a sketch of a *popular, fashionable preacher*, "drawn to the life," by a (no doubt) fashionable Episcopalian lady. Compare it with the sketches we have in the New Testament of the preachers of primitive Christianity, and how great will be the *contrast*! How would it sound for sister Phœbe, or sister Priscilla, to give such an account of Paul, the sail-maker, or brother Peter, the fisherman! Let us, for a moment, suppose this Episcopalian lady to be speaking of Paul, in a similar manner, as follows:

"She thought Paul would look so well in the *gown*, and that he would read the service so eloquently. [Query—*where* was the service then?] She said that she felt like presenting Paul a gown anyhow. Peter and John always preached in a gown, and she could not see why Paul did not too. She was warm in her eulogies of Paul's personal independence, and dwelt particularly upon the fashion of his toilet, and how becomingly his apparel *fit* his manly form. She thought him the handsomest man she had ever seen, and wondered why he smoked so many cigars—and, above all, why he could chew so much tobacco!"

How would it have looked for one of these sisters of the times of the apostles, to have been dressed in all the fashion of the day, as was this

Episcopalian lady; and to have heard her thus speaking of Paul, or Peter, or John? How would old brother Paul, the plain old sail-maker, have looked in one of these gowns, and dressed up, like a Bascom, or a Maffit, or many other *fashionable* Episcopalian, Methodist, or Presbyterian preachers, *a la mode*, in all the fashion of the toilet, with his clothing cut in the latest style, and fitting him so elegantly?

We are constrained to say what a *contrast* between *primitive* apostolic Christianity, and modern *fashionable* Christianity would have been here presented—merely as regards the matter of wearing apparel, as to dress and fashion! Suppose Paul, or Peter, or John, or any of the other apostles and primitive Christian preachers could happen among the people now, particularly in our cities or fashionable communities, dressed as they were then—as to plainness and simplicity—and pursuing the avocations in which they were then engaged, or similar ones—without its being known who they were—with what reception would they meet? They would be ridiculed, and hooted, and hissed, and be called ignorant, uncivilized, old “*Campbellites*” by these fashionable Episcopalian, Presbyterian, and other “religious” ladies and gentlemen of the day.

I have not written this in order to inveigh against *fashion*, for I am not opposed to a *conformity* to it, as far as neatness, convenience, and true religion may permit, but I am opposed to the *extremes* to which it is carried, and the needless expense it involves, to that *devotion* to it, which makes an *idol* of the mind, as much as the sin of *covetness*, which Paul says “is idolatry.” There is as much difference here, between this conformity and the extreme and devotion to fashion, as in the contrast we have presented.

And just as great a contrast would the preaching of the apostles and these primitive Christian preachers present to the fashionable Episcopalian, Presbyterian and aping Methodist preaching, and the Christian system to their systems of religion. Alas! what a different thing is the primitive, old-fashioned gospel, preached by Peter and Paul, to these modern, *fashionable*, self-styled “orthodox” gospels of the day!

J. H. R.

Spring Hill, Maury County, Tenn., Sept. 24th, 1858.

#### • ANCIENT AND MODERN MYSTICISM.

BRO. FANNING:—Mosheim, who is perhaps about as impartial an ecclesiastical historian as any who has written, gives the following account of ancient mysticism, in reference to the writings of the Old

Testament, as prevailing among the Pharisees, and no doubt, other sectaries of that time:

"For the Pharisees held to a double sense of the Scriptures, one the obvious and literal, the other recondite and figurative."—First century, Book I., part lat., chap. ii.

But little differing from this and of the same character, is the account he gives of modern mysticism, as it prevailed and is prevailing, in reference to the writings of the New Testament and the whole Bible. "They [the expositors] all believed the language of the Scripture to contain two meanings, the one obvious and corresponding with the direct import of the words, the other recondite and concealed under the words, like a nut by the shell; and the former they neglected, as being of little value, and bestowed their chief attention on the latter; that is, they were more intent on throwing obscurity over the sacred writings by the fictions of their own imaginations, than in searching out their true meaning."—Book I., second century, part second, chap. iii.

We see here in what ancient and modern mysticism consisted, and the great correspondence between them. In fact there was really no difference as to the two. Both were essentially the same. Both agreed—not in discarding the plain and obvious meaning of the word of God, but—in giving it a hidden, concealed, and figurative meaning beyond the reach of the common people, and which the ignorant and unlearned could never arrive at of themselves, but only by the aid of a specially "called and sent" class of men, who had arrogated that character to themselves, and claimed to be the exclusive interpreters of the language of the Bible!

This idea, which, in modern times, had its origin in the theological school at Alexandria, in Egypt, but which, as we have seen, was no doubt, borrowed from the Pharisees, has done more mischief, says Alexander Campbell, of Bethany, Va., in his preface to the New Version of the Living Oracles, published by him, than almost anything else in religion! It has obscured the sacred writings, and perverted their true meaning, and covered them with a mass of error; and thrown a thick veil over the minds of men—over the eyes of their understanding—that it will take ages to tear away! We see its influence in our own days, and every where around us, and have it constantly to combat and contend with wherever we go. It is a favorite idea of the old Baptists, who term it, "spiritualizing the Scriptures," and who build most of their doctrines upon it. In fact, we meet with

it every where, and among all the sects. How often is it said to us: "You believe the Bible means what it says, and says what it means, don't you?" in opposition to the idea, we always reply that we do, figurative language excepted; for no fool would believe that when our Savior said, "I am the vine," he meant he was really a grape-vine! In fact, we too often see the influence of this idea that the language of the Scriptures has a hidden, mystical, spiritual meaning among our own brethren! And what is the difference between this idea and that of a secret, mystical, obtruse operation of the Spirit of God, with, or without the word?

It is the prevalence of this idea that has caused the clergy to obtain such a hold upon the human mind; and which enables them to keep the people blinded and in darkness, as to the real meaning of God's Word. By claiming to be "sent of God as was Aaron," by some special, abstract, mysterious operation of the Holy Spirit, which neither they themselves nor any one else know anything about, they arrogate to themselves the character of being the privileged expounders of the Bible, and interpreters of its mysteries, where, really, there is no mystery; and thus are enabled to keep the hold they have acquired upon the minds of the people! And now, as at the period to which Mosheim refers, "they are more intent in throwing obscurity over the sacred writings by the fictions of their own imaginations, than in searching out their true meaning."

And of all despotisms on earth, that of spiritual despotism, which is the character of this influence and dominion of the clergy, is the worst. It breaks the human spirit to a creed, dishonorable to the Bible, and not found in or authorized by it; places the mind in leading strings and binds it down with them; fetters its faculties and powers, and checks and destroys all spiritual growth and expansion; and places a yoke upon it, worse and more galling than the Jewish or any other! And while this principle of interpretation, of which we have been speaking, gives to the clergy an unbounded license in the interpretation of the Bible—giving to its language what meaning they please, in bringing out and developing this hidden, figurative meaning—it restricts the people to whatever interpretation they please to put upon it. Truly, as the prophet said of the Jewish teachers who perverted the Old Testament writings, "the leaders of this people cause them to err."

J. R. H.

Spring Hill, Maury Co., Tenn., Sept. 28th, 1858.

## X THE GIFTS OF THE SPIRIT.

When the Apostle on the day of Pentecost said to his hearers, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," (Acts ii. 38,) did he mean to say they should receive the Holy Ghost as a gift; or did he allude to the extraordinary gift of the Spirit peculiar to the apostolic days? While I most heartily believe that the pentecostian converts did receive the spirit of adoption as all Christians do, I believe there is something more than this implied by the language of the Apostle on that occasion. It is certain, as we will see directly, that there were extraordinary gifts of the Spirit conferred upon those who believed and obeyed the gospel in the days of the apostles, and it seems to me the language used would justify the conclusion that Peter alluded to such gift. If I were to say the gift of my friend, I would not be understood to mean that my friend was the gift, but that I had received something from him as a gift. Then when Peter said "ye shall receive the gift of the Holy Ghost" he did not only mean that they should receive the Holy Ghost, but they should receive something emanating from it as a gift. But says one, "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v. 5.) Again. "Simon saw that through laying on of the Apostle's hands the *Holy Ghost was given*." (Acts viii. 18.) Truly these quotations do show that the Holy Ghost was received as a gift. But by whom was it given? Whoever it was given by it was the gift of. Was the Holy Ghost given by the Holy Ghost? This would have been anomalous indeed. Peter said it was "the gift of God." (Acts viii. 20.) Jesus said, "I will pray the Father and *He shall give* you another Comforter." (John xiv. 16.) This comforter which he said God would give, he informs us was the Holy Ghost. (John xiv. 26.) Then as it was given by God, it was the gift of God. Then we hope when our brethren quote the language of Peter as applicable to sinners, they will say "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins" without adding "ye shall receive the gift of the Holy Ghost."

But our present purpose is more particularly to show that there were extraordinary manifestations of the Spirit in the apostolic days, what they were, how they were conferred, that they were to cease, how and when they ceased, and consequently need not now be expected. Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he

that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark xvi. 15-18.) We frequently hear persons asking why these signs do not follow them that believe? Jesus said they should follow. Persons profess to believe and still we do not see them. What is the reason? To all such enquiries we answer, until persons learn to discriminate between things ordinary and extraordinary; to "rightly divide the word of truth" it will ever to them be a riddle. Nor do we think strange that persons should fail to understand the subject of the Spirit's influence, and therefore teach that it is enveloped in mystery; entirely incomprehensible by finite minds, who mix up the baptism, gifts, reception and operation of the Holy Spirit. At Samaria "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits crying with many voices, came out of many that were possessed with them; and many taken with palsies and that were lame were healed." (Acts viii. 6-7.) Here we find that the things which Jesus said should follow, actually did follow. We next propose to show that those things were among the gifts of the Spirit. "Now there are diversities of gifts but the same Spirit." What were the gifts? "To one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." (1 Cor. xii. 4-10.) Thus we see that these gifts of the spirit were the same things which Jesus said in the commission should follow them that believed, and which we find at Samaria and other places did follow. How then was the Spirit imparted by which these gifts were conferred? "Then *laid they their hands on them*, and they received the Holy Ghost." And when Simon saw that through laying on of *the Apostle's hands* the Holy Ghost was given he offered them money, saying give me this power that on whomsoever I lay hands he may receive the Holy Ghost." (Acts viii. 17-19.) Then it was through the laying on of the Apostle's hands that God gave the Holy Ghost to believers, by which these extraordinary gifts of the spirit were conferred. And it expressly said that Simon "had neither part nor lot in this matter."

(Acts viii. 21.) And we suppose he had as much part and lot in it as had any one else, save the Apostles. Then we can plainly see when and how these gifts ceased. As none but the Apostles, as instruments in the hands of God, had the power to impart this privilege to those who believed and obeyed the gospel, when they died the power to work miracles would cease to be conferred, and when all died who had received the power at the hands of the apostles, they would of course, cease to be performed. That none but the Apostles had power to impart the Holy Ghost by which these gifts were conferred, is plain, from the fact that "when the Apostles which were at Jerusalem, heard that Samaria had received the word, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost." (Acts viii. 14-15.) Philip, it seems, had the power to exercise the gifts, but not being an apostle could not transfer them to any one else, hence the necessity of sending Peter and John to them for that purpose, the apostles alone possessing such power. And they only possessed it to a limited extent, which we think will appear from a comparison of the following scriptures. "And it came to pass that the father of Publicus lay sick of a fever and of a bloody flux to whom Paul entered in and prayed, and laid his hands on him and healed him. So when this was done, others also, which had diseases in the island, came and were healed." (Acts xxviii. 8-9.) By this we learn that Paul possessed the power to heal the sick, which is enumerated among the spirited gifts, nevertheless he informs us that he left Trophimus at Miletum sick. (2 Tim. iv. 20.) Why would Paul have his friend and traveling companion sick having the power to heal him? Surely if he could have done so he would have cured him. The reason why he did not can only be found in the conclusion that he only possessed such power when the glory of God would be exhibited by his exercise. Finally. He tells us "Whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away." (1 Cor. xiii. 8.) These were among the spiritual gifts, and it is here expressly stated they should have an end. After Jesus had given to the apostles their final commission to preach the gospel to every creature, promising salvation to those who would believe and obey it, and the assurance that these signs (gifts of the spirit) should follow them that believed, we learn that "they went forth and preached every where, the Lord working with them and confirming the word with signs following." (Mark xvi. 20.) Then they were for the confor-

mation of the word at its first proclamation. [In the infantile state of the church, when it was dependent for instruction upon oral declarations from the mouths of human beings, God graciously attended his word with these extraordinary demonstrations of the spirit. Having a perfect record of those things given by the inspiration of God in his word we have no need of them. And to wish to see them is but to confess our want of confidence in the Bible, virtually saying God therein says they occurred, but I am not sure he told the truth, I would prefer to see them myself.

As this must appear in the November number of the Advocate, and as we prefer that all we have to say on the subject of the Spirit shall appear in the same volume, we will endeavor to so abridge our remarks on the reception and operation, as to bring them into one article.

Very respectfully,

T. WESLEY BRENTS.

Lewisburg, Tenn., Oct. 26th, 1858.

#### THE DUTIES OF EVANGELISTS.

BRO. FANNING:—"The Church is the pillar and support of the truth." She is to "take the sword of the spirit, which is the Word of God, and to hold it forth as the word of life." But all the members "have not the same office or gifts,"—some oversee as eyes—some hear as ears—some speak as mouths. If the Church is "to take the sword of the spirit, and to hold forth the word of life," she must do it by her Evangelists as her mouth pieces, and these she must support. They are, therefore, the churches' missionaries, and the world is their field. But the present practice is to have an Evangelist to preach to the churches weekly or monthly, and the gospel order is reversed. The church no longer "edifies herself in love"—the oversight of Elders is supplanted, and the church no longer worships. The Evangelist not only preaches, but does all the worship, all the edifying, and all the overseeing. While such a system prevails let us not speak of our scriptural order and practice. If this custom is right, let us have the authority for it, and if it is not, it should be abandoned, "for the Scriptures are to thoroughly furnish us to every good work. "The Evangelist is to be sent out, by the church to preach the gospel to sinners, and is entitled to the support and prayers of the church. He goes to hold forth the word of life to the world; and suppose he enters a

neighborhood, a town, or city, and unfurls the banner of the prince of peace and obtains a hearing, and success attends his labors, he should continue there for months or years, (Acts xi. 22-27, xviii. 7-11, and xix.,) teaching and preaching until the disciples are able to keep house for the Lord, and edify themselves. Then the Evangelist should set them in order, and return, or pass into other fields as the parent church may direct. Occasionally he may visit the young churches, and exhort them to stand fast, and to abound in love and good works, and if they have persons qualified for the Elder's office, (overlooking T. F.,) the Evangelist should ordain them, (Acts xiv. 28.) If this is not the practice preserved by the apostles and evangelists in primitive times, let some one show why and where it is not, and give us light on this subject. But what is the present practice? A few churches employ an Evangelist to sing, pray, preach, break the creed, oversee, &c. Such a church reminds me more of a little sickly daughter of Babylon than anything else, and the preacher a little swelled Pope. The other preachers who have no such call, occasionally go forth voluntarily, and at his own charge, and preaches a few times here and there, and perchance baptizes a few and leaves them for three or six months, just like infants without parents or nurse, to perish and die, and should a preacher visit them in six or twelve months, he finds it more difficult to succeed than at first. I know I speak in accordance with the experience of all the evangelists. But who is to blame? and how is this state of things to be remedied? The evangelists are to blame, because they have not done their duty in teaching the churches and elders their duties; and the elders and churches are to blame, because they have not learned, and done their duty.

The evangelist should never leave the young congregations until they are able to worship and edify themselves, and are fully in the spirit and practice of the truth. If the Evangelist cannot remain until this state of things is secured, he or the parent church should obtain some competent person to take his place, like the church at Jerusalem, "sent Barnabas to Antioch, who, when he came and had seen the Grace of God, was glad, and exhorted them all, that with purpose of heart, they would cleave to the Lord." (Acts xi. 23.) Or like Paul who left Timothy at Ephesus, and Titus at Crete to finish the work. No church should send out an Evangelist who is not able to do the work of an Evangelist, and then the church should sustain its Evangelist. It should furnish the means to supply his wants and to support him in his ministerial character—both are important, but the last especially. Let me explain what I mean by sustaining him in his ministerial char-

acter. The church should clothe him with authority, and give him her prayers and good wishes and a good name, and continue to defend and support him as long as he is worthy, and never suffer designing men to use the *baser sort* to destroy his usefulness by destroying his character "knowing that if one suffer all suffer." If we would sustain the cause of christ, we must sustain the defenders of the cause.

S. B. GILES.

### BAPTIST DIFFICULTIES IN TENNESSEE.

WE rejoice not in the troubles of any people professing regard for God and the authority of the Scriptures. We have reason to thank our Father in Heaven for the high moral bearing of the intelligent Episcopalians, Baptists, Presbyterians and Methodists, in our troubles with the infidelity of J. B. Ferguson and others in Tennessee. No one seemed pleased at our misfortunes, and in the editorials and conversations their leading men were in favor of Bible ground. We have noticed exulting remarks of certain editors regarding the difficulties of Messrs. Graves and Howell in Nashville, which evidently evince exceeding depravity.

As our readers may wish to learn something of an affair that has very much divided the Baptists in this section, we make the following brief statement: "The Rev. Dr. R. B. C. Howell," and "The Rev. J. R. Graves," are both *clergymen* of Nashville. The Rev. Dr. Howell is "pastor" of the First Baptist Church," and the other "Reverend" gentleman is editor of the *Tennessee Baptist*. Without, however, repeating so many popish prefixes, we state that Mr. Howell has charged Mr. Graves with slandering and otherwise maltreating his brethren, and has proved his charges to the satisfaction of many.\* Mr. Graves, it seems, has charged Mr. Howell of "slighting him," and in like manner has proved his charge. Mr. Graves was condemned by an overwhelming majority of the Nashville church, and yet he succeeded in carrying with him some forty members. The Baptists, out of Nashville we believe, are generally in favor of Mr. Graves; but in the city his faction is small. We suppose that there is no controversy but of a personal character between our cotemporaries, and we presume the whole evil is but a legitimate result of clerical consequence, sectarian pride, the love of money, the love of place, and above all, the love of applause. This difficulty, with others resembling it in some particulars, constrains

\*We have heard that Mr. G. has been expelled.

us to ask the question,—Is there no bond of union on earth that will bind intelligent men together? Good men, we reply, can live together in unity upon the Bible. But we must be in heart and life under its influence to walk together as brethren.

T. F.

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### CHRISTIANITY AND FREEMASONRY IN THE SWAMPS OF ARKANSAS.

SINCE our first essay upon "Secret Societies" appeared, we have received an unusual amount of objections. Our neighbor whom we highly respect, suggests that Freemasonry has done much more for the world than the church. A highly respectable brother of Lexington, Ky., writes, no doubt in great candor, "I could relate many facts that would put to shame all the churches in the land. I will relate one: A talented lawyer in Missouri, died destitute, and left his wife with seven children. He was a member of the Presbyterian church and the Masonic Lodge. The Masons bought for her a house and lot, which she now occupies. She got up a school, and has raised and educated all her children."

We are glad to have our friends point out the good deeds of benevolent institutions, yet we are not writing this for the purpose of entering into a labored argument as to their merits compared with the influence of the church of Christ. Indeed we are not sure that any of our correspondents desire to engage in a controversy on the subject. The tone of most of the letters we have received is to the point that we are perhaps intermeddling and busying ourself in reference to matters of which we are ignorant, and a hint that as Bro. Campbell and others have been forced to keep silence, if we are wise we will do likewise. On this point we wish to offer a single thought. We should feel rejoiced if encouraged to discuss with our brethren or others, without the fear of peace being marred or interrupted, any subject claiming the attention of christians.

Why are not the comparative merits of different moral institutions legitimate subjects of discussion? The Saviour placed his kingdom in direct contest with all the kingdoms of the world. But really we begin to doubt our own ability to hold up our head in defence of christianity in opposition to the institutions of men. We pray for strength to do so. One purpose we had in view in establishing the Gospel Advocate, was to maintain the sufficiency of the revelations in the Bible, for life and goodness. With an honest purpose we have been for years en-

gaged in opposing new and direct revelations of our "inner nature," "conscience," "the moral sense," etc., till we have lost our character with many whom we once loved as christians, and scores of others who are our friends still, but they tell us we have said enough. This kind of warning has contributed to our silence for some time regarding a new phase of transcendentalism that has been coming to us from beyond the Ohio river, and from men whom we have long loved as brethren, and yet love as such. Dare we mention their philosophical departure from truth, and examine it? We will hold it *sub judice* a little longer. We may be asked as to the connection of all this with Christianity and Freemasonry in the swamps of Arkansas? There is no difficulty in seeing the fitness of our route to reach the swamps of Arkansas.

We have doubted the superior excellence of secret societies. Freemasonry is one of the best. It has clothed the naked, fed the hungry, bought land for the widow and educated the orphan. Who disputes it? This, however, reminds of what logicians call the "Fallacy of references." When the sophist can point to many examples in favor of his system, he expects others to take it for granted that it is good. We recollect that at this moment, that this fallacy was most happily answered by a sister during the debate with A. Campbell and N. L. Rice. Two ladies in the gallery—a Presbyterian and a Christian—were warmly discussing the comparative learning of the two men. "A. Campbell used but few books," said the Presbyterian lady; "see what an amount of books Mr. Rice has—certainly he is a much more learned man than Mr. Campbell." The other woman replied, "Are you aware that Mr. Campbell is the author of those books so dexterously employed by Mr. Rice?" The controversy ceased. We admit all the good deeds of Freemasonry, and all other human institutions, but we affirm that there is not a single practice in Freemasonry, or in any other sect on earth, of the least merit, that it did not derive in some way from Moses or the Christian religion. Still, God receives not the honor.

We are now ready to enter the swamps of Arkansas. We vouch for the truth of the following: Two brethren—one a Mason—were traveling through the dismal swamps of Arkansas, and in the thickest of the gloom they overtook a decrepid old man, making his tedious journey as best he could. The brother Mason approached him thus—we suppose giving him the signal as he began: "You seem to be a cripple, and travel with much difficulty." "Yes sir," said the old man. "Now," continued the brother Mason, "if you had but joined the Freemasons while in health (they receive not the maimed or such as are

not able to make a living into the lodge), you could have a support in your distress." The old man's heart sunk within him at the idea that one of the best human institutions of the world, could not reach his case. At this point the brother Christian, whom we know well, interfered. "See here, old friend, if Masonry fails in your behalf, here is what Christianity offers you,"—giving him *ten dollars*. "The society of which I am a member," continued he, "has been established for the poor, the halt, the blind, maimed, and all such as cannot help themselves." These things human wisdom has not done. This is our apology for our homely caption.

T. F.

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### CORRECTION.

Bro. W. N. Cowden, of Lewisburg, wishes us to say that he innocently led us into an error in reference to the *time* James R. Collinsworth was sprinkled. His information led him to conclude that this unauthorized action was performed when he joined the Cumberland party a few months ago, or perhaps when the said James R. was about fourteen years old, whereas, Mr. Collinsworth informed his Cumberland friends that his "mother had him dedicated when he was an infant." This, we hope, will give satisfaction to all whom it may concern.

T. F.

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### SOUTH ALABAMA CO-OPERATION.

*Report of a meeting held for consultation and co-operation with the Church of Christ, at Marion, Perry Co., Alabama, Oct. 9th, 1858.*

THE meeting organized at 10 o'clock, A. M., by calling Bro. W. C. Kirkpatrick to the Chair, and appointing P. B. Lawson Secretary.

The delegates from the different churches then enrolled their names, viz: David Lee, from Dublin, Perry Co.; L. L. Rolland, from Sandy Ridge, Lowndes Co.; Silas Garrett, from Bragg's Store, Lowndes Co.; W. H. Hooker, Mt. Hebron, Green Co.; Thomas Rives, County Line, Dallas Co.; and P. B. Lawson, Marion, Perry Co.

Upon motion of Bro. Hooker, the delegates above were constituted a committee to confer with and procure Evangelists to labor in this coöperation field, to make such suggestions as they might think valuable in order to forward the work of evangelizing, and to report to the meeting at 3½ o'clock, P. M.

The meeting then adjourned until that hour.

## AFTERNOON SESSION.

The meeting was again organized, and Bro. L. L. Rolland made his report as Evangelist. He had preached within the bounds of this coöperation, and at other points out of it, during the past seven months, had baptized ten persons himself, but a number of persons had been added at meetings held in connection with other brethren. The churches were generally destitute of laborers, and desired to assist in supporting them. Some of them are meeting every Lord's day to keep the ordinances, and he is laboring to get them all to do so. The harvest is plenty but the laborers are few.

The report was received and adopted.

1. The committee of delegates report that Bro. L. L. Rolland will serve as Evangelist for the ensuing year, directing his labors from Oak Grove, Perry County, east as far as Sandy Ridge in Lowndes County.

2. They recommend that a coöperation meeting be held between this and our next general meeting, at Bragg's Store, to form a district for the churches east of the Alabama River, not included in the South-east Alabama Coöperation, making a field for one Evangelist. And they also recommend that a meeting be held as soon as convenient at Mt. Hebron, or such point as the brethren may agree upon, for the formation of a district west of Marion, and including the churches in Green and Pickens Counties.

3. They recommend that Brethren L. L. Rolland, W. H. Hooker and P. B. Lawson be appointed a committee to correspond with and procure two Evangelists, one for the district east of the Alabama River, and one for the district west of this place.

4. That this coöperation be held on Friday before the second Lord's day in October next, at this place.

The report was adopted and the meeting adjourned.

W. C. KIRKPATRICK, Pres't.

P. B. LAWSON, Sec'y.

By the above statement it will be seen that two Evangelists are wanted to labor in this portion of the Lord's vineyard. The committee would be pleased to hear from Evangelists who are desirous of doing good, and are competent and willing to work. We can assure them a comfortable support and a large field for doing good, besides a good country to live in. A letter addressed to Bro. Rolland or P. B. Lawson, at Mt. Hebron, Ala., will receive an early reply.

Your Brother, P. B. LAWSON.

MINISTERS of the Gospel disposed to labor in the south, will find the

section designated by the brethren equal in point of intelligence, piety, and christianliberality, with any in that latitude. Brethren who wish to do good service might do well to hearken to this call.

T. F.

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BRO. FANNING:—I again seat myself to address a few lines to you. Since I wrote to you last we have had some seasons of refreshment in this region of country. At Mt. Verd, assisted by our highly esteemed and talented brother, David M. Buck of Va., we had four immersions, two of whom were the daughters of Bro. J. Lane. At New Liberty in Georgia, we held a meeting of five days, which resulted in twenty additions.

To the Lord be all the praise, M. LOVE.

ATHENS, Tenn., Oct. 26, 1858.

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BRO. FANNING:—The good cause of the Redeemer is still on the advance in Texas. Bro. Randolph and myself held a two days meeting at Linn Creek school house, in Freestone County, on the fourth Lord's day and Saturday before in August. The result was five additions to the church of Christ,—four by confession and baptism and one by commendation.

Last Lord's day and Saturday we preached in the same neighborhood. The result was four additions. The Lord be praised for his glorious truth.

Your Brother in Christ,

E. R. SMITH.

PERSONVILLE, Texas, Sept. 28, 1858.

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BRO. FANNING:—On the fourth Lord's day in last month, at a meeting held in Pontotoc County, Miss., we had fifteen accessions. The preaching brethren present were Wells, Greer, Ussery and myself.

Your devoted Brother,

MATT. HACKWORTH.

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#### REPORT FROM ARKANSAS.

BROS. FANNING AND LIPSCOMB:—Since our arrival at our new home in the South, I have not had an opportunity of preaching much until within the last month. We held a meeting in Washington, com-

mencing on Saturday night before the first Lord's day in September, which continued for ten days, and notwithstanding the most violent opposition, the truth prevailed. The Methodist brethren were holding a protracted meeting at the same time. The Presiding Elder gave notice at a certain hour he would preach on christian baptism. We went and listened to him. He endeavored to prove that Christ had not established any definite mode of baptism. At the conclusion of his discourse, Dr. Harvey announced to the audience that the sermon would be replied to by me on the following night in the Baptist house. The result was satisfactory to the friends, the best evidence of which was the conduct of the people. Our meeting closed with twenty additions. This is the first effort we have ever made to establish the cause at this point. We now have a church of twenty-two, which comprises a large amount of intelligence and moral worth. We have great expectations for the future.

The week following we held a meeting in Lewisville, Lafayette Co., which resulted in eleven additions, all of whom are worthy the cause they have espoused. We organized a church here of seventeen members, with a bright prospect of much more good being done. The victory here was most triumphant.

Our next meeting was held with the church at Corinth, Pike Co., embracing the fourth Lord's day in last month, which resulted in five valuable accessions.

In company with Elder William Kelley, we arrived at this place on Friday last, and commenced a meeting under very unfavorable circumstances; but our prospects have been brightening ever since. We have had eleven accessions, among whom are some of the most worthy citizens of the community; persons who have heads and hearts that would do honor to any cause they might espouse. The truth has gained a glorious victory here. May the Lord bless the brethren and sisters here and elsewhere, and may the truth prevail over the earth. Some time since we had a valuable accession at Falcon; in all we have had more than forty additions within the last month. I expect to send you a respectable list of subscribers for the next volume of the Advocate.

Yours in the one hope,

J. S. ROBERTSON.

Mt. Ida, Ark., Oct. 6, 1858.

#### CAMP MEETING.

BRO. FANNING:—I returned from the Camp Meeting at Rone's Creek to-day, which closed the 9th of this month. Bro. Craig and

others were present, who assisted me in speaking. We had forty-seven confessions and baptisms, and one by letter from the Baptists, making in all forty-eight. The Lord be praised for his goodness. I was requested by one of the Elders at Rone's Creek church to say to you that they approved of your course in the past controversy with Bro. R. and others. It is not only so at Rone's Creek, but throughout West Tennessee you have the prayers of the brethren.

Your Brother in Christ,

JAMES A. CARTER.

MASON'S GROVE, Tenn., Oct. 10th, 1858.

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### NEW CONGREGATION.

BRO. FANNING:—Our beloved brother, Elder John S. Robertson, has just closed a meeting at this place of some ten days continuance, preaching only at nights, except on Lord's day. We are made to rejoice at the triumphs of the Truth. For we heard sinners confess the Lord Jesus Christ, and we also witnessed their obedience to him in being baptized into him for remission of sins, and rising to walk we trust and pray, in a new life. May they continue faithful unto the end, that they may lay hold on eternal life. I know there are many that will rejoice when they see that the truth has been presented in Washington, and that the people "heard, believed, and were baptized." Oh, that they may never turn back to the beggarly elements of this world, and bring shame and disgrace upon our cause.

There were but two or three of us here, and of course we were without any organization; but now we thank the good Lord, we have a congregation fully organized upon the "Bible, and the Bible alone," as our rule of faith and practice, and number some twenty-two members, all of them brought in by Bro. R.'s labors, except the few spoken of above. Many more were almost persuaded to come and cast their all upon our blessed Saviour, and to live for heaven and its enjoyments. We organized by electing two Elders, two Deacons, and a Clerk and Treasurer, and the brethren passed a resolution to meet each Lord's day for worship. Bro. R. baptized at Falcon a few days before our meeting commenced, Sister P., one of the best ladies in the State, and who is now a member of our congregation at this place.

Bro. R. goes from here to Lewisville, some thirty miles, to commence a meeting on Friday night next. May the good Lord be with him and bless his labors. Bro. Fanning, pray for us, and we pray our Heavenly Father to let his richest blessings rest upon you in your labor of love

and work of faith. Continue your fearless defence of the word of truth, always speaking as the Oracles of God speak.

Oh that we had more laborers to go into the vineyard of the Lord for the harvest truly is great, but the laborers are few indeed. For such a workman as Bro. Creath describes in the last Advocate, to take the field here with our beloved Bro. Robertson, what a rich ingathering might be made.

Yours in the one good hope,

S. H. HARVEY.

WASHINGTON, Ark., Sep. 15, 1858.

We devoutly rejoice with the beloved disciples at Washington, Arkansas.

T. F.

#### THE GOSPEL ADVOCATE FOR 1859.

SOME of our best friends have expressed surprise that we do not continue sending our paper without renewing the subscription. We cannot tell whether the work is wanted if our patrons do not inform us. Moreover, we are satisfied that publishing a *dollar paper* on credit is a ruinous system, and therefore we ask all who want the work to signify it at the close of each year. It is a very small labor to arrange matters with our agents, and indeed we see no reason why each brother, sister and friend might not conveniently remit a dollar to us. We would be glad to hear from them. It is rarely the case that any one could fail to obtain a sufficient number of subscribers to amount to five or ten dollars. A slight effort will often accomplish much, and without an effort nothing worthy can be done on earth.

Beloved brethren, we are not asking you for a charitable pittance; but we address you to say that if we occupy the only true christian ground, you may exert a powerful influence by circulating the Gospel Advocate. If you are disposed to aid us, it would be well to begin at once to obtain subscribers, and if practicable, let us hear from you early in December.

T. FANNING,  
W. LIPSCOMB.

**BRO. FANNING:**—Bro. Ussery and myself held a meeting embracing the fourth Lord's day in July and the first in August, with the Christian church two miles south of Carrollton, Carroll County, Miss., which resulted in thirteen accessions, five of whom were servants. At the close of the meeting, Bro. Ussery, at the request of a brother, visited

a neighborhood some twenty miles distant, preached three discourses, and baptized one gentleman, the teacher in the neighborhood. He then joined me at Middleton, in Carroll County, at which place I had commenced laboring. We continued the meeting some ten days, and had ten accessions, among whom was a Baptist preacher of good education and fine abilities. May our Heavenly Father bless him in his efforts to call the attention of dying men and women to the truth as it is in Jesus. I have been informed that Bro. Ussery during the past month's labor baptized twenty-seven persons. Bro. Caskey, of Jackson, Miss., has just closed a meeting of eleven days continuance at this place, with fourteen accessions from the world, one from the Baptists, and two reclaimed. May the Lord be praised for all His goodness.

In hope of eternal life,

B. F. MANIRE.

PALO ALTO, Miss., Oct. 6th, 1858.

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BRO. FANNING:—We held our coöperation meeting at Rural Hill, in this county, including the first Lord's day in this month. The following churches coöperated: Lynnville, Rural Hill, Bethel, Mount Pleasant, and Shady Grove. The coöperation engaged the services of our talented and zealous brother, J. K. Spear, Jr. He has entered upon his labors, and we pray the Lord that he may be crowned with success. We had ten additions to the church during our meeting.

We wish you to visit the above named churches, especially Mount Pleasant and Lynnville. I would be very glad to see your face once more.

I am your old friend and brother,

B. W. WHITE.

LYNNVILLE, Oct. 18, 1858.

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BRO. FANNING:—I embrace the present opportunity to give you a word of information concerning the cause of our Redeemer in this country. Three years ago last April I embraced the Truth as it is in Jesus, under the teaching of Bro. P. F. Southern, it being the first time in life that I had ever heard the ancient Gospel in its purity. Since that period I have endeavored to present to others the same truth by which I was enabled to rejoice in the liberty of Christ. The result of my humble labor has been the induction of some thirty-five or forty faithful soldiers into the kingdom and patience of our Redeemer.

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Several of the above number were formerly members of the Methodist church.

I am well pleased with your defence of christianity. May the Lord enable you to protract your labor of love.

JAMES M. POWER.

NACOGDOCHES CITY, Texas, Oct. 3, 1858.

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BRO. FANNING:—We conducted a meeting of four days, embracing the third Lord's day in September, in Bastrop Co., with twenty-nine additions.

We also had a meeting in Georgetown, Williamson County, of four days, embracing the first Lord's day in October, and gained nineteen more. The laborers present were J. R. McCall, S. Strickland, C. Kendrick, Bro. Armstrong and myself, except Bro. McCall did not attend the last meeting. There is a different state of feeling pervading among our brethren to what was a few years ago. Our new plan has stopped the reading of the Scriptures, and everything is now done by proxy. If you stand up for the whole truth and nothing but the truth, you will have a hard time of it. Nevertheless it is the only safe course, therefore stand fast in the liberty of the Gospel.

S. B. GILES.

October 12, 1858.

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#### "BAPTISMAL REGENERATION."

BRO. FANNING:—You know that among the many allegations brought against us, is that of *Baptismal Regeneration*. That we preach baptism for remission of sins, and therefore the blood of Jesus Christ does not avail us anything more than that of another man, and that we make baptism both the cause and the means of remission. Will you therefore, for the benefit of those skeptics, and the brethren, tell through the Advocate how and where a person comes in contact with the blood of Christ? Notwithstanding the boasted zeal, certainty of being right, and being the only participants in Christ's blood, of many, I am doubtful whether even many of their preachers can tell with certainty how and when a sinner comes in contact with his blood.

Your Brother in Christ,

J. H. WHITEMORE.

BRADYVILLE, Tenn., Oct. 20, 1858.

*Reply.*—The New Covenant was sealed with the blood of Christ,

and sinners enjoy its benefits when they receive the truth, and not before or otherwise. God's blessings are in his appointments, otherwise the kingdom, ordinances and law of Christ have been given in vain.

T. F.

BRO. FANNING:—I reached home to-day from a meeting at Florence. Five were immersed, and a congregation formed of upwards of twenty, to which some others are ready to be added. They promise to meet regularly and keep the ordinances, and their prospect is very fair for much usefulness.

Last week we closed a meeting in Bastrop County. There were twenty-nine additions, seven of whom were Baptists.

It is astonishing what opposition we have from preachers. They are as vile and slanderous as when we started,—some of them even more reckless I think. The spirit of the Tennessee Baptist reigns here largely. I am sorry to use the words vile and slanderous, for I would not encourage severity of style, and when provoked we are all liable to slide into it; but I have no other words to express so well the plain truth. Their very style is vile, and their misrepresentations are base and slanderous. The Tennessee Baptist, Dr. (?) Jeter, Dr. (?) Campbell (D. R.), of Georgetown, and their co-laborers will doubtless rally those of their own kind, leaving those who would be Christians as well as Baptists, in a better condition to hear the truth. But there is very much for us to do in the meantime. How shall we be aroused to the work? Alas! for our controversies, our pride, our love of earthly things, our selfishness, our want of humility and Christ-likeness, and our readiness to do and to suffer for the good of man. Oh, for heavenly wisdom and strength.

Affectionately,

C. KENDRICK.

SALADO, Bell Co., Texas, Sept. 29, 1858.

BRO. FANNING:—I write to inform you of a meeting held in this place by Bro. Holmes. Truly it was a time of rejoicing to the few scattered disciples, to hear the Gospel of Christ. Bro. Holmes spoke with power, for his mouth was full of the words of the spirit. He did not try to please the fancy or charm the ear, but wielded the sword of the spirit to the breaking down the strongholds of Satan. Three had their affections changed by faith, their actions by repentance, and their state by immersion into the name of the Father, Son and Holy Ghost. Two united from the Baptists. To the Lord be all the praise.

Yours in hopes of a greater state of happiness.

H. J.

COLLIERSVILLE, Sep. 29, 1858.

# THE GOSPEL ADVOCATE.

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T. FANNING AND W. LIPSCOMB, EDITORS.

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VOL. IV.      NASHVILLE, DECEMBER, 1858.      NO. 12.

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## CHURCH OFFICERS.—No. III.

ALTHOUGH preachers, by common consent, seem to be regarded as church officers, upon a critical examination of the New Testament, their position and labor differ widely from such officers in the congregations as deacons or ministers, and teachers. Strictly speaking, an officer of the church is one who attends to some particular department in and for the congregation of which he is a member. The Evangelist, however, after putting to rights all that is wanted in order for churches to edify themselves in love, gives his labor mainly to the conversion of the world. Paul, for instance, proclaimed himself, "The Apostle to the Gentiles," and declared that he "magnified his office." A systematic examination of this subject can but lead to good results. Our purpose is to observe the following order:

1. Evangelists—who are they?
2. Their education.
3. Their consecration.
4. Their responsibility.
5. Their work.
6. Their support in this world.
7. Their reward in heaven.

The word Evangelist denotes one who preaches the Gospel, or makes proclamation of peace to the lost. Hence the instructions and exhortations to the saved are very different matters, and are the work of a different class of laborers. The Greek word is *Ευαγγελιστης*, *Evangelists*. It occurs but three times in the New Testament.

Acts 21, 8, we have mention of "Philip, the Evangelist." He was first an officer in the church at Jerusalem, and afterwards he went down to Samaria to preach the Gospel, and from the nature of his labor was entitled to the honorable distinction of an Evangelist.

Ephe., 4, 11, we have mention of Evangelists, pastors and teachers.

II. Tim., 4, 5, Paul exhorts his son Timothy to "Do the work of an Evangelist."

The word from which this noun is derived is *εὐαγγελίζω*, *Evangelizoo*, and is found about sixty times. A few examples will give the correct idea:

Mat., 11, 5. "The poor have the Gospel preached to them."

Lu., 1, 19. "To show these glad tidings."

Lu., 2, 10. "I bring you glad tidings of great joy."

Acts, 8, 4. "They went everywhere preaching the Gospel."

In every instance the preaching is to such as need a saviour, and not to persons who are in the kingdom. When it is said Paul preached to the brethren at Troas (Acts 20, 7-9), the word used is *διαλεγομαι*, (*dialejomai*), to reason, discourse, lecture, dispute.

The Greek word (*keerux*) herald, is rendered *preacher* three times in the christian scriptures.

1. "I am ordained a preacher." I. Tim., 2, 7.

2. "I am appointed a preacher." II. Tim., 1, 11.

3. "A preacher of righteousness." II. Peter, 2, 5.

The word *keerusoo* is the first word in the New Testament translated to preach. Hence it is written, "Then came John the Baptist preaching in the wilderness." (Mat. 3, 1.) This is a proclamation to the rebellious Jews.

On this point we are disposed to give the reader a few short extracts from the November number of Bro. J. Wallis' British Millennial Harbinger, published in London. These are quotations from a pamphlet recently issued at Edinburgh. The writer says:

"The Greek words in the New Covenant which mean to publish the glad tidings, are there limited to the publication of them to the lost; they are not applied to the work of instructing and edifying the saved. In English, to preach the Gospel, means to declare it either to the godly or ungodly, but the Greek words for publishing the Gospel are used of its publication to the ungodly only. This limitation—to publish the good tidings—requires us to limit what is said in the New Covenant respecting those who publish it to themselves exclusively, and not to apply to those whose office it is to rule and teach

the church." The writer adds, "It is to be lamented that the reader of the common English version cannot possibly draw from it, without further information, a knowledge of what the original teaches on a question of this kind, owing to the want of sufficiently uniform and exact renderings." Dr. G. Campbell says there are no less than six Greek words rendered to preach, and these are by no means synonymous. He also informs his readers, "Where one word is used to translate several words of different meanings, the effect is to give an entirely false impression." But it is enough to assert that the preaching of the Gospel is to the world, and the words from which we translate give no other intimation.

Bro. A. Campbell said in the *Christian Baptist*, page 586, "When a congregation has a brother qualified to proclaim the Gospel, and when there is a people in need of such service, let him be commissioned to preach to such, and let the person so sent by them be called an Evangelist. Perhaps the present distress requires such persons as much as at any period." On the same page Bro. Campbell wrote, "Christians cannot consistently with their profession desire the official name without the work. The work then and not the name or title engrosses the ambition of the Christian."

We are scarcely ready to allude to at least a partial departure from this simple teaching of the word, in many quarters. It will not give offence, however, to suggest that in many parts of the United States there is a strong tendency amongst the brethren to convert the preachers of the Gospel into mere overlookers of the flocks scattered abroad, and to muzzle the scriptural pastors. This system, from its failure to stimulate to action, produces certain death amongst the members. We rejoice though to know that many of our ablest brethren are determined to maintain the honor of the Lord's cause by keeping the evangelist in his proper labor, and in exciting to action all the members of the body. The failure in this direction is the most serious cause of spiritual disease amongst us. We regard it as not uncourteous to say that we believe in Canada the disciples are much more disposed to keep their evangelists at their own heaven-ordained work, than in the States. In England and Australia, so far as we have been informed, we are sure the brethren are fully alive to their duties.

We notice a report of a meeting by Bro. King of London, and Bro. Rotherham, formerly of Birmingham, held recently at Newtown in Wales, in which the opportunity was given for objections and enquiries (this is the proper plan. T. F.), "when the Welsh minister

from the body of the congregation contributed largely to the interest of the evening by making enquiries as to Mr. King's position regarding the christian ministry." This is an extremely delicate matter with men who make a popular profession of preaching. "In reply Mr. King remarked that he had not condemned the setting apart by any particular church, of one man as a preacher of the Gospel to the world without, but simply maintained the making of that preacher the exclusive pastor and teacher of the church, was a most unscriptural and injurious, though unhappily, very prevalent practice."

Were it necessary we could urge the examples of all the Apostles and of all the preachers of the first century, in confirmation of our conclusion that a Gospel preacher is really and truly a proclaimer of glad tidings to the world—to the sinful of earth who need a Saviour. The shame of the whole matter is to call ministers in the church deacons, or overseers,—pastors, preachers of the Gospel, when it is not their labor. With these preliminaries we are the better prepared to submit the matter in a form that all must appreciate. Therefore we repeat that,

1. *An Evangelist is a teacher of glad tidings to the world.*
2. *Who educates the Evangelist?*

We answer, that when converts are made to God, they at once give themselves to each other in the fear of the Lord. The purpose is that mutual assistance may be rendered, and all the members may grow in grace and in the knowledge of the truth. As living stones they offer up "spiritual sacrifices, acceptable, well pleasing" to the Father. All are to bear with each other, and all are to perform such parts of God's strengthening service as their qualifications will enable them to do. It requires not a great while for the members to perceive the tendencies of each. One gives evidence of ability to execute under instruction, and he is consecrated to the ministry, or the office of rendering aid to the needy; another gives evidence of ability to feed the lambs of the fold with heavenly food, and he is also set apart to his labor; and another affords practicable evidence of ability to convince the world, and thus being educated by the church, he is set apart to carry the message of salvation to the erring sons and daughters of earth, who have not heard. We deny not the importance of school education to the preachers of the Gospel. They should, if possible, understand all languages, know all science, and like Paul be capable of becoming all things to all men. No other Apostle, however, was thus competent. The Jew he

was able to meet on his own issues; to the Greek philosopher he was quite prepared to say, "You are too religious," "you worship an unknown God," "your own poets have taught better." What a shame that this beautiful allusion of the Apostle should be employed in our enlightened day to prove that preachers are divinely authorized to become the most consummate hypocrites of earth. "All things to all men" now means preach Romanism where it will suit best, then try Calvinism or Arminianism, and do not scruple to give universalism or animal impulse inspiration to even drunkards and the abandoned, if it will put money into the pocket.

There may be truly, even danger in much learning. That is, it is possible for men, in the language of Jude, to rely upon "great swelling words of vanity," rather than the words of the spirit. There is no learning, we rejoice to believe, which may not in certain emergencies, be made available in fortifying the truth; but the great matter is for men in the church to be taught the truth of God, and above all to be taught to be good men—pious, humble, prayerful, devoted men, in order to preach to others. This is the kind of education most needed, and which cannot be procured out of the church of God. Hence the theological schools spread over the land are wholly incompetent to qualify any one for service in the Lord's vineyard. We had just as well attempt to educate youths for lawyers, doctors and farmers, in the blacksmith shop. God's plan alone is safe. The church is Christ's school.

### 3. *Who shall ordain men for the labor of Evangelists?*

We answer, the Presbytery—the seniors of the congregations. Paul and Barnabas were ordained by the prayer, fasting, and the imposition of the hands of the seniors of the church at Antioch; Timothy was set apart by the hands of the presbytery, and it is evident that Paul constituted a part of said Presbytery. See Acts, 13, 1-4; I. Tim., 4, 14; II. Tim., 1, 6.

The idea of a college faculty or class of men called ministers, acting independently of the church,—one delivering the ordination sermon, another offering the consecrating prayer, another giving the charge, another presenting a Bible to the candidate—is sheer mockery of the divine arrangement. It is the work of each church to consecrate and send out her apostles to a ruined world. Other plans rob the church of her honor, and make sad confusion in the family of our Father.

#### 4. *To whom is the Evangelist responsible?*

To the church from which he has been "sent," "recommended for the work," to the brethren wherever he travels, and to the world to be a gentleman. Paul and Barnabas returned and reported to the church at Antioch, but ventured not to start again without her authority. See Acts 14, 26-28, and 15, 40.

#### 5. *What is the work of the Evangelist?*

He is first to preach the Gospel to sinners, as we have shown; secondly, if there are not servants present, he is to baptize the stricken, penitent and sad-hearted sinner; third, he is to see that the initiated "continue steadfast in the Apostle's doctrine, in fellowship, prayer, breaking of bread," and in all that is requisite to enable them to keep house for the Lord; fourth, he is to be careful that false teachers, who seek the fleece but care nothing for the flock, are prevented from becoming lords over God's heritage for a stipend of loaves and fishes; fifth, he is to "confirm the disciples" by instructing them in the right way, and exhorting them to continue in the faith; sixth, when the "first fruits" are sufficiently matured by spiritual exercise, he is to ordain elders—seniors—in the congregation, that they may give themselves to guarding the flock; seventh, and last of all, such care, particularly of the churches he has been instrumental in building up, is to rest upon his heart, as to lead him, if possible, to visit them often "to see how they do."

While this is but a feeble outline of a preacher's work, it is quite sufficient to show that there is not a calling on earth so momentous in its labor, bearings and achievements. While we have not regarded it as important to our present purpose to examine the negative side of the question—to know what is not the work of an Evangelist—we deem it in keeping, not only with the teaching of the Scriptures, but also sufficiently respectful to such as may oppose, to say, that when men abandon the high and responsible calling of the Gospel preacher in order to perform the labor of the servants and seniors of the congregation, waiting on the sick, and watching the weak and erring lambs, they give woful evidence of a fatal departure from the New Testament order. The result must be fatal to the cause of the blessed God.

#### 6. *The support of the Evangelist.*

We have been forcibly struck with the course of the brethren in most of their coöperative efforts. The main matter, as it has seemed

to us, is, "what can be done to raise funds," and what trade can be made with men who are desirous of hiring themselves to preach for a month, three, six, or twelve months. We take this occasion to apologize—if it may be regarded an apology—to the brethren for using the word "hireling," and the phrase "hireling system." We design offence to no good man. But our Saviour speaks of a hireling in very severe terms. He says, (Jno., 10, 12-13,) "The hireling seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is a hireling and careth not for the sheep." Witness the literal fulfillment of these sayings in the conduct of hirelings in Nashville and New Orleans. Where are the flourishing congregations that existed in these cities, when the disciples did their own service, and before they engaged popular "hirelings," upon salaries, to make them respectable with the world? These hirelings fled because they were hirelings and cared not for the flock, and the wolf caught some and many were scattered. Were we disposed perhaps we might point out similar results in other cities, and in countries not suspected for hiring out the worship of God upon set wages.

Possibly it may be our duty to define a "hireling." In doing so we think it not inappropriate to avail ourself of the aid of our respected Brother, A. Campbell. In the Christian Baptist, page 233, he says, "A hireling is one who proposes to hire himself for the 'office of preacher' or 'minister,' as a mechanic learns a trade, and who obtains a license from a congregation, convention, presbytery, pope, or diocesan bishop, and agrees by the day, sermon, month or year, for a stipulated reward. He intends to make his living, in whole or in part, by making sermons and prayers, and he sets himself up at the highest bidder. He goes about looking for a flock, and when he finds one that suits his expectations, he takes charge of it till he can suit himself better. Hence in the hireling system there is a continual tinkling of money, writing of new contracts, giving new obligations, making new subscriptions, reading new calls, and a system of endless dunning. Hiring a man to preach for a stipulated sum, by the day, month, or year, I believe to be a relic of popery."

Nothing more is needed from us. The picture is perfect. Yet we have not given the teaching of the Scriptures regarding the support of the servants of the Lord. Shall a man give his life to the cause of truth, and those for whom he labors feel at liberty to neglect his wants? Surely not. There seems to be a notion among professors of religion

that what is given to preachers is a mere pittance—mite of charity—that may be neglected with impunity. Hence there is a constant effort to get the labor of preachers at as cheap a rate as possible, and the effect is to make the laborers poor, keep them poor, and make them feel like beggars, living upon the crumbs of others. The system can but have this tendency. It is degrading in all its tendencies. In the scriptures of truth the doctrine is not “To muzzle the ox that treadeth out the corn.” Or the man that does the work of the evangelist, is to have, not as a pittance, gift, subscription or charity, but as a matter of right, a living that will render him, and all dependent upon him, comfortable and independent. To be sure, it is the Evangelist’s duty to make known his wants, and then the church that sends him, those amongst whom he labors, and others who are informed as to his wants, are under as sacred obligations to hold up his hands, by money, provisions, clothing and property, which may be made available in his calling, as they are to sing, pray, partake of the Lord’s supper, or obey any other injunction of the Bible. What they do is not to be performed “grudgingly,” but of a “free will,” as a “sacrifice well pleasing to God.” Such a view will enable preachers to feel confidence in their brethren, and their hearts will be thus strengthened for the work of the Lord. Should there be the least difficulty in determining the duty of any particular congregation, the pastors or overseers are the proper persons to judge of what should be done.

With congregations thus instructed, godly young men, pious old men, and all who love the Lord and his cause in sincerity, will feel perfect confidence that if they labor earnestly and diligently in the vineyard of the Lord, they will receive as the Saviour promised, “what is right.” We are fully assured that we need instruction on this matter, and we are more than satisfied that, should the brethren feel disposed to examine it in the light of revelation, all will see eye to eye—strife will cease, and an impetus will be given to the cause such as has not been witnessed our day. So soon as we can clear the smoke of Babylon from our vision—cease to look at the subject of supporting our laborers through partisan glasses—the truth will shine in beauty and grandeur on our pathway.

“The earth is the Lord’s and the fullness thereof.”

7. *The Evangelist’s heavenly reward made sure.*

“And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as stars forever and ever.” (Dan. 12, 3.)

T. F.

## SPIRITUAL BLESSINGS.

In no respect probably do professed followers of our Saviour fall so far short of the meaning and purpose of the Christian Religion, as in the realization of the enjoyment it was intended to give. Few persons indeed, we apprehend, even of those regarded as most devoted, do fully and really grasp the scope, the breadth and height and depth of God's love manifested in the Gospel of man's redemption. While most men doubtless who have moments of serious thought, hope at sometime to have interest in the heritage of the saints, few indeed even of those who profess to be the children of our Father, have risen even to a faint conception of the joys and blessings which the religion of our Saviour is intended to bring. Men generally regard the religion of the New Testament as suited to hours of sickness and death—to the infirm, the afflicted and aged, but few indeed are they who regard it as matter suited to the vigor and prime of manhood, and claiming the service of our most effective energies. Hence the almost universal disposition to delay, until after the days of active life, any preparation for another state.

And even with men and women who profess to be the servants of God, how often do we see a disposition to spend their best days in the service of the world, the flesh and the devil, overwhelmed by useless, senseless and unprofitable cares, always looking forward to a "good time" just ahead, when they will do better,—when less perplexities will beset them, and they will have laid up enough of the trash of this world, that they may spend the remainder of the days in doing good. Alas, how fatal a delusion. Many have been its victims, dragged down and down to destruction, by its specious and flattering deceptions. That good time when men and women will not find in this life, cares and anxieties, never comes. It is ever just before. And he or she who delays submission to the will of Heaven, or puts off the day of active, earnest service in the cause of our Master, in hope of this propitious hour, is following the vainest bubble that ever led men to ruin. He who waits for calm seas and favorable breezes, with which to gain the haven of eternal rest, will never reach it. He alone who fears not to do his duty manfully amid all the trials of this life, that takes up his cross and regards not the hindrances and obstacles of the world, but faithfully follows the footsteps of his Lord, is alone worthy of the blessing of Heaven. But our purpose is to call the attention of our brethren and sisters especially to the subject of Christian enjoyment. Compared with the advantages which we enjoy, probably we are as

destitute of religious enjoyment, as any people on the earth. The idea that we are to look to the religion of Christ as a source of highest joy and peace on this earth, is far from being prevalent among religious people. Our current notions connect any thing rather than enjoyment with the religion of Christ. To the minds of most, the whole subject of service to God, is regarded as a grievous burden, and all thoughts of our Creator and our obligations to Him are clothed in gloom and sorrow. Nothing alluring—nothing pleasant is associated with the life of the christian, but the pall and drapery of death shrouds all. O! how have the beauty, the excellence of God's love been tarnished and corrupted by the unhallowed touch of man's vain philosophy. How have the loveliness and attractiveness of the gospel been turned into all that is hideous and forbidding. No people on this earth have as much to render them happy as the servants of Christ. No people have ground for such steadfast, abiding and constant joy as the children of God. 'Tis true that we are subject to the ills, the trials and sufferings of this state of death in common with all human beings. Afflictions and disappointments come upon us as upon others—friends and property, and comforts are often taken from us, but these to us who are blessed with the exceeding great and precious promises of the gospel, are indeed light afflictions. Buoyed up and strengthened by the hope that enters within the veil, we regard not the sufferings of this life, looking beyond all its vicissitudes of joy and sorrow, to the calm and serene peace of a better life.

It is true that we cannot in a day, or even in a year, so train our hearts as thus to be able to regard the trials of life. We are indeed but babes in Christ when first entering his kingdom. The idea of full perfect christian character in a day without labor, toil and self-denial is but a part of man's contradictory and senseless contrivance to rob the appointments of God of all honor and release men from all responsible service. Full grown, perfect christian manhood are no more to be enjoyed in a moment, than physical stature and vigor are to be expected in the infant at its mother's breast. Probably no error of our times is more ruinous, than the simple fact that we expect spiritual blessings, spiritual growth and the full, complete realization of all the joy of the Gospel without effort, without endurance, without toiling and laboring in the service of our Master. Hence when a congregation loses its life, it is spoken of not as matter for which its own members are responsible, but rather in a manner to cast the blame upon God, as if He had withheld from it His blessing without just cause.

We have even heard recently of brethren who have gone so far as to endeavor to excuse the wickedness of men upon the ground that all men have not the ability to receive the truth and be blessed in it. Such a notion at a single blow destroys all idea of responsibility to God, and charges God with requiring impossibilities of his creatures. We most freely admit that men may resist the truth, harden their hearts, and sear their conscience and sink themselves so deep in debauchery and crime, that they will not listen to the truth, but even this wickedness instead of being a ground of excuse to them makes condemnation doubly sure.

The only view of the Gospel that can honor God is to regard it as the full, complete manifestation of his love, and as holding all who have the privilege of hearing it and obeying it, responsible, condemning those who reject, and honoring and blessing those who submit to its requirements and humbly and faithfully walk in its teachings. Thus regarding it the way of christian enjoyment becomes clear. We expect the full perfection of joy and peace and love, only when we are faithfully devoting ourselves to the will of our Father. We are to look for His blessings upon us, only when we are earnestly and diligently doing His service. To expect to enjoy the religion of our Lord, while our hearts are absorbed with the things of this world, while we neglect to read His word, to pray to Him continually, to meditate upon His goodness, while we neglect to feed the hungry, to clothe the naked, to visit the sick and afflicted, as christian duties, is to expect what has never been promised. To expect to be an earnest, zealous, Godly people, while we neglect all the means which have been appointed for our spiritual growth, is sheer mockery of every command of Heaven. When brethren and sisters complain of coldness and indifference, we are at no loss to determine where the fault lies. God has never yet refused His blessings where men and women have been faithful to him. He has never permitted Spiritual death to creep over his people and chill the life out of them, while they were earnestly engaged in his work. Let us not then, my brethren and sisters charge God with our weakness and our lifelessness; rather let us look for the cause in our own neglect, in our own inefficient service and let us with fullest reliance upon the blessings of our God, set to work to remedy the evil. Let us not wait for the chance of some good Samaritan of a preacher to wander by our way, but whenever two or three can meet together to recognize each other as brethren, let them endeavor to do all that the Lord has commanded, exhort, encourage each other, re-

mind one another of the Love of God, and as kings and priests unto God, serve Him in all his institutions. In so doing, no people shall lack for spiritual life, and the fullest enjoyment of all the joy, the peace and the consolation of the religion of our Saviour.

W. L.

### BEST AND MOST SUCCESSFUL PLAN OF CONTRIBUTION.

BRO. FANNING:—Some plan of contribution among the brethren, by which the Lord's treasury will always have enough in it for all the purposes for which contributions are required, and by which the burden will fall equally on all according to their means, or "as the Lord has prospered them" in their various avocations and pursuits in life, is very desirable, and seems as yet to be a *desideratum* that ought to be supplied. The rule laid down by the Apostle is, for each one to contribute "as the Lord has prospered him," and that willingly, not grudgingly, as "the Lord loves a cheerful giver." How is it to be effected is the question to be solved.

We reply, by some regular plan of contribution of so much per week, for the fellowship or contribution was a weekly part of the Lord's service, as much as the Apostle's doctrine or teaching the breaking of bread, or of the loaf and prayers—just as much, and the neglect of it on the part of him who is able leaves that service incomplete and ineffectual on his part. I will go further in demonstration of this. James says that, "if a man keep the whole law and yet offend in one point, he is guilty of all;" and I ask, if a man wilfully neglects the contribution, what will it avail him to attend to the other parts of the worship or service of the Lord's day? According to James it will not avail him one particle, and he will stand guilty before God of having wilfully neglected a plain duty and a positive command. Let every one, therefore, contribute according to his means, whatever they may be, every Lord's day, or if in the country, where the brethren meet but once a month, let him then contribute at least four times the amount of what it would be once a week. Let every brother and sister make an estimate of what he or she can give for the year, and divide it into fifty-two parts, and they can easily see how much they can give per week. Suppose it be \$5 per year, or \$5 40, then it will

be a dime per week. Or if not able to give as much as that, then five cents per week, which almost any disciple can give who can contribute anything at all. But there are many who can give double, treble, and more per week, and who are as much required to do so, as the poorer brother or sister who gives only ten or five cents per week. And when I say that they are to give "according as the Lord has prospered them," I do not mean any certain portion of the nett proceeds of what they make, but of all they make, otherwise it will not be what the Apostle has required; it will be making no sacrifice to the Lord, and the disciple is to offer it as a sacrifice. The Jews were required by the law of Moses to devote one-tenth of all they made to the service of the Lord, and cheerfully complied with the command; and shall christians do less than this? Are they not required to do as much, if not more? How can christians expect the Lord to prosper them, when they are living so remiss as they generally are in this important duty? They too often ask the Lord, when they do ask, if they ask at all, to "consume it on their lusts," in compliance with the demands made by fashion, in useless and unnecessary extravagance in dress and high living, in vain ostentation and outward show, etc. How often is it the case that they spend dollars in the course of a year for cigars, chewing tobacco, snuff, etc., and scarcely a cent for the service of the Lord. How much better for themselves, for their health, and the cause of the Lord would it be, if they would devote to his service all they thus spend in these unnecessary, useless and hurtful practices. But if they cannot or will not give up tobacco, in its different forms, let them contribute at least as much as they spend in this way, and it will add a great amount to the Lord's treasury;—a sum that in the aggregate will be absolutely astonishing to those who have made no estimate of what it will amount to.

In conclusion, brethren, we are stewards of the Lord—we really own nothing, whatever may be the amount we claim as ours—we, ourselves, belong to the Lord, and all that we possess; and it is required of stewards to be faithful to their Lord in the use and dispensation of what we have entrusted to us. If we are remiss in this matter, and do not devote enough of what we make or possess to the service of the Lord, he will not hold us guiltless. He will hold us responsible to him for the neglect of this, as much as for the neglect of any other known duty. And whatever we may do individually, or in a private way, we are required to put in the treasury of the Lord in the church, on every Lord's day, or whenever we meet on that day to worship, as much as

to attend to any other religious duty or part of that worship, as we have already shown. We must do it through or in the church, the Lord's institution, in order to receive a reward for it from him. We have no promise from him if we make our contributions through any other society or institution, worldly or sectarian — through any of the so-called benevolent societies of the day. If we receive any reward for what we do through them, it will be in this world, and not in a future state of existence. Let the church do her duty in this respect, or rather her members their duty — and there will soon be no need of human societies. They have grown out of this neglect of the church; and let her now come up to the full measure of her duty, and they will soon cease, at least as far as they are sustained by her members. Let her do her duty and she will have a full treasury, plenty of efficient evangelists in the field, and efficient elders or deacons in the congregation.

J. R. H.

SPRING HILL, Tenn., Sep. 15, 1858.

## X THE RECEPTION AND OPERATION OF THE SPIRIT.

Having previously considered the baptism and extraordinary gifts of the Spirit, we come now to consider the ordinary reception and operation of the Spirit. The Holy Book informs us, "If any man have not the Spirit of Christ he is none of his." (Rom. 8-9.) Then the Spirit is possessed by every disciple of Christ. He said to his disciples, "I will pray to the Father and he shall give you another comforter that he may abide with you forever, even the Spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him for he dwelleth with you and shall be in you." (John 14: 16-17.) We here learn that the Spirit was promised to the disciples and no others.

It was to be given by the Father to his children, hence the Apostle said to his brethren, "Because you are sons, God hath sent forth the Spirit of his Son into your hearts crying Abba, Father." (Gal. 4: 6.) There are two great opposing kingdoms spoken of in the volume of Inspiration, "The kingdom of God," and the "kingdom of darkness." The subjects of the former are called the children or "sons of God." (1 John 3: 1.) The subjects of the latter are called "the world" who we are told "cannot receive the Spirit." To think a man may receive and possess the Holy Spirit or Spirit of God while he is in, and a citi-

zen of, the kingdom of darkness, laboring for and serving the Devil, is a burlesque upon common sense. If we would receive the Spirit of God we must become the adopted of his family. Then and not till then may we receive "the Spirit of adoption." Then, and not before, may we have his word assuring us that the Spirit is "in us" "dwelleth with us," and shall "abide with us forever." We frequently hear persons praying for God to send down the Spirit, as though they supposed he had not come or if he had, that he had returned. Such persons have surely read the Bible to but little profit. On the day of Pentecost the promised Spirit, Comforter or Holy Ghost came from Heaven to Jerusalem and took up its abode in the church, has been it from that time to the present and will remain there until "time shall be no longer." "There is one body and one Spirit" in this body, (Eph. 4: 4.) This one body "is the church." (Col. 1: 24.) "The body without the Spirit is dead." (Jas. 2: 26.) Then if at any time the Spirit has left the body, it then became a dead body. Or if the body existed before the Spirit came, it was without a spirit and therefore a dead body. Then those who pray for the Spirit "to come," to be "poured out," for Pentecostian showers of it, etc. etc., by so doing virtually say their respective organizations are bodies without spirits and therefore are dead bodies. Well might Paul exclaim, "What! know ye not that your body is the temple of the Holy Ghost which is in you?" (1 Cor. 6: 19.) And again, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16.) Jesus is "the true vine." Christians "are branches" of the vine. (John 15: 5.) Unless this sacred relationship is kept up so that the sap can circulate through all the branches great and small, death inevitably takes place in the disconnected branches. Christians "are the body of Christ and members in particular." (1 Cor. 1: 27.) When the Spirit therefore ceases to animate all the members, a decline in the body begins. And if the circulation cannot be maintained in any member, painful as the operation may be, the amputating knife must be used. For "when one member suffers all the members suffer with it." (1 Cor. 12: 26.) As it is "better for one member to perish than for the whole body to be cast into hell." (Mat. 5: 29, 30,) Sacred as the relationship may have been, a separation must take place. Having been withered, they are cast forth as branches, "and men gather them and cast them into the fire and they are burned." (John 15: 6.) But how do they receive the Spirit? "This only would I learn of you, received ye the Spirit by the works of the law or by the hearing of faith." (Gal. 3: 2.) Here we learn that the Galatian brethren received the

Spirit by the hearing of Faith. The faith of the Gospel not only has a hearing belonging to it, but "comes by hearing, and hearing by the word of God." (Rom. 10, 17.) Hence to receive the Spirit we must hear the word, exercise faith in it, and according to its provisions be adopted into the family of God, and being his children, or "because we are sons God hath sent forth the spirit of his Son into our hearts." When first adopted we are regarded as "babes in Christ" (I. Cor., 3, 1), and are admonished "as new-born babes to desire the sincere milk of the word that we may grow thereby." (I. Peter, 2, 2.) The Spirit of God resides in, and is ever present with his word. Reading and feeding upon it as their spiritual food, the children of God are "filled with the spirit," grow up to the stature of men and women full grown in Christ Jesus the Lord, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto perfect men, unto the measure of the stature of the fullness of Christ." (Eph. 4, 13.) Take a child of Indian parentage and adopt it into the family of civilization and refinement. We see it ceases to imbibe the spirit of the family from whence it was taken, and imbibes the spirit, and consequently the language, habits, manners, customs and disposition of the family into which it was adopted. So when a person is taken from "the world," and adopted into the family of God, he or she ceases to imbibe the spirit of the world, and therefore to "conform to the world," and imbibes the Spirit of Christ, and lives and is governed by his precepts.

*Having seen that none receive the Spirit but those in the body,* we come now to notice its operation upon those out of the body. Jesus said of the comforter or Holy Ghost, "when he is come he will reprove the world of sin and of righteousness and of judgment." (John 16, 8.) On the day of Pentecost He came and through Peter used words calculated to convey to those who heard just such ideas as were intended to be communicated, and literally reproved them, operated sensibly upon them, "cut them to the heart." (Acts 2, 37.) When the angel of the Lord told John in the Isle of Patmos what to write to each of the seven Asiatic churches, each message closed by saying, "He that hath an ear to hear, let him hear what the spirit saith unto the churches." When the spirit operated anciently upon, or taught persons, He did it by employing such words as would convey the necessary instruction; and he operates upon no man otherwise yet. Even now "the spirit speaketh expressly" (I. Tim. 4, 1), but speaks only through the written word. "Holy men of God spake as they were moved by the Holy Ghost." (II. Peter, 1, 21.) Paul says, "Which things also we speak

not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." (I. Cor. 2, 23.) Thus the teaching of the Prophets and Apostles were nothing less than the teaching of the Holy Spirit." Christians are to take unto them the whole armor of God. (Eph. 6, 13.) The word of God is the sword of the spirit (Eph. 6, 17), which christians take unto them and use to the reproving, conversion and salvation of those who will believe and obey it. It "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." (II. Tim. 3, 16-17.) Who then can desire more? David said, "To day if ye will hear his voice, harden not your hearts," etc. (Psalm, 95, 7-8.) And Paul quotes this as the language of the Holy Ghost. (Heb. 3, 7-8) Why did the Apostle thus regard the language of David as the language of the Holy Ghost? Because, "David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob and the sweet psalmist of Israel said, the Spirit of the Lord spake by me, and his word was in my tongue." (II. Samuel, 23, 1-2.) If then the Spirit of the Lord spake by David we can see the strictest propriety in calling his words the language of the Holy Ghost, and any effect produced upon the heart as properly growing out of such language would be nothing less than an operation of the Holy Ghost. Hence Peter said, "*The Holy Ghost by the mouth of David spake,*" etc. (Acts 1, 16.) But in order to ascertain the true locality of the spirit, its *modus operandi*, and the difference in its operation and reception, we beg permission to notice another scripture or two. "The Lord said, my spirit shall not always strive with man." (Gen. 6, 3) How did the spirit of the Lord anciently strive with the people? "Yet many years didst thou forbear them and testified against them by thy spirit in thy prophets: yet would they not give ear." (Neh. 9, 30.) Thus we see that the spirit strove with, bore with, and testified against the people, but was located in, and did its work through the Prophets; and the people by resisting their words resisted its teaching. Stephen said to his persecutors, "ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Then how did their fathers resist the Holy Ghost? "Which of the prophets have not your fathers persecuted," etc. Then by persecuting the prophets they resisted the Holy Ghost. "When they heard these things they were cut to the heart." Reproved of sin; operated on by the spirit. But did they receive it? Surely not. "They gnashed on him with their teeth;

but he being full of the Holy Ghost looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, behold I see the heavens opened, and the son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord and cast him out of the city, and stoned him." (Acts 7, 51-58.) By this narrative we see clearly that the spirit was located in Stephen, and through his words operated on the people; yet they did not receive but resisted it. The Holy Spirit was in Stephen, but the spirit of wickedness was in the people. It is one thing therefore to be operated on by the spirit, and another thing to receive the spirit. The spirit dwells in the body and through the members with its sword operates upon such material as comes within the range of its influence, and persons operated on by it may receive or reject it as they may elect.

All bodies or organizations have spirits within them, and cannot exist without them. Not only so, but every organization or body has its own peculiar spirit. The Free Mason, Odd Fellow, Sons of Temperance and Good Templar organizations, each has its own peculiar spirit. And they are working, operative spirits too, operating through the spirit with their teaching on such material as comes within the range of their influence. And when they make anything they make material for their own respective bodies and nothing else. That is, the spirit of Masonry, if it makes any thing, makes Masons, and never makes an Odd Fellow or Son of Temperance. The spirit of Odd Fellowship makes Odd Fellows but never makes Masons or any thing else. Now may we be allowed to get a little closer to the point before us. Mormons, Baptists, Presbyterians, Methodists and Christians all have spirits peculiar to their own respective organizations or bodies. These spirits too are working, operative spirits, operating through their members with their teaching on the people. When the spirit of Catholicism operates it always makes a Catholic, and never makes a Mormon, Baptist, Presbyterian, Methodist, or a Christian. When the Mormon spirit operates, it always makes, if any thing at all, a Mormon, and never makes a Catholic, Baptist, Presbyterian, Methodist or Christian. To this all but Catholics and Mormons will agree. Shall we take another step? *When the Holy Spirit operates with his teaching he always makes Christians, and never makes a Catholic, a Mormon, or any thing else.* Will all agree to this? "No," says an objector. "I see what you are at, and you are mistaken. I will give you an instance where the spirit made Methodists, Baptists and Presbyterians. There was a

protracted *union* meeting in our town (or neighborhood as the case may be), in which these denominations were engaged. The spirit was profusely poured out, and the meeting was abundantly blessed to the conversion of scores of persons, some of which joined each of the denominations mentioned." Very well. It yet remains to be shown that this was the work of the Holy Spirit. Let us see. Perhaps this meeting was appointed by these parties, not to oppose the powers of darkness or put to flight the armies of Satan, but to put down what the preachers were pleased to call Campbellism. They had told the people not to hear such stuff. They had bolted their doors against all who dared to say as Jesus did, "He that believeth and is baptized shall be saved," or as did the spirit by Peter, "Repent and be baptized in the name of Jesus Christ for the remission of sins." But still the people would go to hear, and this *union meeting* must be held as a last effort to create, if possible, a deeper prejudice in the minds of the people to keep them from hearing. "It is but the teaching of the Bible, and as sure as the people continue to hear it they will believe it; our peculiarities are all in danger; we must unite to put them out of the way. This done, we can then fight and devour each other as we did thirty years ago." Now as the spirit of this meeting was hatred and malice towards those who taught and acted according to the Spirit's directions, and as Paul tells us the fruit of "the Spirit is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance," etc., (Gal. 5, 22-23) fruit so very unlike the fruit of this meeting, it is clear that the very mainspring of the whole affair was not the Spirit of Christ but the spirit of anti-Christ. But let us examine the teaching of this meeting and see whether or not it resembles the teaching of the spirit. The preachers say to sinners, "Ye wicked and uncircumcised in heart, the Lord's arms of mercy are open wide to receive and bless you, but you will not come to him that he may bless you." Thus sinners are induced to do as the speaker directs. And how does he direct them? Does he say to them as the spirit by Peter said to those who wished to be saved, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins?" Nay, verily! Such a declaration would put out all the excitement, like water putting out fire. What then? "Come into the altar or to the mourner's bench." Did the Spirit so teach the Pentecostian enquirers? Not a word like it. But the sinners, willing to do anything to obtain the blessing, come to the altar as directed by the preacher (not by the Holy Spirit). Then what follows? The congregation must all engage in prayer to God.

for them. And among the first petitions made in their behalf is something like the following: "O God, come now we beseech thee, and pardon and bless these mourners." First they told the people God was willing, but they were not. Now they are willing, God is not willing. Hence they pray, beg and beseech him to do that which they had previously declared him always ready and willing to do. Is this the teaching of the Holy Spirit? It can not be. But the preacher prays very earnestly to God to baptize them (us, says he), "with the Holy Ghost and with fire, right now." And perhaps he has prayed for the same thing at every meeting he has attended, perhaps a dozen times at some of them. Did God anciently baptize the same persons with the Holy Ghost and fire, *day after day repeatedly*? When I hear such a petition I involuntarily think if I do not say, Lord forbid! But the excitement in some is now sufficiently high, and they rise, shouting, jumping, falling over benches, or on the floor, until it has become necessary for the friends to interpose, and restrain them by force to prevent them from being injured or killed. What is the matter now? Is God going to kill the people in converting them? Not so. If I believed it the work of the Lord, I would say, hands off gentlemen, it is God's work. Fear not, he will do right. Others who are not blessed with a temperament so highly excitable, are not so easily moved by the excitement hence the preacher says to them, "You have got it. Get up and shout, and tell the people what the Lord has done for you." And it takes all the assurance the preacher and spirit can both give to get them through. Others, who have a little higher intellectual development, have to get up and go home without "getting through." at all. Pray, what is the reason? (Did any of the Pentecostian applicants fail?) The preacher told them God was willing and would bless them if they would come. They have come. They have honestly done as the preacher directed, and yet they have been disappointed. What is the matter? Were they not as honest and as humble as they ever could get to be? Had they not full confidence in the efficacy of the blood of Jesus? If they had not, they would not have gone to the altar. Did they not from the great deep of their hearts desire pardon? Then we again ask, why are they disappointed? Not to be tedious, we must leave these unfortunate subjects to brood over and account for their disappointment upon the ground that they are not of the elect, or by supposing that there is no reality in religion, and thus emerge into the dark abyss of infidelity, while we attend to those who were fortunate enough to "get through." They must each tell an "experience

of grace," not a word of authority for which there is in the Bible. Persons under the instruction of the Spirit anciently were required to confess their faith in the Son of God, but these tell the workings of their own imagination. And not to be tedious in our examination of the many absurdities detailed, they usually contain the following four main points: 1st. They felt like, and therefore believed themselves the worst sinners living. 2d. They felt like, and therefore believed that their day of grace had forever passed. 3d. They felt like, and therefore believed that God could not be just and pardon persons so wicked as themselves. 4th. They felt like, and therefore believed that God for Christ's sake had pardoned them. As these four points enter into almost every experience we have listened to, we will examine them in their order. 1st They never had killed any person or stolen anything; others having done so, were worse than they, therefore when they believed themselves worse than all others, they believed a falsehood. 2d. They were now telling an "experience of grace," claiming to have found a day of grace, hence when they believed their day of grace forever passed, they believed a falsehood. 3d. They all believed God was infinitely just, and were then saying they believed God had pardoned them, so if they in this were not mistaken, when they believed God could not be just and pardon them, they believed a falsehood. Now as their feelings had led them to believe three admitted falsehoods, out of but four propositions, may we not at least suspect the truth of the fourth. And as it consisted in believing that God had pardoned them without a compliance upon their part with the conditions upon which he had suspended their pardon, we must be permitted to think there is as much probability in the truth of either of the others as in this one. The vote is taken, however, and they are received. But we are rather ahead of the proceedings. We must go back a little. Each one asks, "what church shall I join?" The preachers are all present. No one will say, join my church; that would be too selfish. But they say, go into the grove and secretly pray to God to direct you by the Spirit, then come back and join the church to which the Spirit through your feelings may incline you. Very well. All go and pray to the same God, and are guided by the same Spirit, yet when they return, one will join the Presbyterians and he will have water sprinkled on him as baptism. Another guided by the same Spirit will join the Methodists, and have water poured on him as baptism. Another under the guidance of the same Spirit will join the Baptists, and nothing will do him but immersion as baptism. And though when he

“got religion” twelve months before, he may, under the guidance of the Spirit, have been immersed by one of the Methodist preachers engaged in the present meeting, he must now have it administered by a Baptist minister. The Methodist minister who immersed him twelve months before, though now fully competent to preach, pray, exhort, sing and assist in his present conversion, is nevertheless incompetent to administer baptism, though it be a *mere non-essential*, and his former baptism is therefore invalid, though it may have been immersion. Paul says, “by one Spirit are we all baptized into one body.” (I. Cor., 12, 13.) Now as these were not all baptized into one body, but into several bodies, it is quite clear they were not guided by the Spirit of which he spake. Now kind reader, in the most soul-subduing humility, allow me to ask you if you have not seen all these? Yea and many other things too absurd to be spoken of in an article like this without a compromise of our own self respect. Then in the fear of God allow me to ask, did the Holy Spirit originate, preside over, or conduct the meeting?

When we commenced these articles on the Spirit, we intended at this point to have examined the claims of “abstract and direct spiritual operations and communications,” but did not think of there being but three numbers to the close of the present volume of the Advocate. For want of room therefore, we will simply ask a few plain questions upon which the reader may reflect until we visit him again. If God has given us a full and perfect revelation of his mind and will concerning the redemption, conversion, salvation, government, spiritual growth, and final happiness of man in his word, what need have we for influences of the spirit without it? If he converts sinners here where the word abounds abundantly, without it, will he not be as kind to the heathen and convert them without it where it is not? If so, why all the ado about sending Bibles and missionaries to them? If you tell us you do not want influences without the word, but an accompanying influence of the Spirit with the word, more than it contains; then is this not an attack upon the sufficiency and truth of the word? Is it not virtually saying, I will not believe and obey the Lord in full assurance of faith until there is an accompanying influence of the Spirit through my own feelings confirming its truth? If the Spirit makes impressions through our feelings not conveyed by words, we would like to have the rule of interpretation. How shall we determine whether it confirms or contradicts the word? If the message be that God hath pardoned our sins, how shall we determine that it is not a message o

condemnation? If faith comes by an abstract or direct influence of the Spirit upon our feelings, with or without the word, is it the kind of faith of which Paul spake when he said, "Faith cometh by hearing and hearing by the word of God?" (Rom. 10, 19.) Would it not have been an improvement if Paul said,—so then faith cometh by feelings and feelings by the Holy Spirit? If the Spirit without the word converts the sinner, and through his feelings assures him of the fact, is there any thing of more importance than these? If not, as the more important parts of the work are accomplished without the word, is it not likely that all other information necessary for his present and eternal happiness, may be imparted in the same way? If so, is the Bible of any importance to man at all? Was it not a useless application of the blood of Jesus when the New Covenant was dedicated with it? If there is a new revelation made by the Spirit, does not that communication become the last will and testament of the Saviour in place of the one dedicated by his blood? If it is not a new revelation but simply that which is in the word made known without the word, has it benefitted us any? Might we not as well have it in the word as without the word? Does not this doctrine open the door to every species of imposition, as wide as the speculations of men may desire? Is there a doctrine among men that may not be confirmed by the same kind of testimony? If you object to the truth of the Mormon Bible, will not the Mormon tell you it was dictated to Jo. Smith by the Spirit, and that the Spirit through his own feelings confirms its truth? Will you object to his feelings confirming to him the truth of Mormonism, when you will make your feelings the great substratum of your hopes of future happiness?

Kind reader, we commend you to God, and to *the word of his grace which is able to build you up*, and give you an inheritance among them that are sanctified.

Respectfully,

T. WESLEY BRENTS.

LEWISBURG, Tenn., Nov. 6th, 1858.

### SALVATION THROUGH THE GOSPEL.

WHAT is God?

"God is Love."

What is the Kingdom of God?

"Let not then your good be evil spoken of; for the Kingdom of

God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

What are the fruits of the Spirit?

"But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal., 5, 22-23; Eph. 5, 9.

What is the practical character of new creatures or christians?

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity (love). For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," etc. The reader will please examine the whole of the first chapter of the second epistle of Peter. Christ says, "I and my Father are one."

Without the above, where is the christian hope of eternal life, which God, that cannot lie, promised before the world began?

We do not wish our contemporaries to think that we hate or persecute them. They profess to believe the word of God. They should be christians in the New Testament sense, instead of Methodists, Baptists, Roman Catholics, Episcopalians, Unitarian, Universalists, and others. To persuade all sinners to be christians, is the chief solicitude of all christian preachers.

A sectarian or heretic is a strange preacher who says that persons can be saved in this world without faith, repentance or baptism. He makes no distinction between the neglect of an opportunity, and the want of an opportunity. The want of opportunity is excusable. Innocent persons, who have no opportunity to be baptized, belong to the mercy of God. But the mercy to persons who neglect the opportunity is out of the reach of the just God. God will judge all.

Before the sinner is enabled to walk in the newness of life and serve God and not sin, it is necessary for him to believe, repent and be baptized according to the Gospel. What is the change in consequence of faith? It is the change of the heart or love of sin. What is the

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change in consequence of repentance? It is the change of the life or practice of sin. What is the change in consequence of baptism? It is the change of the body or state of sin.

The New Testament does not inform us that faith, or repentance, or baptism, separately, is intended for complete salvation; but faith, repentance and baptism together are necessary to complete salvation. Faith, repentance and baptism are such gracious means or conditions of salvation as the New Testament speaks of. The wicked Jews did not pray to God to forgive them on the day of Pentecost; but asked Peter and the rest of the Apostles, "what must we do?" "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The wicked jailor did not ask God to save him from his sins, but asked Paul and Silas, "What must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," etc.

It is strange and truly strange, that the modern revivalistic preachers urge on sinners to pray for pardon, while they neglect preaching the New Testament doctrine.

Is the reader distressed because I cannot hear? I relieve him of his distress by telling him according to the New Testament, "understandest thou what thou readest?" Is he also distressed because I cannot confess with the mouth the Lord Jesus? I can write a confession of my heart's belief. "I believe that Jesus Christ is the Son of God." "And many other signs truly did Jesus in the presence of his disciples, which are not written this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and believing ye might have life through his name." "For through him we both have access by one Spirit unto the Father."

To you, careless men; the difference between you and me is on the question of the evidence of fact; you strangely know that your sins are pardoned, because you feel, or because your feeling tells you so. But I truly know that my sins are pardoned, because the Scriptures which I believe and obey tells me so. Therefore I feel rejoiced in my pardon, because I understand the Gospel to say so. If I wish to know how to be saved, I must read the Bible.

P. H. N. (*Deaf Mute.*)

## SECTARIAN SYSTEMS OF RELIGION BASED ON BUT ONE IDEA.

*Their falseness as the Christian system, or religion of Christ, shown from this fact, in contrast with the Christian Religion.*

It is a singular fact, but no less true than singular, that every sectarian system of religion is based upon a single idea, and that idea is something forming only a part of the christian system, or merely connected with it. This is one of the strongest evidences of the false character of these systems, and shows to a demonstration they neither in the aggregate constitute the church of Christ, nor are branches or parts of that church. In illustration of what we are advancing:

The Baptist church is based upon the idea that immersion is the only baptism, and sprinkling and pouring are not baptism. The Presbyterian church is based upon the idea of the government of the church by presbyteries. The Episcopal church is based upon the idea of the government of the church by diocesan episcopacy. The Methodist church is based upon the idea of method in church government, and as they have adopted a sort of diocesan episcopacy, they have taken as a double name that of its mother, the Episcopal church, and call themselves the Methodist Episcopal church. And thus on with the whole category of sectarian churches, that are now, or ever have been. Being thus based upon a single idea, they cannot, any or all of them, be the church of Christ, as that, in contrast with all these, is based upon the great cardinal truth of christianity—that *Jesus Christ is the Son of God*—comprehending every other truth in reference to the christian religion. “Thou art the Christ, the Son of the living God,” said the Apostle Peter, in reply to the Saviour when he asked his disciples whom they said he was. “Upon this rock I will build my church,” continued he to Peter, “and the gates of Hades shall never prevail against it.” Hence the church of Christ is said to be “built upon the foundation of prophets and apostles, Jesus Christ himself being the chief corner stone,”—that is, upon the testimony of prophets and apostles to the great truth that “Jesus Christ is the Son of God.” “Christ himself being the bottom foundation stone, from which the whole building grows as a holy temple to the Lord, for a habitation of God through the Spirit.”

J. R. H.

SPRING HILL, Tenn., Sep. 24, 1858.

## ELDER'S OFFICE.

BRO. FANNING:—As there seems to be some little excitement on the subject of the Eldership, I wish to say a few words only. You are undoubtedly right in saying that there is no such an office as the Elder's office. It has generally been understood that Elder, Overseer and Bishop were synonymous terms, but such is not the fact. Paul told Timothy not to rebuke an Elder or old man, but to entreat him as a father, and to entreat the younger men as brethren. He also told Titus to ordain Elders, or old men in every city. That is, if there was any who were blameless, the husband of one wife, etc. For a bishop must be blameless, and the husband of one wife. By this I understand Paul to tell Titus not to make bishops of young men, but of old men, and not of old men unless they be blameless and the husband of one wife.

Tell Brothers Williams and Giles to read the Scriptures over once more, and see if they have not misunderstood them. Peter said that he also was an Elder. If he was, he was not an Elder in the sense generally received, for we have no account of his having the special oversight of any particular congregation of brethren. But in his first epistle he tells the servants how to act, then the wives, then the husbands. He then talks to them as a whole until he gets to the fifth chapter. He then exhorts the Elders, and palliates the liberty he is taking in talking specially to the old, by saying that he also was an elder, or old man, and requests them to set good examples before the flock, taking the oversight. He then exhorts the younger to submit to the elder. He then addresses them as a whole again, and tells them to submit one to another, yea, all humble themselves that Christ may exalt them. Then I know of no other officers in the church of God than bishops and deacons.

Your Brother in Christ,

JOHN H. MOSS.

CHESTNUT BLUFF, Tenn., Nov. 3d, 1858.

## SINGULAR CONTROVERSY.

Some months since a Presbyterian Assemblage in Kentucky, with Robert J. Breckenridge as its moving spirit decreed that a lady who had been immersed by a Christian minister, in order to become a member of a Presbyterian church, should be sprinkled, by a Presbyterian divine, and strange to relate, several brethren for whom we entertain

very high regard, have written tedious, and as we think unnecessary replies, to said proceeding. We see no objection to our Presbyterian friends. Their church is one of modern origin, the laws of the land permit them to initiate their members by an ordinance to suit their own taste,—they have adopted sprinkling from the Roman Catholics, and if a Christian should become tired of the church of Christ and desire membership in a sect, we should not object to ordinances of a Presbyterian or other party. We consider it indeed ridiculous beyond expression, for the brethren to labor to prove that immersion into Christ, qualifies persons for becoming members of a Presbyterian sect. Whilst they labor to prove that we are as good orthodox, as Presbyterians, Baptists, etc., they yield all for which we have battled almost half a century. We made war upon parties because we did not believe that they constituted the church of Christ, and the moment we ask fellowship or equality with them, we abandon the foundation upon which we have professed to build.

The moment the ordinances of the Gospel, as practised by the churches of Jesus Christ, are acknowledged as valid by the daughters of Rome or other heresies, it will be known and admitted that our apostacy is complete. The efforts to obtain countenance from the denominations, and to conform to their ways, because many of the people deserve it, is by far the worst indication of the times. We have, through God's mercy been constituted the agents of a good work for our age, and we should not be ashamed of it. We may have more to say on these matters.

T. F.

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#### FRANKLIN COLLEGE.

Various suggestions have recently been made to the effect that we manifest marked indifference in reference to patronage. We reply that, while we believe we are prepared to give superior advantages, and earnestly desire the honor of educating the sons particularly of our brethren, we cannot tolerate a system of continual "*drumming*," "*boasting*" and "*begging*" to obtain pupils. We are happy to say, our patronage is respectable, our students are generally in good order, and think no young men promise more to the church, and the country. We conscientiously desire the prosperity of all schools conducted upon the principles of the Bible, and although we may have been remiss in making known the claims of Franklin College, it has been the constant effort of the Faculty to merit the patronage of the brethren and the world.

T. F.

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THE GOSPEL ADVOCATE.

We are poorly qualified to write or preach Funeral Sermons, or deliver valedictories to the old year, but we can assure our patrons that their encouragement, excites in our hearts the warmest gratitude, and mightily strengthens us for the work to which we have been called. Still the paper will exert but little influence, unless the friends will put their hands to the work. Send your lists of subscribers brethren, without delay.

EDITORS.

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GOOD NEWS FROM SOUTH CAROLINA.

BROS. FANNING AND LIPSCOMB:—I avail myself of this opportunity to report to you for publication in the Gospel Advocate, the result of a ten days' protracted meeting in this District, at Old Union. The meeting commenced Friday before the first Lord's day in last month. We had the labors of Bros. D. Hook and N. W. Smith, both efficient preachers of the word, and I hardly ever knew them preach with so much zeal and effect as at this meeting, which closed with sixteen additions to the church. The brethren were greatly revived and encouraged. And truly we had a time of much rejoicing in seeing sinners turn to God and the obedience of Jesus Christ. Since the protracted meeting closed we have had three additions, making in all nineteen. One of these was a man eighty-three years and three months old, a man who remembers seeing the red-coats of the Revolutionary War, and who had for many years been a seeker at the mourner's bench, but could never find, God having never promised that he should. His confession and baptism were as interesting as any I ever witnessed. When I asked him in the usual way if he believed with all his heart, he replied, the tears trickling down his furrowed cheeks, and loud enough for all to hear him distinctly, "I do." His looks and great earnestness caused many eyes to be suffused with tears. And when I immersed him the same day, and he had come up out of the water, the first words he said were, "Thank the Lord I am satisfied now for life, I have obeyed the Lord Jesus Christ." He was very happy, and like one of old, he could go on his way rejoicing. Could the sprinkling pedoes, and others who make a great ado about non-essentials, have witnessed his obedience, it seems to me they would no longer oppose the truth. During the protracted meeting I immersed a lady about

sixty years old, who was very happy in obeying the Lord. It is not often that persons of such ages turn to God, but the blessed Saviour casts out none who come to him believing and obeying.

Our cause is decidedly on the increase in the neighborhood of "Old Union," and indeed, throughout the District. It only remains for the brethren to be faithful to ensure a glorious triumph of truth.

Yours in the hope, A. W. OWEN.

FOUR MILE BRANCH, Barnwell District, Nov. 8th, 1858.

BRO. FANNING:—Although our old church at Bethlehem at times has been very weak in both numbers and faith, I thank God that there are still a few faithful souls through whose exertions the good cause has again been revived, and we have had seventeen or eighteen additions to the faith, and them of the best of our community. This I think will be cheering news to you, and all the lovers of truth. The church at Sparta is badly organized, for the want of some good, efficient preacher to plead the cause of truth in opposition to the sectarian teachings of the day. Yours in hope of Eternal Life,

JAMES H. MORGAN.

SPARTA, Tenn., Sept. 29th, 1858.

WE are glad to hear from the brethren, but we must say that spiritual exercise will revive the body at Sparta. Sectarian teaching should have no influence on the character of the brethren. T. F.

DEAR BROTHER:—I have just returned from a very interesting meeting at Bethany, four miles east of this place, which was conducted by Brothers Franklin and Robbins. The meeting is now entering upon the second week, with thirty-eight additions. Many young and promising persons of both sexes, are pressing in the straight and narrow way. May the Lord keep them by the power of his efficacious word, in that way which will lead them to ultimate glory. One of the most remarkable of the converts of this meeting was an aged gentleman, of four score and five years. He has long since been convinced of the truth of religion, but has just now been bound to the King of Kings and Lord of Lords. He is quite intelligent in the Scriptures, having known them, as did Paul, from his infancy; he was therefore taught the way, instead of the way being irresistibly impressed upon his fleshly heart, without the word. Many of the converts are members of families who worship at the shrine of sectarianism. The mother of

one young man who confessed, said that she intended to break the fetters of her Baptist ecclesiastical or church polity, and eat the Lord's supper with her son. I have never seen a more efficacious meeting. Sectarianism is trembling from centre to extremity.

J. W. DOUGLASS.

NICHOLASVILLE, Ky., Oct. 19, 1858.

BRO. FANNING:—I will inform you that we had a protracted meeting at Pleasant Ridge, five miles north-east of Woodbury, which resulted in fifteen additions, fourteen by baptism, and one reclaimed. The brethren were greatly refreshed and stirred up. It embraced the fourth Lord's day in November, and continued ten days. Brother E. H. Campbell did nearly all the labor. I was prevented from assisting him much in consequence of sickness in my family. Prospects are still flattering.

L. SHIRLEY.

October 14th, 1858.

PROSPECTS are always flattering when the brethren "earnestly contend for the faith delivered to the saints once for all." The truth is God's messenger to the soul.

T. F.

## OBITUARIES.

BRO. FANNING:—It becomes my duty to announce to you the death of our much beloved brother, John W. Mullins. He departed this life on the 26th of October, 1857. He was about thirty-seven years of age; was married June 28th, 1845, but became a member of the church in 1844. He left a christian wife and four small children to mourn his loss. He had been afflicted for upwards of fourteen months with the consumption. I conversed with him only a few days before his death. He had a strong assurance of hope and immortality beyond the grave. He often requested a favorite song to be sung for him during his afflictions, which commences with the following verse:

"My rest is in heaven, my rest is not here,  
Then why should I murmur at trials severe;  
Be tranquil my spirit, the worst that can come  
But shortens my journey and hastens me home."

Also, Brother Daniel C. Mullins, on the 30th of July last, being near forty-three years of age. He and his wife had been members of

the church for eighteen or nineteen years. He met the monster death willingly and cheerfully, with the triumphant hope of eternal life beyond the grave. He has left a wife and eight children to mourn his loss, but their loss is his gain.

L. SHIRLEY.

THE parents of these brethren were amongst our earliest christian friends in Tennessee. We sincerely sympathize with our sisters in their bereavement.

T. F.

### OBITUARY.

BRO. FANNING:—It becomes my painful duty to record the death of our beloved brother, John Brandon, who died at his residence near Rone's Creek, on the 8th of September, 1858, aged sixty-one years. He united with the church of Christ in the year 1826, and lived a christian life for thirty-two years, and now sleeps in the Lord. He leaves a companion and eight children, and many friends, to mourn his departure, but they weep not as those who have no hope.

JAMES A. CARTER.

MASON'S GROVE, Tenn., Oct. 10, 1858.

### PROSPECTUS FOR VOL. V. OF THE "GOSPEL ADVOCATE."

PROMPTED by the confidence that the Gospel Advocate has been of much service to the cause of Truth, we take pleasure in announcing to our patrons, that we hope to enter upon the fifth volume January 1st, 1859, with increased interest. The past character of the work we deem a sufficient guarantee of its future course. Our highest ambition has been, and will still be, to call the attention of our fellow-men of earth, to the teachings and practices inculcated and authorized by the words of the Inspired Volume. While it will ever be our highest pleasure to be at peace with all who love and teach the Truth, we will not be the servants of a party, but shall ever regard it our imperative duty to point out error whenever it may appear, and to rebuke sharply the propagators and abettors of any and all systems which may oppose and invalidate the word of God. In so doing we feel the strongest assurance that we shall have the hearty co-operation of all, whom the Truth has made free. To all who have so kindly aided us, we tender our sincere thanks for their exertions. By a little more effort on the part of our brethren, our old of usefulness will be greatly by enlarged. Wait not for the end of the year. Begin now. The work will be furnished gratis to those unable to pay, and the brethren devoting their lives the Truth.

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